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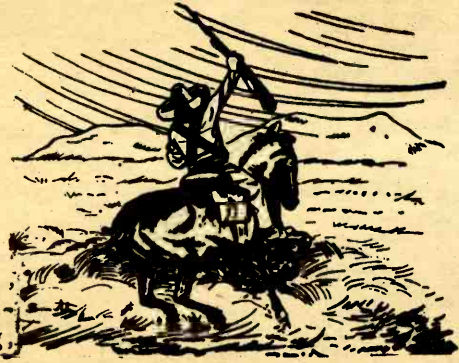
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# LA RAZA HABLA

## UCLA SPECIAL EDUC. PROGRAMS

Estimados Amigos:

We here at UCLA are currently seeking young chicanos for our Special Educational Programs which will be initiated this fall quarter of 1969.

The Special Educational Programs offer the opportunity of a university education to our community youth who have demonstrated a high degree of potential but who may not have had the necessary academic preparation for college work or who have not had the financial resources to enable them to attend college.

Our program offers full financial assistance along with an extensive college preparatory curriculum at UCLA, for 100 qualified youth in Southern California who desire to attend the university and who exhibit a sincere interest in returning to work for the betterment of their communities.

We would like to extend a warm and cordial invitation to you and your organization to refer such youths to our College Commitment Center in East Los Angeles or to contact us by phone so that we may arrange interviews of prospective candidates at their convenience at a more convenient locale in your own area.

Our deadline date for candidate referrals is August 1, 1969; thus we would encourage you to call us as soon as possible.

Sinceramente su servidor,  
Alberto Juarez, Jr.

East Area Coordinator

University of California at Los Angeles  
Special Educations Program  
2834 E. Whittier Blvd.  
Los Angeles, California 90023

Queridos hermanos:

Yo deseo introducirme, y darles una idea de mi persona. Pues soy nativo Pervano, y me interesa mucho su causa, y cultura, pues es igual que la del Peru diremos. Yo trabajo alla en el San Fernando High School de Janitor, y me doy cuenta de lo que esta pasando por ahi. Mi edad es de 29 anos, y deseo hacer todo lo posible por la causa de la raza. Unos de mis deseos es ir a Nuevo Mexico, para poner dias de mi esfuerzo para poner en progreso las haciendas en tierra amarilla, pues tengo fuerza de animo, y de cuerpo para hacerlo. Deseo oir de ustedes, e tengan confianza, que yo no soy ningun gabacho, o vendido, yo me entrego a la causa de ustedes, pues tengan confianza, de que yo no los voy a traicionar.

Carlos Ayans

Dear Editor:

Please can you tell me more about La Raza and the L.A. Free Press?  
Is it possible to send it to Holland? I will send you the money.

Thanks,  
Sonja Tankink  
- Enschede,

**E  
L  
A**

## Health Task Force

910 South Atlantic Boulevard • Los Angeles, California 90022  
263-6781

The East Los Angeles Health Task Force is now engaged in a membership drive within the East Los Angeles community. Mr. David H. Lara, community resident, has assumed the responsibility of organizing and conducting the membership drive.

The East Los Angeles Health Task Force is composed of East Los Angeles community residents who are deeply concerned with the health conditions within the community. It is the prime objective of these residents to obtain health facilities--including medical, dental, psychiatric, etc.--which are owned and controlled by the community, which are responsive to the individual needs of each community resident, and which are available to each resident regardless of his ability to pay.

The East Los Angeles Health Task Force is a non-profit community corporation legally incorporated in the State of California. It is a membership organization whose members select annually a board of directors to govern the organization. Membership is open to any and all community residents who wish to see humane and responsible health services in the community, and who support the objectives of the Health Task Force.

At the present time, community residents are distributing 20,000 flyers throughout the community informing residents that the Health Task Force exists and that it is conducting a membership drive.

A membership fee of \$1.00 for the entire family is being charged in order to defray costs of materials used in the drive itself. The \$1.00 fee is being waived for those families who cannot afford to pay.

Community organizations are presently being contacted by the Task Force and are being asked to help in the drive and by supporting the aims of the Health Task Force. Several organizations have responded by volunteering office space and staff to co-sponsor the membership drive.

The primary purpose of the membership drive is to inform community residents that a health organization exists in the community; an organization specifically requesting community participation and which has been organized by community residents. It is an organization for the community to be run by the community expressly for the purpose of providing better health services for all in the area.



BURN ON THIS PIG. . . . .  
June 29, 1969

I am writing this letter to your newspaper because you have always tried to print the TRUTH about the East Los Angeles Community. VIVA LA RAZA. . . . .

LETTER TO THE EDITOR:

An open letter to Richard Tafoya, Director, Youth Training and Employment Project East Los Angeles California.

Recent glowing reports about the Youth Training & Employment Project prompt me to write this letter. I think it is only fair that the public should know about another side to your program.

Let's start out with your recent trips to San Francisco, with monies from In-Kind Donations. What positive results to YTEP problems did you and your chief cronie resolve in San Francisco? I'll tell you, Dick, NADA, ABSOLUTELY NADA. (But San Francisco sure does swing, doesn't it Dick?) What about your recent appointment of a remedial instructor to assist with administrative duties. Are you kidding Dick? Wasn't that bleach-blonde, psuedo Mexican hired to give instructions to the projects enrollees? I don't believe her duties require that she be locked up with your operational officer all day in his office. Surely you know what's going on behind those locked doors.

But let us not stop here. Your employment people, now that's quite a MESS. Those people are a bunch of hand shaking, back slapping do nothing people, directed by a not too smart supervisor. Two words sum it up, Dick, TAPADOS, FALSOS. Your NYC staff. Another bunch of overpaid fatheads. What a waste of tax-payers funds.

