

LA RAZA

NEWS & POLITICAL THOUGHT OF THE CHICANO STRUGGLE

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**VIVA
LA
HUELGA!**

**Show Your Power.
Don't Buy Farah Pants.**



We, the campaign workers, the City Terrace Chapter of La Raza Unida Party and the staff of La Raza Magazine wish to express their sincere appreciation to Raul Ruiz, a man both committed and dedicated to the struggle of our people, who recently ran for the 40th Assembly District under the Partido de la Raza Unida.

During the campaign, Raul was an inspiring worker, daily giving of himself to the point of exhaustion, not for vainglory, but out of a sincere desire to motivate our people toward their own liberation.

El Partido de la Raza Unida, being in its infancy, will grow strong with political candidates as committed, honest, inspiring and full of love as we esteem Raul Ruiz to be.

*We therefore, in the spirit of liberation,
dedicate this issue to
RAUL RUIZ .*

c/s

LA RAZA

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Prespectiva De Clase En La Lucha Chicana

En los últimos cinco años, la comunidad chicana ha hecho grandes e importantes avances hacia la liberación socioeconómica y política.

Se han intensificado las actividades políticas y organizacionales en las luchas por los estudios chicanos, y una mejor educación. La lucha contra las actividades terroristas y asesinatos de la policía contra el pueblo; de la guerra racista de Viet Nam y los esfuerzos presentes del Partido de La Raza Unida para obtener representación política son algunas de las señales de esta intensificación. La relación entre todas estas luchas ha desarrollado un espíritu nacionalista muy beneficioso en la comunidad Chicana y un liderazgo político más conciente y organizado.

La participación de nuestro pueblo en los diferentes asuntos políticos no ha desarrollado claramente una meta definida.

Como consecuencia, le ha sido más fácil a los políticos vendidos, a los coyotes, a la policía y a otros títeres del sistema capitalista crear confusión y así causar divisiones en la comunidad y en su liderazgo progresivo.

En los últimos meses ha habido un aumento en las actividades a través del suroeste relacionado con las actividades de las uniones y los trabajadores chicanos.

Las revistas y los periódicos chicanos reflejan este desarrollo.

La victoria campesina sobre la influyente y más rica industria de California, el pasado 7 de noviembre (la derrota a la proposición 22), el trabajo del Comité Laboral del Partido de la Raza Unida con el movimiento pro-democracia del Local 300, comités pro-democracia en las industrias del acero y automóviles, la huelga contra la cerveza Coors, y la fábrica de ropa Farah, etc., han tenido gran significado en la definición y la necesidad de dar identidad al movimiento chicano.

El trabajo que se está llevando a cabo en la reforma de las cárceles, la educación, y al fraude a los consumidores, etc., deba ser continuado e intensificado, pero luchas individuales por sí mismas no pondrán fin a este sistema viejo y enfermo. Los trabajadores se lo pondrán. Ellos son el esqueleto de este sistema. Ellos son los verdaderos creadores del acero, creadores de automóviles y cultivadoras de uvas, y no los patronos que únicamente recogen las ganancias del trabajo. Mientras la movilización y la rebelión de los trabajadores se intensifica, el movimiento naturalmente y correctamente toma un claro y definido carácter de clase.

La represión y la demagogia crecen. Los contrarrevolucionarios buscan desintegrar el movimiento revolucionario y explotar nuestra gente a su gusto. El reconocimiento de la lucha de clases es esencial para poder establecer el programa, la organización, y la unidad necesaria para prevenir la desintegración de nuestro movimiento y asegurar la continuación de la lucha contra la explotación de nuestra gente.

EDITORIAL

Class Approach to Chicano Struggle

In the past five years, the Chicano community has made great and important advances in the road toward economic, social and political liberation. The intensification of political agitation and organizational activity in the struggles for Chicano Studies and relevant education, the fight against police terror and murder, against the racist war in Viet Nam, and the present efforts of La Raza Unida Party to obtain political representation are but a few of the signs of this intensification. The relationship of all these struggles has developed a healthy nationalist spirit in the Chicano community and a more politically and organizationally conscious leadership. However the involvement of our people in these various political issues has not, as yet, had a clearly defined direction. Consequently, it has been easier for rip-off politicians, business, police, and other stooges of the capitalist system to create confusion, and thus division, in the community and among its progressive leadership.

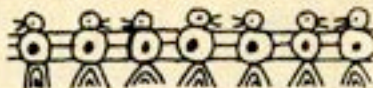
In recent months there has been an increasing amount of activity throughout the Southwest related to Chicano workers and union activity. Chicano magazines and newspapers are reflecting this development.

The farmworkers victory over the richest industry in the state of California last November 7 (i.e., the defeat of Proposition 22), the work of La Raza Unida Party's Labor Committee with the Rank and File of Local 300, rank and file caucuses in the steel and auto industry, the Coors strike, the Farah strike, etc., have a very special significance in defining and giving a needed identity to the Chicano movement.

The work being carried out in prison reform, education, consumer fraud, etc. must be continued and intensified, but issues in and of themselves will not put an end to this sick and outdated system. The workers will. They are the backbone of the system - they are the true "steelmakers", "automakers" and "grape growers", and not the bosses, who only profit off of their work. Therefore, as the mobilization and rebellion of the workers intensifies, the movement naturally and correctly takes on a more clearly defined class character.

The repression and demagogia are mounting. The counter-revolutionaries seek to desintegrate the revolutionary movement and exploit our people at will. The recognition of the class struggle is essential to be able to establish the program, the organization, and the unity needed to prevent the disintegration of our movement and insure the continuation of the struggle against the exploitation of our people.

LETTERS CARTAS LETTERS



HOLLMAN AIR FORCE BASE EQUAL RIGHTS

To the Editor:

I've just returned from a TDY Tour in Southeast Asia being stationed at Takhli Air Base. Everyday during my off duty time, not having anything better to do, I used to listen to the Armed Forces Radio Station at Koart Thailand. All you could hear on it was Soul and Country Western music and once in a while a couple of Latin Beat songs by Santana or his younger brother's group Malo. If you wanted to listen to more Latin or Mexican music you would have to wait for Sunday nights when they would air the Latin hour which lasted approximately forty-five minutes. I know that there are a lot of Chicanos at other Spanish speaking troops for the Armed Forces radio station not to have at least an hour of Latin or Mexican music every day. Are we really unknown or is it that we are intentionally forgotten?

My protest against being unknown or intentionally forgotten doesn't stop there. While I was at Takhli the Armed Forces would provide live entertainment for the benefit of the troops. As usual the performers would be English speaking and so was their music. On rare occasions a soul group would provide the entertainment. And what about us Chicanos, what kind of Spanish speaking entertainment did we get? None! The least they could

have done was send El Chicano from Los Angeles, Sunny and the Sunliners or any various Chicano bands from Texas. Again I ask, are we Chicanos unknown or are we intentionally forgotten in the Armed forces.

From my personal observations I often wonder if we Chicanos have all the Equal Rights as all other non Spanish sur-named servicemen do. It's true that we have Chicanos of higher rank in all the Armed Forces but most of the ones I know are "vendidos" (sell-outs) better known as Tio Tacos. I have observed that Chicanos are one of the first if not the first to get busted (lose a stripe) for minor offenses where as Whites and Blacks are given a second chance for the same offences. They bust a Chicano as punishment examples and yet the majority of Blacks and Whites get suspended busts allowing them to keep their stripes. If that's what equality means in the service, I'm afraid to wonder what prejudice means.

In my permanent Air Base Holloman, New Mexico, we number approximately twenty five Chicanos. I believe that's sufficient enough for us to form a Chicano Club. The Blacks sponsor a Club in which every race is invited but it is secretly for Blacks. True, there are various Clubs around the Base but none are Spanish speaking, sponsored or accustomed to the problems of the Chicanos. The only solution I know of ironing out the differences and injustices is by forming a Chicano Club. We

got to get United, make ourselves known, and most of all help one another anyway we can.

Sgt. Raymond C. Nieto
El Paso, Texas

OPEN LETTER

An Open Letter From Tu Carnal.....

Before I start this letter I would like to introduce me and my carnal who is in the struggle with me in the Brown Movement. My name is Bengie Peralta and I am from Orange County. My other carnal is Steve Vasquez from Ventura County. We have been involved in the movement for about a year in the pinta. We both started out in C.R.C. and were in MAYO. We were both shipped out of C.R.C. and sent to Tehachapi C.C. I. and still got involved into the Chicano movement. While serving prison time in Tehachapi on July, 1972 a racial riot came down between the Black and white pintos. This incident of a riot had nothing to do with nor related with Chicanos, or Indio pintos. But yet we were all at gun point and tear gassed with shots fired forced into a field like dogs for 12 hours, and made to sleep on the ground. Until the gray goose buses came along and transported us upon prison officials orders. Without a hearing we were sent to the California Mens Colony - east facility. While here a few weeks a committee with two pigs from Tehachapi came down to hold a classification hearing on us.

We were denied the opportunity to defend ourselves against their untrue and incorrect information or statements that they made. And we were excluded from our numbers.

Raza, me and Steve are now facing heavy prison terms if we let this social injustice go unanswered. If found guilty, our N numbers are taken we will return to La Pinta on B numbers.

Carnales y carnalas, we need some support from out there to put pressure on the Supt. in Tehachapi and CRC. With this we may be able to keep our N numbers. If not we will both be taken back to court to face the racist dogsthe judge and the D.A. who will send us back to La Pinta on prison terms.

From A Carnal En La pinta,
Bengie Peralta
Barrio La Jolla en Orange County

STUDIES

Hermanos,

We received your most welcomed "La Raza" which is just right for our needs. We are also very happy that you have taken an interest in our Latino and Indian Studies Program. There are about forty Chicanos, Puerto Rican, Cubans and Indians in our project.

Our Studies have been so successful that we are hoping to be able to offer them to our brothers in other prisons.

Mil Gracias,
Guadalupe Ruel
#28488

LA RAZA

UNIDA

PARTY



by Raul Ruiz

The 40th Assembly district race in 1972 was almost an exact re-run of the 48th assembly district race in 1971.

The fact that the 40th campaign was set against the backdrop of a presidential election year did not significantly change or alter the tenor or expected end result of this campaign.

In terms of publicity or public exposure, it was more difficult for the party or the campaign to see itself in perspective simply because of the tremendous inundation political propaganda from the major political parties in terms of national-state-county and local races.

Nevertheless, the campaign was able to secure more air time - t.v. and radio than ever in the 48th. We were also able to appear in print more often. As a matter of fact, it could be accurately stated that our campaign received more public media coverage than our Democratic and Republican opponents.

The campaign through the skillful and resourceful coordination and direction of Gilbert Lopez was also able to distribute its own political information through three mailers of 3, 15, and 17 thousand each, close to 75,000 tabloids and countless thousands of leaflets were also distributed. Also many thousands of Ruiz posters were sniped throughout the district. (This, of course, never matched the 19,000 posters that were sniped in the 48th assembly district race.)

The end result of all our work - 1,000 new registrations - 3,000 petition signatures (a first in the history of California electoral politics), countless hours of precinct work, meetings, rallies, and one parade was a grand total of 5,000 votes or 13% of the vote. Garcia received 21,000 votes and Aguirre received about 12,000 votes.

No matter how we rationalized, it was a disappointment not to receive more votes - especially from the Chicano community. There was not a single precinct that actually came close to giving us a majority. As a matter of fact, Garcia established a pattern of overwhelming superiority throughout the district - this, also, unfortunately and frankly quite surprising, was also true in the Chicano community. In every single barrio precinct Garcia doubled our vote.

What happened?

Garcia certainly was not a strong incumbent. As a matter of fact, he was probably the weakest. He was reeling from the near victory of Art Torres in the primary, which he won by a mere 300 votes. Garcia had also established the worst record of attendance in the history of the State of California. This was widely publicized by the Torres campaign and by us. Garcia did not receive any real endorsements from his own political party with the exception of his old mentor, Roybal. Garcia does not speak good Spanish, and he says little or nothing substantial in English. In every public debate between Garcia and ourselves, the former came out at best like a fool. There is very little that you can say positive about the man, and frankly, very little that is positive was ever said about him.

Then why did he win and why did he win so big, especially in the barrios. Another question that we have to ask ourselves is "If we did not win, did we actually succeed in politicizing or educating the community of their socio-political condition."

**The Partido needs to establish a stronger base in the community ;
campaigns are good but campaigns in and of themselves are not
enough to politicize the community. Campaigns will publicize
the Partido but publicity alone does not politicize.**

This does not mean that people didn't work in the campaign because in fact they did and very hard. People sacrificed themselves, their time, and their resources. They gave what they could and given the time ation of the election produced about all that could be expected.

Now this does not mean that we are wrong in the establishment of a new political concept and structure. But it does mean that we have a difficult road ahead. We can not expect to do away with a political party that has been using and confusing our people for many years, for over half a century, with a few months of campaign activity. I think it presumptuous and as a matter of fact insulting that we should consider our peoples beliefs so lightly.

We have many years ahead of us for organizing our partido and gaining the peoples confidence and creating a truely politically conscious community.

We cannot assume that because people register into our party that they are politicized. In the election, La Raza Unida people compiled some of the worst voting records. As a matter of fact, more democrats voted for the Raza Unida candidate in the 40th assembly district race than La Raza Unida.

What we did fail to do was to evaluate properly the relationship of the Democratic party to our people. We assumed that we had the truth and that the Democratic party was just a totally useless and irrelevant political institution. Possibly we are correct in our analysis but that isn't necessarily what the majority of our people think.

The people might be wrong in their assessment of the Democratic party but they nevertheless believe in it and support it with their votes. Our people have formed a traditional voting pattern as strong as their religion pattern. One could say that a Mexican is born a Catholic and a Democrat, neither of those institutions really serve him but he strongly defends and supports them.

These are important questions because they drive deep into the essence of our political activity. It is true that winning the office for the sake of winning is not the all consuming reason for our political existence because we believe that the political consciousness that the people receive from our contact

with them is more important. This, though, cannot be employed so loosely as to imply that anything we do in our political activity in fact increases the awareness of the people politically. If we say, for example, we didn't win but we did politicize the people, then why didn't we receive the vote of support and confidence from this newly politicize block of voters. The fact of the matter is that we not only lost but we failed to politicize the people to any meaningful depth, at least the Chicanos in our district anyway.

We failed to realize that new registrations, whether young or old do not necessarily create a dependable block of potential votes. As a matter of fact many new registrations in La Raza Unida are more politically naive than long time voting Democrats.

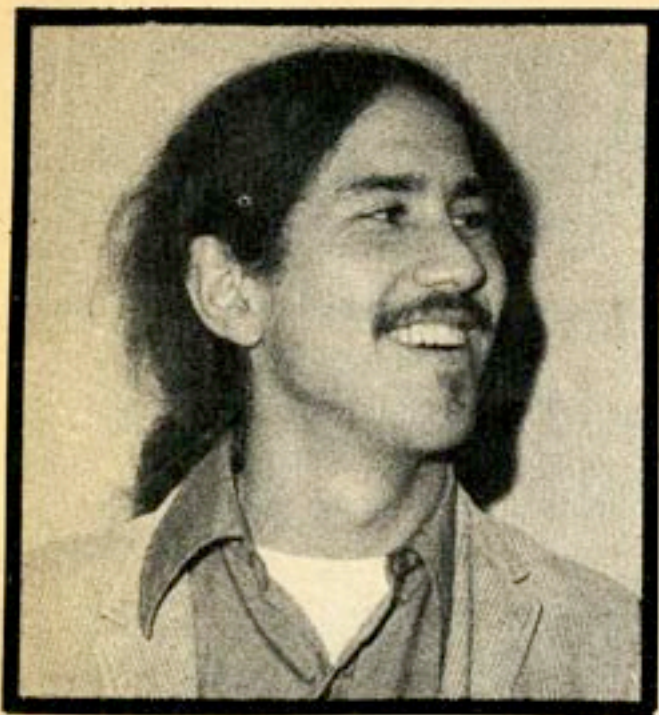
Many will register because its different, others because of emotionalism, others because you happened to ask them and others because they were confused. A very small fraction registered into the party because of a definite political consciousness to create social change.

In the election we found that the bulk of young Chicanos that registered Raza Unida were less inclined to vote than even the older less "revolutionary" community people.

The partido needs to establish a stronger base in the community; campaigns are good but campaigns in and of themselves are not enough to politicize the community. Campaigns will publicize the partido but publicity alone does not politicize.

Our partido is not supposed to be like the Democratic party and yet we have followed in their footsteps. Many of us have come into the community during the campaigns and disappeared after we have lost. Many of us have retired to rest and write our memoirs of our tremendous social contributions and the community remains the same. Our people still are unemployed, our children still suffer in the schools, the police beats the hell out of us, etc. Nothing has really changed, only the names are different.

Our partido is not as our name states but rather, it is a goal that all of us should strive to attain. La Raza Unida is still a dream.



La Raza Unida Party

The 40th Assembly Race

BY

Gilbert M. Lopez

1972 saw perhaps one of the largest array of efforts yet realized, nationally, to utilize the Chicano vote. As traditionally witnessed during election time, Democrats as well as Republicans launched special projects aimed at reaping the support of our people for their specific candidates. Clearly this was exhibited in George McGovern's attempt to harness "the disenfranchised minority."

McGovern's methodology used to gather his support from Chicanos was primarily through channels of party reform. By employing Chicanos at various stages in the Democratic party hierarchy, and especially within his campaign, McGovern hoped to show that there was no need for a third party (LA RAZA UNIDA) since "meaningful change" could easily be generated from within party ranks. While his endeavors were underway, another candidate from the opposing camp similarly made inticements to attract Chicano votes, Richard M. Nixon.

Rather than to belabor the shattered issue of electoral participation for the Chicano, Nixon circumvented the whole gist of McGovern's strategy of promises by exemplifying his attempts to "incorporate" Chicanos into the system via appointments. Virtually every barrio in the Southwest saw, at least periodically, photos of Treasury Secretary, Ramona Banuelos, O.E.O. Director Philip Sanchez and a cast of many more brown faces who occupy governmental roles as a result of the Nixon Administration. Central to both Nixon's and McGovern's undertakings was an attempt for party victory at every level.

1972 was also the year for another party's campaign to organize the Chicano---LA RAZA UNIDA. Concentrating primarily at the local level, LA RAZA UNIDA spearheaded an intensive drive at exposing the depth and intentions of both major party efforts to win our allegiance. This was especially true in areas that had the resources to run RAZA UNIDA candidates. With due respect to all the carnals and carnalas who ran for office, a brief sketch will be drawn on one campaign that locally created a big wave of enthusiasm in Los Angeles---the campaign of Raul Ruiz for the State's 40th Assembly District.

After the inspiring victory of last year's 48th Assembly District race, as well as the mass county wide registration drive which had been generated over the preceding 10 months, LA RAZA UNIDA PARTY saw the need for reinforcing the momentum of it's effort by running candidates. It was deduced that there were two major reasons for running candidates aside from the obvious function of electing representatives. First of all, because Californians must vote in the general elections in order to retain their registration status, and remembering that LA RAZA UNIDA is aspiring to qualify itself as a legal party in the State in which 66,336 registrations is one of the criteria for qualification before 1974. One can see the necessity for getting out the vote. The other reason is to utilize a campaign as a means of ongoing communication with the community. The campaign, if engineered correctly, can provide an avenue to giving the party a high degree of exposure to the people. This was the primary utility of the 40th race.

GILBERT LOPEZ, CAMPAIGN COORDINATOR FOR THE 40TH ASSEMBLY RACE, OUTLINES THE ORGANIZATIONAL EFFORTS OF LA RAZA UNIDA PARTY. HIS DESCRIPTION AND EVALUATION OF SIX MONTHS OF STRUGGLE AND MASS COMMUNITY WORK ARE VALUABLE INSIGHTS INTO THE SUCCESS AND SHORTCOMINGS OF THE CAMPAIGN AND INDEPENDENT POLITICAL ACTION

The campaign was launched during the latter part of April. For the first half of the campaign, the obvious tactic was to build a base. In this district where approximately 30% of the population is Chicano, the task of focusing on specific geographic areas proved to be somewhat functional, considering that only a portion of the 40th A.D. lies east of the Los Angeles River. This portion comprises about one third of the district's 138 precincts or 54. After sorting out the Chicano precincts, they were placed in priority order in terms of work to be done in them.

