

Bulk Rate  
U.S. Postage  
PAID  
Los Angeles, CA.  
Permit No. 26956

EL BARRIO COMMUNICATIONS PROJECT  
2445 GATES STREET  
LOS ANGELES CALIFORNIA 90031  
225-5981

VOL. II No. 1 October 15, 1968



# Board of Education Liberated

see La Raza Special inside



*October 12*

# EL DIA



First  
La Raza PARADE DE LA

see page 6

"ONE THING I MUST TEACH  
MY PEOPLE: AMERICA IS NOT  
A COUNTRY. THE UNITED STATES  
IS A COUNTRY. AMERICA IS  
A CONTINENT, A BROWN ...  
BRONZE CONTINENT.

BALAM  
\* CON SU  
RAZA \*

# RAZA



see  
page 7

\*E  
184  
245  
229  
M.C.

# Chicano Legal Defense : The Dominguez Family Case



Photo: CPA Chicano Student

"Please help me! Jess has just been beaten by the police. They dragged him into their car and took him away and I can't find him!" The voice on the telephone on that Sunday morning, September 1, at 3:00 a.m., was that of Mrs. Rosario Dominguez, of El Sereno, mother of 11 children.

Jess Dominguez, 41, had been at home watching television while waiting for their children, Mario, 18, Rachel, 15, and a niece, Margarita, also 15. They had gone to a wedding at the "Teen Club", 2209 North Broadway. Shortly after midnight, Mr. Dominguez got a phone call from his son, Mario, asking him to come for them because the police were pushing everybody around and they were afraid they would be picked up. Mr. Dominguez woke up his wife and younger son, Jess, Jr., and asked the neighbor's permission to use her car. The neighbor accompanied them and within minutes they were in front of the "Teen Club". They all got out of the car to look for the young people and not finding them, Mr. Dominguez crossed the street. Seeing a police car going by (and there were many all around) he stopped the car to ask about his children. He was answered with: "We're not talking to any more dumb Mexicans! Get out of here or we'll run you in." When Mr. Dominguez insisted he had a right to know where his children were, the officers got out, clubs in hand. He covered his head with his arms, but not before his skull had been cut open. According to witnesses, at least 15 policemen jumped at him, hitting him with clubs and fists and kicking him while he was already handcuffed and on the pavement. Mrs. Dominguez and her son attempted to interfere but were pushed back and told, "Get the h... out of here, you dirty Mexicans or we'll run you in." Jess, Jr., 17, was handcuffed and put in another car while they continued beating his father, finally releasing him after his father, all covered with blood, had been dragged away.

Mrs. Dominguez did not even know the whereabouts of her children nor her husband until three hours later when after many inquiries she was notified that Rachel and Margaret were being held in the Hollenbeck Division on a misdemeanor, but could be released to their parents. When Rachel was released, she could hardly talk, so sore was her throat from being choked by the police, and there were ugly red marks and scratches on her neck. Her wrists were sore and swollen from the handcuffs.

Mario, her eldest son, was bailed out Sunday night. He was choked, punched in the face and handcuffed. The charges, "Interfering" and "Disturbing the peace". Interfering with the policeman who was choking his sister and presumably thus disturbing the policeman's peace.

Although repeated calls were made to all the various police stations and hospitals, (the records show that Mr. Dominguez was actually booked at 4:55 on Sept. 1), the answer to all inquiries was. "We have no records!" Mr. Dominguez was finally permitted to call home on Monday afternoon. Because he was charged with a felony, it was impossible to bail him out without a special writ. Mrs. Dominguez and several members of his family were able to see him Monday afternoon.

He was almost unrecognizable. Both eyes were swollen so badly he could barely see through one eye. His face was a mass of bruises, he could hardly talk and he could hardly walk, and yet the only medication he was given were the sutures on the head would and a couple

of aspirins. He couldn't move his jaws and couldn't hold anything in his stomach. An attorney retained by his family was not even notified of the arraignment, nor was Mr. Dominguez permitted to call his wife about the arraignment. Even after bail was posted on Wednesday, midnight, he was held until 9:00 a.m. on Thursday. His clothes were not returned to him although he insisted, and was finally forced to sign a claim for his torn, bloody clothes as having been lost(?).

At the doctor's office, where he was taken immediately upon his release, he told of having been beaten, insulted, taken to a park and beaten again. Two days after his release, Mr. Dominguez went into a coma and had to be taken by ambulance to a hospital for head surgery. There he remained for two weeks.

Since his return home, he has been the victim of threats on the phone and cars prowling around his home. He still suffers terrible headaches, dizziness and pain on his knees and forearm, where he was repeatedly stabbed with a sharp object after being handcuffed. His preliminary hearing has been set for October 17, Div. 40.

There were many others also beaten and arrested, others beaten and released, and there were many witnesses.

An emergency committee for the defense of the Dominguez family has been established. Funds for the defense and information from others who may have witnessed this public display of police brutality are being solicited. For information please call 262-8602 or 2621502.

## The Felix Gomez Case

Clarification of statements:

Regarding the claim that the party was in "full swing"--the party was in the process of terminating. The band had already left the premises and consequently many of the guests had left the party. When the deputies arrived there were only about 35 persons remaining. There was no alcohol in the house when the officers arrived. According to the other guests at the party, during the following arrests, there were many irregularities on the part of the arresting officers. Why were fourteen of the arrested people taken to the parking lot of Beaches Market? Why were some of them publicly beaten before they were taken to jail? Why weren't the injured given immediate medical attention? One injured person was held for to hours before being taken to a hospital. One juvenile was not given any medical attention until he was released from juvenile hall. These question must still be answered and investigated.

In the interest of social justice and human dignity, I aske the following questions?

- 1) Do people have the right to peacefully assemble in a private home?
- 2) What means of legal protection do private citizens have in their own homes?
- 3) Was the prosecutor justified in calling me a "take charge type" because I called the department demanding an explanation about the raid? What can a private citizen do in such a situation?
- 4) Will members of the Animal Tribe continue to be harrassed and threatened by the Temple City Sheriff's Department?

In my mind and in the minds of the thirty-five people directly interested in my case, the incident which we call the "Battle of Earle Street" throws into question basic rights guaranteed to free citizens living in a democracy--the right to live, liberty and property. This is a responsibility which we the citizens under code have delegated to our government and in this case, the esponsibility of the City of Rosemead to its residents and friends.

When thirty-five lives are endangered by the irresponsible actions on the part of peace officers, armed and equipped with the tools and the power to kill if necessary, justice and freedom to all citizens are endangered.

In the interest of public information, and social and personal justice, I request you to print my letter.

Sincerely yours,

Mr. Richard Felix Gomez

Dear Editor:

This letter is to inform you of the outcome and consequences of the case of Richard Felix Gomez. According to newspaper reports, "a Rosemead household party turned into a brawl early Sunday morning, (Aug. 18, 1968) resulting in the injury of five persons, including two sheriff's deputies."

On October 9, 1968, after three days of testimony at the Pasadena Superior Court (judge Davis), I was found not guilty and acquitted by a jury of twelve. After listening to the testimony of the prosecution, eight defense witnesses including myself, and the arguments of my lawyer, Mr. Sperber, the jury freed me of the charges. After being accused of felonious assault against a peace officer by the sheriff's department, and after being called a "take charge type" by the prosecutor, and after hearing that I was lucky I wasn't shot (prosecutor), I am now a free man in the eyes of the law, and I want to get my name cleared in the eyes of the public.

According to the testimony of the arresting officers, I allegedly threw a telephone at an officer. The arresting officers claimed that they entered the house of my sister, Rita Espinoza, in pursuit of five "youthful looking" boys who were ellegedly drinking beer on the street. The deputy's claims were not true. No one ran into the house. Upon the abrupt entrance and unwarranted search by at least twenty officers, I immediately called the sheriff's department demanding an explanation. The desk officer, who knew nothing of the situation, asked me to give the phone to one of the officers. (The desk officer later testified to this in court.) As I attempted to hand the phone to the officer, I was clubbed on the head and knocked unconscious. The arresting officer claimed that I threw the phone like a "pitched ball" at a distance of three feet. This is not true. Apparently, through the excitement and commotion caused by the raid, the officer acted hastily and irrationally (possibly out of fear. Nevertheless, seventeen guests were arrested with ten requiring medical attention (injuries ranged from skull fracture to facial abrasions). I am still under medical attention from the skull fracture I received from the incident. Sixteen innocent people still have to be brought to trial and face the same humiliation and personal trouble that I was forced to face.