Now that your program is facing budget cuts again, you want to appeal to the people of East L.A. to support your cause. How can you justify your actions? Your program is besieged with cliques, pending law suits, deteriorating morale, shameless displays of inefficiency and overt favoritism on your part

I'll tell you, Dick, the people of E.L.A. will no longer support a program beset with your cronies of ex-bankers, political also rans and outright opportunists. Maybe the recent departure of some of your key personnel can be compared to the leaving of a sinking ship and hasten the close of a shameless program you call Youth Training & Employment Project. . . .

Please withhold my name for obvious reasons  
Thank You

El East Los Angeles Health Task Force esta llevando a cabo su campana de membresia dentro de las comunidades del Este de Los Angeles.

Senor David H. Lara, residente de la comunidad, se ha hecho responsable para llevar a cabo la campana de membresia.

El objetivo primordial de estos residentes es obtener facilidades de salubridad incluyendo medico, dental y psiquiatrico, etc. Esto debe de ser de la comunidad y controlado por ello y debe responder a las necesidades individuales de cada residente y deben de estar al alcance de cada individuo al margen de ni capacidad de pago.

El East Los Angeles Health Task Force es una corporacion no lucrativa incorporada segun las leyes del estado de California. Su membresia eli je anualmente una mesa directiva. Cualquier residente que desea ver establecida unos servicios medicos responsables y humanizados puede pertenecer a esta organizacion.

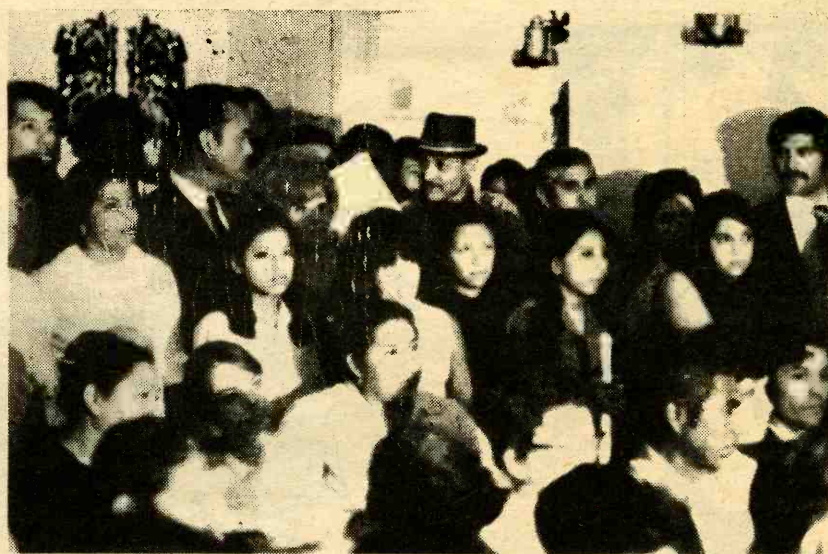
En lo presente, 20,000 volantes se estan repartidos en el Este de Los Angeles para dar saber a la comunidad de la existencia de esta corporacion y su campana de membresia.

El quota de membresia sera \$1.00 por familia para la ayuda de los gustos de la campana; personas que no pueden dar al dolar se les dispensara.

El Health Task Force presentamente esta apovando la ayuda de organizaciones de la comunidad en sus esfuerzos. Varias han respondido con ayuda de personajes y espacio de oficina para la campana de membresia.

Para cualquier informacion, llame a 263-6781

# RAMONA GARDENS



The State Highway Department, the L.A. City Bureau of Public Works, and the L.A. City Recreation and Park Department have blocked the starting of construction on the Ramona Gardens strip park site until somewhere between January and June of 1970. The State Highway Department plans to build a sewer 26 feet deep right down the middle of the strip park site in Ramona Gardens. Their project will not be finished till between January and June of 1970.

At a coordinating meeting held on June 23 in Congressman Edward Roybal's office, Ross Keeling of the State Highway Department rejected all five alternatives suggested by the Residents' Advisory Council. These alternatives had been suggested by the Advisory Council at three prior meetings with Keeling, and Mr. Smith, his supervisor. They are:

1. move the sewer to the State Highway Department land, a 14 foot San Bernadino Freeway right of way parallel to the park site.
2. move 300 feet of the sewer onto the L.A. Housing Authority land, also parallel to the strip.
3. move the sewer onto the Southern Pacific Railroad land, also parallel to the strip.
4. bore a 300 foot stretch of the sewer so the residents could immediately initiate development of at least a portion of their park.
5. allow the residents to develop a 300 foot portion of the park, with the written understanding that the State Highway Department would replace whatever they damaged within the 300 foot area.

It should be pointed out that the idea of constructing two vest pocket parks was originally conceived of by the L.A. Recreation and Parks

Department. On February 20, Alonzo Carmichael invited the community to become involved in planning and construction of these two parks. He has repeatedly indicated that planning and construction should begin first on the strip, because the strip would be easier to develop than the other site under consideration, the hill.

On this basis, the community residents have developed plans for the strip through the services of Mr. Warren Quan and Mr. Raymond Kappe of California Polytechnical State College and Planning Collaborative of Santa Monica.

It has been a total lack of coordination on the part of the State Highway Department, the L.A. Recreation and Parks Department, and the Bureau of Public Works, who owns the land, that has caused this situation to develop. But it is the community, who was originally invited to participate by the City of Los Angeles,

who has to suffer from the lack of professionalism and coordination of these agencies.

The Community is again to be made the victim in the struggle between residents and bureaucracy.

But the Residents of the Ramona- Murchisor Community will not allow this to happen. They will not allow the State Highway Department to block the park development. The residents demand that the State Highway Department accept one of the five alternatives offered by the Advisory Council. It is the concern of the Advisory Council to have at least a 300 foot portion of the strip, intact, available for immediate development.