Using several factors to consider priority order, they were then screened with crews of deputy registrars, door to door. Indicators such as past voting trends, RAZA UNIDA registration, both actual and potential, and the amount of past work done in specific precincts, through community meetings proved to be the main considerations. Registration was designed in the following manner:

During the week days, crews of between ten and twenty people would leaflet door to door, explaining the fact that LA RAZA UNIDA PARTY registrars would be coming through during the subsequent weekend to register. Moving throughout the Chicano portion of the district in increments of three precincts per week, after several months the area had been covered. This led to late August at which time another task demanding rigorous labor was challenged: the qualification of the candidate.

Because LA RAZA UNIDA PARTY as yet has not qualified as a legal entity, its candidates must run as "independents." Independent status spells out considerable deterrents which overwhelmingly prevent candidates from qualifying in California. First of all, in order for an individual to run as an independent, he or she must have registered out of one of the four major parties, (Democratic, Republican, Peace and Freedom or American Independent) no less than one full year preceding the June 6th primary. Inasmuch as the Partido has actually been registering for about this amount of time, most prospects are restrained at this point. Fortunately, Raul Ruiz was not.

The second stipulation of the California election codes dictates that an aspirant in the qualification process must obtain 5% of the district's registered voters to sign a petition for the candidate. Translated into the framework of the 40th A.D., this meant that about 2,000 signatures were needed. However, there was one slight catch. The law further stipulates that this 5% could not have voted in the preceding primary election in a "qualified" party. This posed a problem since nearly 70% of the district had voted in June. Theoretically, this left a working number of 30%. Sadly enough, one half of the theoretical 30% did not vote because they had either moved or died. What it reduces to then is that the field was very slim, about 6,000 potential signers.

Moreover, the law allows one approximately 3 weeks to obtain the needed endorsements. And as if these were not enough barriers, the election codes state that the petition forms must declare that everyone who signs the petition will vote for the candidate. In August, many individuals are not yet willing to commit themselves to a premature decision. They are therefore hesitant to vouch for anyone.

Through the relentless efforts of a very committed campaign staff and candidate, the endeavor finally was successful, but not until about half of the eligibles had signed the petition, which included convincing many anglos of the merits of the Partido and its candidate, Raul Ruiz. It may be added that the groundwork for the petition included nearly one entire month of research and reading signatures on rosters of who did and who did not vote in the primary, and transferring the information onto the master sheets that the staff acquired. It should likewise be noted that this was the first time in the history of the State of California that such a feat as qualification of an independent had in fact succeeded in placing his name on the ballot.



Raul Ruiz, La Raza Unida Party candidate for the 40th Assembly District race.

The scenario for the remaining duration of the campaign was somewhat programatical. Precinct captains were selected in late September, about the time of the close of registration. It was their job to work their areas at least every other day until November 7th. This they did in a variety of ways. House signs, tabloiding, phone calls, donations as well as an array of position leaflets formed the core of the type of door to door work that was being done.

While the one-to-one contact was occurring in the precincts, the local media was utilized to create a mass appeal. Press releases, articles and advertisements were the avenue used in the newspapers. Electronic media, through an extremely efficient public relations committee, was constantly being tapped for time. This resulted in 16 different debates, interviews and presentations on radio and television for Raul Ruiz, a record for such an office, considering that it was a national election year.

Complementing the media route of mass exposure of the Partido and its candidate, was a series of mailers. The first mailer was sent out in mid August and was designed to familiarize LA RAZA UNIDA PARTY members of the Party's current developments as well as the fact that the petition for candidacy would be forthcoming. Over two thousand of these were placed in the mail boxes of our regis-



RAUL RUIZ AND ALEX GARCIA DEBATE AT KWKW



CAMPAIGN WORKERS GETTING OUT THE MAILER



ELECTION NIGHT AT LA RAZA

trants. In late October, the second and third mailers were launched. Both of these were sent to no less than 17,000 homes each---all Democrats and Spanish surnames in the district. The strategy for these was not only to reinforce the candidates name, but equally as important, to surface the issues and to expose the Party's platform and scope.

Organizationally, the mailing occupied the overwhelming majority of the campaign's night time activities. This accounted for the 18 hour a day campaign and provided an excellent opportunity to continue the momentum of the drive for staff members. The question of momentum and interest is ever pressing and central to the campaign manager. For a staff with nothing to do in an office only reflects the inability of the coordinator to engineer salient yet achievable tasks. Hence, the addressing of envelopes was a continuous effort. It also provided a terminal for volunteers to plug into the operation with the intention of donating a few hours at a time.

To subsidize the various projects, several fundraisers were conducted. The financial committee was extremely successful in acquiring donated food, liquor and supplies as well as being instrumental in publicizing the fundraisers. Speaking engagements proved a very essential component in the financial mobilization of monies. And of course, small donations from community people served as both the monetary as well as the emotional fiscal catalyst.

This then, outlines a drive that in the end netted 5,130 votes, 13% of those cast. Although to the statistically oriented observer this at first glance may seem to be somewhat of a shortcoming, a point will negate this thesis. In light of the fact that Spanish surname registration is approximately 18% of the district, 13% of the vote is quite an achievement for LA RAZA UNIDA PARTY. More important than the vote, however, is the fact that a tremendous amount of Partido propaganda was disseminated door-to-door, through the mail, through establishment media, and last but not least, on the barren walls with snipe posters. The ramifications were easily felt county wide.

A second consideration is that the Los Angeles City Council recently apportioned councilmanic districts, one of which, the 14th, overlaps basically the Chicano areas of the 40th and 48th Assembly Districts. The registration of LA RAZA UNIDA PARTY in this newly formed area is approximately 10,000. This force cannot be denied. Whether LRUP intends to organize a drive for this campaign or not, the strength of the Partido will thwart the efforts of unaccountable politicians to prostitute the Chicano vote. Hopefully, similar situations can be developed everywhere Chicanos are found. In this way, the concept of mobilization and organization will become a reality and not remain a dormant ideology.

STRIKE AGAINST WAGE BOARD

The Mounting Rank-and-File Movement



The convention at the California Labor Federation (ALF-CIO) was off to a jovial start on its opening day. Jack Henning, CLF (ALF-CIO) secretary, had been toeing the George Meany line, while Siggie Arywitz, secretary of the L.A. County Labor Federation, had been living up to Meany's expectations in trying to keep the lid on the labor movement in L.A. Those delegates who were there to discuss and to fight for positions that were in the interests of the workers they represented were greatly out-numbered, so it looked great for the sellouts. It seemed that the whole purpose of the state convention was simply a gesture to reassure Meany that everything was "OK" in California. This euphoria, however, ended with a jolt.

At noon, in front of the L.A. Convention Center over 500 workers from furniture Union Local 500 set up a picket line. They were joined by Rank and File members of the Teamsters, Steel Workers, SEIU, OPEIU, Laborers' Local 300, and members of La Raza Unida Party's Labor Committee Chapter. The Spring Workers from Local 500 had closed down 6 spring manufacturing plants and had come to the Convention Center for several reasons. First, they were proclaiming this a "One Day Political Strike" against the government's Wage Control Board. Second, to express discontent with both major political parties; with the Democrats for passing this anti-labor legislation; with the Republicans for putting it into effect. Third, to "issue a call to all our working class brothers to carry on this struggle against this yoke of exploitation and oppression." And fourth, while taking a position in defense of Unionism, they called upon the State ALF-CIO to take a position opposing wage controls and to "support all independent political action in support of the working class struggle."

The reaction of the convention delegates varied. The rank and file delegates and those delegates who were tired of watching the top Labor bureaucrats sitting on their hands, playing games with Nixon, or selling out the rank and file, welcomed the picket-line and some of them came out to join the picket-

ting. Within the hall a motion was made to allow a member of Local 500 to address the convention to express the issue which had brought them there. The motion was ruled out of order. The following motion to suspend the rules received a surprising amount of support, but failed to carry after Henning recommended a no vote. Henning's position on wage controls did not differ significantly from Meany's and his discomfort at having to conform to Meany's position became apparent earlier when he went into a long drawnout, patronizing, tear jerking, red baiting, incoherent, and unorganized impromptu speech, a speech he was forced to give one day ahead of schedule due to the sudden appearance of the workers from Local 500.

This action by the rank and file of Local 500 is part of the active opposition that has been growing. Over 1,000 Machinists demonstrated against the wage board in San Francisco and on August 21st, the same day that Local 500 was picketing in Los Angeles, rank and file union members from the U.A.W., O.C.A.W., G.B.B.A., C.W.A., I.L.W.U., F.E.U., U.W.O.F., etc., and many other were picketing against the Wage Control Board at special hearings the Board was conducting in San Francisco. This solidarity and determination by the trade union rank and file across the country is what has the labor beauracracy shaking. This type of political action by the workers is growing as more and more workers learn of each others struggles and begin to coordinate these actions. Those labor leaders who have seen the handwriting on the wall are running to catch up to the rank and file. The other leaders will be getting steam rolled as the working class moves in greater and greater strides to make it clear that WE WILL KEEP ON FIGHTING FOR LIVING WAGES AND THAT NO COURT AND NO GOVERNMENT BOARD IS GOING TO TAKE AWAY WHAT WE'VE WON ON THE PICKET LINES.

"ABOLISH THE WAGE BOARD!"

HUELGA

Farah pants strike!

In March of 1972, 25 Chicano workers walked out of the Northwest Sewing Room of the Farah Manufacturing Company. They had been refused their request to meet with the Farah management. They were immediately replaced with workers apparently transferred from other departments within the plant.

On May 9, 1972, in El Paso, Texas, El Paso Farah Chicano employees strike, citing unfair labor practices by the Farah management, i.e., specific instances where Farah workers were fired without cause or mediation, intimidation of Chicano employees suspected of union activities, and the company's determined policy of depriving employees of their constitutional rights including free speech and assembly. The strike was a step in efforts to unionize which had begun in 1969.

Antonio (Tony) Sanchez, joint board manager for the El Paso locals of Amalgamated Clothing Workers of America (ACWA), said, "Some Farah workers came to me and wanted to join the union."

The first man to get a union card was Adam Gonzalez. He was also the first to be fired by Farah for union activity and the first to be reinstated with backpay on the orders of the National Labor Relations Board (NLRB). He is still on strike.

The first request for union representation was filed on behalf of shipping employees at the Gateway plant February 25, 1970, in El Paso. It was dismissed by the NLRB the following September because the unit sought was too narrow in scope to be appropriated. Some 10% of about 3,000 employees were involved.

The majority of Farah's working labor force is composed of Chicanos. In fact, 94% of the total 9,500 employed by Farah are Chicanos.

Efforts to organize culminated in an election October 14, 1970, for cutters, markers and spreaders in the Farah Gateway plant. More than half the votes cast were challenged by one side or the other. After dragging on for nearly two years, the legal hassles over the election were resolved by the NLRB announcement last September 15, that the union had won the election. Of the 182 votes validated, 109 were for unionization and 73 against.

On May 19, 1972, the NLRB ruled the Farah Union election valid. Hearing officer Robert Gritta over-

ruled Farah's objections to the October 14, 1970 cutters division election favoring affiliation with the ACWA and directed his regional office to issue a certification of representation to the El Paso ACWA local board. Farah had appealed this election for more than a year. The NLRB Trial Examiner condemned the following activity by the Farah management:

1. The discharge of 20 Chicano employees.
2. Maintenance and enforcement of a broad no-solicitation rule.
3. Color-coding of employees name-identification tags to identify and interfere with union supporters soliciting in departments other than their own.
4. Augmentation of supervision for the purpose of observing union supporters.
5. Restricting all personal conversation during work time.
6. Instituting and maintaining discriminatory work rules.
7. Interrogating employees concerning union sympathies and affiliations.

Presently Farah has five factories in El Paso, two in San Antonio, one in Victoria, Texas and one in Las Cruces, New Mexico. The peak employment last year was 9,500 in all the plants.

Since the strike started, total employment is down to 7,500 of whom 6,000 are in El Paso. The ACWA estimated total strike participation at 3,000 persons of whom 2,000 are in El Paso, 550 in San Antonio and the others in Victoria and Las Cruces.

The 1960's marked the greatest growth period of Farah. In 1963, the plant at 5475 E. Paisano drive was built and which occupies 285,000 square feet of space. The plant at 8889 Gateway West in 1964-66 covers 90,000 square feet; the Gateway machine shop in 1967 covers 121,000 square feet, the San Antonio plant in 1967 covered 119,000 square feet; and in 1969, another Gateway plant of 186,000 square feet and an additional 120,000 square feet in San Antonio, Texas.

In 1971, Farah expanded into New Mexico, starting production at Las Cruces in March and in Albuquerque in April. The Chicano Farah workers walk-out at the Albuquerque plant caused a complete

shut down of that plant last June eliminating 100 jobs of whom 65 had joined the strike

Farah has an impact on almost every household in El Paso. This is due to Farah's huge size, which affects the economy of El Paso.

When Farah's income and ability to employ people change, the change is felt in not only the homes directly related to the company but among sellers of goods and services to those depending on Farah for their incomes. Through the processes of spending and respending money, this ultimately involves the entire city.

Farah's work force represents 29% of the city's manufacturing employees and more jobs than in the whole industries of construction, transportation, wholesale trade, finance and utilities. This is pointed out in a study by John M. Richards of the University of Texas at El Paso.

He also points out that Farah's activities in 1969 generated jobs for more than 12,700 people; not only for its 6,000-plus employees but also for clerks, school teachers, laborers, professionals and others.

Based on average households, this involves about 43,000 men, women and children and hundreds of millions of dollars.

As far as money goes, Farah injected more than \$36 million in 1969, into the El Paso economy. Farah is an export industry which ships \$118 million of products.

More than 12,700 jobs or over 12 per cent of El Paso's total, were directly or indirectly attributable to Farah's operations in early 1970.

Through family ties this would link more than 12,000 job holders and 30,000 dependents directly or indirectly to Farah's operations at that time.

Some say in El Paso "that as Farah's activities go, so goes El Paso."

One Chicana, Miss Munoz talked about Farah activities and the quota system.

She had asked for a raise having been at the same pay level for three years. She was told that unless she could raise her daily production quota and keep it there she couldn't have a raise.

She started working at Farah as a belt setter at \$1.30 an hour with a quota of 18 bundles per day - 5 dozen pairs of pants to the bundle.

When she went on strike she was being asked to do 25 bundles a day, 125 dozen pairs of pants.

Production went down when the company went to knits. Miss Munoz said, "The material is very hard to work and people who could handle 20 bundles a day went as low as 13 to 15 a day. The material slips and it takes extra time to keep it from bubbling up."

"The supervisors were really giving it to us until we would get back up to 22 or so bundles a day," says Miss Munoz.

The quota system is used as an unnecessary production goal and also as an inhuman incentive to workers to compete for higher wages.

Miss Munoz worked for about four years for Farah and then left for several months. When she returned the supervisor expected her to make the same quota of 24 to 25 bundles a day she had been doing when she left. She started at 18 to 20 and was told that if she didn't get back up in three days she wouldn't have a job anymore.



Workers and strike supporters are conducting a secondary boycott of stores selling scab Farah products.

Her pay at that time was \$1.60, the same as when she had left. The double knits bought down her quota as well as her fellow workers. The supervisors pushed the employees harder and harder to bring up production. By this time the union-minded workers already had made their first efforts to organize.

Over the public address system came an announcement that the company knew a walk-out was to take place. The Chicano workers were told that if they left, they would be without jobs.

Miss Munoz then recalls, "They played 'Las Golondrinas.' That's the only time they played it and it hurt our feelings, so many of us walked out." ("Las Golondrinas" is a traditional farewell song)

Mass picketing followed the playing of the "Las Golondrinas" as well as arrests of strikers. Alonzo Macias says, "I went to jail". He is a striker who worked in the machine shop. Macias continued, "The warrant was issued while I was in New York with Adam Gonzalez." Both were in New York at the headquarters of the Amalgamated Clothing Workers of America on union business.

Macias said he arrived Tuesday, May 22, and the union office in El Paso had received arrest warrants for Adam and him. They marched from the union office downtown.

Macias also asserted that 150 Chicano workers were arrested in the middle of the night and taken to jail."

On May 19, 1972, Farah police dog scare tactics boomeranged when news photographers appeared at the Farah plant to film plant guards and trained attack dogs menacing pickets. Still more Farah workers and pickets were arrested on warrants issued by Peace Justice Lewis at \$4 a head. An investigation proved that strikers named in warrants were in some cases out of town promoting nation-wide boycotts of Farah products; one woman charged was not even on strike but at work at the plant.

On May 24, 1972, the mass arrests of pickets continue with the filing of another 125 so-called mass picketing complaints before Tigua Peace Justice Bob Lewis, a former deputy sheriff, who set individual bonds at \$4000 each and pocketed a \$4 fee on each complaint accepted by the Farah management. When the ACWA legal representatives asked for a lower bond in the case of one defendant, Lewis is quoted as saying that the arrests would continue until the strike was broken and doubled that particular defendants bond to \$800.

On May 24, 1972, Farah's "Mexican-American" manager supposedly paid for newspaper advertisements claiming that Farah workers are the highest paid, most secure employees in the clothing industry. ACWA leaders and striking Farah workers refute these claims, charging that most Farah employees (sewing-machine operators, etc.) are paid just above the federal minimum wage limit of \$1.60 an hour compared to the \$2.50 national average, that women employees draw no maternity benefits and that employees are fired at the whim of management some just as they are ready to begin drawing retirement benefits.

On June 1, 1972, Senator Edward Kennedy backed Farah strikers during speech before the ACWA national convention in Miami. On the following day, Farah was forced to call off the dogs following an out-of-court agreement.

On June 6, 1972, Bishop Metzger assured strikers their cause was just and their demands for a wage that is legal are both legally and morally justified. The bishop, in effect, endorsed the ACWA strike efforts.

On June 7, 1972, El Paso labor leaders backed Farah strikers; Teamsters, meatcutters, steelworkers, building trades and other unions offer financial and moral support and endorse a boycott of Farah products. Amalgamated El Paso manager Antonio Sanchez charges that Farah uses pressures on El Paso firms extending credit to strikers, that ACWA members have been threatened with jail terms in "debtors' prison" when unable to meet payments and that cars are being repossessed illegally by financial companies.

On June 15, 1972, strikers sued Farah on "savings fund" accounting, charging that Farah deducts weekly sums from salaries without the workers' consent, returning the funds at dates specified only by the company and it paid no interest on the accumulated monies estimated around \$2 million.

On June 16-July 20, 1972, Farah stock values continued to drop on the New York Exchange from previous high of 49 1/4 to 12 1/8 (7-20-72). Nationwide boycotts of Farah products, lowered productivity and increasing rejections of sub-standard merchandise as well as massive cancellations of orders by merchants around the nation are cited as reasons for the spectacular plunge in Farah stock values.

On June 26, 1972, a federal court threw out state anti-labor laws. A panel composed of three U.S. District Judges branded the following as unconstitutional: Texas labor laws involving such charges as mass-picketing, secondary boycotts and other archaic statutes. Thus, rendering meaningless the misdemeanor charges filed by the Farah management

with peace justice Lewis against more than 700 peaceful strikers.

On this very same day, Harry Van Arsdale, president of the massive 1.2 million member New York City Central Labor Council, told Farah strikers that they had the full backing of his membership in boycotting Farah slacks in all New York area stores and would also urge AFL-CIO president George Meany to actively support the strikers and the boycott. ACWA officials relayed messages from United Auto Workers, Maritime Union, and other labor groups pledging support as well as noting the increased number of letters from leading stores cancelling their Farah orders.



Farah Workers - battling arrest for peaceful picketing. Armed Farah guards, police dogs and wholesale discharges.

On June 28, 1972, Farah's false arrests are revealed in El Paso Herald-Post article following a check of Lewis's court records which showed that more than violations (already declared illegal by the federal court panel), no action had been taken or was even contemplated to prosecute the complaints. Both Police Chief Minnie and Sheriff Sullivan made it clear they were not investigating the complaints nor were they interested in them.