12/EL MALCRIADO

# CASTIGADOS POR APLAUDIR EN COACHELLA

COACHELLA-- Cuatro simpatizantes de la Unión pueden gastar 120 días en la cárcel como resultado de una decisión de Tom Cross, juez de la Corte de Justicia de Coachella, anunciada el jueves, setiembre 5.

Cross dió las sentencias después de que un jurado los declaró culpables de estar "perturbando una asamblea pública" las siguientes personas, James S. Caswell de Indio; Raul Loya, maestro del colegio de Indio y presidente la Asociación Polí-

tica de los México-Americanos en Indio; Albert Figueroa de Blythe, un líder de esta asociación; y Thomas Kay, un organizador para la Unión.

El incidente ocurrió el cuatro de julio en Coachella, en donde el congresista John V. Tunney estaba dando un discurso.

Los acusados dijeron a EL MALCRIADO que ellos habían planeado piquetear Tunney pero que como el congresista prometió reunirse con ellos cancelaron la línea de guardia.

Cuando Tunney estaba hablando, Figueroa levanto un letrero de la Unión "para que se acordara que todavía estábamos allí." Figueroa dijo que la gente empezó a aplaudir espontáneamente cuando esto sucedió.

Dos semanas más tarde, los cuatro hombres fueron arrestados y acusados de tratar de "ahogar" el discurso de Tunney; esto a despecho de que el ayudante de Tunney, Doug Wheland, había dicho que los aplausos no interrumpieron el discurso.

John Simon, abogado de la Unión de Libertades Civiles Americanas (American Civil Liberties Union), quien defendió los cuatro hombres, dijo que el caso sería apelado.

Caswell dijo que la convicción fue basada en la sección 403 del Código Penal de California, que fue aprobada en 1872.

Los acusados fueron llevados a la cárcel del condado de Riverside en Indio y más tarde soltados bajo fianza de \$1,000 esperando el resultado de la apelación el mes entrante.

Caswell fue uno de los organizadores de una marcha en Palm Springs el domingo de Pascua de 1966, cuando simpatizantes de la Unión trataron de ver al gobernador Edmund G. (Pat) Brown. Brown había rehusado reunirse con los trabajadores campesinos que habían marchado de Delano a Sacramento a protestar por las condiciones de trabajo, diciendo que se iba a pasar el día en Palm Springs.

Los testigos principales en contra de los acusados fueron el presidente de la Cámara de Comercio de Coachella, el secretario de esta cámara, el gerente de la ciudad Robert Mitchell y el jefe de la policía O'Neill.

Un policía mexicano-americano, Arnold Jimenez, vino todo el camino hasta Lamont para arrestar a Kay, Loya dijo.



## CLAPPING ILLEGAL IN COACHELLA?

COACHELLA--Four UFWOC supporters may spend 120 days in jail as the result of a decision announced Thursday, September 5 by Tom Cross, judge of the Coachella Justice Court.

Cross handed down the 120-day sentences after a jury found James S. Caswell of Indio; Raul Loya, Indio High School teacher and president of the Mexican-American Political Association of Indio; Albert Figueroa of Blythe, a MAPA leader; and Thomas Kay, UFWOC organizer; guilty of disturbing a public assembly.

The incident occurred on July 4 in Coachella, where Congressman John V. Tunney was delivering a speech.

The defendants told EL MALCRIADO they had planned to picket Tunney for his failure to support the UFWOC boycott of California table grapes, but that when Tunney agreed to meet with them later in the day, the picket was cancelled.

During the course of Tunney's speech, Figueroa raised a UFWOC sign "so that Tunney would

know we were still there." The crowd began to applaud spontaneously when the sign was raised, Figueroa said.

About two weeks later the four men were arrested, accused of organizing a "clap-down" to drown out Tunney's speech, despite the fact that Tunney aide Doug Wheland later said that the applause did not bother the speech.

American Civil Liberties Union attorney John Simon, who defended the four men, said the case would be appealed.

Caswell said the conviction was based on section 403 of the California Penal Code, which was passed in 1872.

The defendants were taken to Riverside County Jail in Indio but later released on \$1,000 bail each pending the outcome of the appeal next

month.

Caswell was one of the organizers of a march in Palm Springs on Easter Sunday 1966, where UFWOC supporters tried to meet with Governor Edmund G. (Pat) Brown. Brown had refused to meet with farm workers who had marched to Sacramento from Delano to protest their working conditions, claiming he was going to spend the day in Palm Springs.

Principal witnesses against the defendants were the president of the Coachella Chamber of Commerce, the Chamber Secretary, City Manager Robert Mitchell, and Police Chief O'Neill.

A Mexican-American policeman, Arnold Jimenez, came all the way to Lamont to arrest Kay, Loya said.



# DON'T BUY FRESH GRAPES

UNTIL THE GIUMARRA VINEYARDS CORPORATION AND THE OTHER TABLE GRAPE GROWERS RECOGNIZE THE POOR FARM WORKERS' DEMANDS FOR A-LIVING WAGE AND SAFE WORKING CONDITIONS. GROWERS EARN MILLIONS WHILE FARM WORKERS SUFFER FROM POOR HOUSING, MALNUTRITION, HEAT STROKE, AND PESTICIDE POISONING.

# Chicano Leadership

## The Responsibility to the people

I am the newly elected Chairman of LUCHA. To me, this new leadership role means that I will be considered as a leader among LUCHA members, and because LUCHA is an organization in the barrio, I might even be considered as a leader in the Chicano Community.

With this new leadership role in mind, I must ask and answer some questions about what leadership means.

What is a leader? What is the commodity that leadership means? Does this new leadership certify me as being the best of LUCHA members; thus, guaranteeing me more rights and power over those who elected me? Or does my new leadership role make it my duty to promote more courage, conviction, and involvement among the members of LUCHA by promoting more of these responsibilities in myself. Does it mean, that I must maintain the responsibility to reflect the energies and efforts of the members, in regards to the Chicano Movement, as being a collective struggle, in which, I must treat each member equally and yet, expect more from myself in the nature of self-improvement.

The previous Chairmanship and Co-Chairmanship were vacated by two members who had what it takes to handle the job, in short reference, both members held their mud under the demands, frustrations, and responsibilities of being in leadership posts and established themselves with due respect and yet, they gave up their posts.

They gave up their posts, not to shuck the load, but to offer other members the chance

to exercise 'a potential for leadership' and a necessity to learn from experience. This 'potential for leadership' is an unseen quality that is overlooked, perhaps, by too many leaders in the Chicano Movement. We do have leaders in our community who would rather have the collective efforts of their people reflect their personal power or ego, rather than have their leadership reflect the efforts of their people, Chicano people.

We, as Chicanos, have not been treated 'equally' or 'democratically' by the overall society of this country. But we do understand the principles of equality and democracy and these principles must be respected within the Chicano Movement if we are to have something better to replace what we are fighting against.

We must respect our people because people is what the struggle against unjust conditions and those who promote the unjust conditions is all about.

Beware! You leaders who forget about the potential for leadership of our people, who forget about the responsibility and necessity to serve our people in a fair and equal way. Leadership, is sometimes an explosive occurrence that might explode a leader in your midst that will lead against you. Viva los Leaders Honestos! Viva la Revolucion!

I thank the LUCHA MEMBERSHIP, and especially, Ed 'Moe' Aguirre, Bob Morales, and Joel Flores for giving me this opportunity to learn and serve my people, and to exercise my potential for leadership.

# LUCHA

LEAGUE OF UNITED CITIZENS TO HELP ADDICTS

Lucha is a non-profit corporation whose specific and primary purposes are to provide educational, preventative and rehabilitation services to narcotic addicts, drug users and persons afflicted with similar problems; to provide education and counseling services for youth and others likely to become involved with drugs.

Expressing ourselves from a framework of reference derived from varied experiences as prisoners and parolees we are intimately aware of the economic and sociological needs of ex-offenders, ex-addicts and potential addicts.

Educational: Instruction will be given by members of Lucha in: Sensitivity Training, Social Orientation, Motivation.

Preventative: A detoxification program will be implemented whereby Lucha members will take two addicts into their (the member's) own home and will restore them back to physical health. Ten homes will be used. A withdrawal period lasts from two weeks to one month.

Rehabilitation: The word rehabilitation should mean to all of us the following: To restore the rank, privileges and social morale which one has lost.

To restore ones good name or reputation thereof; to reinstate in good repute.

To put back in good condition; re-establish on a firm and sound basis.

To restore to a state of physical, mental, and moral health through treatment and training.

Vocational Training: Shop training will be provided by qualified instructors in the following trades: Auto Mechanics, Book Binding, Auto Painting, Machine Shop.