It is also the concern of the Council to demonstrate that resident initiative has successfully brought about improvement of the Community by immediate starting of construction on the site.

## FIGHTS FOR THEIR MINI PARK



### RIGHTS, BENEFITS & SERVICES of MEMBERSHIP

- \* Information on your welfare Rights
- \* Help in getting your Full Money from welfare
- \* Protection and Help when welfare is unfair
- \* Help with fair Hearings and Appeals
- \* Participation in the Basic Needs campaign

FOR FURTHER INFORMATION  
W.R.O. 2222 East First Street  
Tel. 261-0566

able to speak Spanish or know the culture despite the fact that they service the Chicano community. Very few Chicanos have ever become supervisors and joined the administrative ranks. Thus the Chicano community has had a constant flow of social workers who neither understand our culture or our language.

SALUD has been fighting against these inadequacies by sensitizing social workers on the Mexican and Chicano cultures; by recruiting bilingual workers and supervisors; by translating all DPSS forms into Spanish.

With SALUD's help, the Chicano community can rest assured that some changes will occur within DPSS. Become concerned and GET INVOLVED. Unos hablan y otros componen!

The East Los Angeles Welfare Rights Organization is an organization primarily of Mexican-American welfare recipients and is run by the recipients with some volunteer assistants. Spanish and English are spoken at all activities and service is provided to anyone who requests help. The East Los Angeles WRO is affiliated with the National Welfare Rights Organization and receives their newsletter and other materials.

The purposes of the East Los Angeles Welfare Rights Organization are:

1. To inform welfare recipients of their rights under the present system and to help them secure these rights.
2. To work for changes in the present inequitable system.

The organization achieves these aims in the following ways:

1. Holding group meetings to inform members of issues affecting them.
2. Teaching welfare rights classes to train members to fight their own cases.
3. Providing help on individual cases, including when necessary representation at fair hearings by Welfare Rights Organization members and their attorneys. Legal help on other welfare problems is available also.
4. Participating in legislative and other government hearings related to welfare problems.
5. Participating in group actions, including demonstrations to bring to public attention the grave welfare problems such as the Medical crisis, etc. In May of 1968, the East Los Angeles Welfare Rights Organization went to Washington with the Poor People's Campaign.
6. Participating in negotiations with the Welfare Department and in training of new social workers.
7. Meeting with different groups in the larger society to make known the problems of welfare.

In addition, the East Los Angeles Welfare Rights Organization provides services to group members such as offering recreation activities and providing used clothing and furniture when available. The East Los Angeles Welfare Rights Organization tries to expand its membership and to develop new Welfare Rights Organizations in order to be able to achieve its goals more effectively.

In June of 1968, a group of young Chicano social workers formed an organization named SALUD, Social Action Latinos for Unity Development. Their immediate objective is to have a unified force of community and professional Chicanos working for changes in the field of social work.

SALUD, along with Welfare Rights Organization and other community organizations have banded together and are acting as the community voice in making changes. They have formally presented DPSS administrators with forty-three demands for changes within the department. Thirty have been implemented in whole or in part or will be implemented in the near future. Gloria "Ding" Dong, DPSS community representative has resigned her position as a result of the pressure exerted upon her by SALUD and the community. Gustafson is no longer director of Metro-East DPSS. He has transferred to another department of DPSS.

SALUD is pushing for improving services for clients in the DPSS districts by bringing to the administration's attention the specific needs and problems of the Chicanos and other Latinos on welfare. SALUD is also involving their Chicano and Latino staff in assuming leadership roles in order to achieve the goals.

In the past potential social workers had to take a written examination composed of analogies and also a face-to-face interview. In order to qualify for the position of social worker the applicant had to pass a certain number of the analogies. Most Chicanos didn't score well; thus they didn't qualify. They didn't qualify despite the fact that they spoke Spanish, knew the life-style of La Raza, and had a college education. The end result was that we had Chicanos studying through four years of college and then unable to get a job. Que pendejadas!

Many of the Chicanos who were fortunate enough to qualify and later on become social workers have left the department. They have left because promotions for Chicanos at DPSS are non-existent. Chicanos are not given added points in their evaluation scores for being



#### LOS BARRIORS DE EAST LOS

Chicano mecca ruled and patrolled by  
 honky cops, straight shooting chotas,  
 putrid placas  
 Mexican stronghold pacified by  
 dried up bones of poverty programs  
 East Los, Raza controlado por  
 neo-elmer gantry preachers  
 Mexican Americans maligned by  
 sociologist's microscopic searches  
 for the cancer of their own brain  
 East Los, Mexican port of entry:  
 haven for muckraking missionaries  
 busily loosing their souls to make  
 America safe for capitalism  
 Barrios de East Los sold out by  
 carnales dying of broken dreams  
 and shrinking hearts  
 Barrios de East Los controlados por  
 la indiferencia de los generales  
 irlandeses de la iglesia Catolica  
 Barrios de East Los, lleno de la gloria  
 de la raza soon to lead  
 the call for freedom

#### THE INMATE

Oh healer of souls - Father time, Priest  
 I am locked in a cell with only my Mom to weep  
 But even you just can't seem to help  
 My spirit seems broken, I can only yelp

My body, My soul, My mind is raped  
 These jailers are cold and have sealed my fate  
 And yet as a candle my spirit does flutter  
 When I receive a letter from my mother

They tell me a man must pay for his crimes  
 And within man's courts justice was on the line  
 Yet I wonder if I were born so rich  
 If some jury and judge would't have listened to my pitch