Nevertheless, on Farah's word and through Lewis' office accommodating (and profitable) cooperation, more than 700 men and women arrested, jailed, booked, fingerprinted and photographed before their release on bailbonds largely furnished by the ACWA.

On July 5, 1972, a National Committee to ensure fairness at Farah was proposed by Congressman Edward Royball (D-Calif.) during an address to Farah strikers at Ascarate Park. Royball then a member of the powerful House Appropriations Committee, who worked his way through college as an Amalgamated member, cited ACWA's long, enviable record as a constructive and reasonable labor union, devoted to serving its members, while maintaining excellent, stable labor-industry relations.

On July 7, 1972, President George Meany of the AFL-CIO joined NYCCLC president Harry Van Arsdale in calling on the entire 18 million members of

the AFL-CIO to support the Farah employees strike effort and to boycott Farah slacks.

On July 12, 1972, the Chamber of Commerce economic report shows that wage scales paid by Farah and other non-union apparel pants are the second lowest paid industrial classification in El Paso. Chamber of Commerce figures show that although clothing is El Paso's number one industry, hiring 15,000 workers and their sales volume is highest, totalling \$220,000,000 annually, average income of all employees is only \$4,300 each. But since the great bulk of Farah workers earn only \$1.70 hourly, their income is closer to \$3,500 yearly, with the surplus going to highly paid supervisory and managerial positions. In compari-



son, the Chamber's statistics show that petroleum workers earn an average of \$7,500 yearly, metal workers earn \$7,200 and food processing employees average \$6,100. The only industrial classification drawing lower pay than clothing workers are listed under a catch all listing as other -- these miscellaneous workers receive a yearly average of \$4,000, which could still be a higher actual wage than the \$3,500 paid to the great bulk of clothing workers.

On July 19, 1972, ACWA officials successfully won their demands that Farah pay back wages to machinists and other strikers; these wages were not paid on Farah's claim that these workers had not returned tools and other company equipment issued to them. Under protest, ACWA posted \$4,000 in surety funds to ensure payment of salaries withheld.

On the same day the AFL-CIO executive committee meeting in Washington, headed by president George Meany, called on all unions making up the organizations 18 million membership to support Farah strikers and to publicize the boycott of Farah products.

On July 20, 1972, the El Paso County Auditor questioned payments of \$4 fee per head bounty fees to peace justice Bob Lewis for mass arrests of around 800 Farah workers or strikers on the grounds that Lewis reaped a personal windfall in his indiscriminate issuance of warrants involving state labor laws held unconstitutional by a federal court and which Lewis was unable to try because of the inferior position of his court.

On July 24, 1972, justice of the peace Bob Lewis dropped mass picketing charges against 266 strikers. False arrests suits seeking damages of \$20,000 each were filed by five strikers in September.

On July, 1972, a citizens committee for justice was organized at a national level by Senator Gaylord Nelson (D-Wisconsin) in Washington to support the

On October 11, 1972, ACWA filed a charge with the El Paso office of the NLRB against Farah, declaring that the company was "refusing to bargain collectively with the authorized representatives and agents of the ACWA joint board." The charge stemmed from the NLRB certification September 15 of the Amalgamated as the duly designated bargaining agent for the cutting room employees of the Gateway plant in El Paso.

On October 12, 1972, the president of the AFL-CIO George Meany, called for both the House and the Senate to launch a full-scale investigation of what he he called "gross misuse of the courts by the Farah Manufacturing co."

On October 19, 1972, a world-wide boycott of Farah Manufacturing Co. pants and slacks was urged by the World Congress of the International Textile, Garment and Leather Workers Federation.

On October 28, 1972, the Farah Manufacturing Co. was charged by the NLRB with refusal to bargain with the ACWA El Paso Joint Board, and the Amalgamated Clothing Workers of America, for the employees of the cutting rooms in its El Paso plant.

The strike has taken its toll in money for both sides. Net earnings in the July 31, 1972, nine-month report shows a loss for that period of \$7.4 mmillion. Willie Farah says, "the financial strength of the company...remains unimpaired, even though the last two years have presented the company with a series of other problems, each one being of major proportion." Farah said the reserve of \$18 million was expected to cover anticipated losses.

The strike has not only cost Farah and its stockholders, but has cost the union's organizing effort and subsequent strike over \$1 million, perhaps as high as \$2 million.

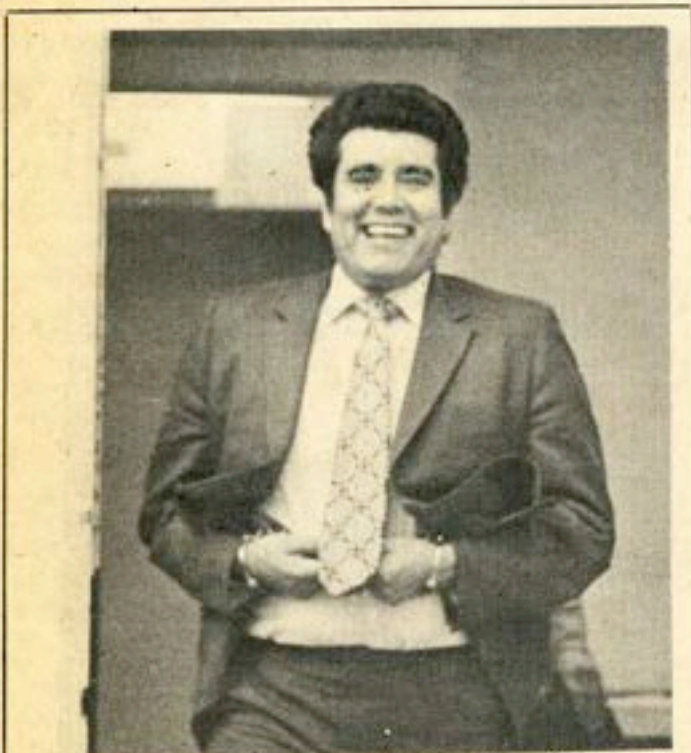
Some strikers have had their furniture repossessed or have been threatened with jail for non-payment of debts. Others are making limited payments on homes and other debts, with a related effect on the community which extends credit.

If the Chicanos involved in this union movement can get a victory against a giant company such as Farah, it might open and show the way to intensified efforts at unionization in other firms employing large numbers of Chicanos in El Paso and other places. A victory by our Raza will also show that Chicanos when united can get demands that they seek as a people under an oppressive capitalist society as the United States is. It can and will show that we can come together, even though different in our ideologies. We can combat people like Willie Farah. This is also a call for all raza to help and support this trike wherever Chicanos are, and to help achieve una victoria por nuestros carnales y carnalas en El Paso, Texas.

EL CASO DE JUAN CORONA EJEMPLO TIPICO DE LA JUSTICIA "AMERICANA"

- * Datos historicos de la formacion del del Condado y la ciudad de Fairfield donde se juzga a Corona
- * Comparaciones entre los 2 casos de multi-asesinatos con el mayor numero de victimas, sucedidos en California
- * Ejemplo o caso tipico de un juicio a un mexicano
- * Un caso judicial como en los cuentos del Monje Loco
- * 48 horas de convivencia con la familia Corona

por Pedro Arias



Juan Corona, siempre serio ante las cámaras de la prensa gringa, sonríe ante el fotógrafo de 'LA RAZA', diciendo; tómalala y que salga bien.

CONDADO Y CIUDAD, DONDE SE JUZGA A CORONA Y ALGO DE HISTORIA.

Solano es el nombre de uno de los 27 condados originales formados el 18 de Febrero de 1850. Francisco Solano fué el nombre dado en bautizo cristiano al jefe de una tribu india que habitaba esa region. El comandante militar mexicano, General M.G. Vallejo que gobernó aquella región, fué el que propuso que a ese condado se le diera el nombre de Solano, en honor al jefe indio que ayudó a dicho General, en la "pacificación" de otras tribus.

En la actualidad, en la ciudad de Fairfield, y enfrente de la biblioteca pública, se levanta una estatua como "tributo" al jefe indio. El nombre de Fairfield se debe a que esas tierras fueron "propiedad" (naturalmente, con la "legalidad" característica con que los anglosajones se apoderaron de las tierras de California) desde 1859 de un "marine" con el grado de capitán y de Nombre Robert Waterman, que para recordar su pueblo natal Fairfield, en el estado de Connecticut, les puso ese nombre: Fairfield.

Limitando las "propiedades" del "marine" Waterman existía un poblado y tierras indias-mexicanas, fundado por los españoles en la década de 1750-1760, es decir 100 años antes de que llegara el "famoso" capitan Boby Waterman. Dicho poblado era conocido con el nombre indio de Suisun, que traducido al español es algo así como viento o aire del Oeste, y en "inglesh" West Wind."

El poblado de Suisun, ha conservado su nombre, pero desde el 9 de Octubre de 1868, las tierras de ese poblado, se les consideró "incorporadas" a las tierras del Capi Waterman.

Hoy la ciudad de Fairfield/Suisun, o simplemente Fairfield esta localizada aproximadamente a la mitad de las ciudades de San Francisco y Sacramento, tomando como referencia la carretera Inter-estatal #80. Los Fairfieldanos se jactan de que su ciudad es una de las que más han crecido en "América" en los últimos años. Unas de las razones de ese crecimiento es que en sus orillas existe la Base de la Fuerza Aerea, Travis, una de las más grandes instalaciones militares en el mundo. Además el monopolio Aster Ford Corporation tiene 2,400 acres para la formación de un complejo industrial, que ya esta en construcción. Otro de los grandes monopolios, como lo es Kaiser-Aetna tiene propiedades inmensas en terreno que ya empiezan a explotar, y por último, para no mencionar pequeños, el también monopolio en el ramo cervecero Anheuser-Busch, también ha empezado a construir una cervecería, cuyo costo total será de más de 400 millones de dólares.

Como es de suponerse, la base aerea y demás industrias favorecen solamente al anglo. En esa región hay mucho mexicano, pero a ellos los usan solamente para las labores de campo, y nada más.

Como dato curioso respecto a Fairfield es señalarse que la inmensa mayoría de los nombres de las calles llevan nombre gringo y las principales están marcadas con los nombres de todos los estados "americanos" y la de todos los presidentes que ha tenido esta nación, empezando con Washington y terminando con Kennedy.

En síntesis, Fairfield es una ciudad o pueblo grande (68,000 habitantes) de los llamados "all American", de esos que creen antes que nada en la "ley y orden" pero a su manera, y donde se repite aquello de "America love it or leave it." Es en esta ciudad donde se espera se haga justicia a un mexicano. Se lograra?

2 CASOS DE MULTI-ASESINATOS, LOS MAS GRANDES COMETIDOS EN CALIFORNIA.

El periodista Walt Stegmeir, del Times-Herald-Vallejo, nos dice que los dos mayores multiasesinatos cometidos en California se han juzgado en Fairfield.

Hace 44 años, y para ser exactos, el 22 de Octubre de 1928 el culpable del entonces mayor multiasesinato, dejó de existir en la prision de San Quintin.

Pero veamos como se desarrollaron los sucesos y la similaridad que estos puedan tener con el caso de Juan Corona.

El 22 de Agosto de 1928, fueron asesinados 10 hombres, y mal herida una jovencita de 17 años que falleció días mas tarde. Todas las víctimas, y el autor de los crímenes era chinos.

El autor de los asesinatos se llamaba Leong Ying, el cual acepto su culpabilidad, y legalmente se le encontro culpable en la "Court House" de Fairfield, edificio situado al cruzar la calle donde ahora se esta juzgando a Juan Corona. Para mi, la similaridad que puede existir, entre el Caso Ying y el caso Co-



Un amigo de la familia Corona, el abogado Richard E. Hawk, y Pedro Corona, después de una sesión en la sala de justicia (?)

rona, es que en los dos hubo bastante víctimas y que ninguno de los dos lleva la etiqueta de "ciudadanos americanos", pero hasta ahí llega la similaridad.

Ying aceptó y se le comprobo haber asesinado a 11 personas, (de lo cual los gringos se alegraron por que eran chinos) y Corona es hasta el momento solamente el "presunto" asesino de 25 anglos, de los cual los gringos se lamentan terriblemente.

Ying asesino a sus paisanos en el espacio de unos minutos, en un arranque de violencia en el pequeño barrio chino de Suisun Valley, a 6 kilometros de Fairfield.

Los 25 asesinatos que le achacan a Corona fueron encontrados en el transcurso de varias semanas en tumbas improvisadas y secretas en los campos de unas huertas frutales a lo largo del rio Pluma (Feather River) al norte de la ciudad de Yuba y a una distancia considerablemente lejana a la ciudad de Fairfield.

Ying, despues de cometer su fechoría, huyó del lugar de los hechos, perseguido por un ejército de "sherifes" y policías, que lo capturaron por fin en "Grass Valley" escondido en el segundo piso de un caserón abandonado.

Corona fue arrestado aproximadamente a las 4 de la madrugada del día 26 de Mayo de 1972, en su casa habitación, cuando todavía no se descubrían todos los muertos que hoy le cargan. Corona no hizo el menor intento por huir, y mucho menos para oponerse a ser arrestado.



Miembros de la Raza Unida de un poblado cercano a Fairfield, Calif. manifestando su solidaridad con Juan Corona

Ying era conocido en el "mundo bajo" como un asesino profesional, traficante y afecto a las drogas. En muchas ocasiones fue acusado de asesinato, pero siempre salió bien librado.

Corona es considerado como un hombre que siempre se ganó el pan de cada día con el sudor de su frente, aun siendo ya contratista. Es "creyente" y fiel asistente a su iglesia. Nunca antes tuvo antecedentes criminales. Ying después de ser arrestado, aceptó su culpabilidad y la ayuda de un defensor público.

Corona insiste en su inocencia, rechazó la ayuda de un Defensor Público, y ha nombrado para su defensa a un abogado privado que residía en Concord, California. Un abogado sagaz y valiente que ha estado defendiendo a Corona, vigorosa y eficazmente.

El juicio de Ying fue breve, (9 días) y después de comprobarse su estado mental en perfectas condiciones, el 31 de Agosto de 1928, el Juez William T. Odonnell, se dirigió al acusado diciéndole: lo sentencio a ser colgado de una soga... que se le colocara al rededor de su cuello, hasta que muera. Ying no espero que lo ahorcaran, el lo hizo personalmente, usando una toalla y la puerta de su celda

A Juan Corona, en la actualidad, y después de año y medio, no se le ha podido comprobar la mas mínima culpabilidad, y por lo que se ve y de acuerdo con las declaraciones del Fiscal que lo persigue, el juicio puede durar muchos meses, pero ya se ha de encontrar una prueba que condene a Corona.

TIPICO JUICIO JUDICIAL CONTRA UN MEXICANO

El juicio que se le esta siguiendo a Corona, es el ejemplo típico de los juicios que se hacen en contra de cualquier mexicano o chicano. Es un juicio en el que no importa cuanto dinero se gaste, cuantos meses de farsa judicial se necesiten, pero que se tiene que encontrar en alguna forma la culpabilidad del acusado, pues este es un "mexicano-greaser" y debe de aplicarsele la "justicia anglo-sajona."

Una muestra del dinero que se gasta en este juicio es el tablero donde aparece el mapa donde aparecen las tumbas de las víctimas que aunque usted no lo crea costo la cantidad de 12,000 dolares.

El fiscal nombrado por las autoridades, Dave G. Teja, que no es de origen latino como muchos creen sino hindú, tiene un sueldo de 1,700 dolares, y aunque se dice ser de los mas competentes, pidió ayuda; inmediatamente se contrato los servicios de un abogado privado, se le habilitó como fiscal y se le asigno un sueldo de 1,500 dolares mensuales. El nombre de este abogaseo es Bartley C. Williams.

Pero como ni así se ha podido lograr un avance para encontrar la culpabilidad de Corona, ya se contrataron los servicios de otro Fiscal, del cual hubo necesidad de importar del condado de Sonoma; el mister se llama Ronald Fahey, y se le ha asignado un sueldo de 45 dolares por hora, lo que quiere decir que este señor aumentara su cuenta bancaria como minimo 1,800 dolares cada mes.

La discriminación e inocencia al mismo tiempo en este juicio se puede comprobar cuando el abogado habilitado a Fiscal, Bartley Williams, derigiendose al Juez que preside la causa le dijo: "Honradamente creo que las pruebas que tengo en mi poder para encontrar la culpabilidad del acusado NO son suficientes.

Al día siguiente se le entrego un nuevo expediente con nuevas "pruebas" y se le negó nuevamente la libertad bajo fianza a Juan Corona.

Las pruebas "claves" que la fiscalía ha presentado contra Corona, han sido ridiculamente falsas.

Por ejemplo, un machete lleno de sangre que se recogio el día que fue arrestado Corona y con el cual se quería comprobar se habfa dado muerte a las víctimas, las cortadas que infrige éste no coincidieron con las cortadas que sufrieron las victimas, ademas la sangre resulto ser de gallina.

Unos recibos de pago a una carnicería que se dice se encontraron en una de las víctimas y firmadas por Corona, maravillosamente aparecen limpios, sin alguna arruga y sin las huellas de Corona o de alguna otra persona.

El bloque de tierra con las huellas del rodado de un carro no coincidieron con las marcas que pueda dejar alguno de los carros de propiedad de Juan Corona.

En el "pic-up" donde se supone que Corona conducía a sus víctimas no se han podido encontrar huellas de ninguno de los muertos.

Los testigos que se decían tener en contra de Juan han desaparecido misteriosamente, y los únicos que han testificado es cerca de una docena de policías o "sherifes" se contradicen toditos gracias a la habilidad del abogado defensor al interrogarlos y que los ha dejado haciendo el ridículo.

COMO CUENTO DEL MONJE LOCO.

En México, por allá en la década de los 40, gozó de mucha fama un personaje radial que se hacía llamar el Monje Loco. Sus historietas o cuentos eran de los llamados de misterio y se pasaban a la media noche acompañados con efectos y fondos musicales para un programa de tal naturaleza.

El Monje de marras empezaba sus cuentos diciendo con una voz cascada y ronca: "Nadie sabe...nadie supo, la verdad en el horripilante caso de Z personaje y luego soltaba una tétrica carcajada, para luego repetir: "Si...nadie sabe...nadie supo la verdad en ese horroroso caso, nadie...solamente yo." y enseguida se soltaba su cuento.

En el caso de Corona es difícil conocer quien o quienes le estan haciendo, o tomando el papel de Monje Loco. Porque en realidad todos los que aparecen como testigo de cargo a la hora de la verdad no saben nada. Nadie puede probar quien o quienes asesinaron a los 25 "winitos gringos" que le cargan a Corona. Lo único que hasta la fecha se ha podido comprobar es que Juan Corona es inocente, gracias como ya se ha dicho al trabajo del abogado de Corona, el señor Richard E. Hawk, que con toda habilidad ha desbaratado todas las intrigas y mentiras en contra de su cliente. Por lo tanto si las "autoridades" no pueden encontrar al asesino o asesinos de los 25 winitos yo les sugiero que contraten los servicios del monje loco, o le dejen de hacer al monje loco, se dejen de tonterías, de mentiras y de estar gastando tanto dinero en querer encontrar o fabricar pruebas que no existen o que no prueban nada, por que algun día tiene que llegar que un mexicano o chicano reciba la justicia verdadera en un juzgado de los "United States" y ese día debe de ser el día que declaren a Corona inocente.

Mientras tanto, a esos señores policíacos, "sherifes", jueces, y demás miembros de ciudad el orden e impartir justicia, el pueblo les seguirá llamando sablamente lo que demuestran que son: Marranos!

48 HORAS CON LA FAMILIA CORONA

Cuando llegué a Fairfield, me dirigí al domicilio de la familia Corona, me encuentre con Pedro y Alvaro, hermanos de Juan Corona y estos me presentaron a su mamá, la señora Cándida, a una de sus hermanas, y a la esposa de Juan la señora Gloria. Después conocí a las 4 hijitas de Juan y a otros familiares:

Fuí recibido con esa hospitalidad característica de las familias mexicanas, que desgraciadamente va desapareciendo poco a poco en las ciudades de México, pero que todavía existe en los pueblos chicos.