Mr. Eliezer Risco  
La Raza Publications

Sr. Risco;

Because of the generosity of "La Raza" Publications we are now able to enjoy reading accounts of the movement, never before has so much been done for, by and on behalf of La Raza, as your publication is doing. Hopefully you can project the necessary insight to our People so that each and everyone can contribute to the Cause. Again our sincere thanks for your contribution.

Sincerely yours,

Gilbert Ruiz, Secretary

Mr. P.A. Martinez  
co/sponsor  
LATIN AMERICAN CULTURE GROUP  
P.O. Box 2530 North  
Soledad, California



HON. GEORGE E. BROWN, JR.  
of California  
IN THE HOUSE OF REPRESENTATIVES  
Thursday, September 5, 1968

Mr. Brown of California. Mr. Speaker, in these critical days of our country when black citizens are pitted against white citizens, when the bloody and seemingly open ended war rages in Asia, when poverty and alienation from public affairs increases, when protracted street violence threatens, and when crime spreads, one breathes more hopefully when he hears of a grassroots community effort to ease tension and discomfort, and to curb crime.

I bring to the attention of my colleagues, Mr. Speaker, the name of just such an organization, the League of United Citizens To Help Addicts. I am proud to report that this very worthwhile endeavor has centered its activities within and surrounding my congressional district in Los Angeles, which I have had the honor and privilege of representing for the past 6 years.

These are the kinds of endeavors by the community which merit our strong, unqualified support.

I must stress, once again, Mr. Speaker, that the time for action and reconstruction in America is at hand. The war against poverty must be energetically pursued and improved. We must work hand-in-hand with the poor and alienated to assist them in their efforts to lift themselves up. Our refusal to give this helping hand will serve to encourage those who preach violence and hatred. We must open up new avenues of progress, new courses for hope, and new implements for carrying on the antipoverty efforts of our Government.

The League of United Citizens to Help Addicts is a hopeful venture in the direction of community improvement. I support them, and urge all present to review carefully the description below of the aims and plans of this organization:

The Center will rent facilities and purchase necessary equipment. Every effort will be made to make the shops self sustaining.

Intake: We propose that men from the East Los Angeles Area who are already designated for release dependent upon an offer of immediate employment, be released at once under the guidance and training of our proposed center, there to be trained and given employment opportunities.

We propose that men be released with a complete documented history of their prison experiences, with special notations of all educational and vocational skill that may have been learned or improved upon while in prison.

### SUMMARY

The problem of narcotics addiction has grown to alarming proportions; it has spread to the youth of our entire nation. It becomes increasingly apparent that the established institutions are not able to cope with the problem by themselves.

Lucha proposes to assist in allowing the problem thru this new self help concept.

Respectfully submitted by the Board of Directors,

Eduardo Aguirre  
Robert Morales  
Joel Flores  
Carmen Moraga  
Alfredo Salazar  
George Uribe  
Armida A. Perez  
Willis Beasley

# Chicanos Make War on Commercials

ALBERT PENA, Commissioner from Bexar County, Texas, has declared war on commercials. His first complaint is to Ma Bell for the advertisements called "Jello Pages"--poking fun at the accent of many Spanish-speaking customers and people in general. Write letters to the Bell Telephone Company, he says. His next target will be the old "sneaky Frito Bandido" ads. They have been seen on the west coast, too, compadre.

Armando Rodriguez, Chief of the Mexican Affairs Unit of the HEW, also wrote letters. One regarding "Frito Bandido," he says, "... their advertisements are offensive to those of us who know that the Mexican-American is not the lazy bandido who does nothing but sleep in the sun and drink tequila." (Frito-Lay Co. of North Brunswick, N.J.) He also wrote the Granny Goose Potato Chips Co. of Mount Vernon, N.Y., regarding their nauseating commercials which are "misleading because they are based on a stereotype which is the result of ignorance. . ." He also wrote to American Motors (Detroit, Mich.), Re: campaign for the Javelin, and Liggett and Myers, Inc. (N.Y. for their L&M cigarette advertisements. Unfortunately, for greater impact and emphasis Rodriguez' letters to all of the companies with objectionable commercials were form letters understating the objection to stereotype material.

Washington, D.C.--El Presidente del Comité Nivel Gabinete sobre Asuntos Mexicoamericanos, Vicente T. Ximes, se unio con otros lideres mexicoamericanos en declaraciones denunciando comercios nacionales que han estado usando comerciales de television que muestran, dijo: "Lo que obviamente es un imagen estereotipo del mexicano que nos pinta ser perezosos, inutiles, pistoleros, guitarristas; hombres y mujeres descalzos y de sombrero ancho."

"Estos anuncios," dijo Ximenes, "deben cesar inmediatamente porque no solo ofenden al mexicano de este pais sino tambien a nuestros buenos vecinos mexicanos al sur."

Ximenes, que tambien sirve como miembro de la Comision sobre Igualdad en Empleo, siguio: "Americanos de apellidos hispanos proveyeron el brazo fuerte para convertir el arido suroeste en terreno productivo de finca ya ganadero. Nuestro labor y sudor construyeron los ferrocarriles, y los nombres de nuestros rios y ciudades son testigos al tremendo papel historico que tomamos en el desarrollo del suroeste."

"Mexicoamericanos han siempre servido con again para defender nuestra nacion y muchos hand dado su vida para preservar la libertad y la democracia, pero nos dan las gracias con insultos y abusos de los comerciales de television y otros anuncios."

Al ver un anuncio en television de la Compañia L&M, Ximenes envio el siguiente telegrama:

"Sr. E. Harrington  
Presidente Compañia Liggett y Myers  
630 Fifth Avenue  
New York, New York

SUS ANUNCIOS DE CIGARRILLOS, QUE PINTAN A LOS MEXICO AMERICANOS SER PEREZOSOS Y SIN AMBICION SON DEPLORABLES. PEDIMOS QUE TERMINEN ESTE TIPO DE INSULTO A LAS 10,000,000 PERSONAS DE HABLA ESPANOLA EN LOS ESTADOS UNIDOS."

El Comisionado Ximenes concluyo con "Ademas de temer los efectos posiblemente danosos para mi salud debido a fumar cigarrillos, tengo otra razon para no fumar: Para que anadir insulto a injuria?"

In an open letter sent to four major firms today, the staff of La Casa Community Center alleged that Mexican-American people had been "degraded" by recent television and radio advertisements for products of the firms.

La Casa Community Center, located at 203 E. Mission Drive in San Gabriel, protested commercials which portrayed Mexican characters who are "lazy, stupid, and cunning". The commercials advertised Gaines Dog Food, L&M Cigarettes, Taco Bell Restaurants, and Fritos corn chips. The letters of protest were sent to the Administrative offices of the firms.

The staff of La Casa alleges that the commercials are an insult to all people, especially Mexicans now residing in the United States.

"We want to tell you," the letter stated, "that you are doing an injustice not only to La Raza Mexicana (The Mexican People), but a disservice to the American public and the American Creed by perpetuating misconceptions and suspicion between groups of peoples. In effect, you are promoting racism and bigotry by perpetuating false images of one people to another people. More than at any time in our history, the American people need to understand each other more, not less."

The letter ended with an offer by the staff of La Casa to meet with representatives of the companies to discuss the problem.

The staff of La Casa decided to write the latter at a staff meeting at which some of the staff noted that they and some teenagers they had spoken with had been very hurt by the advertisements.



## VIVA LA CAUSA, CARNAL!



PTUI!, NEXT THING YOU KNOW, THESE MEXKANS WILL WANT TO GOVERN THEMSELVES. UNGRATEFUL WRETCHES!

## GABAS Make Excuses

Joe Seideman, president of Ross and Seideman Advertising, which created the Taco Bell advertisement, said today the Mexican character in their ad is the voice of Mel Blanc who has been one of the features of the Jack Benny show for more than 25 years.

"The character is not lazy, stupid or cunning--he's cute," said Seideman.

He added that the radio ad, which features a man with a Mexican dialect telling another man that the words "taco" and "bell" are synonymous, received many compliments from the Mexican-American community in Sacramento.

Seideman said the ad is not being used currently, and before it is used again the client will be contacted.

Ted Robertson, vice president in charge of programming for Compton Advertising Inc., which handles the L&M cigarette add said the filmstrip depicting a Mexican-American character has been cancelled due to unfavorable comments received by Mexican-American groups in the Los Angeles area.

The subject of the filmstrip was a man who would rather smoke L&M cigarettes than take part in the Mexican Revolution.

Marrero said this type of character leaves the impression that a Mexican-American would take a major concern of his life lightly, saying "manana."

Robertson commented that there were other characters in the same series who would rather give up such commitments as girls or food to smoke their sponsor's product.