#### OPEN BUT SHUT DOOR

Nobody answers - Nobody there  
 The signs say Agency - but they just stare  
 What is it you want - can you come back?  
 He's out to lunch - he'll be right back

I'm back in the streets - my friends are there  
 They have no diplomas - they only care  
 They share their pills, their wine and beer  
 I feel so comfortable - I'll stay right here

I feel no hope - I want to cry  
 But only my front will get me by  
 I am a "Vato Loco" - I've got my balls  
 The Agency can "shove it" - I want no stalls

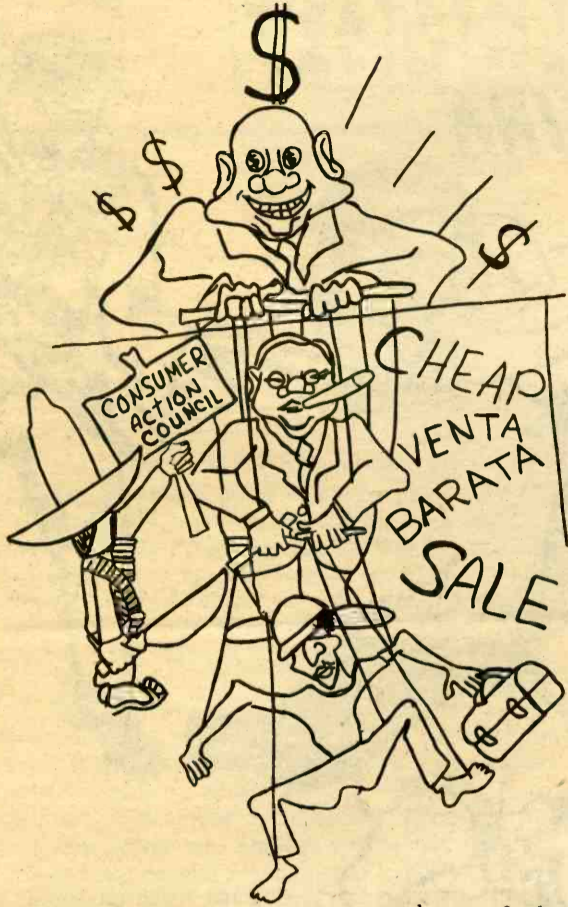
#### MY RAZA' PRIDE

I walk the streets with my head up high  
 I dress up sharp and I strut and stride  
 The chicks I dig and they dig me  
 I have no money I just have me

I feel so happy because I'm high  
 I'd rather be, I just might die  
 And yet who'd cry and say a prayer  
 The world I guess will never care

A vato loco you classify  
 He's just a spick so let him die  
 He has no soul which once was said  
 Yet on the prairie many Indians lay dead





**CONSUMER  
ACTION  
269-4755 COUNCIL**

Puppet Joe Kovner, Editor of the Eastside sun, apparently hasn't heard that Chicanos in East Los Angeles have caught on to the game, that he and his pals, the E.L.A. businessmen, are playing. Puppet Joe, like many of his Anglo friends, still think that by speaking with a forked tongue they can fool the community. Puppet Joe likes to tell the community how liberal he is and pretends to be for the community, but the community now realizes that Puppet Joe is only for himself. He knows which side of the fence the money's on. Without the advertisements he receives from his pals, he would be out of business. Puppet Joe likes to think he can fool the community by hiding behind a newspaper, but the community knows that he is as big a parasite as the merchants he protects and for which he advertises.

On June 9, the Consumer Action Council of East Los Angeles held a picket and a boycott of Big "Pig" Buy Market in Boyle Heights. This market is a prime example of exploitation in our community. Rotten fruits, produce at high prices, poor service, unsanitary conditions and a lack of proper fire exits. Because of the refusal of the owner, Milt Thaler, to correct his practices, the Consumer Action Council decided to take action against him. When word of the planned boycott got to puppet Joe, he quickly called his pal, Milt, at Big "Pig" Buy to let him know what was being planned. Puppet Joe then called several

members of the Consumer Action Council to inform them that if they went ahead with their picket and boycott an injunction prohibiting them from picketing would be issued.

For all his liberalism and "love" of the community, Puppet Joe could show no concern for the fact that the people were being sold rotten produce and charged excessive prices on goods they purchased at this filthy store. His only concern is for the outrageous advertisements Milt pays him to attract people to the store. If Milt lost any money because of a boycott, Puppet Joe's newspaper would blow away like the trash it is.

But Puppet Joe's hollow threat could not stop the community from showing its anger over this store's conditions and the economic slavery under which the merchants of East Los Angeles keep our people. Even while the picket was in progress, Milt, through Puppet Joe, was trying to talk the people into leaving by telling them he would meet with them if only they would leave his store. The Consumer Action Council agreed to meet with Milt to discuss immediate corrections of his victimizing practices. The Consumer Action Council warned Milt at their meeting that if he did not keep his promises to upgrade his store and lower his prices, they would be back.

Realizing that the community would no longer tolerate being taken by his pals, the local businessmen, Puppet Joe called a meeting of the local parasites to discuss that groups such as the Consumer Action Council were

receiving and acting upon complaints from the community about their victimizing business practices. Although not invited, a couple of members of the Consumer Action Council attended the meeting and proceeded to attack Puppet Joe and friends for their unscrupulous practices. Quickly appointing himself chairman of the group, Puppet Joe tried to quiet the members of the Consumer Action Council; and when this failed, he adjourned the meeting and called for another at his office on June 8. Although Puppet Joe again tried to exclude them, members of the community and the Consumer Action Council showed up in mass and once again proceeded to give the merchants hell for their exploitive practices. Puppet Joe tried to cover up as usual for his pals, but wasn't very successful in fooling anybody as to whose side he was on.