Compartí con ellos la cena que me ofrecieron y pusieron a mi disposición su casa mientras permaneciera en ese lugar. Fué así como en 48 horas me dí perfectamente cuenta de las penalidades, trabajos y miserias que han padecido, padecen actualmente, pero supe también darme cuenta de la fortaleza y unidad de esta familia que no descansarán hasta ver en libertad a Juan.

En la convivencia con la familia Corona, les oí hablar y platicar con otros personas, los que confirmaron



La esposa, la madre, y las cuatro hijitas de Juan Corona. Víctimas inocentes de las acusaciones que "la justicia" gringa, hace a este hermano mexicano.

sus esperanzas y sus frustraciones y me di cuenta de la Fe que tiene de que el "Juez Supremo" que nos juzga desde allá arriba, toque algun día los corazones de todas esas personas que se han confabulado para perjudicar a Juan. Sin embargo debo advertir que no todo lo esperan de "allá arriba" y trabajan hasta el cansancio día y noche buscando el medio para lograr la libertad de Juan Corona, del cual no tienen ni la mas remota duda de que es inocente. Debido a ese trabajo que día con día desempeñan han logrado algo de apoyo moral y un poquito de apoyo financiero. Es una lástima que nuestro pueblo, que nuestra raza, no conteste en la forma que se merecen estos hermanos nuestros.

La familia Corona es una familia numerosa, eran 13 hermanos, pero han tenido la pena de perder a 3 de ellos, dos de ellos en el último años, o sea después del encarcelamiento de Juan, y tal vez como consecuencia de ello.

La señora Gloria, esposa de Juan Corona, nos estuvo enseñando el album fotográfico de la familia, y la señora Cándida Vallejo, viuda de Corona, nos contaba tiernamente de cuando, como y porque de cada una de las fotografías. Es sorprendente la fortaleza de esta pobre Madre que ha sufrido tanto y que sin embargo conserva tantas energías. Ojalá el "Juez Supremo" como dice ella, tenga un poco de piedad para esta madre y para ésta familia que sufre por igual. Espero también en que las personas que hablan de amor, union, y lucha, hagan algo también por estas personas, ya sea moralmente o económicamente. Se lo merecen!

Ojalá comprendan que Juan Corona no es mas que otra víctima de la Justicia Made in U.S.A.

Por lo que ví y palpé en la sala de Juicio de la corte Superior numero 4 de Fairfield, California, yo me

TRISTE REALIDAD: NUESTRAS ESCUELAS FABRICAS DE PEONES

Por Arturo Sánchez

**Maestros incopetentes y racistas,
escuelas en edificios viejos y deteriorados,
y los padres dandose golpes de pecho
(cuando debian de darselos en la cabeza ,)**

hacen que nuestra juventud viva una existencia sin futuro.

Una vez más se repite la misma triste historia de los vergonzosos grados de lectura, que registran los niños hispanos en las escuelas de Los Angeles, que es el nivel de lo mas bajo en toda la nacion.

Año tras año, se demuestran las tremendas fallas en el desprestigiado sistema educativo que nos demuestran que generación tras generación se perpetua la esclavitud sin cadenas.

Los grados estan en el porcentaje de uno al cien, con el cincuenta como norma nacional. El año pasado la escuela Murchison se ganó el título del campeonato, de la peor escuela pues los niños de primer grado registraron un porcentaje de 24, los alumnos de segundo 19, y los alumnos de tercero 1. Si lector, un miserable punto, o sea, 49 puntos abajo de lo normal.

El vergonzoso liderato del fracaso, fué arrebatado por la escuela Albion, que fué quien registro los grados mas bajos éste año de 1972. Los padres de esos niños no necesitan esperar el día del "cocono" para tener el estomago congestionado.

La escuela Albion es una como todas las escuelas de niños hispanos, en donde están los niños segregados y no solo aislados de los blancos, sino marginados a que jamás puedan competir con los mimados de esta suciedad de sociedad racista.

Con tan desgraciada situación en dicha escuela, literariamente podríamos llamarle prisión. La institución Albion tiene en sus aulas o celdas el 98% de minorías y los alumnos o reclusos de primero registraron 4 puntos, los de segundo 32, y los de tercero un cero, si lector, un desgraciado cerote, nada de nada y el delito de estos víctimas es el crimen de haber nacido morenos, además hijos de pobres y apellido español.

Los padres patinando en el fango de nuestra sociedad, escuchando horóscopos, leyendo a Papillon y viviendo como "Los hijos de Sánchez", o dandose golpes de pecho (cuando debían de dárselos en la cabeza) y dejen de estar haciendose desentendidos con ese conformismo de poca monta, alimentando vanas ilusiones a la suerte y lo que el destino nos depare. Si continuamos impotentes, desnudos y con una mano



atrás y otra adelante, levantemoslas al cielo pero no para saludar a la divina providencia o decirle adiós a los aviones, sino levantarlas con el puño cerrado como protesta.

Volviendo al tema de nuestras escuelitas, en la Riffin los niños de primero 23 puntos, segundo 18, los de tercero 7. La escuela Humphreys, los de primero 50, segundo 30, tercero 20. Estos resultados indica y prueba que los niños que entre más van a la escuela, menos aprenden.

Analizando los grados en coeficiente mental (IQ) en los que un niño normal debe registrar de 95 a 104 puntos, en los resultados de nuestras escuelas ningún niño es normal, por que el máximo que llegan es un promedio de 90 puntos.

Educación clasista

Si comparamos los grados de los niños negros, hispanos o anglosajones en los barrios de Pico Rivera, Montebello, El Monte, La Puente, Bell Gardens, Este de Los Angeles, ultimadamente en todos los barrios de clase obrera, comparados con los distritos afluentes y muy especialmente en donde se encuentran la mayoría de Judíos ricos en Woodland Hills, Chatsworth, Reseda, Pacific Palisades, Canoga Park, etc. No se puede negar las evidencias de que nuestro sistema educativo es clasista y depende la clase de oficio o profesión es, lo que se le hereda al hijo. Por ejemplo, la mayoría de abogados y doctores viven en Woodland Hills. Y de ahí salen los futuros profesionistas, con los resultados de que no hay evolución ni progreso y estamos estancados en que el rico es más rico y el pobre más pobre. Si el hispano, como pizcador, y nuestra categoría subió a la de lavaplatos, no fué en milagro, sino nuestro lento despertar y las protestas por encontrarnos en el fondo de todos los índices.

El anglosajón aunque no reconoce que hasta cierto grado se encuentra estancado y su deficiente educación genera su propia ignorancia, que los motiva defender el racismo en el que ellos también son instrumentos y víctimas, pues no pasan de solo ob-

la deficiente educación

empuja a nuestros niños al

abismo de la ignorancia y esclavitud

servar la bolsa de valores y tomar apuntes aún que no tengan fondos en el portafolio. Solo son los troqueros, policías, maestros mediocres, soldados, oficinistas o administradores de las riquezas de los negocios de los judíos ricos, los dueños de Norteamérica, latinoamérica, Europa, en el orbe completo, por que en los monopolios del mercado mundial, nada mas que sus "chicharrones truenan"

'Bussing'....segregación racial

Si el sistema educativo se juzgara por sus méritos, no se podría mas que condenarse, por que no se puede justificar lo injustificable. La disparidad de las escuelas de pobres y ricos se encuentra una obvia desigualdad. La razón porque el mismo presidente Nixon y sus millones, abogan, confunden y lavan el cerebro en contra de la integración racial. Pero le dicen "bussing" a lo que en realidad es "discriminación" y para muestra un botón. Analicen la proposición 21 en la que nos confundieron o simplemente votamos sin fundamentos y confundidos para perpetuar la segregación y aislados, para que no nos de tentaciones, ni celos, ni envidias, o sea, mantener en su lugar; a los obreros en sus fábricas de peones y los privilegiados en sus centros educativos.

En protestas a la desigualdad en calidad de educación, se han llevado a cabo huelgas de estudiantes, huelgas de sentados de padres de familia, marchas de protesta, arrestos en masa, juntas infructuosas en la que en una mezcla de desepciones y frustraciones por descubrir la triste cruda realidad. Para parar la furia popular los mas astutos sacaron su partida, negociando con la degradación social y comerciando con las necesidades de los pobres.

Organizaciones con proposiciones fundadas con fondos del gobierno federal, en las que la conciencia se entrega al mejor postor, pues con sus sueldos ya dejan de ver injusticias y como dijo ese dicho de "las cosas son, según el cristal con que se ven." Pero yo creo que con un rollo de billetes todo esta bien.

La compra de conciencia tiene su escala y precio. En la más baja quedaron un gran número de madres que protestaban la mala educación para sus hijos. Pero hoy ya también las inodaron en la corrupción del sistema educativo, algunas analfabetas pero convertidas en ayudantas educativas de una, dos o tres horas al día, con sueldos de hambre de \$2.81 a \$3.50. El salario es raquítico pero es suficiente para el abono de un "chevroletito o foringo" o lo que la televisión las proboque o a competir con el vecino. Señoras, pueden hacer de su cheque un papalote. Pero tengan conciencia que con ese dinero, son cómplices del asesinato de la mente, el genocidio mental y son testigos mudos del crimen a nuestra juventud y la tragedia de sus propios hijos.

La mayoría del dinero del título I, se invierte en sueldos de ayudantas, por que teníamos esperanzas de que defendieran los intereses de los estudiantes, pero está saliendo el tiro por la culata. Y resulta que sus intereses absolutos, son sus sueldos y para conservarlos defienden al mismo demonio disfrazado de maestro y los ayudantes se están convirtiendo en los enemigos de su propia comunidad. Si tenemos malos maestros hoy, además tenemos las malas ayudantas y a ambos los mantenemos con nuestras mismas contribuciones.

No hay dinero para escuelas, pero bombas si

Actualmente nuestras escuelas están sobrepobladas y tienen edificios condenados y clausurados. Construir una nueva escuela grande, cuesta 7 millones y nuestro gobierno apantallador no tiene dinero para escuelas. Como es posible que actualmente los jóvenes estudiantes solo tienen 5 clases por falta de fondos para las 6 clases, en este país que según el Nixon, es el más poderoso y tienen billones para despilfarrarlos en la luna y aquí en la tierra pueden

perdonar a los millonarios que no paguen contribuciones y en ellos al mismo gobernador de California, nuestro ex actor de segunda que por cierto nunca lo dejaron destacar por antipático y por no encontrar trabajo se nos metió a la política y lo traemos como chicle y la inspiración a las payasadas cunde, que los muebleros se están lanzando como aficionados al circo, uno torero payaso, otro de actor, otra pareja de actores total, Ronald Reagan elevó el ridículo y lo convirtió en gracia.

Estimado lector, estábamos hablando de que no tenemos dinero para las escuelas, correcto? Bueno, y como es que si hay dinero para aviones y bombas, por ejemplo. Cada avión bombardero B-52 cuesta 8 millones o sea un millón más que una buena escuela, cada vuelo y equipo de bombas y gasolina en cada misión cuesta \$41,000. Por cada misión, o sea un año de sueldo de tres maestros de matemáticas o lectura.

Los aviones pequeños fantasma F-4 cuestan 4 millones en armas y equipo, sin mencionar las 50,000 vidas perdidas en acción.

Debemos de analizar los motivos de nuestra locura colectiva y la violencia que ha generado en el orbe entero, en la que sin fronteras encontramos una lucha de clases, porque la misma explotación y opresión ha inspirado la emancipación de la clase obrera, en esta lucha se nos presenta el pobre, como perro con hambre y el rico, perro con rabia.

Para obtener ley y orden, jamás se logrará con el uso infame de macanas y pistolas, pues primeramente se debe restaurar el derecho a la dignidad humana, y sus derechos a la justicia equitativa sin distinción de clases y sobre el derecho de la fuerza, el derecho de la razón. Esta época, entrará en la historia como la era en que se descubrió que la paciencia no es perpetua, ni estaba inerte y la opinión popular encontró la educación clasista, directamente culpable de mantener y perpetuar tan fuera de balance la fuerza del poder.



cada bombardero B-52

cuesta 8 millones y

solo ocasiona muerte y desolación



RICARDO CHAVEZ ORTIZ

Acto Contra La Injusticia y El Racismo



Este es el caso de nuestro hermano, Ricardo Chávez Ortiz, que en un acto de heroísmo, como muchos de nuestros héroes mexicanos valientemente espuso su vida y su libertad al tomar una decisión digna de un hombre consiente de sus derechos como ser humano para protestar de esta manera, contra la discriminación de que hemos sido víctimas todos los Chicanos, los Mexicanos, los Latinos y muchas de las clases marginadas. Desde que los gringos invadieron nuestro México, y como aves de rapaña, se apoderaron por la fuerza de las armas, de la mitad de nuestro territorio, y no conformes con robarnos nuestras tierras y nuestra libertad, también de la más sónica forma nos quitaron todos los derechos a que por ley constitucional tenemos derecho.

El lema "Educación, Justicia y Libertad" fueron palabras de Ricardo Chávez Ortiz. Ahora él es una víctima de las cortes racistas de este país donde la democracia que tanto pregonan los gringos no es más que pura demagogia barata. No han demostrado un ápice de honradez, en ningún juicio que le hayan hecho a los de nuestra raza.

Desde luego que el jurado que juzgo a nuestro hermano, estaba cumpliendo una consigna dada desde las más altas esferas del gobierno. De esta manera es como los anglos hacen cumplir sus leyes.

Estas leyes que deberían ser iguales para todas las clases sociales, son aplicadas en contra de los pobres y en favor de los privilegiados todo mundo sabe la forma tan despótica en que se llevó a cabo la farsa en que según ellos jugaron a nuestro hermano. A los blancos les duele el alma cuando alguien les señala sus malas costumbres viciados por el sistema. En las escuelas y universidades gradúan alumnos que no han alcanzado el grado de conocimientos necesarios para poder servir fielmente a la sociedad.

De esta manera el mismo gobierno está incrementando la delincuencia y el vicio. Las escuelas a las que asisten Chicanos no se les enseña nada positivo. Los niños y los jóvenes al ver sus esperanzas frustrada, optan por entregarse a las drogas y eso viene en detrimento de nuestra comunidad. Nuestra juventud merece un mejor entendimiento de part de las autoridades tanto locales como estatales.

Esto es lo que Ricardo Chávez Ortiz quiere que se logre. Y por lo mismo esta sufriendo los rigores de un sistema totalitario, que de una manera cruel e injusta se ensaña con nuestra gente cuando levantamos la voz para decir "YA BASTA"

Suplicamos a todos nuestros hermanos de raza que se unan a esta lucha de clases y apoyemos a nuestro hermano.

Ricardo Chavez Ortiz , nos dice:

La injusticia y el racismo son factores que generan la violencia y de paso aniquilan los derechos civiles de todo ciudadano conciente. Por esta razón, a menudo se suscitan casos que no tienen la debida comprensión de las autoridades. Ningún alto funcionario del gobierno ha hecho nada para remediar el estado de cosas, aún sabiendo por medio de las estadísticas que las drogas y el vicio han alcanzado un nivel muy alto en los últimos días.

De esta manera, yo que soy un ser humano, y tengo conciencia de todo lo que a mí me concierne, les hago un llamado de alerta a todos mis compatriotas para que hagan uso de todos sus derechos como ciudadanos y no te dejen pisotear cuando por un accidente común tengan la necesidad de asistir a una de estas cortes donde pueden ser víctimas de todas las aversaciones a que están acostumbrados estos gringos, que vinieron del otro lado del mar. Como parásitos están viviendo en nuestra país.

CHICANO LAWYER--ACTIVIST SUBJECTED TO CALIFORNIA STATE BAR HEARING



Ricardo Cruz

Manuel Barrera

During the past three months the State Bar of California has been holding hearings into the so-called moral character of Ricardo Cruz, Chicano Movement Lawyer, who passed his state bar exam last January but still has not been allowed to practice law in California by this organization. This hearing, set up by the State Bar of California and, being conducted by the Committee of Bar Examiners subcommittee hearing officers, has brought out the racism and bureaucratic conformity-like practices characteristic of this organization.

Two issues are at stake in this hearing: (1.) Who should determine who should practice law--Lawyers only, or the people in the community who will be affected directly by lawyers' practice? (2.) Richards' moral character--characterized by his successful community legal organizing activities, which include *Catolicos Por La Raza*, leading to two misdemeanor charges on Ricardos' person. Will the bias of the Bar members towards Ricardos' community organizing activities be fair?

Ricardos' hearing has set a precedent in the history of the State Bar of California; in that, Ricardo: a bold, honest, and dedicated lawyer, has waived his right to hold the Committee hearings on his case in confidence (private). Thus Ricardo has opened his hearing to the public--never before done in California. His reason was to permit the public to see first-hand injustice being committed upon his person and that of future Chicano lawyers who only seek justice for our people.

An idealist in word and deed, Ricardo, graduated in philosophy and law; was born in the barrios of Los Angeles 29 years ago. A Chicano who understands well the discrimination suffered by our people in the United States, he decided to become a movement organizer for *La Causa*.

Always active in high school as a born leader, he decided to attend college facing financial handicaps. Law was to be a major tool in helping alleviate the problems of our people.

For the last five years, Ricardo has been very

instrumental in recruiting Chicanos to go into the field of law. This recruitment was done by his skill

in organizing successful groups of individuals sympathetic to the needs of Chicano realities. From a few (seven) statewide Chicano law students in 1967, this number of students has grown to a present 500 plus.

Ricardo realized success by exposing the hypocrisy of law schools--Catholic law schools in particular--who did nothing in the way of recruiting Mexican Americans into that field. When one considers the Los Angeles Archdiocese, the wealthiest (one billion dollars plus, second only to New York; a diocese that was founded by Mexicans; has a membership of over 70% Mexican American make up; has no Mexican Americans in its hierarchy; and, whose former Archbishop Cardinal James Francis McIntyre (The Bookie) had the "gall" to call the Mexican American lay membership "Rabble" on Christmas eve of 1969--then it is not difficult to understand why Ricardo picked the Roman Catholic church as a prime example of the exploitation and abuse agent that has used the Chicano and Latinos throughout the Americas.

Perhaps the State Bar of California feels threatened by Ricardos plans to open free legal services in the barrios so that our people might have some representation before the courts instead of being herded like cattle into prisons to rot and be forgotten forever. Recently, the United States Federal Commission on Civil Rights issued its findings on Justice and the Mexican American in the Southwest. The findings concluded with an affirmative "Mexican Americans never have a fair day in court." Findings in the field of education were also negative in nature.

You should know that in California, thousands of lawyers passed the bar exam like Ricardo--but unlike Ricardo, possibly only he has been dealt this gross injustice of a hearing into his moral character. Minorities, especially community activists, seem to be singled out for shaking the shoddy political boat.

Now we arrive at the hearing secessions that have been going on the past months. The attorneys representing the state, and, special interests in the city, have paraded their classic assortment of undercover agents from the Los Angeles Sheriffs and the Los Angeles Police departments. Their testimony, trying to discredit Ricardo, is found to be full of holes, and obviously rhetorical. The State Bar Examiners seem to be interested in two misdemeanor charges (inciting to riot and disturbing a religious ceremony) that Ricardo received as a result of a peaceful protest rally and Christmas Mass celebrated Christmas Eve 1969 by the Catholic poor outside the steps of St. Basils church (a four million dollar edifice otherwise considered the Fort Knox of the West.) The violence reported by news media was the result of undercover sheriffs officers who were placed inside the church foyer Christmas eve to make sure no Chicano be let in. At midnight, the law personnel attacked young women and children alike who were entering the church to continue the Christmas service.



St. Basils' parishoner heckles Ricardo as he addresses supporters from church steps

Ricardo Cruz served several months in jail for the misdemeanor charges. The fact that he was willing to go to jail for "just" principals to benefit our people, gives further credence to his commitment of struggle for the poor and voiceless.

Letters of recommendation for Ricardo to be accepted to practice law in California have been submitted to the hearing committee. All letters supporting Ricardo are from distinguished community people of California such as: Cruz Reynoso CRLA; Edward R. Roybal, Congressman; Catholic Bishop Juan Arzube; Father Merrifield Loyola President; and, the list continues. Over forty letters were submitted and many of these people have appeared in person to further reinforce Ricardos excellent moral character. When asked by the hearing officers whether after their having known the specific charges



Bishop A. Parilla from Puerto Rico marches in solidarity with CPLR around St. Basils.

against Ricardo this would change their opinion of him--all answered that knowing Ricardo, their support still stood; and added, that, for this, he was better prepared to serve the community from a first hand knowledge.