Robertson said the film was made in their New York office where people are not as sensitive to the thoughts of Mexican-American persons.

After running three weeks it was withdrawn from this area and was subsequently withdrawn throughout the nation, he said.

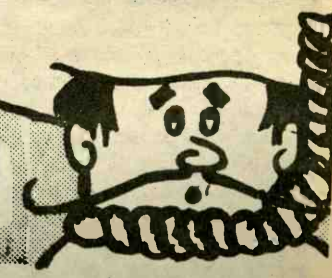
The New York office of Young and Rubicam, advertising agency for Fritos is still being contacted for comment.

Dick Ossen, New York account executive for Gaines Meal, said today his firm has "never even used a Mexican Chihuahua in a Gaines commercial."

LA NUEVA RAZA

### IS THERE A FRITO VENDIDO IN YOUR HOUSE?

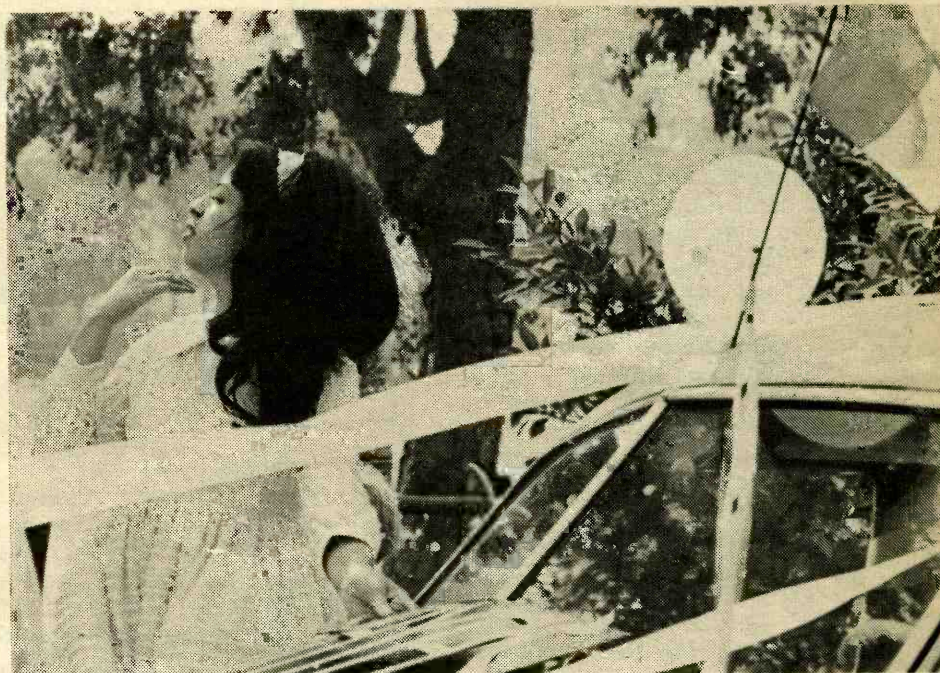
IMAGE



EL DIA DE LA  
**RAZA**



**NUEVA**





# SEMANA DE LA RAZA

**PURPOSE:** To present cultural and educational events and entertainment to the community and to the campus. The week is dedicated to promoting an awareness of the Mexican American in our society.

(Daily: Displays in the library, bookstore, and art galleries.)

Saturday Oct. 12

El Dia De La Raza-- Day on campus for Mexican American High School Students. Highlights - Sal Castro, Teatro Campesino and the Village Callers. (10 am - 10 pm)

Monday, Oct. 14

El Campesino Universal-- Speaker: Cesar Chavez, Speaker's Platform, 12 noon  
Film: "Huelga"; Symposium on the Universal Campesino.

El Teatro Campesino - Satirical Skits, Poetry, Music.  
El Teatro Urbano - Satirical Skits on Community Relations, Education, Police etc.  
Little Theatre 7 pm

Tuesday Oct. 15

Education or Cultural Genocide-- Patio Speaker: Sal Castro - Lecture Hall 12 noon

Soroptimist House - Faculty, Administration, and Students invited:

- I. Panel -- Sal Castro, Dr. Ralph Guzman, and Vince Villaqran
- II. Entertainment -- El Teatro Urbano: Satirical Skits relating to the fallacies in our Educational System.

(Coffee and pan dulce will be served.)

Wednesday, Oct. 16

Community Relations -- The Myth of Equality  
Barbacoa (Mexican Style Bar-B-Que) 11:00 am - 1:00 pm  
Patio Area - Cost \$1.00 - Mariachi Music  
Speaker: Phil Montez - Speaker's Platform 12:00 noon  
Director of the Civil Rights Commission  
Symposium: Community Relations 1:30 pm - 3:30 pm (Little Theatre)  
1) Armando Morales - Police Relations  
2) Richard Alatorre - Director, Mexican American Legal Defense Fund  
3) Carl Vasquez - Pres. of UMAS at UCLA  
4) Phil Montez - Civil Rights Commission  
5) Art Almonza - Consultant, Office of Human Relations Commission  
6) Tony Rios - M.A. Director of Community Service Organization

8:00 pm Graciela Tapia's Mexican Ballet  
1) Sixteen Dancers  
2) Two Singers  
3) Mexican Fashion Show

Thursday, Oct. 17

The Church Today -- Entertainment Patio  
Panel Discussion formed by UMAS members: Lecture Hall 12:00 noon- 1:00 pm  
Symposium: Little Theatre - 7:00 pm  
Father Cesar Gonzalez, Father Luce, Father Hernandez  
Discussing the relevance of the Church in the Mexican American Movement.

Friday, Oct. 18

Crusade for Justice -- Music and Entertainment, 11:00 am - 12:00 noon  
Speaker: Rodolfo "Corky" Gonzalez Denver Colorado Speaker's Platform noon



UMAS

CAL-STATE

LONG BEACH

# LA CUEVA ATTACKED



Several Chicano organizations are looking into what happened in La Cueva Mexican Kitchen last August 19, but in order to prepare a solid case against the Hell's Angels WITNESSES are needed. All those persons present at the time of the incident please contact TONY RODARTE, 632-3438 (La Cueva) or at his home, 536-4435. (See article for more information.)

For no apparent reason, chain and water pipe swinging Hells Angels invaded La Cueva Mexican Kitchen, 5802 Foothill Blvd., last August 19th at midnight. They entered La Cueva through the front, side, and back doors simultaneously, and immediately—sin decir agua va—began attacking people inside the place. Twenty persons had to be sent for treatment to Highland Hospital emergency room. No serious injuries were reported, but five of the victims were kept overnight at the hospital and released the next morning. Material damage in the restaurant was estimated at \$1800.00

The Hells Angels found out that the Chicanos inside La Cueva were no easy tamal to eat. As the attack began, a beautiful Chicano lady took her high heel shoes off and smashed a couple of Angels heads with them. Others who didn't have such available means of protection took chairs and bottles as the fight became heated. Five minutes after the fight had begun, the Angels retreated to the side walk, where the Chicanos fought against them with weapons they had taken from the angels. Then the angels ran away, leaving behind two badly beaten friends. Police arrived minutes after the fight was over. (Another Angel was found later at a near-by parking lot, badly beaten.)

La Cueva's owner, Tony Rodarte, says that the Angels claim that few days before two Chicanos had beaten an Angel who was walking alone. When the Angels heard about the incident, they decided to come and get the two Chicanos. Tony goes further to explain why this may be untrue. "In the last year and a half," he said, "the Angels have come to my place to eat and I have never seen any one of them alone. I don't believe that's the real reason." He added, "when they entered the restaurant they didn't ask anyone about the Chicanos who had beat up their buddy, they just entered and started smashing things. If all they wanted was to get the two Chicanos they wouldn't have acted like that.

La Cueva has continued to conduct normal business after this incident.

## Livingston Boycott

Monday morning, September 16, a group of 53 students in Livingston High School (Livingston, California), refused to go to classes demanding that Mexican Independence be declared a school holiday. Their picket signs demanded in addition Mexican teachers and counselors which are non-existent in a school of more than 50% Chicanos. They demanded a course in Mexican-American culture and history and a course in black history and culture. Moreover, they asked for respect of individual identity and for cultural patterns of dress and hair styles. Another demand was an end to a double lunch period which segregated whites into the first lunch period and blacks and browns into the second.

Livingston schools as schools throughout the rich and fertile valley have always been sinister institutions of race and class prejudice. They have been reactionary forces serving to buttress the efforts of growers to secure an uneducated labor supply far in excess of its needs. The effect has always been to perpetuate gross inequities between the white middle class on the one hand and the black and brown races from farm labor families on the other.