The merchants attending this meeting, a total of about 50 from throughout East Los Angeles agreed to meet with members of the community and the Consumer Action Council to draw up a code of ethics for the business community. But Puppet Joe and his pals still think that the community is dumb. They think that by having us sit down at a table with them, they can prevent us from taking community and legal action against them. Puppet Joe and business pals have a lot to learn about the community. The community will not stop until such parasites as Puppet Joe and friends are out of our community for good.

**BIG**

**"PIG"**

**BUY**



# THE TEXAS WARRIOR

## CHENO CORTINA



In La Adelita's quest to bring you the most factual information about the Southwest, the following article, which appears in her column was written by Professor Roberto Sifuentes of U.C.L.A. Professor Sifuentes teaches at the Centro Universitario at the Plaza Community Center in East Los Angeles and is an expert on Mexican history as it relates to the Southwest.

Juan Mepomuceno Cortina, condemned by all the established Anglo historians as the prototype of the "Mexican Bandido", displayed himself through his manly determination to be a man who dared fight against the might of the U.S. in order to correct and avenge the infamies of the Gringos against the Mexicanos living north of the Rio Bravo (Rio Grande). He became the avenging whip against the atrocities of the Gringo Slavers.

Cortina was born May 16, 1824, a few miles north of Brownsville. Just as Villa and Zapata he was a magnificent horseman. During his youth he won a commission in the Mexican army fighting against the invading forces of General Taylor.

Most of the reports on Cortina's life are in reference to his activities in Texas. The official Sheriffs began their unsuccessful war against Cortina after a very famous incident. On July 13, 1859, Cheno, as his friends called him, saw the City Marshal of Brownsville pistol-whipping one of the Mexicanos that worked at his mother's ranch. And as Prescott Webb reports, "The unnecessary brutality of the Marshal caused Cortina to remonstrate, mildly enough in the beginning. Shears, exasperated at his interference answered with an insult which called for action. Cortina promptly shot the Marshal in the shoulder, took the Mexican behind him and galloped out of town". After this episode, Cheno got to the heart of the Mexicanos. He had shot a representative of the Texas Anglo law. He had rescued Cabrera, a fellow Mexicano and carried him to a safe retreat at his mother's ranch in Santa Rita. He had challenged the law openly and nobody had dared apprehend him.

A few months later, on the morning of September 28, Cortina came into Brownsville with fifty men and woke up the town of three thousand people to the sounds of "Viva Cheno Cortina! Mueran los gringos! Viva la Republica de Mexico!" By daylight he had complete possession of the town. He had come to answer the boasts and challenges of Marshal Shears and other gabachos. He killed three gunslingers who had been bragging about the hundreds of Mexicanos they had shot. He broke open the jail and liberated twelve Mexican prisoners. He was later asked by Miguel Tijerina to move his troops outside the city, and since the "brave" marshal and his cohorts had fled the scene, Cortina moved out of town. Cheno had demonstrated, by taking the town with a few men, that the Mexicanos were not tolerating any miscarriage of justice against Mexicanos and that any gabacho who tried it was going to meet the avenger's wrath.

Cortina left for his mother's ranch where he issued his first proclamation in which he said that they had gone over the streets of the city in search of their adversaries. He would not injure the innocent but would strike for

the freedom of the Mexicanos. He called for land and said that the soil would always produce the fruit to keep the body alive. He declared that the gringos shall not fatten their gore with the exploitation of the Mexicanos' land.

His proclamation sounded in the hearts of the Mexicanos and they answered by coming into the fighting ranks of "Cheno El Justiciero".

After Cortina left Brownsville, the Gringos called for help to San Antonio, to Governor Runnels, and to President Buchanan and organized a group of gabachos called the Brownsville Tigers for the defense of the town, and the hunt of Cortina and his insurgents. When they were met in Santa Rita by Cortina and his men; the gabachos immediately took flight back to Brownsville leaving behind a cannon. Cortina, laughing at them, used to fire it every morning at six o' clock. This expedition took place the 22nd through the 24th of October and ended up in complete failure for the "Brownsville Tigers".

The first outside aid to reach Brownsville was a body of Texas Rangers under the leadership of W.G. Tobin. The very first act of this man in the city was to hang a Mexicano without judicial process and proceeded to go after Cortina. The Texas Rangers and the Brownsville Tigers banded together against the Mexicanos but met with the same fate of the earlier expedition. They took flight after their first encounter with Cheno and his men and got back to Brownsville on November 25.

After repeated successes against city marshals, ranchers' armies, Brownsville Tigers, Texas Rangers and even the U.S. Army, Cortina became the official guerrillero in Texas and as some historians point out "reminded the Mexicanos of their sufferings, and referred to the flocks of vampires in the guise of men who came to their lands without any money save corrupt hearts and perverse intentions.

Cortina declared further that "some laws are intended to protect our rights against the attacks from other men while the Gringos assembled in shadowy councils attempted and executed the robbery and burning of the homes of our brothers...other officials who were entrusted with our land titles, refused to return them under false and frivolous pretenses. In short, with a smile on their faces they were giving us the lie that was born out of their putrid hearts. Many of us have been robbed of our property, jailed, persecuted, murdered and hunted like wild beasts because our work was fruitful. Their avarice was incited and led them to frightful crimes against our people. These monsters are not punished because the Gringos do not apply their law against gringos and use it to persecute Mexicanos because, they say, our people are not worthy to belong to the human race."

Cortina went on to say that he was entrusted with the arm that shall break the chains of slavery and that he was ready to die in order to bring justice and protection to Mexicanos and death to their enemies.

Cheno Cortina was hunted by the Texas Rangers and the U.S. Army. He was never captured. Men such as Tobin and Ford, Captains of the Texas Rangers as well as Robert E. Lee of the U.S. Army led unsuccessful expeditions against him. The most hated and feared man by the gringos and the most loved and admired by the Chicanos was riding hard and fast against oppression.