The community also signed over 4,000 signatures demanding Ricardo be received by the Bar. One should keep in mind that the persecution being delt Ricardo by the Bar only reinforces heavily the racist attitude by public officials to question the integrity of a Chicano--a practice well known in the Southwest.

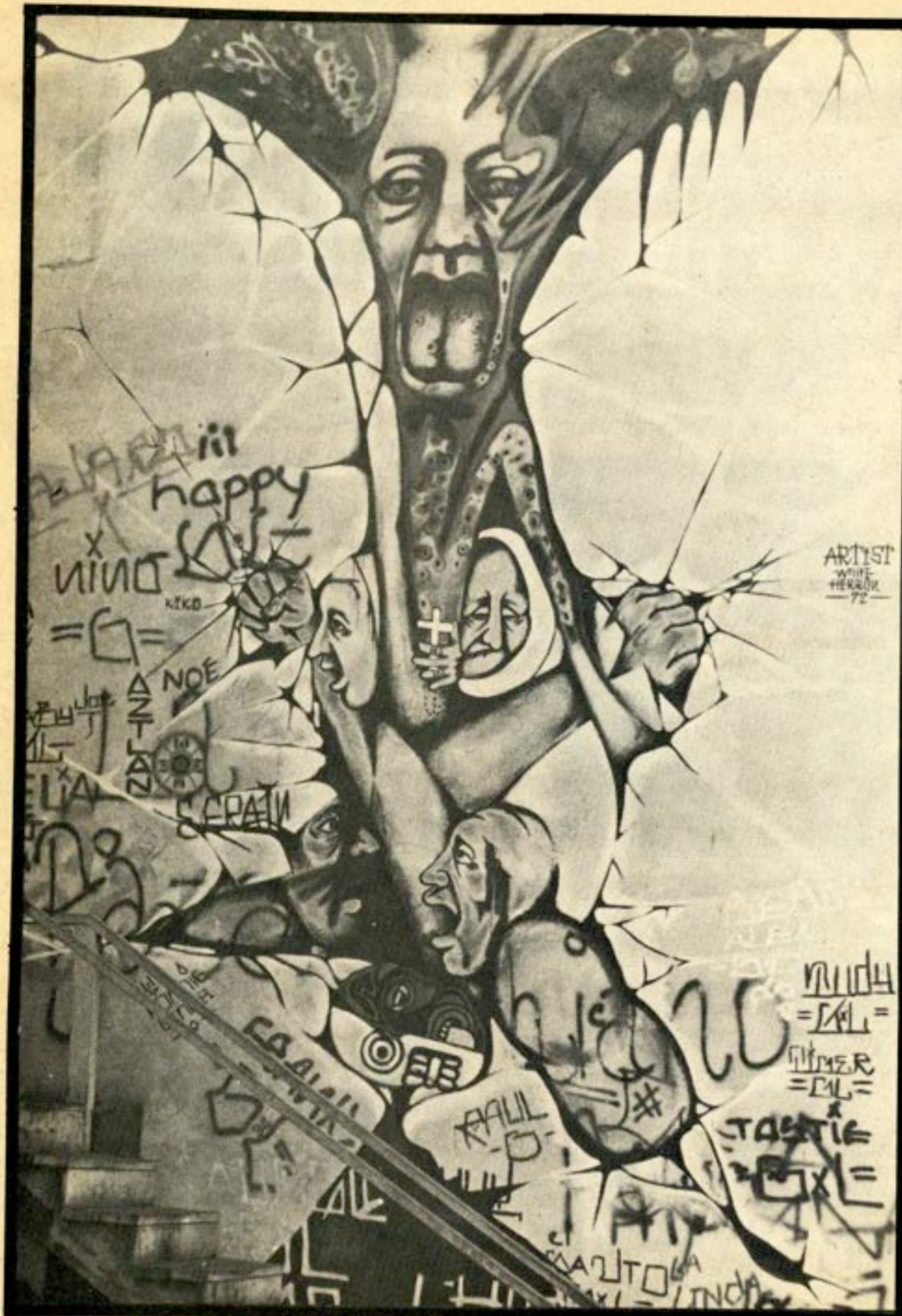
These past months have been trying months of inconveniences for Ricardo, his family, and friends. With the very able help of dedicated defense lawyers (Mr. Nate Zahm, American Civil Liberties Union; Mr. Art Goldberg, National LAWYERS Guild; and Mr. Antonio Rodriguez, Mexican-American Legal Defense Fund) the hearings have brought to light the gross paternalistic attitude of the State Bar of California.

The time has come for the public to have its say in who will defend the people. Lawyers should not totally be judges in deciding who may practice law in California. Organizational dogma capitalizes on selfishness, monopolizes and passes judgement leaving the public subservient to the bars every wish. Housecleaning is in order for the State Bar of California.

The people of California deserve an honest lawyer like Ricardo Cruz--not Heresy Trials that make a mockery of justice.

The State Bar of California would be serving the public better were it to hold necessary public hearings into the questionable conduct of one of its members such as Superior Court Judge Gerald Chargin (San Jose, California) and his disgraceful racist attitude towards California Mexicans, for example.

**“El deber
de todo Catolico,
es hacer
LA REVOLUCION!”**



ARTIST
WIFE
HERROV
72

20
TASTIE

happy

NINO

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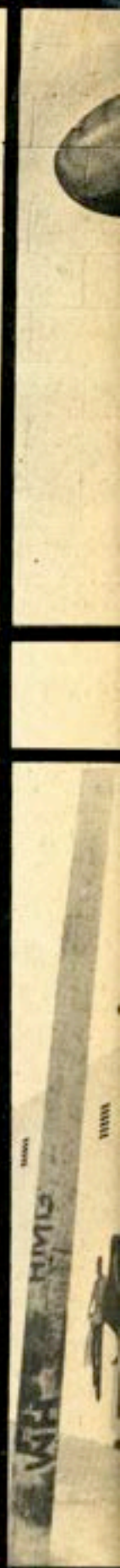
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Photography/Notes Manuel Barrera



WALL MURALS

A recent trend of barrio art has appeared on walls of neighborhood buildings. This work has been mainly that of individual artists who incorporated social conditions or political thought, however crude or polished, emerging as life-size images of color and form. The main themes seem to center around a call for brotherhood, political unity, cultural ties, and lifes' values.

A strong rejection of Catholicism or Christian dogma is being presented in satirical form. The young members of the community have been exposing the ugly character or religious exploitation imposed on the greater part of our communities and are driving religious institutions into convulsions. Simply put, the artist wishes exploitation to cease and social relevance in religion practiced.

The typical American hero image that the average American possesses is not likely to be found in these barrio murals. Rarely do you see the John Wayne cowboy, the ace cop, or James Bond. Instead, the hero comes on strong because he is believable. This hero takes the form of: the mother, brother, family member, or neighbor--real people, not the synthetic star a la Hollywood that stares you front face nightly on the tube. Identity, that quality that makes someone different, seems to be part of the more real characters depicted in these murals.

Many murals contain the classic repetition of clinched fists symbolizing power. The revolutionary bedecked man or woman typifying vanguards of the Mexican Revolution thus reminding Mexican Americans that change for the better can be accomplished--be it with fervent political ideals for the betterment of society by reason and thought or, at gunpoint, should the need warrant.

These frustrations painted here and there are not new to our society in America; but, the problems that Mexican Americans face in the Southwest are, in many respects, unique. Therefore, this rather pleasant change of scenery, be it political or otherwise, serves to remind society at large that perhaps the mood and social consciousness of a segment in the general society has decided to educate the outsider to re-evaluate the negligence imposed on barrio people; and, also, reconsider false myths.



Mis Carnales y Carnales de Causa:

No les había escrito últimamente, por la razón de que he estado dedicando mucho tiempo al estudio, a fin de aprender y corregir los sistemas de lucha tendiente a conseguir la emancipación de nuestra gente, lo que constituye la preocupación más importante de mi pensamiento. Durante mi permanencia en la prisión, he tenido tiempo suficiente para leer, para pensar, para cambiar ideas con otros compañeros y para analizar a fondo y hacer una auto-crítica de la tarea que como miembros del Movimiento Chicano nos hemos impuesto, y de la estrategia que estamos usando para cumplir esa tarea, en beneficio de la clase trabajadora de la cual somos parte.

A causa de estas meditaciones me he convencido de muchos hechos que son importantes. Uno de los más importantes, tal vez el principal, es que todo movimiento que luche por la emancipación de la clase trabajadora, no puede permanecer solo y aislado. Al contrario, debe unir sus esfuerzos con las organizaciones nacionales e internacionales que luchen por el mismo fin, de manera que trabajadores Chicanos, trabajadores Negros, trabajadores Indios y en general, todos los trabajadores de cualquier color o raza que sean, deben juntar sus esfuerzos en busca del objetivo común a todos ellos, cual es, sacar a la clase trabajadora del estado de esclavitud en que el sistema capitalista la tiene sumergida.

Muchos compañeros de lucha predicán el aislamiento. Yo estimo que esta es una política profundamente reaccionaria. Por supuesto, este sentimiento aislacionista deriva de la falta de educación política. Me refiero concretamente a la educación de la clase trabajadora, que yo estimo de una importancia vital dentro de nuestro movimiento. He llegado a la conclusión, y espero que Uds. concuerden conmigo, de que el Movimiento Chicano solo y separado de los demás movimientos de lucha de la clase trabajadora, no hará otra cosa que retrasar el logro de la meta que todos pretendemos: la emancipación de todos los que pertenecen a nuestra clase. Por este motivo, los urgo a Uds. mis Carnales y Carnales de Causa, que rompamos nuestro aislamiento y nos convirtamos en "internacionalistas" en pensamientos y objetivos. Hagamos temblar a los capitalistas de Norte-américa y de todo el mundo, mediante la unión del movimiento Chicano con todos los movimientos de trabajadores, de cualquier raza o color!

Debemos acordarnos siempre que nuestros antecesores revolucionarios, Villa y Zapata, ambos miembros de la clase trabajadora, fallaron en conseguir su propósito final. Ellos no pudieron establecer un verdadero Gobierno Popular en México, a pesar de haber logrado el éxito de la revolución por medio de las armas, debido a que carecían de la educación política que les permitiera completar la revolución. Por esta causa, el gobierno cayó nuevamente en manos de la burocracia; en manos de la clase enemiga en contra de la cual con tanta fuerza y pasión combatieron; en manos de la misma clase que sacrificó sus vidas y que continúa sacrificando las vidas de nuestros hermanos.

LOS TRES

ON FEB. 5 AT 1:30, THE U.S.
COURT OF APPEALS HEAR THE
ARGUMENTS OF LOS TRES AT
THE FEDERAL COURTHOUSE
BE THERE!

Otra conclusión que ha aflorado de mis estudios y experiencias, es que cualquier acción que emprendamos o realicemos como miembros del movimiento, debe ser previamente analizada y discutida en forma exhaustiva, de manera que sea el resultado del pensamiento y de la voluntad de todos los que van a realizarla o a sentir sus efectos, y que no sea el producto de un acto puramente "emocional", que podría entorpecer o frustrar el objeto principal de nuestra causa. Debemos tener siempre en mente la voluntad de la mayoría, cuando decidamos las tácticas o estrategias que vamos a emplear para conseguir nuestro propósito.

No debemos olvidar jamás que nos debemos a nuestra clase, a la clase trabajadora, que es la clase mayoritaria y que por lo tanto, su mandato es el mandato de la mayoría. Ese mandato nos obliga a luchar en contra de la clase "CAPITALISTA" que es la minoritaria, pero que tiene todo el poder concentrado en sus manos, lo que la coloca en una condición muy superior a nuestra clase. Es por esta razón que nuestra lucha es y será cada día más difícil y más difícil será aún si permanecemos separados de nuestros hermanos.

Unamos nuestros esfuerzos, nuestras energías y nuestras ilusiones. Juntemos los medios de que disponemos, ya que luchamos por un objetivo común. Hagamos que la clase capitalista sienta el peso de la clase trabajadora y convirtamos las palabras de Marx en nuestro Grito de Guerra: TRABAJADORES DEL MUNDO- UNANSE!!!!

Los Abraza fuertemente su Camarada,
Rodolfo S. Sanchez
uno de LOS TRES (trabajadores) DEL BARRIO

ES DEL BARRIO



**Nuestra Lucha Es y Sera
Cada Dia Mas Dificil,
y Mas Dificil Sera aun
Si Permanecemos Separados**

Mis Carnales y Carnaladas de la Causa,

I had not written lately, because I have been devoting most of my time to studying. The main reason being that I wish to learn and improve the best means that I, as a Chicano, can use towards the emancipation of our people.

During the time that I have been here in prison, I have had a lot of time to study, analyze, and self criticize the goals that we, as members of the Chicano movement, wish to obtain for the working class that we are all part of.

In my studies I have become aware of many realistic facts. One of the most important ones, or if I may, the most important one, is that any movement that is for the emancipation of the working class, cannot stand alone or isolated. On the contrary, we must be joined with all the national and international working class movements that are seeking the same goals. For this reason I have reached the conclusion that the Chicano worker, Indian worker, black worker, or for that matter any worker of any color or race, must join hands to seek the same common objective, which is to bring the working class out of the slave like condition in which the capitalist system has them submerged.

Many of our comrades practice isolation. I estimate that this is a profound reactionary position. Of course, this national feeling which the isolationists talk about, stems from the lack of an education. That is, a working class education is vital to all members of the movement.

I have come to the conclusion that the Chicano movement alone and separated from the rest of the working class movements that are now in progress throughout the world, will tend to hold back the emancipation of all workers.

That is why I urge you, mis carnales y carnaladas de la raza y causa, to become internationalist in thoughts and deeds. Let us make the capitalist of america and all nations tremble, by uniting ourselves with workers movements of all colors and races.

We must always keep in mind, that our revolutionary ancestors, such as Zapata and Villa, although members of the working class, failed in their revolutionary goals. They were not able to place a peoples government in Mexico, because they did not have the proper political education to enable them to do so. For this reason the country fell again into the hands of the beauracrat class, the same class that they so strongly and passionately fought; the same class that took their lives and continues to take the lives of the working class.

Another thought to keep in mind is that any and everything we do as members of the movement must first be analyzed and done not out of emotion, but because everyone had voiced his or her opinion, and everyone collectively has come to one understanding to the solution of the particular problem, and also the part they are to play in solving the problem.

We as members of the movement, or as revolutionary thinkers must always keep in mind the objectives of the majority when deciding new tactics toward our goals. We are for the working class and therefore the majority. The capitalist is for himself and therefore the minority. I quote Marx: WORKERS OF ALL COUNTRIES UNITE".

Su camarada.
RODOLFO S. SANCHEZ

uno de LOS TRES (trabajadores) DEL BARRIO

THE SENSELESS KILLINGS

EXECUTION OF PATRICK QUEMADA A CONSEQUENCE IN THE BARRIO

In memory of my beloved nephew Patrick Quemada I would like to express my sentiments, and those of his family in regard to the senseless shootings of July 25, 1972 that ended his life.

We feel it extremely necessary since the reporting of the incident has not really been accurate and has not brought out some very important facts. Too often these are overlooked, bypassed, or if mentioned, are barely emphasized so that the average reader does not grasp the full meaning of it.

After reading "Anatomy of Crime" in the August 16, 1972 edition of the Los Angeles Times by Frank del Olmo and Dick Show, I am more convinced that as well intentioned as these gentlemen may be, as good reporters as they may be, they could only print what was told to them, what they heard, the reports they read. And when their jigsaw puzzle was put together, they came out with their story. They tend to form an opinion hard as they try not to, but it reflects in their writing. They really didn't know the human beings involved, probably never lived in the barrios, probably never took drugs, never lived in poverty; the hundred and one reasons that surround the death of two young Chicanos who are but the reflection of so many Chicano youths who yet await this fate.

We knew and loved Patrick from the moment he was born. We've lived in the barrios of Tejas, East Los Angeles, Lopez Mara and El Sereno through the generations.

We've lived through the agony of seeing our children drugged, and the never ending supply available sometimes through our own people. We've lived in poverty, in welfare in the never ending cycle of chains that are sometimes impossible to break off to the point that Patrick had enlisted in the service. And for what? Chances are he would have been killed there too, as thousands of Chicanos have been. And he would have found drugs there too.

We certainly are familiar with the chain neighborhood stores that are in the barrios, that give credit to welfare recipients, that give poor services, poor low quality foods at fantastically high prices.

Which brings me to Mr. Solorio, owner of the Quality Market, killer of the two youths. One very important fact that wasn't pointed out was the fact that Mr. Solorio sold liquor to minors. That was one of the primary reasons youths patronized that store. He supplied them with the beer and wine they consumed. The police know this, but who really cares if Chicanos want to stupefy themselves with wine. To Mr. Solorio it brought money to the business. The youths from the barrio readily admit to this, but just don't involve me in it man, my old lady may find out, or he gave credit to my old lady "you know", she still owes a bill. Or like others, "we'll take care of business ourselves. Like what. Like protecting themselves? Like trying to save their own skin from their own plot that backfired?"

Mr. Solorio was not well liked by the community at all. Obviously he was not respected. He was not the honest, patient man the story makes him seem like. But before I go on, let me make one thing very clear, in no way is the family trying to justify that a robbery was attempted. Painful as we may find it, we may have to accept it. Though we'll always ask ourselves "why?" or "What made Patrick do it?" His grandparents owned a grocery store. He could have asked them for anything. Was it the liquor? Was he called "chicken" by someone. We'll never know.

What we're trying to bring out is this. That senseless shooting should have been prevented, those deaths should never have been, and the way Mr. Solorio killed those two young men, is a crime in itself.

I would imagine all business store owners would be concerned about attempted robberies, especially in the barrios. After all, there's hunger there, there

THE DEATH OF TWO YOUNG CHICANITOS WHO ARE BUT THE REFLECTION OF SO MANY CHICANO YOUTHS WHO YET AWAIT THIS FATE



is poverty, there's drugs, so there is always the possibility and the prevention and the self protection should be considered.

Mr. Solorio certainly thought of the prevention and he certainly thought of the self protection. He was well supplied with guns. But let's really analyze "the Anatomy of the Crime."

Mr. Solorio was in the heart of a tough barrio with a business. Did he treat his customers with dignity and respect? Is a man that sells liquor to minors really honest. He wasn't even friendly. He left much of the selling to his wife. He didn't seem to give a damn to whom the liquor was sold, as long as he got paid for it. In fact, he himself consumed much of the liquor. Everyday he resented the youths that patronized his store. He knew what brought them there. In fact he thought that if a robbery ever happened to him, he would know what to do. And he did. That day July 25, 1972 around 6:30 p.m., a little boy ran to tell him he thought a robbery was taking place. He had no intentions of calling police. He was pretty drunk by then. Witnesses claim he had been drinking all day and so when he came out, he came out shooting. One shot had already injured young Frank Perez, but Mr. Solorio in a drunken rage, dragged his body, hit his head with the butt of the gun, and kicked and kicked, and was heard to say, "I'm tired of this, I'm going to shoot you again, all the time using foul language. The article claims there is no report of this, but a nineteen year-old neighborhood girl, that the police overlooked is a witness to this: "I was going to touch him (the dying young man Frank Perez) he was still breathing. I could even smell him, but I was fearful of the rage of the store owner" are her statements. That was a crime in itself: pre-planned.

The law claims that reasonable force can be used in a matter of self defense. This man went beyond reasonable force. One shot already had injured, why

the kicking and the beating? And Patrick, not one, not two, but three shots? If my nephew is considered a robber, we the family consider Mr. Solorio a murderer, without question.