For years brown and black people in the valley have been teeming with undirected frustration and anger. For years they have passively accepted the myth, perpetrated by the established institutions, of the "stupid Mexican" and the "dumb nigger". For years the oppressors have won by discouraging young

chicanos and young blacks and convincing them to benefit from academic training. For years brown and black youth have considered school to be an unfriendly, hostile place. For years these people have dropped out of school prematurely and gravitated toward the bottom of the heap—unskilled manual labor which in rural areas is most typically farm work.

But today these schools have become a primary target of a struggle which is slowly beginning to emerge in the rural areas. Fifty-three high school students with a courage and determination which is beyond measure have selected to explode a myth and demand that there be an immediate end to race and class discrimination, and that there be immediate respect for minority rights and protection.

The response of the public officials has not been surprising. There has been no sincere effort to listen to the protestors and grant them a fair hearing. Instead, both the "trouble-makers" and their parents have been intimidated and threatened with suspensions and with fines and imprisonment. Teachers, school officials, the probation department and the local police have cooperated in trying to break the strike by visiting homes and picking up the participants. Suddenly everyone seems very concerned about the fact that these young minority students are not in the classroom "getting an education." California's compulsory education laws have taken on a sudden new importance.

The sincerity of these persons' concern is highly dubious. It is typical in rural areas that school authorities cooperate to the fullest extent with large agriculture producers by aiding their efforts to secure an available labor force. Livingston schools, like schools throughout the valley, automatically accept non-attendance from students of farm working families who are absent to work in the fields. In fact, one-year work permits can be obtained by minors from the Livingston schools with no difficulty at all.

In light of this tradition it becomes exceedingly important that someone explain why when oppressed youth demand equality by resorting to the only means they have available—a strike—the public authorities become suddenly extremely concerned that these students who are customarily ignored are missing a day of school.

We ask who was the compulsory education law designed to serve? Does it mean that people from every class and race be provided with equal education or was it indeed intended to be used as it is in Livingston as a tool to discipline dissident students into submission, to force them into school when it becomes expedient to break a strike which threatens to expose a school system which considers service to local economic interests to be more important than educating all their students.

Superintendent's Office  
Merced Union High School District  
East Santa Fe Ave. & G Street  
Merced, Calif.  
Phone: 723-0461



## M A S C Creates

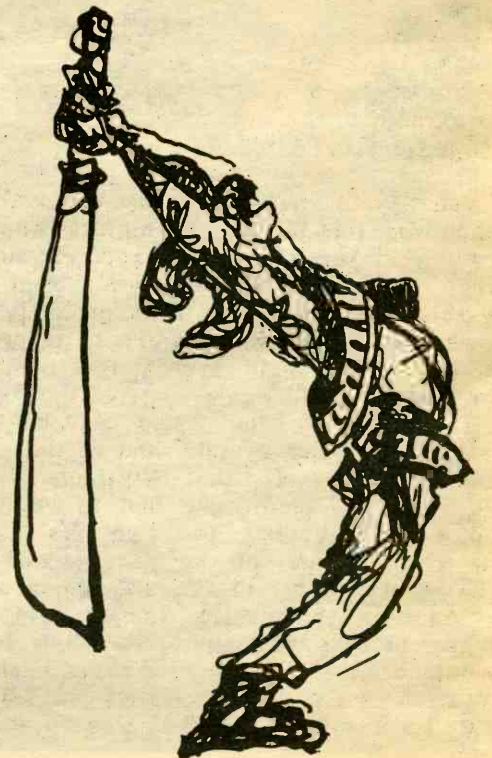
# CHICANO INSTITUTE

The Mexican-American Student Confederation today announced the formation of a Chicano Institute to be sponsored by the San Jose State College chapter. The Institute is the culmination of several years of planning and development which is expected to bear fruit this semester.

"Funding of research components within the Institute has been explored with the Department of Labor and the Department of Health, Education, and Welfare," said the Committee on Mexican-American Affairs.

MASC has been very fortunate in securing the cooperation of experts on Mexican-American affairs, not only from the local community but from the entire Southwest. Never in the history of this nation have so many Chicano educators come together to build a program that deals realistically with the Mexican-American culture. Specialist in all major fields will work in a cooperative effort to fill the academic void of contemporary Chicano thought.

Major functions of the Institute will be: (1) to gather and compile all published and unpublished materials relevant to the Mexican-American Movement in the Southwest, and (2) the research and publication thereof, (3) to develop programs pertinent to the educational, economic, and political needs of the Barrio.





# DIOS MANDA AT M.A.O.F.



La Raza has in the past received notice that the situation was far from heaven at Mexican American Opportunity Foundation (M.A.O.F.). La Raza refused to publish articles about M.A.O.F. because it was judged that the articles had too many personal overtones to them. Recent incidents have led us to re-evaluate the M.A.O.F. situation. The latest news concerning M.A.O.F. is that Dionicio "Dios Manda" Morales has proclaimed himself Candido No. 1 of East Los who does not take advice from anybody. The general feeling in the community is that M.A.O.F. programs can be greatly improved if "Dios" takes it upon himself to contact not only community people but also his own staff about program evaluation. In the past outstanding persons in the community were recruited to become a part of the M.A.O.F. staff. They enjoyed autonomy in development of various successful programs. The present course of action sees a complete change. Persons on

the staff who do not agree with Morales' policies are completely bypassed as far as communications is concerned thus neutralizing them. Grievances have been taken to M.A.O.F.'s Board of Directors and even to the Department of Labor, but to no avail.

This year, 1968, has produced many changes in the Chicano community. Among them has been the general awareness among Chicanos that we must control our own destiny. Because of this new awareness, we have seen such "Brown Honkies" as Fernando "Beachboy" Del Rio from Eastland CAP and Joe Maldonado from EYOA leave our barrios. Dionicio "Dios Manda" Morales ought to consider these two examples and re-evaluate his policies or he may find out "Que la voz del pueblo Chicano es la voz de Dios."

LA RAZA supports the programs developed by the Foundation because they benefit the community, but when internal dissension threatens the effectiveness of the programs, then LA VOZ DEL PUEBLO HABLA.

To the Editor of La Raza  
From a Paddy

I would like to make a few comments about your paper.

First of all I do not understand what the picture on your front page is depicting (Sept. 3, '68 issue. After I saw it I started to think about it and I am now more confused than ever. My first reaction was--I don't want to look at this paper because it is probably a cholo newspaper. My second reaction was--I hope this picture is not depicting what the Mexican American set up as an everyday common and typical Mexican. This type of picture brings to mind a bad person (to me anyway.)

If other than Mexicans read this paper and I'm sure they do, I believe the stated picture will become a question in their minds. I hope you can answer my question on the subject.

I would also like to tell you even though I am not a Mexican American, (I am married to one and I have four children). I have the same feelings towards the establishment, police brutality and all other happenings which are wrong.

It is my feeling that not only are the minority groups held down, but also the working class anglos.

First of all the U.S. of America is not free or a democracy and has not been for over 20 years.

If you are interested in what I feel (let's say as an outsider to your group) you may contact me at 3067 B.E. 61st St., Huntington Park, Calif. 90255

Sincerely,

Mrs. Patricia Rivera

## WELFARE INFORMATION ON THE NIXON FRONT..

### LAW SUIT FILED AGAINST ERROR RIDDEN AFDC COMPUTER

Social Worker Union members have joined with the Western Center on Law and Poverty, Legal Aid Foundation of Long Beach, and various AFDC recipients, in an attempt to compel the State and the County to run the computerized AFDC warrant system sufficiently. The law suit brought by the two War on Poverty legal firms also asks the court to prevent further computerization in Los Angeles until the system really works. It also asks the Court to compel welfare officials to develop a "fail-safe" system of payment or be used whenever the computer makes a mistake.

Several social workers filed declarations detailing the high rate of error in grants under the computer, the difficulty in correcting these errors or providing other emergency help, and the terrible effects on welfare clients.

The next stage of the proceedings will be a Superior Court hearing October 14 to determine whether further computerization will be halted, pending correction of defects. And whether welfare officials shall be compelled to correct the defects in the computer system, and to establish a fail-safe system.

LOS ANGELES CHAPTER, SOCIAL WORKERS UNION, LOCAL 535

Valerie Vanaman 831-0855  
Kris Ockerhauser 437-0901  
Michael Shapiro 746-6297

### SHADES OF CHICAGO

In Fresno, California, last week the police moved in on 50 Mexican American farm workers and strike supporters when they sought to sit in the gallery to hear Nixon speak. The police and secret service men claimed merely to remove picket signs which the people carried because they claimed these posed a threat to Nixon. The signs in themselves, however, were not the threat, otherwise, they would have also taken similar action toward the picket signs carried by the Nixon supporters on the floor of the auditorium, much closer to where Nixon and Reagan were located.