Cortina later became a Brigadier General in Mexico and went on to become Provisional Governor of the State of Tamaulipas. He fought in the liberation forces of Benito Juarez against the French and contributed arms and money to the cause against the Napoleonic forces.

He was incarcerated in 1873 by the Porfirio Diaz Regime under the instigation and at the request of the U.S. government and died in jail. Juan Nepomuceno Cortina lives today in the Spirit of La Raza.

"The Mexican immigrant is the lowest type of Mexican Indian, dull, stupid, vicious, predatory, immoral animals..... Their minds run to nothing higher than the animal functions, eat, sleep and sexual debauchery. In every huddle of Mexican shacks one meets the same idleness, hordes of dogs, and filthy children with faces plastered with flies, disease, lice, human filth, stench, promiscuous fornication, bastardy, lounging, apathetic peons and lazy squaws, beans and dried chili, liquor, general squalor, and envy and hatred of the gringo..... and perhaps equally as important, all Mexicans were the same high class or low class." (Professor Roy L. Garis of Vanderbilt University, 1924)



# THE WOMEN OF LA RAZA

by ENRIQUETA LONGAUEX

Y VASQUEZ



from a book, **WOMEN IN REVOLT**,  
to be published by Random House  
(c) Enriqueta Vasquez

While attending a Raza conference in Colorado this year, I went to one of the workshops that were held to discuss the role of the Chicana woman. When the time came for the women to make their presentation to the full conference, the only thing that the workshop representative said was this: "It was the consensus of the group that the Chicana woman does not want to be liberated."

As a woman who has been faced with having to live as a member of the "Mexican-American" minority as a breadwinner and a mother raising children, living in housing projects and having much concern for other humans leading to much community involvement, this was quite a blow. I could have cried. Surely we could have at least come up with something to add to that statement. I sat back and thought, why? Why? I understood why the statement had been made and I realized that going along with the feelings of the men at the convention was perhaps the best thing to do at the time.

Looking at our history, I can see why this would be true. The role of the Chicana woman has been a very strong one, although a silent one. When the woman has seen the suffering of her peoples she has always responded bravely and as a totally committed and equal human. My mother told me of how, during the time of Pancho Villa and the revolution in Mexico, she saw the men march through the village continually for three days and then she saw the battalion of women marching for a whole day. The women carried food and supplies; also, they were fully armed and wearing loaded "carrilleras." In battle they fought alongside the men. Out of the Mexican revolution came the revolutionary personage "Adelita", who wore her rebozo crossed at the bosom as a symbol of a revolutionary woman in Mexico.

Then we have our heroine Juana Gallo, a brave woman who led her men to battle against the government after having seen her father and other villagers hung for defending the land of the people. She and many more women fought bravely with their people. And if called upon again, they would be there alongside the men to fight to the bitter end.

And now, today, as we hear the call of the Raza and as the dormant, "docile" Mexican-American comes to life, we see the stirring of the people. With that call, the Chicana woman also stirs and I am sure that she will leave her mark upon the Mexican-American movement in the Southwest.

How the Chicana woman reacts depends totally on how the "Macho" Chicano is treated when he goes out into the so called "Mainstream of Society". If the husband is so-called successful, the woman seems to become very domineering and demands more and more in material goods. I ask myself at times, "Why are the women so demanding?" But then I realize: this is the price of owning a slave.

A woman who has no way of expressing herself and realizing herself as a full human has nothing else to turn to but the owning of material things. She builds her entire life around these and finds security in this way. All she has to live for is her house and family and she becomes very possessive of both. This makes her a totally dependent human. Dependent on her husband and family. Most of the Chicana women in this comfortable situation are not particularly involved in the movement. Many times it is because of the fear of censorship in general. Censorship from the husband, the family, friends and society in general. For these reasons she is completely inactive.

Then you will find the Chicana with a husband who was not able to fare so very well in the "Society" and perhaps has had to face defeat. She is the woman that really suffers. Quite often the man will not fight the real source of his problems, be it discrimination or whatever, but will instead come home and take it out on his family. As this continues, his Chicana becomes the victim of his machismo and woeful are the trials and tribulations of that household.

Much of this is seen particularly in the city. The man, being head of the household and unable to fight the system he lives in, will very likely lose face and for this reason there will often be a separation or divorce in the family. It is at this time that the Chicana faces the real test of having to confront society as one of its total victims.

There are many things she must do. She must: (1) Find a way to feed and clothe the family. (2) Find housing. (3) Find employment. (4) Provide child care, and (5) Find some kind of social outlet and friendship.

(1) In order to find a way to feed and clothe her family she must find a job. Because of her suppression, she has probably not been able to develop a skill. She is probably unable to find a job that will pay her a decent wage. If she is able to find a job at all it will probably be only for survival. Thus she can only hope to exist; she will hardly be able to live an enjoyable life.

Even if she does have a skill, she must all at once realize that she has been living in a racist society. She will have much difficulty in proving herself in any position. Her work must be three times that of the Anglo majority. Not only this, but the competitive way of the Anglo will always be there. The Anglo woman is always there with her superiority complex. The Chicana woman will be looked upon as having to prove herself even in the smallest task. She is constantly being put to the test. Not only does she suffer the oppression that the Anglo woman suffers as a woman in the market of humanity, but she must also suffer the oppression of being a minority with a different set of values. Because her existence and the livelihood of the children depend on her conforming to an Anglo society, she tries very hard to conform. Thus she may find herself even rejecting herself as a Mexican-American. Existence itself depends on this.