Many people are guilty of inhumane behavior in this drama. The police never notified my sister of the death. A youth ran to tell her. She was not allowed to see if it was Patrick. The whole area was blocked and surrounded, while she anguished, was it Patrick? Could he still be alive? An ambulance came and was sent away by the officers. Was it because he was dead? Though we're aware that many of the procedures of the police are regular procedures used in this kind of incidents, the police never came to her house, and proceeded to treat my sister rudely, even though she had identified herself. They are guilty of discourtesy and insensitivity in my sister's grief. They know Mr. Solorio has gone, but he only got rid of two Chicanos from the barrio, and he himself Raza.

Will we eliminate ourselves? The hundreds of people that were within the area, the ones that saw, that heard, they felt for their hermanos that evening. But have they really cooperated with the family in exposing Mr. Solorio's inhumane behavior? The two men seemingly so involved in the betterment of the community, they are guilty of false machismo. The writers of a raza newspaper, they are guilty.

What now? For us, his familia, we will always grieve him and remember that young man Frank. And we will always feel that it need not have happened. It should not have happened.

But as long as there are barrios, as long as there are stores like Mr. Solorio's that sell liquor to our children and exploit, as long as there are drugs, as long as there is poverty, as long as there are gutless people refusing to cooperate, as long as there are human beings that are insensitive and inhumane, as long, is a long long time.

Por Parte De la Familia
Patrick Quemada Amistades
de Francisco Perez

The Case of Carlos Feliciano

The Man, The Frame-up, The Nation

The case of Carlos Feliciano, forty-two year old Nationalist militant, is more than the case of one individual. It breathes with the life of a nation, of a history, both of which Carlos has come to symbolize . . . both of which he is a part.

Moreover, as the facts unfold, and as more and more people begin to learn about this vicious frame-up, the case has begun to symbolize the repression which fighters for social justice are facing.

Civil libertarians community organizers, politicians, professionals, blue-collar workers, and revolutionaries

from every section of the population and the world . . . tens of thousands of people have come to the support of Carlos Feliciano. His case is a reminder of what can happen to us all, if repression is allowed to grow.

Every one of his basic civil rights has been violated, every standard court procedure has been trampled. His life has been one of harassment, trumped-up charges, offers of deals accompanied by threats—and seventeen consecutive months in prison while the courts held out for what can only be regarded as highly excessive bail. He has been slandered, and insulted in such a

ridiculous way that it would make one laugh, except that, beneath those slanders, lies an attempted to repress the leadership of the Puerto Rican movement. The history of the case documented below will reveal this obvious legalized frame-up.

Early Political Career

Forty-two years old, a husband and the father of six, Carlos has been a member of the Nationalist Party of Puerto Rico since 1947. Many who

Completely acquitted once, Carlos Feliciano still faces a trial, in another county, on the same charges.



AP/WIDE WORLD

know the history of that great party, the strongest voice for Puerto Rican independence for some 25 years, know Carlos' history as well.

Feliciano has lived a life dedicated to the struggle for Puerto Rico's independence. He was one of the Party's highest ranking youth members, a member of several of the party's top committees and, because of his dedication, Carlos was constantly harassed by FBI and police officials.

Despite this constant harassment, Carlos was only convicted once . . . after the 1950 uprising in Puerto Rico.

During those years, the government jailed Carlos and several hundred other Puerto Rican Nationalists under "Law 53", similar to the Smith Act which was declared unconstitutional, for advocating the overthrow of the colonial "government of Puerto Rico." Still, under this law, Carlos was forced to spend five years in jail for the "crime" which he calls "conspiracy to be free." During that time, Carlos had the honor of living in the same cell as Don Pedro Albizu Campos, the Party's renowned President.

Arrest & Initial Charges

After leaving jail, Carlos came to the United States. For the next fourteen years, he and his wife raised his family of six children. He lived, for all those years, a politically inactive life, until the New York City police reactivated him, on May 16, 1970. On that day, he was stopped by the New York City police while on his way to a sporting goods store in the Bronx (near his home). It was May 16, 1970. His car was searched, he was handcuffed, and despite the location of the arrest, he was taken to the office of the District Attorney in another county—Manhattan—to be interrogated and arraigned.

At the time of his initial arraignment, Carlos was subjected to prejudicial pre-trial publicity. In an attempt to build a climate favorable to an early conviction, Assistant District Attorney John Fine released a statement to the press and then read it to the arraigning judge. Here is the essence of that statement,

contrasted with the hard and true facts:

1. Assistant District Attorney John Fine's first allegation was that Carlos Feliciano has a long record of arrests and a conviction on "similar charges."

Fact: It is a matter of record that he has never been arrested on anything resembling "similar charges." His only conviction was for being a Nationalist Party member, under Law "53".

2. The second allegation was that he is responsible for the bombing of 41 buildings in New York City, over a five-month period, including the attempted bombing of an army recruitment station.

Fact: The actual indictment doesn't mention even a single alleged bombing act. It is clear that Fine was not prepared to prove his own charge in this respect.

3. The third allegation is that Carlos admitted, during questioning, to membership in MIRA (Movimiento Independentista Revolucionario Armado), an "underground Terrorist" organization.

Fact: Police records demonstrate that no mention whatsoever was made of MIRA during the interrogation, proving the allegation to be completely false.

4. The fourth allegation is that Carlos Feliciano admitted to having explosives in his car.

Fact: In the verbatim police interrogation transcripts, no such admissions are made. Carlos admits only to having a loaf of bread in his car, and that is hardly a bomb.

5. The fifth allegation is that he was affiliated with Cuba for some time. To substantiate this claim, the allegation further states that Cuban currency was found on his person.

Fact: Aside from the fact that it has nothing to do with the case, the accusation is so absurd, it hardly needs an answer. If you were a Cuban agent, would you use Cuban currency in your transactions?

Yet, despite these absurdities, bail was set at \$150,000 in Manhattan. One month later, identical charges were filed in the Bronx County where an additional indictment, charging Carlos with the attempted arson of an Army

recruitment station, was obtained. In that jurisdiction, bail was set at \$125,000. The total bail of \$275,000 represents the highest ever set against any individual defendant in the entire history of New York State jurisprudence!

District Attorney's Maneuvers

After all the charges the actual indictment in Manhattan was solely for one count of attempted arson in the second degree and possession of explosive materials.

Seventeen months later, because of the building of a massive movement around Carlos' defense, bail was reduced to \$50,000. At long last, on the very day that he was to have been released from jail—the bail money having been obtained—Carlos found himself subjected to another of Assistant District Attorney Fine's repressive tactics.

About a month earlier, Fine had proposed a deal whereby in return for a guilty plea, to the full indictment, Carlos would be sentenced to **only** six years in jail. But, since he was completely innocent of all the allegations, he refused this deal, whereupon Fine threatened to open an additional indictment. Now faced with the possibility of Carlos being bailed out, Fine made good his threat.

It seems that, like millions of other individuals, Carlos is an enthusiastic hunter. As early as 1968, when with the aid of an interpreter filling out an application for a license to own a hunting rifle, Carlos understood the question, "Have you ever been arrested?" to mean "Have you ever been arrested in the United States?" to which he replied, "No".

John Fine had dug this up . . . and now, following Carlos' refusal to go along with the terms of an absurd deal, obtained an additional indictment, this time for perjury! And additional bail was set for another \$50,000 making a new total of \$100,000.

This was almost immediately lowered when a courtom, full of angry Puerto



Carlos walks out of jail on \$55,000 bail.

Ricans, backed by over a year of defense work, forced Judge Culin to lower the bail to \$5000 on the additional charge. Carlos was released from jail in September some SEVENTEEN MONTHS AFTER HIS ARREST, on a total of \$55,000 bail.

With heightened defense efforts by the Puerto Rican movement, and his own charismatic speaking, Carlos' support built in the community, and continued to build, as his trial was delayed.

The Trial

In 1972 pre-trial hearings, began, in the Bronx, before Judge Sidney Asch. As pre-trial motions were being made, it was learned that the arresting police had searched Carlos' car without a search warrant. Defense lawyers William Kuntsler and Conrad Lynn moved that State's evidence be suppressed, on the basis of the illegality of the search.

At the time, Bronx D.A. Burton B. Roberts, one of New York's most powerful men, walked into the courtroom to personally offer a "deal". He offered to drop ALL charges related to bombs and explosives, all major charges, if Carlos would plead guilty to a minor charge of "reckless endangerment". It was understood that Carlos would serve no time and that all charges and indictments in both the Bronx and Manhattan would be dropped.

But Roberts was only trying another trick on the already tired and harassed Feliciano. To make the deal seem like a victory for the State, Roberts had to give Carlos time in jail. Carlos walking free would indicate a victory for the movement. Without informing either attorney, Roberts arranged with Asch to sentence Carlos to six years in prison.

Through various sources, Carlos found out about this incredible double-cross and reversed his plea. He resumed trial in early May.

The testimony of the four witnesses for the State, all of whom were police involved in Carlos's arrest, was contradictory. They presented four dif-

ferent versions of what the alleged bombs looked like, of how the arrest was conducted, where the bombs were found, how they were covered and a variety of more minor facts.

Attorney William Kunstler called the State's case "incredible" but Judge Asch still allowed the trial to start. Again the contradictions arose, but this time, there was a pattern and a possible theory as to what this frame-up was all about.

The major contradiction was between the State's star witness, Andrew Gutierrez, a eighteen-year veteran of the police force and Phillip Zimmerman, the young patrolman who first stopped Carlos' car. Their disagreement amounted to the simple fact that Zimmerman had told the District Attorney, and then told William Kunstler, that he did not believe Gutierrez' story and thought that the case was a false arrest.

In fact, it was revealed from the stand that there was a major departmental hearing on this case months before the trial, in which Zimmerman and Gutierrez called each other liars.

Zimmerman also admitted that Manhattan Assistant District Attorney John Fine offered him a raise to corroborate Gutierrez testimony and then threatened the young patrolman with seven years in jail on a perjury charge when he refused.

Kunstler's summary to the jury exposed over forty contradictions in the State's case, as well as Fine's manipulations, and outlined his explanation of the frame-up: an attempt by two detectives, who planted two bombs in a man's car, to get a commendation, which they did receive, for a "key arrest." After a day's deliberation, the jury unanimously accepted Kunstler's explanation and acquitted Carlos Feliciano.

What Now?

Most people would think that, since he won his case so easily, Feliciano could walk free, but that is not the case.

John Fine, continuing his manipulations, is attempting to force Carlos go through another trial in

Manhattan FOR BASICALLY THE SAME CHARGES. A conviction could mean 40 years in jail and, while the result of the Bronx trial might seem to provide an indication of what will happen, no man or woman can be sure.

The same expense, financial and emotional . . . the same ordeal of precariously facing Judge Birns and District Attorney Fine, who sent Eduardo Pancho Cruz to jail in a kangaroo trial . . . the same combination who tried the TOMBS 7 case . . . before those same two men Carlos will be tried again.

Why Carlos? Why the Frame-up?

"Many people ask the question, "Why you?" It is a very easy question to answer. Carlos refers, during his talks, to his years with Pedro Albizu Campos. The circumstances of Albizu Campos' death are so suspicious that no serious investigation has ever been allowed. Carlos, who spent time in the same cell with Don Pedro, was the youngest man to do so.

But something more than this is involved, as manifested by John Fine's first allegations. His allegations draw a link between the Puerto Rican movement, terrorism and Cuba. A member of the Nationalist Party, living in the United States, is the ideal target for such a link-up.

If Carlos is convicted, this whole link-up will be given credibility, and such credibility could result in a wide-spread repression against the Puerto Rican movement.

This is the reality behind the case that is "the case of Puerto Rico."

The Committee to Defend Carlos Feliciano is a broad coalition of Puerto Rican organizations including the Young Lords Party, the Puerto Rican Socialist Party, El Comite and the Puerto Rican Student Union united around the demand to free Carlos. It has enlisted the support of a variety of organizations and prominent individuals, active supporters and sponsors of the defense, and has combined the best possible legal defense with mass actions in the Puerto Rican community.

His fate is ours; his fight is ours!



To give your support contact:

THE COMMITTEE TO DEFEND
CARLOS FELICIANO

Box 356

Canal Street Station

Tel: OR4-6377

New York, N.Y. 10013

6 p.m.—10 p.m. Daily

I am interested in working with the committee; please contact me.

Name _____ Tel. _____

Address _____

Occupation/Organization/School _____

I enclose.

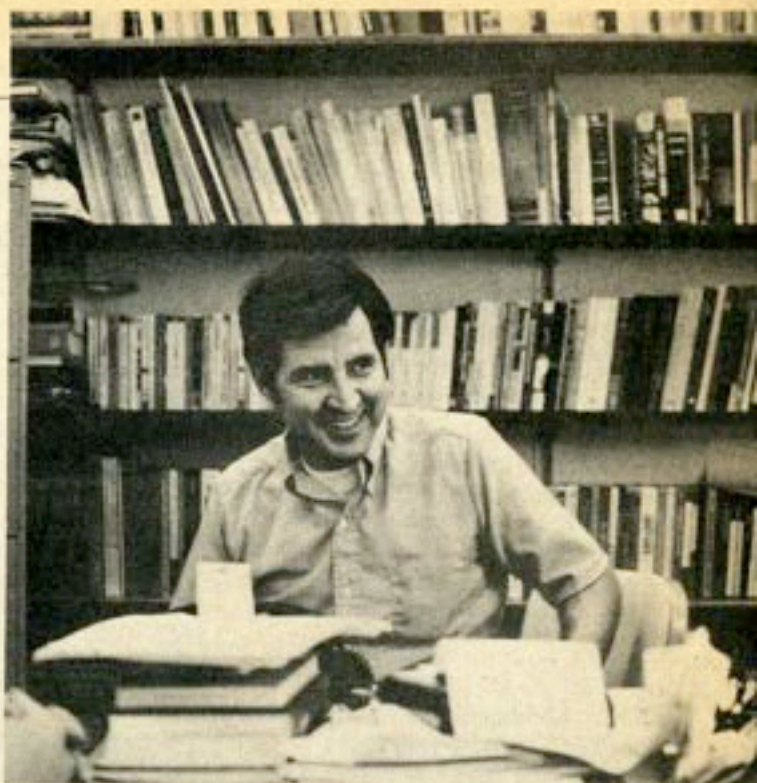
\$ _____ as a contribution to the committee.

Rodolfo Acuña

ON CHICANO STUDIES

When Chicano Studies programs were first initiated, their supporters fully expected them to do everything from organizing the community to launching revolutions. Now three years later it is evident that the programs have not met these "intended" expectations. This is not to say that Chicano Studies have not fulfilled an important function. They have, for instance, been in the vanguard of creating cultural awareness among Chicano youth. Moreover, they have begun to train Chicano technicians to work in the barrios. The purpose of this article is to analyze these two processes, and to assess how effective Chicano Studies programs have been in fulfilling these objectives. For they alone justify the time and energy that have been expended in the creation of such programs. There is also a need, in the movement, in general, to establish accountability. In order to do this you must know why the programs were established, and how they are pursuing the WHY.

There would be no justification for Chicano Studies, if we do not accept the premise that Chicanos collectively have been relegated to a subservient caste by the Anglo establishment. If we accept that we are a colonized people, we then must look to other colonial situations and learn what was needed to liberate them. Historically, we learn that most colonized people have come from underdeveloped nations, and have been exploited by technologically advanced nations. Once the colonized achieved independence from their oppressors, they invariably had to pay a high price to train their own technicians and were forced to attract foreign assistance. Cuba, for instance, after its revolution, paid lucrative salaries to foreign experts. Furthermore, it provided them with lavish living accommodations to train its citizens. Chicanos today find themselves in a similar position to that of most colonized nations. And we must admit -- that even if Chicanos wanted to -- we could not furnish sufficient technicians for our own com-



munities in today's highly urbanized and automated society.

Our dilemma is intensified since we live inside the bowels of the most powerful and exploitive nation on earth. How can we train our own technicians while at the same time not selling out to the system? In part Chicano Studies were established to resolve this dilemma. They have been designed to create the frame-work for the mass education of Chicanos. The ultimate objective is the creation of a network of cells that are powerful enough to counteract the socialization process to which we have all been subject.

The San Fernando Valley State College story that follows is a case study on how this objective is being pursued at one institution of "higher learning."

Under the leadership of Miguel Verdugo, Hank Lopez, Beto Ruiz, Tomas Trimble, and Raul Aragon, Chicano students forced the SFVSC administration to establish a Chicano Studies department. In retrospect they did not break away from the college, but merely forced the school to recognize Chicano Studies as a program within the institution. Everyone involved recognized the limitations that remaining inside had. They also admitted that this was not a revolutionary act -- for if they had been hardened revolutionaries -- they would not have remained inside, but would have taken to the streets. What they had done was to gain a beachhead, and it was up to those who followed to enlarge it, using it to meet the goals for which the department was intended -- that of mass higher education for Chicanos.

The immediate challenge to the department was to meet the needs of the large numbers of Chicanos who would be brought into SFVSC under an agreement forced upon the college. Most of the incoming Chicano students had been educationally crippled and were programmed by the system to fail. It was therefore the department's mandate to insure that as many Chicanos as possible survived the first years. We de-

signed the curriculum to cushion them, giving them every opportunity to succeed.

The first two years the student's curriculum was designed to build self-image through nationalism, as well as to improve reading, writing, and other communication skills. This was made possible through negotiations made with the administration by which it permitted students to take general education and state requirements normally taken in other academic disciplines, through the Chicano department. The rest of the curriculum was designed to increase self-awareness as well as to train students to work toward ending Anglo-American colonization.

The enemies from within were (1) the administration that fully expected us to fail, and (2) our own inexperience in dealing with the university's bureaucracy. We had to insist on as much autonomy as possible, while, at the same time, institutionalizing the department, in order that we would not be "ripped off," and later replaced by "establishment" greasers. The easiest method to gain a facade of autonomy would have been to accept soft money -- that is, federal and private grants to pay for our operating expenses and the salaries of our professors. However, there are pitfalls in soft money. It increases internal bickering and fighting over positions; it also places a burden upon the Chicanos to find more funds, with the program becoming dependent on the soft money to survive. More often than not, key faculty members spend more time in Washington, D.C. or New York, attempting to acquire funds, than they do building their base. We therefore followed the route of hard money -- which relies on the school's ongoing budget -- to pay for salaries and expenses. The department's entire growth was tied to student enrollment, retention, and the ability to negotiate and force the administration to foot the bill. In a hard money growth, there could be no question of lucrative salaries. Salaries became a matter of public record, and faculty members, especially the leadership, were forced to remain at home to build their base. (NOTE -- it is my personal opinion that when the director spends too much time away from his base, that the losers are the students, for the program becomes vulnerable.)

Moreover, the hard money growth forced us to keep our base satisfied. We could not afford to alienate the Chicano students and thus became increasingly dependent upon their support. From the beginning, we knew that the minute that they wanted to, the students could destroy the program. A boycott of classes would have immediately checked the department's growth. The faculty therefore had to listen to the Chicano students. They would have been stupid to lose touch. In turn, this placed an additional responsibility on the students, who had to make sure that the Chicano department did not become a colonial agent, dedicated to the Americanization of students.

It is difficult for students to entirely monitor a program. Faculty can very easily deceive them through the use of revolutionary rhetoric while institutionalizing themselves. It is therefore necessary that faculty from the beginning think of themselves as temporary. Students must themselves encourage inner purges. For example, when it became evident during my founding chairmanship that I was becoming too powerful, the faculty itself checked this and made

it policy that the department chairman could serve for only one year. This made possible a shift in leadership as well as the training of future administrators. Another danger was faculty tenure. In time tenured professors could have diluted student control. The faculty initiated a written pledge that promised they would never use students in their personal struggles, and, if a majority of the students wanted them to resign, they would comply, even if they believed that they were right. Under no circumstances would a faculty member appeal to the school administration for relief.

Building a balanced program department, was imperative. For example, it does not help the community to graduate Chicano elementary teachers who can't teach reading skills, or those who have identity problems. Therefore, we designed a B.A. program that provided Chicano students with an interdisciplinary experience. It exposed the student to the Chicano experience in the arts, education, humanities, and social sciences. Its primary objective was

There Would Be No Justification For Chicano Studies, If We Do Not Accept The Premise That Chicanos Collectively Have Been Relegated To A Subservient Caste By The Anglo Establishment

to prepare students to go into the professions. Just as important as a balance curriculum was that the staff was purposely a blend between activists and academic specialists. The impact of the whole was important, with the faculty activists providing a model for commitment, and the academic courses designed to increase the students' analytical and technical expertise. Both helped legitimize the program.