No, it was not the signs which threatened but the people who came there to expose their cause. Nixon, of course, was there to pronounce his disagreement with them and to voice his support to the farmers who he said could not improve the lot of the farm workers if they were threatened with losses.

SHED A TEAR. . .for the industrial farm corporations' farmers. Nixon said, "When business is bad its employees suffer most and the cost-price-squeeze on the farmer has reached the crisis level." But, is it true that the farmer gave his workers a better break before the organizing drive by Cesar Chavez and before the grape boycott?? Answer to that question, Mr. Nixon, is the true situation and not some hypothetical assumption that if the farmers prosper so will his help.

To a Paddy  
From LA JUNTA

You say in your letter that you don't understand what this picture means, that was obvious from what you said in the rest of your letter. When you say that you "don't want to look at this paper because it is probably a cholo newspaper" you show yourself as prejudiced as the whole anglo system that has, in fact, created the cholo.

The cholo is the young chicano who has said No! to the system and to the prejudice you show. Nobody, that is middle class people, like the cholo, and that is why La Junta has been organized. The Cholo is the soul of the real chicano of the barrios and anybody who wants to be in the Movement and tries to exclude the cholos is not being honest.

The picture you complain about is an expression of cholo art; the only real artistic creation of the barrios. Don't you forget that! Viva La Raza! Vivan lost Cholos!



GREETINGS

Metric Products Inc.  
4671 Leahy St.  
Culver City, Calif.

Att: Herb Maqidson

# LA PLEBE

# DE SAN FER Y PACAS

Note: La Plebe: from the word plebeian second class citizen, the masses, those natives of a country without citizenship, without rights nor the vote.

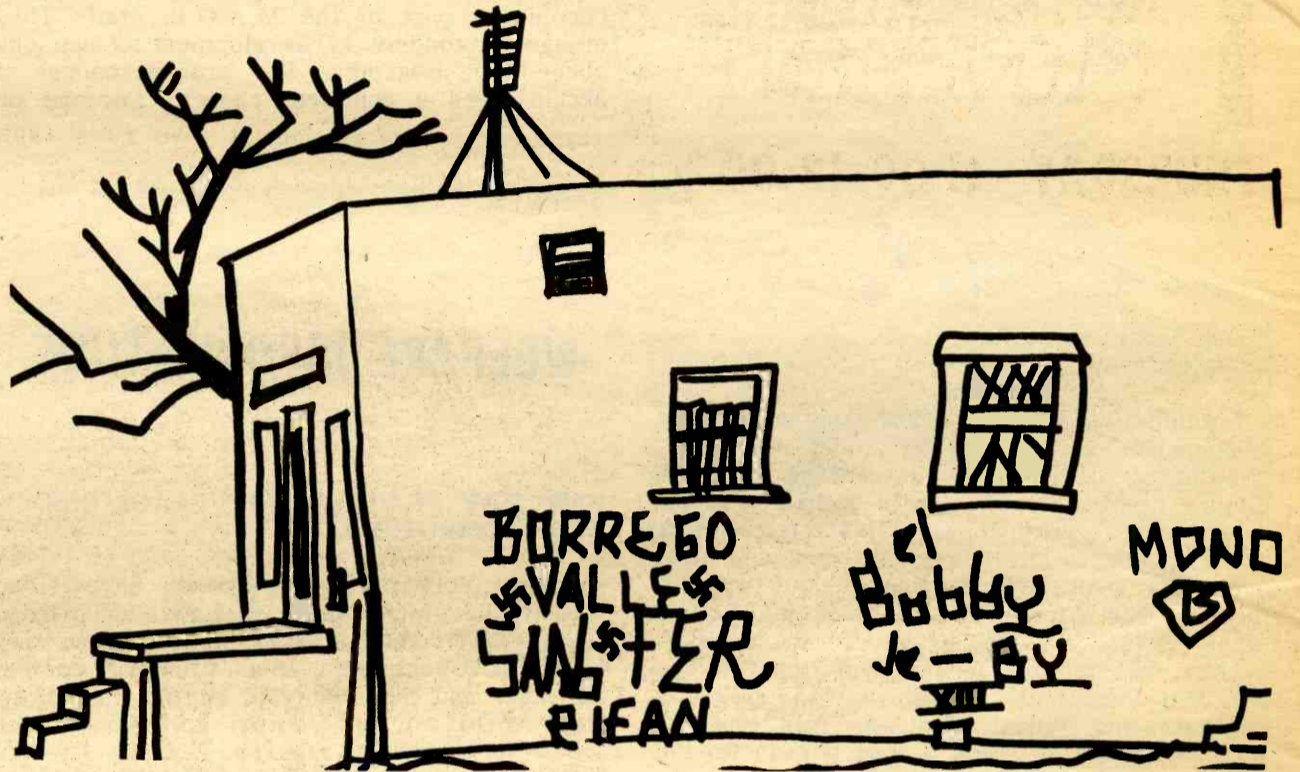
As most of the readers and Chicano activists know there's a number of strong gente out here en El Valle that are consistently standing up to be counted whenever our brothers and sisters, anywhere, need help. There is no need, at this time, to acknowledge them by name, for they know, and their neighbors know the bang up job they're doing to bring social justice to La Raza. Since there hasn't been too much said or written about their actions, we will highlight some of them now.

UMAS at San Fernando Valley State College and Valley College at Van Nuys contributed heavily in leadership (if not in membership) to help found what today is considered one of the strongest student organizations in the state. Many members of UMAS at these campuses and others (UCLA, Cal State, etc.) provide, along with the emergence of the new Chicano community leaders, the know-how and, at times, the intellectual ability to cope with the Man at his own game. Valley State UMAS in coordinated effort with the Black Student Union recruited some 250 Black and Brown students to be admitted as freshmen this fall to a school that has been previously known as the all white College campus of California. There were more minority students at the University of Alabama! This summer Valley State had an orientation program with some 80 Chicano and Black students. Underway are plans for a Black and a Chicano Library on campus and academic reforms to underline the contributions Chicanos have made to what, also, has been known as the gabacho world and history.

Like Chicago isn't the only place where the pig cops are "overreacting". Except, there they were stupid enough to do it before all the sheltered big wigs and the world news media. In el barrio or wherever our people go--there they are (protecting and servicing los gabachos) acting in like manner. In Pacas (Pacoima) the pigs are thicker than flies at Vanowen and San Fernando Rd. where their station now exists next to the Chicano and Black community. The appearance is more like an occupation "strong-hold" than forces of justice. Warning: the pigs are there for a purpose. Don't be a dark Chicano, like this writer and wander off, walk around or spend too much time in the WASP part of the valley. In the past two years this writer has been stopped and searched six times, caught once (the first time) with an outstanding jay-walking ticket given in the WASP section, and spent five days in the county jail for this "crime".

Birmingham Stadium (gabacho school) was the scene for the Valley's All Star game a few weeks ago where a cop by the name of Reaves, Badge No. 2341, Service No. 12920 of the West Valley Division was on the brink of causing a bloody riot until a Chicano Youth Advisor from Joint Ventura helped restore cool heads. The incident was reported to his superiors, the dialogue was the same; nothing else was heard, another case still open.

Otra vez, the plantation's (to use our terms-el latifundio) gates open at San Fernando High and our brothers and sisters struggle in their attempt to get through another year of what is called an education. The "Push-out" statistics 45%, approximately 60% for Chicanos, will remain constant for the establishment. Again, the blame, they'll say, rests with the Mexican American parents and community rather than their racist policies and system. No doubt, as last year, the community will get together at a major crisis as last year's near riot and hear the administration defend itself without doing anything with the suggestions for reforms given to them by the community. Will the results again be the same: oppression, arrests, expulsion, transfer a couple dozen chicanos here, a couple dozen blacks there? Will the Board of Education hire Chicano (or Black) administrators, teachers, counselors, office clerks, or instigate academic reforms? Hell no! What we need is a dozen Sal Castros out here. The Reyes Tijerinas, Corky Gonzales, Louis Valdezs whose strong voices of justice thunder and shake the rocky establishment are already in the making.



Los vatos, los vatos locos, the car clubs, the young adults, y la gente mayor of San Fer and Pacas are awakening and joining the nationwide Chicano movement. They now realize we have to get our minds together; that whatever happens to our brothers in New Mexico, Colorado, Chicago, San Francisco, Fresno (don't buy table grapes) concerns them too. We are all in this struggle together; all for one and one for all. The word is don't fight or kill your Chicano brother and the Blacks and us must have a mutual understanding. (Already in existence is the Black and Brown Congress of the San Fernando Valley.) Another don't: don't let los gabachos know if we have petty differences - present a united front. If the differences is with a Tio Taco have patience with the poor brain washed soul (ignore him if in front of gabachos) and go ahead do your thing.