(2) She must find housing that she will be able to afford. She will very likely, be unable to live in a decent place, it will be more the matter of finding a place that is cheap. It is likely she will have to live in a housing project. Here she will be faced with a real problem of being able to raise children in an environment that is conducive to much suffering. The decision as to where she will live is a

## EL GRITO DEL NORTE



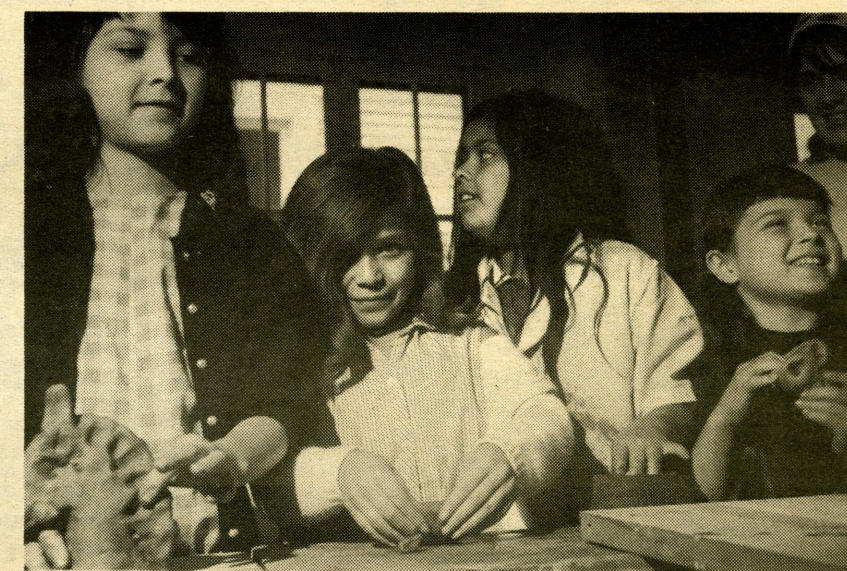
difficult matter as she must come face to face with making decisions entirely on her own. This, plus having to live them out, is very traumatic for her.

(3) To find a job she will be faced with working very hard during the day and coming home to an empty house and again having to work at home. Cooking, washing, ironing, mending, plus spending some time with the children. Here her role changes to being both father and mother. All of this plus being poor is very hard to bear. Then, on top of this, to have a survey worker or social worker tell you that you have to have incentive and motivation and get ahead! These are tough pressures to live under. Few men could stand up under them.

(4) Child care is one of the most difficult problems for a woman to have to face alone. Not only is she tormented with having to leave the raising of her children to someone else, but she wants the best of care for them. For the amount of money that she may be able to pay from her meager wages, it is likely that she will be lucky to find anyone at all to take care of the children. The routine of the household is not normal at all. She must start her day earlier than an average worker. She must clothe and feed the children before she takes them to be cared for in someone else's home. Then, too, she will have a very hard day at work for she is constantly worrying about the children. If there are medical problems, this will only multiply her stress during the day. Not to mention the financial pressure of medical care.

(5) With all of this, the fact still remains that she is a human and must have some kind of friendship and entertainment in life and this is perhaps one of the most difficult tasks facing the Chicana alone. She can probably enjoy very little entertainment as she can not afford a baby-sitter. This, plus she very likely does not have the clothes, transportation, etc. As she can not afford entertainment herself, she may very often fall prey to letting someone else pay for her entertainment and this may create unwanted involvement with some friend. When she begins to keep company with men, she will meet with the disapproval of her family and often be looked upon as having loose moral values. As quite often she is not free to remarry in the eyes of the Church, she will find more and more conflict and disapproval and she continues to look upon herself with guilt and censorship. Thus she suffers much as a human. Everywhere she looks, she seems to be rejected.

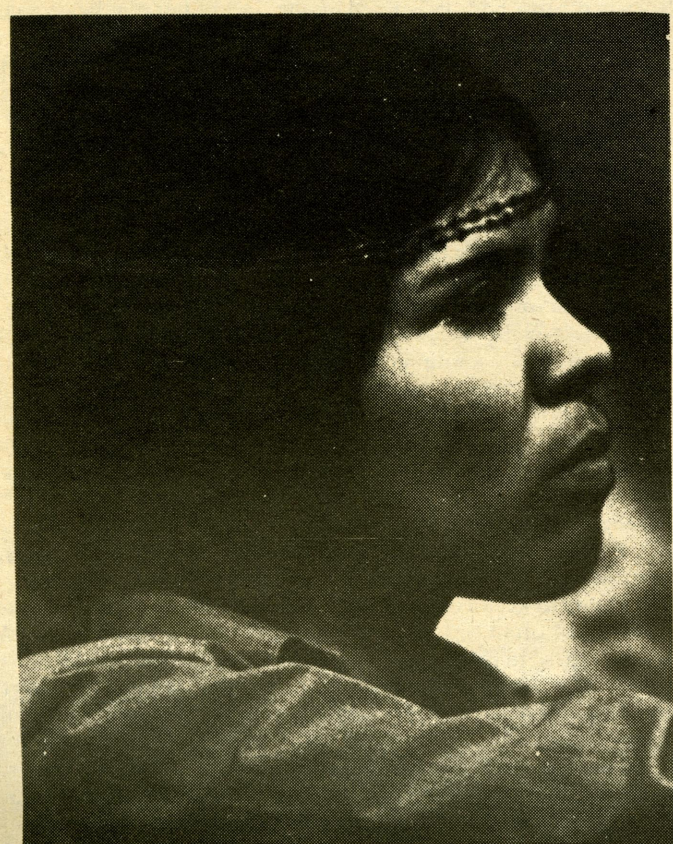
This woman has much to offer the movement of the Mexican-American. She has had to live all of the roles of her Raza. She has had to suffer the torments of her people in that she has had to go out into a racist society and be a provider as well as a mother. She has been doubly oppressed and is trying very hard to find a place. Because of these facts she is a very, very strong individual. She has had to become strong in order to exist against these odds. Continued on page 10



La Adelita



ONE DAY WE SHALL WIN  
BY MEN WHO ARE NOT  
ASHAMED TO WEEP  
AND WOMEN WHO  
ARE NOT AFRAID TO  
SWEAT...