In retrospect the strongest link to the community has been our arts component, especially the music section. The community has been very receptive to our Conjunto and Teatro Cultural programs have helped immeasurably to increase awareness within the community. In the future, this component must be strengthened by establishing a cultural center where dance is taught, the arts, exhibited, programs are presented, and a weekly newspaper published.

Ironically, the department's weakest component has been its barrio studies. Faculty and students still have not integrated their efforts with community activities. A way must be found to bridge the gulf between community volunteers and students. Students are idealistic, who are quick to get charged up, but, for a few exceptions, are not consistent. This is understandable since there are many distractions, and most students spread themselves too thin. Many community activists are in turn reluctant to trust students, whom they many times consider as temporary and there because it is a fad.

INTERVIEW WITH DELIA ALVAREZ, POW SISTER



Delia Alvarez is the sister of Everett Alvarez, longest held U.S. prisoner in Vietnam. She has been an outspoken activist in the antiwar movement and has played an effective role in organizing POW families against propaganda manipulation by the Nixon administration. Her sister-in-law, Tangee, has figured in nationwide headlines for her efforts to obtain a divorce from her imprisoned husband. Tangee has been unavailable to reporters, but we were able to obtain an interview with Delia.

Q: Do you feel resentment toward Tangee because of the divorce?

DELIA: I am not at all bitter. She has to live her own life. Tangee suffers from the same thing that affects too many people in this country. After all these years she lost hope. It has been very hard for her.

The problem has been that her lawyer tried to gain public sympathy for her. That was a phony trick. The sympathy belongs to the prisoners and to the people whose lives are being wanted by the continued bombing.

Tangee has tried. She refused to pay Nixon's game of using the POW families to build support for the war. He invited her to the White House with the other POW wives and she was the only one who refused to go. The press didn't pay attention to that, but the divorce fits their gossip mill standards better. I have not seen Tangee for a long time. She should not have continued to take Everett's navy allotment after she got her Mexican divorce. We put a stop to that, but the rest of her personal life should be her own business. She ought to see to it that her lawyer keeps it that way.

Tangee sees the futility of the war, but she is part of the general American apathy. She is sympathetic to Everett, but sympathy is not enough for any of us.

Q: How do you think your brother will react to all this?

DELIA: In his years in North Vietnam my brother has become a very philosophical person. He has become a helpless victim in many ways. His own imprisonment has been used as propaganda to uselessly continue the war and prolong the imprisonment. Now, with the bombing of the French legation and random targets in Hanoi, he and the others are in greater danger than ever before. The prison facilities are in the Hanoi area and are as likely to be hit by the bombs as are the civilian targets.

The divorce is just one more blow for him. I think he will understand. He is not likely to contest the matter when he learns about it officially. The newspapers don't help when they sensationalize the divorce with gross misrepresentation of the facts. It creates just that much more victimization of the prisoners. They are doing the work of the administration in using the issue of the prisoners to divert the American people from the real issues.

Q: How does your brother feel about the war and about your activism in the peace movement?

DELIA: I can't say for sure. He hasn't said much about that in the letters we have received. I understand, though, that the prisoners are divided themselves. Those who were captured early in the war were never exposed to the growth of anti-war feeling in this country. They were isolated from our political changes, and are likely to view things from the context of the mid-60's. I would not be surprised if the earlier prisoners tend to be more conservative. Just to keep their bearings over the years, they had to cling to something. The only "something" most of them had was the militaristic propaganda which put them in the planes dropping the bombs in the first place. As I say, he is more philosophical now. I doubt if he would ever go back to the Navy as a pilot. I am sure he has gone through some changes---not necessarily the changes we have experienced, but he is not the same as he was.

Q: What changes have you and your family experienced?

DELIA: We all used to have great respect for the flag and the uniform. My brother may still be where we all used to be. I believed in the domino theory, fighting communism and killing the enemy. I shared the blinders of this educational system and this society.

Now the enemy to me is the apathy of the American people. That is the enemy we have to fight. Nixon as the opponent, instead of the Vietnamese. The government has taken the power to continue the war from the apathy of the people. Killing the apathy will change the direction of the government.

Right now Nixon is part of the enemy. He cannot be separated in my thinking from the people who run this country. The big businessmen are the real power in this country, even if they do not put themselves forward as politicians.

Q: How has this change come about in your thinking?

DELIA: My involvement with the Chicano movement has done more than anything to open my eyes to things as they really are. Also, I have had eight years of trying to write to my brother and give him an explanation of why he is being held prisoner. I had to study and think about the war more than others who are not touched directly. In all these years it has been impossible to find a real and good reason for my brother's imprisonment. This has made us see a world we never before were aware of.

Q: If you could write to your brother and give him the answer, what would you tell him?

DELIA: I don't try to give answers to my brother. The only answer I know now is that we must negotiate an end to the war. Remove U.S. domination in Indochina. The Vietnamese terms are the only realistic terms.

Q: Many people still say that would be surrender.

DELIA: We have nothing to surrender in Vietnam. After all these years, we are still looking for a reason for the imprisonment and the killing. They use the word surrender as an excuse to keep up the war. It has no other meaning.

Q: What would you say would be a victory for the U.S. in Vietnam?

DELIA: Our only victory is to be able to admit that we have been completely wrong. It would be a victory if we got out of Indochina and let the Vietnamese live their own lives in the manner they decide. We can't change the wrongs of the past years, but if we could get out of Vietnam and give reparations without strings to rebuild what we have destroyed, that would be the beginning of a victory for the American people.

Q: Do you feel that your brother is guilty?

DELIA: No. He cannot be singled out. The entire country is guilty of allowing the madness of this war to continue. We will never erase the guilt of the lives we have taken.



**Currently Mexicans Are Being Sold The
Bill Of Goods That There Is A Surplus
Of Teachers And College Graduates.
This Is False. There Does Exist A
Surplus Of Anglo Teachers And
Graduates, But Not Mexicans.**

cont. from page 35.

In spite of this gap, the true impact of Chicano Studies is in the future. In the past three years, an unbelievable change in the attitude and commitment on the part of most Chicano students has occurred. I do not know of one teacher candidate who has asked for an Anglo school. In fact, most have protested the an Anglo school for at least one of their two assignments. For no matter how tapado we may think a certain student has been, because he or she did not show up to a MECHA function, I have not talked to one Chicano senior who did not believe that Anglo racism was harming Chicano children. It is the belief of many of us that growing numbers of Chicano teachers will eventually embolden others. From my own experience, I know that it is difficult to be a lone rebel on a faculty -- for no one wants to be ostracized by his peers -- however, numbers increase confidence.

We are making an effort to prove this thesis. This year we doubled the number of Chicano teachers in Oxnard and Fillmore Elementary School Districts. Oxnard had only seven Spanish-surnamed teachers in a district where half of its students were Mexican. Under a special arrangement, Oxnard hired eight Chicano interns from SFVSC and Fillmore too. The interns will be placed in the schools in teams. These teachers will serve as the nucleus for a network in Ventura County. Hopefully, they will keep in touch and act in concert. Within three years, hopefully, two hundred of our graduates should be placed throughout the country's elementary schools. Hopefully, again, these teachers will organize educational cells, comprised of the parents of their students. In time, this effort will be duplicated in San Fernando Valley and Santa Monica where 300 Chicano elementary teachers will be placed within the next five years. Our ultimate aim is to increase nationalism and to politicize students at an early age. Control of the

educational system is essential. This control can however only be achieved through a methodical take over. Utopian slogans will not deliver them to use. (NOTE: Currently Mexicans are being sold the bill of goods that there is a surplus of teachers and college graduates. This is false. There does exist a surplus of Anglo teachers and graduates, but not Mexicans. In reality, Anglo teachers are filling positions that rightfully belong to Mexicans. This kind of rationalization is part of the colonial process which gives priority to the colonizers. In order not to be subverted, we must control the bureaucracy, within our barrios which will in all probability survive even revolution. This has been true in other THIRD WORLD situations, and it will be true in the Chicano experience.)

This brief narrative has touched on the utility of Chicano Studies -- the role of the program and its prospects. Without a doubt the establishment of networks in fields outside education are also necessary. For example, SFVSC will initiate a nursing program in 1975. We are already planning a component to train male and female registered nurses as well as paramedics. For ultimately, we must control the hospitals in our communities. Meanwhile, the community must exploit the resources of the university. They are skilled jobs there, and the opportunity for other employment. They belong to us, and we must demand programs furnish skills that they immediately need. In conclusion, Chicano Studies programs are laying one level of the groundwork for eventual self-determination. To that end, they are training specialists, for whether we like it or not, they are indispensable for survival in the urbanized society in which we live. We cannot turn the clock back to the times before Cortez.

Andres Figueroa Cordero

FREEDOM FOR ALL POLITICAL PRISONERS!



Whenever men and women dedicate themselves to fight in the interest of their people, they are immediately declared dangerous to their oppressors and become targets of the hardest repression the colonizer can invent to stop them. This has been the history of the Puerto Ricans and their struggle for independence.

In March 1954, Lolita Lebron, Andres Figueroa Cordero, Rafael Cancel Miranda and Irving Flores, members of the Nationalist Party, went to the Congress to bring out the case of Puerto Rico as a colony and to bring out the fact that Don Pedro Arbizu Campos, incarcerated leader of the Nationalist Party, was slowly being murdered in prison because of inadequate medical treatment. Realizing that the future of Puerto Rico demanded a clear and strong demonstration, they took their guns and began to fire. The cry for Puerto Rican independence was brought to the floor of the Congress.

The attack was used by USA as an excuse to increase repression against Puerto Ricans... Don Pedro was condemned to 79 years in prison; Lolita Lebron, 50 years; Andres, Rafael and Irving, 75 years each... They still remain in prison.

One of the brothers, Andres Figueroa Cordero, has just undergone extensive surgery for intestinal cancer. He has been given only several months to live. The Frente Unido is now in the middle of an intensive campaign to demand his immediate release so that he can spend his remaining days in Puerto Rico.

The demand of the "Frente Unido/Pro Defensa Presos Politicos Puertorriquenos" is for the release

of all Puerto Rican Political Prisoners, especially the Nationalists who have for so many years been incarcerated in North American prisons.

They bring the first phase of their campaign to the federal court building, a symbol of an imperialist government, which has for 74 years illegally occupied the island of Puerto Rico.

Do not forget that Albizu Campos, Nationalist leader and father of the Puerto Rican liberation struggle, was physically destroyed in yankee prisons. Companero Andres is now subject to the same inhuman conditions which murdered Don Pedro Albizu Campos.

Figueroa Cordero is but one of the many Puerto Rican Political prisoners imprisoned during the 1950's Nationalist Party's intense struggle for the independence of Puerto Rico. These Puerto Rican political prisoners are serving in various federal prisons the longest prison terms ever handed down.

The significance of this is obvious in respect to the recent decision of the De-colonization Committee of the United Nations, that Puerto Rico is a colony under USA, and as such is entitled to its independence. Figueroa Cordero and the Nationalists Political Prisoners in the 1950's stood in the vanguard of the Puerto Rican liberation struggle today being recognized in the eyes of the world.

Frente Unido Pro Defensa
Presos Politicos Puertorriquenos
P.O. BOX 3
Planetarium Station
New York, N.Y. 10023 (or 4-6377)



América Latina, un continente rico, tanto en recursos naturales como humanos. Una riqueza cuyo usufructo se dividen la oligarquía de cada país y el imperialismo yanqui. Resultado: un pueblo hambreado, explotado. (Foto CLARIDAD de archivo).

Es América Latina, la región de las venas abiertas. Desde el descubrimiento hasta nuestros días, todo se ha trasmutado siempre en capital europeo o, más tarde, norteamericano, y como tal se ha acumulado y se acumula en los lejanos centros de poder. Todo: la tierra, sus frutos y sus profundidades ricas en minerales, los hombres y su capacidad de trabajo y de consumo, los recursos naturales y los recursos humanos. El modo de producción y la estructura de clases de cada lugar han sido sucesivamente determinados, desde afuera, por su incorporación al engranaje universal del capitalismo.

A cada cual se le ha asignado una función, siempre en beneficio del desarrollo de la metrópoli extranjera de turno y se ha hecho infinita la cadena de las dependencias sucesivas, que tiene mucho más de dos eslabones, y que por cierto también comprende, dentro de América Latina, la opresión de los países pequeños por sus vecinos mayores y, fronteras adentro de cada país, la explotación que las grandes ciudades y los puertos ejercen sobre sus fuentes internas de víveres y mano de obra. (Hace cuatro siglos, ya habían nacido dieciséis de las veinte ciudades latinoamericanas más pobladas de actualidad).

Para quienes conciben la historia como una competencia, el atraso y la miseria de América Latina no son otra cosa que el resultado de su fracaso. Perdimos; otros ganaron. Pero ocurre que quienes ganaron, ganaron gracias a que nosotros perdimos: la historia del subdesarrollo de América Latina integra, como se ha dicho, la historia del desarrollo del capitalismo mundial.

Nuestra derrota estuvo siempre implícita en la victoria ajena; nuestra riqueza ha generado siempre nuestra pobreza para alimentar la prosperidad de otros: los imperios y sus caporales nativos. En la alqui-

mia colonial y neocolonial, el oro se transfigura en chatarra y los alimentos se convierten en venenos. Potosí, Zacatecas y Ouro Preto cayeron en picada desde la cumbre de los esplendores de los metales preciosos al profundo agujero de los socavones vacíos, y la ruina fué el destino de la pampa chilena del salitre y de la selva amazónica del caucho; el nordeste azucarero del Brasil, los bosques argentinos del quebracho o ciertos pueblos petroleros del lago de Maracaibo, tienen dolorosas razones para creer en la mortalidad de las fortunas que la naturaleza otorga y el imperialismo usurpa.

La brecha se extiende. Hacia mediados del siglo anterior, el nivel de vida de los países ricos del mundo excedía en un cincuenta por ciento al nivel de los países pobres. El desarrollo desarrolla la desigualdad; Richard Nixon anunció, en abril de 1969, en su discurso ante la OEA, que a fines del siglo veinte el ingreso per cápita en los Estados Unidos será quince veces más alto que el ingreso en América Latina.

La fuerza del conjunto del sistema imperialista descansa en la necesaria desigualdad de las partes que lo forman, y esa desigualdad asume magnitudes cada vez más dramáticas.

Los países opresores se hacen cada vez más ricos en términos absolutos, pero mucho más en términos relativos, por el dinamismo de la disparidad creciente. El capitalismo central puede darse el lujo de crear y creer sus propios mitos de opulencia, pero los mitos no se comen, bien lo saben los países pobres que constituyen el vasto capitalismo periférico.

UN CONTINENTE SAQUEADO

41



Por Eduardo Galeano
Servicio de Prensa Latina

El ingreso promedio de un ciudadano norteamericano es siete veces mayor que el de un latinoamericano, y aumenta a un ritmo diez veces más intenso. Y los promedios engañan, por los insondables abismos que se abren, al sur del Río Bravo, entre los muchos pobres y los pocos ricos de la región. En la cúspide, en efecto, seis millones de latinoamericanos acaparan, según las Naciones Unidas, el mismo ingreso que ciento cuarenta millones de personas ubicadas en la base de la pirámide social.

Hay sesenta millones de campesinos cuya fortuna asciende a veinticinco centavos de dólar por día; en el otro extremo, los proxenetas de la desdicha se dan el lujo de acumular cinco mil millones de dólares en sus cuentas privadas de Suiza o los Estados Unidos, y derrochan en la ostentación y el lujo estéril-ofensa y desafío-y en las inversiones improductivas, que constituyen nada menos que la mitad de la inversión total, los capitales que América Latina podría destinar a la reposición, ampliación y creación de fuentes de producción y de trabajo.

Entre los doscientos ochenta millones de latinoamericanos hay, actualmente, cincuenta millones de desocupados o subocupados y cerca de cien millones de analfabetos; la mitad de los latinoamericanos vive apilada en viviendas insalubres. Los tres mayores mercados de América Latina---Argentina, Brasil y México---no alcanzan a igualar, sumados, la capacidad de consumo de Francia o de Alemania occidental, aunque la población reunida de nuestros tres grandes excede largamente a la de cualquier país europeo.

América Latina produce, hoy día, en relación a la población, menos alimentos que antes de la última

guerra mundial y sus exportaciones per cápita han disminuido tres veces, a precios constantes, desde las vísperas de la crisis del veintinueve. El sistema es muy racional desde el punto de vista de sus dueños extranjeros y de nuestra burguesía de comisionistas, que ha vendido el alma al Diabolo a un precio que hubiera avergonzado a Fausto. Pero el sistema es tan irracional para todos los demás, que cuanto más se desarrolla, más agudiza sus desequilibrios y sus tensiones, sus contradicciones ardientes. Hasta la industrialización, dependiente y tardía, que cómodamente coexiste con el latifundio y las estructuras de la desigualdad, contribuye a sembrar la desocupación en vez de ayudar a resolverla; se extiende la pobreza y se concentra la riqueza en esta región que cuenta con inmensas legiones de brazos caídos que se multiplican sin descanso. Nuevas fábricas se instalan en los polos privilegiados de desarrollo---Sao Paulo, Buenos Aires, ciudad de México---pero menos mano de obra se necesita cada vez.

El sistema no ha previsto esta pequeña molestia: lo que sobra es gente. Y la gente se reproduce. Se hace el amor con entusiasmo y sin precauciones. Cada vez queda más gente a la vera del camino, sin trabajo en el campo, donde el latifundio reina con sus gigantescos eriales, y sin trabajo en la ciudad, donde reinan las máquinas: el sistema vomita hombres. Las misiones norteamericanas siembran píldoras, diafragmas, tirabuzones, preservativos y almanaques marcados, pero cosechan niños; porfiadamente, los niños latinoamericanos continúan naciendo, reivindicando su derecho natural a obtener un sitio bajo el sol en estas tierras espléndidas que podrían brindar a todos lo que a casi todos niegan.