City Councilman L. Nowell is an example of how a honkie, p...e gabacho, reacts when confronted on a verbal discussion with Chicanos that are not sellouts. Obviously he feels, from his walking out on the hearings on police brutality, that his constituents - those he represents in the City Council - are only the gabachos or the Valley and not the Chicanos of Pacoima and part of San Fernando. This dude, and others like him, are those politicians that come into our barrios once every four years seeking votes with a Tio Taco at their side and spend the rest of the time in office working against our interest. LEVANTENSE RAZA, let your voices be heard, open your eyes, let's get these leeches off our backs!

HASTA LUEGO, VIVA LA RAZA! VIVA LA CAUSA!

### PACOIMA-SAN FERNANDO

#### CHICANOS IN VALLEY GET TOGETHER

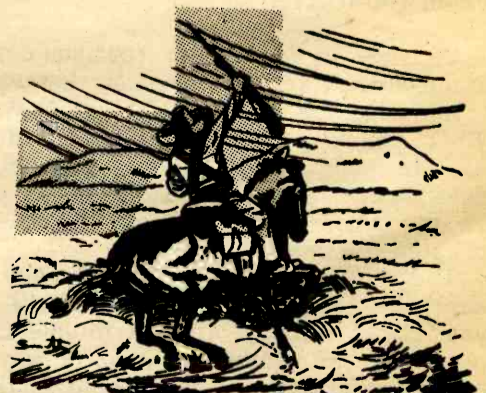
On July 24th the Chicanos from Pacoima-San Fernando area got together to form a chapter of the Chicano Legal Defense Committee.

Although this meetings was well publicized to all Chicanos in the area, only one or two of the old home guard showed up at the meeting; eighty percent of the 35 Chicanos that do care about the Raza were under 25 years old.

From this meeting a fund raising committee was formed and is busy at work in setting up fund raisers.

The Valley Peace Center has Volunteered to sponsor a fund raiser through the Chicano Valley Defense Committee, in their area. Many thanks to the Peace Center.

A Valley Chicano



# VIVA LA RAZA!

# LA RAZA NUEVA **Comite de SOLIDARIDAD** KPFK 90.7 **con los estudiantes Mexicanos**

**A RADIO PROGRAM  
DEVOTED TO THE  
THOUGHT  
MUSIC  
POETRY  
HISTORY  
OF THE CHICANO  
MOVEMENT**

**THURSDAY 11:00-12:00 p.m.**

El gobierno mexicano ha desatado una brutal represion contra los trabajadores, estudiantes y gente pobre. Cuando menos 140 estudiantes han sido asesinados y miles arrestados con el completo olvido de las garantias y derechos individuales.

Lic. Gustavo Diaz Ordaz, Presidente Constitucional de Mexico, en el nombre de la justicia por la que millones de mexicanos dieron su vida en La Revolucion de 1910, demandamos:

1. Que termine la represion contra el pueblo de Mexico.
2. Libertad para todos los presos politicos.
3. La derogacion de la ley de "Disolucion Social".
4. La disolucion del cuerpo de represion conocido como granaderos.
5. Amnestia e indemnizacion para los familiares de los heridos y muertos durante las protestas.
6. Que termine la ocupacion militar de las escuelas.

Roland B. Hernandez, executive member, Chicano Legal Defense Fund.

Dolores Villa Phone 225-7496  
Antonio J. Rios, student, Santa Monica City College

Della Rossa, writer Phone NO 4-3457

Arturo Sanchez, writer for El Aguila  
Tanya Luna Mont; Roosevelt High United Mexican American Students.

Laverne Saavedra, L.A. City College Mexican American Students

Dr. Donald Kalish, Philosophy Department, UCLA

Ron Webb, Echo Park-Silverlake Neighbors for Peace.

Irving Sarnoff, Chairman, Peace Action Council  
Pedro Arias, East Los Angeles Peace and Freedom Club

Oscar Acosta, attorney for "Chicano Thirteen"  
Salvador Madrigal, UCLA student from Mexico

Phil Passen  
John Huggins, Member, Black Panther Party

Henry Gomez, La Junta  
(Organizations listed for identification only.)

Fernando Gaxiola, Secretary. (Former student, University of Mexico.)

504 N. Eastern Ave. Los Angeles. Phone 269-6285.



## CHICANO PRESS ASSOCIATION

The primary purpose of the Chicano Press Association is to promote La Raza Unida. Member newspapers exchange stories, cartoons, and photos at cost. Writes Ramirez, editor of COMPASS in Houston, "The Chicano Press Association is bound to service and dedication to the Mexican American people and needs the help of la Raza since we must go against the tide of political power, against discrimination and all such injustice."

**LA HORMIGA**  
1560 34th Ave  
Oakland, Calif.  
94601

**CARTA EDITORIAL**  
P.O. Box 54624  
Terminal Annex  
Los Angeles, Calif.  
90054

**COMPASS**  
1209 Egypt St.  
Houston, Texas  
77009

**EL GALLO**  
1265 Cherokee St.  
Denver, Colo.  
80204

**INFERNO**  
321 Frio City Road  
San Antonio, Texas  
78207

**INSIDE EASTSIDE**  
P.O. Box 63273  
Los Angeles, Calif.  
90063

**LADO**  
1306 N. Western Ave.  
Chicago, Illinois  
60622

**EL MACHETE**  
206 Oakland Ave.  
San Jose, Calif.  
95116

**EL MALCRIADO**  
P.O. Box 130  
Delano, Calif.  
63215

**LA VOZ MEXICANA**  
P.O. Box 101  
Wautoma, Wisc.  
54982

**EL PAISANO**  
UFWOC Box 155  
Tolleson, Ariz.  
85353

**EL PAPEL**  
P.O. Box 7167  
Albuquerque, N.M.  
87104

**CHICANO STUDENT  
MOVEMENT**  
P.O. Box 31322  
Los Angeles, Calif.  
90031

**SUBSCRIBE** Support your local CPA newspaper **SUBSCRIBE**

**LA RAZA**



**JUNTESE con LA RAZA  
JOIN LA RAZA**

... is a community newspaper of a new kind. It is put together by people in the Mexican-American community, all volunteers, who give of their talents, time and effort to make this a growing newspaper.

... aims at reflecting the thoughts and feelings of the community it intends to serve. There is a new determination and a new spirit in the Mexican American community, a mood of change for improvement, and La Raza intends to be here whenever it happens.

... will say it like it is. With malice to none, but without compromise, La Raza will print the news of what is happening, and of the people who make it happen.

... asks you to join us to make LA RAZA happen.

Nombre \_\_\_\_\_

Dirección \_\_\_\_\_

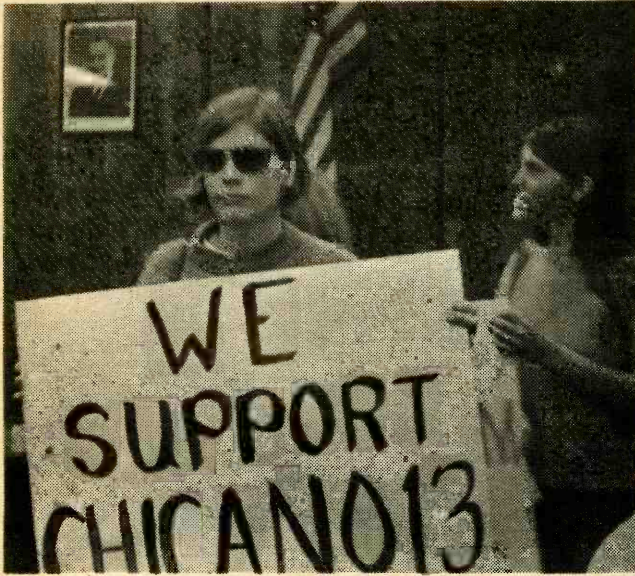
**\$3:00**

**SUBSCRIBE NOW**

P.O. BOX 31004  
LOS ANGELES, CALIF. 90031  
225-5981



# The EAST LOS 13 Are READY



## FRANCISCO MARTINEZ FOUND GUILTY

A jury of eight Mejicanos and four Anglos found Francisco Martinez guilty of Disturbing the Peace on March 6 at Garfield High School in that he carried a picket sign, walked on the sidewalk and shouted "Viva la Raza," "Education Not Eradication" and other clarion calls designed to encourage students to walk out in protest against an inferior and meaningless educational system for the Mexican American.