THE UNION MOVEMENT IN MEXICO AND THE RIVETEX STRIKE

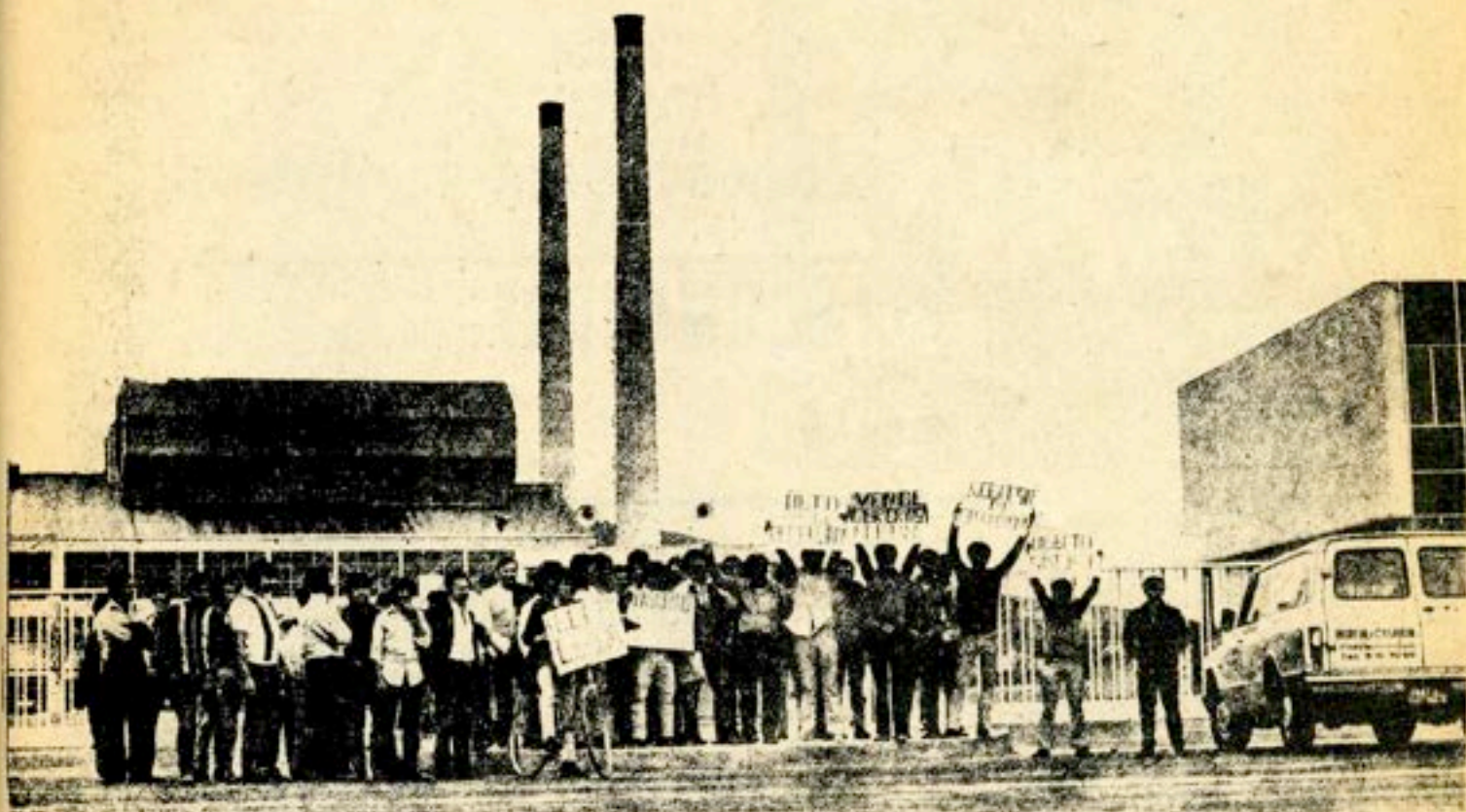
CONDITIONS HAD REACHED
THEIR CLIMAX
THE IRRESISTIBLE FORCES
OF THE WORKERS STRUGGLE
HAD TAKEN THEIR FIRST STEP

In Mexico, the working class movement began during the dictatorship of Porfirio Diaz, since conditions had come about to form an exploited working class. The main point consisted of foreign investments, at that time mostly European, which by taking over the lands and the resources, kept the National economy in stagnation while they plundered the riches of the country to fill the coffers of Europe and the U.S.

In 1906, conditions for the worker had reached their peak of repression. Strikes were forbidden, and federal troops were everywhere ready to put down any strike movement. Some yanqui investors were the first ones to provoke the first incident. Colonel Green, "owner" of the copper mines, closed several mines because the price of copper had fallen in the U.S. On top of this, Mexican workers received half of what the protected U.S. workers imported from the neighboring country were getting. Tenthousand Mexican workers heroically threw themselves into the heat of battle with their bare fists against the U.S. workers who had been given arms by their capitalist masters. The U.S. government sent 300 men from Arizona and the Diaz government sent federal troops to put down the strike. The workers were mercilessly fired upon. 40 died, among them women and children.

Conditions had reached their climax. The irresistible forces of the workers' struggle had taken their first step. The anti-imperialist movement in Mexico had begun. In December, a general strike broke out in the knitting factories of Puebla and Tlaxcala. In January, 1907, the textile workers in Orizaba threw themselves upon the company stores and burned down buildings and machinery. In Rio Blanco that same year, federal troops machine-gunned more than 300 striking workers and their families. The people, outraged, took up arms. The government, the president's cabinet and their allies fell into panic and confusion. Within three years insurrections had broken out in all parts of the country. The revolution had begun.

The blood that was shed at Cananea and Rio Blanco was not in vain. The first steps of the workers' struggle were painful and bloody, steps unselfishly given by a heroic people who fearlessly stood up to the dictatorship and the naked power of capitalism. In 1920-1924 there were strikes throughout the country, and the movement gained strength. The "revolutionary" government began to change the few gains that had been made by the Revolution of 1910. The Yanquis began to penetrate each time more deeply into the economy and the politics of the country. By the time Miguel Aleman was in office, the economic doors had once again been opened wide to foreign investors. The companies were administered by Mexicans but controlled by U.S. and international capital.



Thus we have returned to something like the time of Don Porfirio. The big difference is that there is no longer an unarmed and passive people. The Mexican working woman has also been tempered by the previous events and has reached a new level of struggle.

In August of 1972, a strike broke out in the State of Morelos against the clothing factory of RIVETEX. The treacherous union leader, David Cortes, was thrown in jail under charges brought by the female workers of fraud of 45,000 pesos which belonged to the Lady Garment Worker's Union (sindicato de la Confeccion). Corruption among Union leaders is not unusual in the "Revolutionary" government of Mexico.

The so-called Union leader had been an accomplice with the RIVETEX factory to change the working contract so that they could squeeze the last drop of blood from the workers in favor of the company. The company, "belonging" to the Italian RIVETTI, began to intensify the exploitation by turning the workers into "setting hens" forcing them to work without rest, even putting restrooms with glass around the top so they could be watched to see how much time they spent in there. The workers were paid 35 pesos, 4 pesos less than the minimum of 39 pesos. The company managed to arrive at this illegal measure by demanding that the workers do piece work to gain additional money. Instead of paying more for their greater productivity, the company tried to increase the work load, claiming that if the workers could do more, the work load was too small

One hundred and ten women were fired when they tried to protest this inhuman exploitation. This was the signal for all the working women to go out on strike. Then more than 1,500 workers in other companies of different kinds went out on strike in support of the garment workers.

The company had not counted on the great solidarity of the working people. This and the scandal of corruption of Cortes, who was backed by the government troops from repeating the bloody scenes of Rio-Blanco. The workers asset that if the strike continues, there will be a general work stoppage of all the workers in Morelos. The people, recognizing the legitimacy of the movement, have offered to help by giving food delivered daily by the owners of the small shops in the market place in Cuernavaca. The University students have also pledged their support.

The Cananea strike was the first great workers fight in Mexico, and the RIVETEX strike is one of the most recent. The working people are the ones who push forward historical events. The Mexican working woman, a fighter in the ranks of the factories, in the bloody streets of the industrial cities of Mexico, in the dungeons of its jails, becomes stronger each time to become part of the revolutionary body of the working class struggle. The workers of RIVETEX have placed before the world an example of the solidarity of the Mexican people, and by the International nature of the company in question, they are an inspiration to the workers of all colonized countries of the world.

Democracia sangrienta

LECUMBERRI

La vieja cárcel de Lecumberrí que tiene más de 60 años de vida, es como una pequeña ciudad. Poco más de 3500 habitantes, panadería, cocina general, campo deportivo, talleres, hospital, servicio de limpieza, agua y luz. Sin embargo, no es una comunidad cualquiera. En ella se concentran y expresan nitidamente todas las contradicciones de la sociedad mexicana, sus injusticias y sus miserias, su maldad y salvajismo, su irracionalidad y sin sentido. Ahí, todo el transfondo podrido y corrupto de una estructura social caduca se condensa y aflora por dondequiera, momento a momento, con terrible y despiadada intensidad.

Por ese Palacio Negro donde se han envilecido incontables inocentes y no impera más ley que la que dicta el dinero y la fuerza; por ese lugar maldito y odiado por decenas de miles de mexicanos, están pasando dirigentes, militantes, activistas de las distintas corrientes de oposición al régimen. Buena porción de una generación de revolucionarios que se está forjando al calor de las luchas populares, ha estado en Lecumberrí y otras prisiones no menos crueles. Se les ha conocido como los Presos Políticos.

¿Qué enseñanzas de ese hecho podemos desprender? ¿Qué hay implicado en todo ello? ¿Cuáles son sus causas? ¿Qué conclusiones políticas debemos sacar? ¿Cuál es la situación actual de los Presos Políticos de Lecumberrí? ¿Qué es lo que hay que hacer?

Porqué Hay Protestas y Descontento

Para poder entender por qué existen presos políticos es necesario responder a la siguiente interrogante: ¿cuáles son las razones por las que hay descontento y protestas? Y para ello, debemos de hablar de algunos de los rasgos esenciales de la sociedad mexicana actual.

La sociedad en que vivimos es profundamente inhumana e injusta, desde su base hasta su cúspide. Esta fincada sobre la explotación y sujeción de la mayoría por una minoría: un pequeño puñado de in-

dividuos que nada hacen, que nada producen, se apropian de las riquezas y los bienes creados por los trabajadores urbanos y rurales dejándoles solo un mínimo para mal vivir y mal comer.

Se configura así una situación en la que al lado de una minoría que vive en la mayor de las opulencias y despilfarros, hay masas inmensas de personas sumidas en la miseria, en las enfermedades y desnutrición, en la ignorancia y las angustias. Es el origen de las profundas desigualdades que hay en México.

El Gobierno---con todos sus tribunales, leyes y policías---no están al margen. Su función es proteger los intereses de esos zánganos que se alimentan del sudor y del sufrimiento ajeno. Por eso toda acción reivindicativa, de oposición a la explotación, se topa con la violencia gubernamental.

Sin embargo, una estructura socio-económica de ese tipo no puede durar una eternidad. Lleva en sus entrañas el germen de la rebelión y el descontento. Y a pesar de los múltiples mecanismos de mediación y engaño, la semilla de la protesta y la inconformidad está sembrada y habrá siempre entre los más pobres y humillados, entre los que más sufren y más padecen, oídos atentos a las predicaciones de los que pugnan por un nuevo y más justo orden social.

Queda claro en ese contexto que los presos políticos son expresión de la resistencia y la lucha que el pueblo opone a la explotación y opresión de las clases dominantes.

La AntiDemocracia y Represión en Mexico

Con el fin de mantener su dominación, las clases explotadoras no reparan en nada: masacran, asesinan y encarcelan sin piedad, y en los momentos en que la rebeldía y el descontento se extiende es cuando muestra más su verdadero rostro diabólico y sanguinario.

En México los económica y políticamente poderosos se han mostrado particularmente intolerables a la crítica y oposición democrática y revolucionaria. Todo brote de descontento es aplastado. Toda disidencia es acallada. No se permite la protesta verdaderamente independiente. El clima político asfixia cualquier discrepancia. De hecho se torna ilegal todo intento de organizarse separadamente de los controles oficiales. No existe libertad para manifestación, reunión y expresión. No hay libertades políticas para el pueblo.

Ese es el motivo por el que la lucha por las libertades democráticas ha cobrado singular importancia en la política nacional.

La situación actual de los presos políticos en Lecumberri

En estos momentos existen 74 presos políticos en Lecumberri. Ellos son obreros, estudiantes, físicos, etc., etc.

La lucha dentro de Lecumberri continúa. La resistencia prosigue. Los presos políticos mantienen la demanda de destitución de la actual administración militar-policíaca; pero la fuerza capaz de lograr ese objetivo capaz de arrancar de la cárcel a los presos políticos, emana de la movilización y lucha popular.

La mas grande fechoría que hasta la fecha han cometido esos gorilas fue el asesinato de Pablo Alvarado Barrera, cometido el 4 de diciembre de 1971. El pretexto que dieron fue una supuesta fuga que Pablo iba a realizar. Sin embargo, fue tan burdo y mal hecho que todas las versiones oficiales riñen completamente con los hechos y caen por su propia contradicción. Para todos quedó claro que el Gral. Arcuate Franco y el Tte. Corl. Gil Cardenas alevosa y friamente dieron muerte al compañero Pablo Alvarado, y cuando la opinión pública exigió la destitución y consignación de Arcaute Franco y Gil Cardenas, otros funcionarios de mayor importancia salieron en su apoyo---entre ellos Octavio Senties, Regente de la Ciudad de México; Sergio García Ramírez, Procurador de Justicia del D.F.; y Hemenegildo Cuenca Díaz, Secretario de la Defensa Nacional. Un destacamento militar fue enviado a Lecumberri con el exclusivo fin de "impedir una fuga de presos políticos", según declararon. No se tiene conocimiento de que algo similar haya ocurrido antes en Lecumberri. Será la Reforma Penitenciaria?

El pueblo de México no debe olvidar jamás el asesinato del compañero Pablo Alvarado cometido por los esbirros del regimen.

A lo largo de este año de hostigamiento se ha centrado con especial saña contra los detenidos acusados de expropiaciones a instituciones bancarias y secuestros recientemente acontecidos. Mantenidos en dormitorios de presos comunes, donde su vida corre peligro y sujetos a un regimen de extraordinaria rudeza, cumplieron mas de tres meses de estar haciendo la fajina general (labores de limpieza de la cárcel), trabajo que dura de las 2 a.m. a las 7 p.m. y es denigrante y pesado como ningún otro.



Los Presos Políticos: expresión palpable de AntiDemocracia y Represión

La exigencia de libertad para los presos es parte de la lucha contra la represión y la antidemocracia, es parte de las demandas de libertades políticas para las masas y ha sido una de las formas como se ha expresado ese combate.

Porque, que son los presos políticos sino una patente muestra de la antidemocracia y la represión reinante; que son aparte de una evidencia de que todo lo que dicen los voceros oficiales cerca de paz, concordia y libertad, es falso; que son sino un desafío a las conciencias tranquilas que tratan de desentenderse de lo que pasa en este país. En fin, no son los presos políticos una manifestación del caracter antipopular y represivo del regimen?

La lucha por los presos políticos no debe verse como un fin en si, ni debe darse separada del resto de aspiraciones y requerimientos populares: es solo una más de las demandas de democracia y libertad por las que hay que luchar.

La movilización de masas y la impugnación popular a la antidemocracia y opresión pueden lograr de hecho las libertades democráticas; es decir, pueden imponerlas. Y pueden también conseguir la libertad de presos políticos. Son combates que se tornan antigubernamentales y revolucionarios pues socavan en la práctica el poder de las clases poseedoras. Constituyen una condición indispensable, aun que no suficiente, para la edificación de una sociedad libre de toda explotación e injusticia.

Y al igual que es el pueblo quien debe imponer las libertades democráticas a través de la movilización, la politización y la organización independiente, la libertad de presos políticos se va consiguiendo conforme arrecia y se extiende la denuncia de los que su existencia significa, del carácter reaccionario y antipopular del Gobierno expresado en el hecho de que todo el que pelea al lado del pueblo es reprimido. Sin embargo, es necesario decirlo, en definitiva dejará de haber presos políticos del pueblo solo cuando este tome el poder.



Finalidad de la represión

La finalidad última de la represión es preservar las estructuras actuales, defender al sistema de la insurgencia popular. Mas, no hay represión, no hay técnica capaz de contener a un pueblo unido, conciente de sus intereses y dispuesto a pelear por ellos.

El Gobierno ha venido masacrando, asesinando, y encarcelando con el fin de contener la movillización popular, y atemorizar a las masas, descabezar movimientos, crear confusión y eliminar dirigentes populares. En ocasiones la represión desató la ira popular encendiendo más, y en más personas, las llamas de la protesta. Otras veces consiguió sus propósitos, pero no por mucho tiempo pues las causas que llevaron a la gente a luchar, perduran. Donde haya miseria y opresión, hambre y despotismo, habrá rebelión y lucha, y apesar de la represión continuará esta.

El pueblo aprende tambien de los golpes recibidos: mejora su organización, se une más, adopta nuevas tácticas, aparecen nuevos líderes que reemplazan a los caídos o encarcelados, se generan mecanismos para contearrestar la represión, los dirigentes se acercan más a sus bases y, de ser necesario, la gente puede prepararse y responder con la violencia revolucionaria popular.

Vista en perspectiva la violencia reaccionaria nunca triunfará.

Los revolucionarios deben procurar no ser detenidos, ligandose más a las masas populares y perfeccionando sus formas organizativas, pero en el caso de ser atrapados deben mantener una postura correcta ante su proceso y ante los jueces.

Los procesos montados contra los prisioneros políticos estan regidos por mecanismo y consideraciones políticas y no jurídicas. Es la situación política y no las leyes lo que determina su estancia en prisión. Por ellos, deben poner el acento en los criterios políticos y no empantanarse en los jurídicos al actuar y conducirse ante los tribunales.

Es uno de los principios de los revolucionarios mantener una postura combativa y militante ante los jueces, ante los tribunales y ante el Gobierno. Eso quiere decir: defender las ideas políticas revolucionarias, el derecho de los pueblos a rebelarse contra sus opresores y explotadores. Desde esa tribuna se crea también conciencia, se combate y desenmascara al enemigo. Por eso hay que utilizarla. En un comunicado suscrito por los 19 presos políticos de la Cruzja "M" con todo acto, toda protesta, toda denuncia que se haga repercutirá favorablemente sobre la situación de los presos políticos de Lecumberri.

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 Pedro Zavala Melchor
 Victor M. Hernandez
 Pedro Zavala Olivera.

SEÑOR ECHEVERRIA

LOS PRESOS POLITICOS

"que no existen," HABLAN

Sr. Director:

Con motivo de la nota que con toda oportunidad apareció hoy 24 de noviembre en la primera plana del diario que usted dirige, acerca de la visita de los dirigentes chicanos, nos sentimos obligados a hacer las siguientes afirmaciones y aclaraciones:

1. El Gral. Francisco Arcaute Franco miente con conocimiento pleno y claro de causa al afirmar--- como lo hizo el día de ayer ante la prensa y los chicanos--- que en ésta Carcel Preventiva se encuentran únicamente presos por delitos comunes. Ante todo debe subrayarse que esta celda "M" a la que se destinó para presos políticos desde mucho antes del vigente régimen, encierra presos políticos, tipificados así no únicamente por el consenso general de la opinión pública, sino también (y en este caso para desgracia del General mismo) por la ley. Según consta en diversos documentos jurídicos aquí se encuentran presos (algunos desde hace más de cinco años) por conspiración, que la ley tipifica como delito político. Pero el General también miente en forma voluntaria cuando pretende privar de su distintiva connotación política las acciones, delictivas o legales, que hayan cometido muchos de los 95 presos que en esta Carcel Preventiva se encuentran, por haber sido consecuentes con su línea y orientación política, justa o errónea, pero evidentemente ajena a la delincuencia común.

2. En efecto, tal y como expresan los dirigentes chicanos que visitan nuestro país, la Carcel Preventiva de la Ciudad se encuentra bajo administración militar. Pero no es todo; se encuentra también bajo la intervención directa de cuerpos policíacos y legales como la Federal de Seguridad, quien tiene de representante aquí al Subdirector Santiago Pena Moncada, quien es conocido por todos los grupos revolucionarios del país como torturador de los que incluso en días pasados secuestraron a dos padres maristas. Administración durante la cual se ha sucedido más de una docena de muertos, entre otros, la de nuestro compañero preso político Pablo Alvarado Barrera, y que se caracteriza cada día más por la represión en contra de los encarcelados por motivaciones políticas, especialmente en contra de los detenidos en los últimos meses.

3. Este clima de represión policiaco-militar se concreta en la imposición de trabajos de carácter indefinido a los que se somete a cada grupo polí-

tico que va siendo declarado preso. Trabajos que se inician desde las 2 de la mañana y se prolongan hasta llegada la noche. Se concreta también en los golpes y actos vejatorios cometidos en contra de su persona y en los robos sistemáticos de que son objeto en la mayoría de las celdas comunes, pero en especial en la Celda G de este penal, donde inclusive se tiene bajo este régimen de excepción a Miguel Domínguez Rodríguez, quien se encuentra en delicado estado de salud.

4. Es evidente que en estas circunstancias, y tras las declaraciones del General Arcaute, avaladas ya por más altas autoridades, no se otorgara permiso alguno para que los dirigentes chicanos nos visiten. Y es evidente también que nunca existió la intención de ir más allá de las palabras de ofrecimiento que el Lic. Echeverría, orillado por las exigencias del pueblo chicano, le hiciera al otro lado de nuestras fronteras.

5. Por lo que queremos aprovechar su periódico para agradecer, al pueblo chicano, y sus representantes que visitan la ciudad de México, por la solidaridad que brindan a los luchadores encarcelados. A quienes les decimos que el pueblo chicano es visto por nosotros como parte del pueblo mexicano, que los problemas por los que atraviesa son similares a los nuestros, y que solo mediante la unidad lograremos vencer.

Presos Políticos de la Celda M de Lecumberri
Viernes 24 de Noviembre de 1972.

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