In fact, these pathetic brainwashed citizens found Francisco guilty of having political beliefs and a life style they could not condone. From the beginning of the two week trial in Judge John Arguelles' East Los Angeles court, it was evident that the tactic of the prosecutor, Ricardo Torres, would be to arouse the passions of the jury by insinuating that the "leaders" of the walkouts in general and Francisco in particular were men of violence-oriented political beliefs. . . perhaps communists.

Questions such, "What country do you owe your allegiance to?, Do you believe that the end justifies the means?, Are you an American Citizen?" raised the threatening specter which the twelve good men and true could not stomach. In his closing argument, Senor Torres told the jury that if they were to find him not guilty, they would be opening the door to future constant picketing and walkouts at the schools. He referred to Saavedra and Luna's poetry as "poison."

With that, the jury returned in less than two hours of deliberation with a judgment of conviction.

That judgment raises the serious question of the usefulness of nonviolence as a tactic to be used by Chicanos of a militant persuasion. Consider Francisco was accused of and it was only alleged that he 1) carried a picket sign, 2) Shouted militant slogans, and, 3) Walked on the sidewalk in front of the school.

As a result, he had to obtain counsel through the Chicano Defense Fund, engage in a series of hearings and a two week jury trial over a period of six months and pay the penalty. (At this date the Judge has not yet sentenced him. But he faces a maximum of two months in jail and a five hundred dollar fin.)

The most significant issue raised by the defense was the question of whether or not Francisco had the constitutional right to engage in such an exercise of Free Speech. In response to this, Judge Arguelles, a cultural Latin himself, refused to instruct the jury on the law of Free Speech and Assembly. Judge Arguelles told the attorney for Francisco, Chicano Lawyer Acosta, that in his opinion the numerous Supreme Court decisions which state explicitly that citizens do have this right to demonstrate are political decisions; that the Supreme Court in the many "Negro sit-in" cases which approves of this conduct, was merely expressing the will of the country; that since the country was becoming more conservative and reactionary the mood of the country would infect and change the rulings of the Supreme Court in the future.

The die is cast! For the Chicano 13 the briefs are in. Now we wait for the bell, the gavel of Kathleen Parker, to commence the struggle for justice before the light of the public eye. Evelle Younger no longer can command his stooges, the Establishment Press, to print his pernicious lies, his defamatory propaganda perpetrated in the name of Public Interest, but in reality in the name of a malicious and knowing intent to flame the fires of a racism now gone rampant in this concrete-infested jungle like a roaring lion seeking whom he may devour.

Before the hearing begins on the 21st of October at 9:30 a.m. in Department 108 of the Superior Court at the Hall of Justice (?), Judge Parker will have read briefs submitted by the National Lawyers Guild and the Council of Churches as friends of the court asking for the dismissal of the charges, which they call unjust and unjustifiable. The numerous briefs submitted by the battery of attorneys employed by the Chicano Legal Defense Fund, together with the replies from the various government attorneys retained by Younger (his staff being unable to meet the challenge) comprise voluminous legal documents and theories unheard of in a criminal trial. It may prove to be one of the most significant trials in the history of Los Angeles.

The hearing set for the 21st will be of great importance other than the obvious politics of the case. For the first time in California a serious and substantiated challenge will be made to the composition of the Grand Jury who indicted the 13 Chicano Leaders on conspiracy felony charges to disrupt the schools in East Los Angeles last March. Chief Counsel for the 13, Chicano Lawyer Acosta, will attempt to prove that the hand-picked, blue ribbon Grand Jury violates the constitutional guarantees of equal protection of the laws.

"Not only do the judges discriminate against Chicanos," Acosta said, "but in fact they are ZETA

discriminating against all poor and young and minority persons. The law says they must pick indiscriminately from a cross-section of the community, but in fact they pick their friends to the exclusion of all the rest of the citizens. . . And not just once or twice, but year after year they violate the law. . . The most extreme example is a certain judge who nominated a certain Georges George for ten years in a row. Since a judge can only nominate two persons per year, the chances of his nominating you, who have just as much right to serve on that Grand Jury as Mr. George, is probably one in a billion"

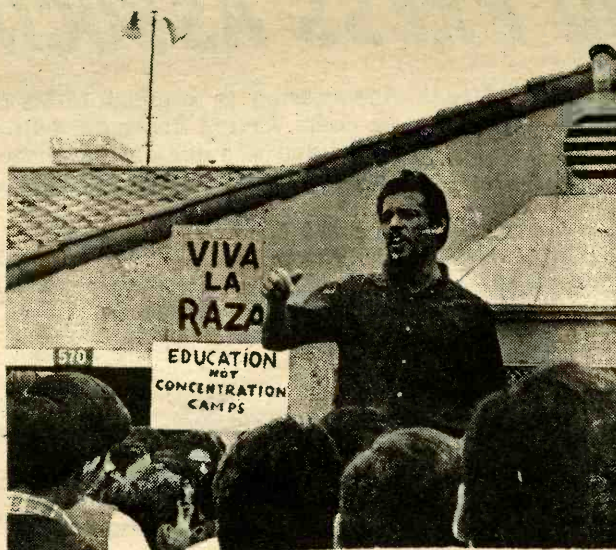
The attorneys will attempt to prove their case by statistics and the names of Grand Jurors over the past ten years. Chicano Professor Ralph Guzman of Cal State will be the star and expert witness on the issue of who is La Raza. Guzman is probably the most knowledgeable expert on this subject in the Southwest, if not the entire United States, having devoted most of his life to this question.

But. . .the defense is taking no chances on this most important issue. If Judge Parker refuses to rule favorably on the motion based on the evidence by statistics then every Superior Court Judge who has nominated anyone within the past ten years will be subpoenaed to testify why it is that he never once, in ten years took a Mexican to dinner, let alone nominated one to serve his fellow citizens as a Grand Juror.

And what will become of the business before the courts throughout Los Angeles County if all the Superior Court Judges must testify?

The Chicano Lawyer told this reporter with a twinkle in his eye, "Perhaps then the voice of the turtle will be heard in the land."

The question is, Will you be there to support these 13 young men who face up to forty-five (45) in prison because they wanted something better for their brothers and sisters???



If this be true what then is the future of the nonviolent Chicano movement?

If both juries, prosecutors and judges, all Mexican-Americans, will no longer allow citizens to engage in nonviolent protest as the constitution and the Supreme Court have said they could, should these men jeopardize themselves any longer?

Should the time and money and frustrations be spent on such orthodox protests any longer? Especially if they are no longer effective?

The only purpose to be served by a prolonged and extensive jury trial for a political case is to educate and organize around the trial itself. In this case, nor more than a few friends attended the trial. In this case, no publicity of any sort was given. In this case, neither the judge, the prosecutor nor the jury, all Mejicanos, was educated.

Despite the fact that the witnesses, John Ortiz and Mita Cuaron beautifully explained the necessity for and results of the Walkouts; despite witness Monte Perez' explanation of the general philosophy of the Mexican American Liberation Front Movement; despite the reading of Lupe Saavedra and Benjamin R. Luna's poetry to the jury. . . still we were found guilty as charged.

Is it not time to go underground? Is it not time to put aside our poetry, our music and our romance until after the revolution? They say that we are machos. We say that indeed we are machos. I say that we are pendejos.

## CHICANO LEGAL DEFENSE FUND

### Executive Committee

CHAIRMAN: REV. ANTONIO MEDINA  
CO-CHAIRMAN: RICHARD ALATORRE  
EXECUTIVE DIRECTOR: JUAN GOMEZ  
CO-DIRECTOR: RICHARD DURAN  
SECRETARY: MARTHA GALAN  
ACCOUNTANT: REV. OLIVER GARVER  
CHIEF COUNSEL: ATTORNEY OSCAR ACOSTA  
RAIL COORDINATOR: ROLAND HERNANDEZ

### BOARD OF DIRECTORS

RICHARD ALATORRE  
RICHARD CALDERON  
ART GARCIA  
REVEREND ANTONIO HERNANDEZ  
MARCOS DE LEON  
FRANK LOPEZ  
FATHER JOHN LUCE  
DR. MIGUEL MONTEZ  
ARMANDO MORALES  
BOB MORALES  
FRANK MUNOZ  
REVEREND MARTY OLIVAS  
ANTHONY RIOS  
DR. DAVID SANCHEZ  
ABE TAPIA  
IRENE TOVAR

contribute  
contribuya

CHICANO LEGAL DEFENSE FUND  
P.O. BOX 31004  
LOS ANGELES, CALIF. 90031