# "Machos look at the women and children who are the VICTIMS of your Machismo"



a cry for justice in  
northern new mexico

Continued from page 7

And what usually happens to this woman when she tries to become active in the "Causa"? One would think that the movement would provide a place for her, one would think that the organizations would welcome her with open arms and try to encourage her to speak up for her Raza. One would think that because of her knowledge and situation the groups would think of liberation schools with child care for the victims of broken homes, in order to teach them culture and history so that they may find self-identity. But, NO. Instead one finds that this woman is shunned again by her own Raza. When she tries to speak of Machismo, she is immediately put down and told "We know all about it, there are many many books written on the subject." She receives nothing but censorship again. She tries so hard to say, "yes, there is much on Machismo, but can't you Machos look at the women and children who are the VICTIMS of your Machismo?" She tries so much to speak up and instead finds herself speaking to deaf ears and a completely closed mind.

Then she tries other ways, perhaps to offer her skills and knowledge in some way. This too is difficult. If she does a good job, she will have to walk lightly around the men for she may find herself accused of being "Agringada" or "Agabachada" (Anglocized). To top this off, quite often the men will accept or allow an Anglo female to go in and tell them how to run things. The Anglo will perhaps be accepted and be allowed more freedom than the Raza woman. Through all of this one sees a discouraged Chicana woman. One that hungers and bleeds to help her people and is turned away and discouraged. What is to become of her? Will she be forced into being a skeleton in the closet that one does not want to see?

The Mexican-American movement is not that of just adults fighting the social system, but it is a total commitment of a family unit living what it believes to be a better way of life in demanding social change for the benefit of mankind. When a family is involved in a human rights movement, as is the Mexican-American, there should not have to be a Woman's liberation movement within it. There should not have to be a definition of a woman's role. We should get down to the business at hand. Do we want a liberation for the Raza? Is this supposed to be a total liberation.

The woman must help liberate the man and the man must look upon this liberation with the woman at his side, not behind him, following, but alongside of him leading. The family must come up together. The Raza movement is based on Brotherhood. Que no? We must look at each other as one large family. We must look at all of the children as belonging to all of us. We must strive for the fulfillment of all as equals with the full capability and right to develop as humans. When the man can look upon "his" woman as HUMAN and with the love of BROTHERHOOD and EQUALITY, then and only then, can he feel the true meaning of liberation and equality himself. When we talk of equality in the Mexican-American movement we better be talking about TOTAL equality, beginning right where it all starts, AT HOME.....

How do Chicana women see themselves next to their men; as slaves, companions, co-partners? Are the mujeres striving for "Equality" with the men and, if so, what do they mean by "equality"? The ever-growing involvement of women within the Chicano movement, in not only supportive roles, but also as organizers and leaders have given rise to these questions.

There is confusion as to what the role of the Chicana is or should be. History itself has given her dual functions. One is that Mexicanas have, as have women of almost every country, played a large part in all revolutions. In the Mexican Revolution of 1910, for example, mujeres called soldaderas would travel with the men. They were not only involved in keeping the men well-wupplied with food and clothing, they were also involved in battles, infiltration, and sabotage. Very significantly, one of the songs that arose out of the Mexican Revolution was "La Adelita", a song about a soldadera. This same spirit, on the part of the mujeres, survived in the United States. For example, mujeres have played a major role in the strikes led by Mexican field workers in the United States. A good report of this is "The Salt of the Earth", a film about striking Chicano coal miners and how Chicana women were largely responsible for the success of the strike.

In the Chicano movement these two roles have come into direct conflict with each other.

The Chicana is expected to be directly involved in practicing the political and philosophical concepts of the movement and when she becomes involved on a high level of activity, it is difficult for her to maintain, at the same time, another full-time role of woman, wife, and mother. Because of this conflict, the mujer in the movement has no stable reference point and her role is ill-defined.

There is deep concern on the part of both Chicanos and Chicanas that an understanding concerning this situation be reached. They realize that the outcome of the questioning and discussions, regarding the role of the mujer, will affect the relationships they will have with each other and their present or future families. What should also be considered is that when situations, as important as that of the mujer, arise within the movement and are not solved, the movement itself will fail.

With the importance of this in mind, Bronce will feature a series of articles presenting various viewpoints on the role of the mujer in the Chicano movement. It is hoped that they will arouse interest and initiate discussions which will lead to a definite solution of this problem.

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The role of today's Chicana is very sad because today our Chicana woman is very confused about her position in the movement.

She no longer wishes to limit her world to domesticity; making frijoles, tortillas, limpiando la casa, cuidando los niños. She wants to expand to have the domestic role together with the intellectual role. She wants to be able to use her cerebro because she knows that she too can think, and be creative. She is not an inferior, insubordinate being and she is tired of being treated as one. She wants to develop but she is being held back. Who or what

is preventing the Chicana from developing?

One factor which is most obviously suppressing the Chicana is the culturally accepted role of the woman which limits her to the house and the church. The goal of the woman is to get married and to have children. Education is seldom emphasized. To have a high school diploma is a rarity. The role here is enclosure. We must conserve our culture but our parents must realize the necessity for change. There are many pressures on the Chicana and it really hurts when her own family prevents her from developing. Continued on page 11

# STATE & FEDERAL GOVERNMENTS THREATENING TO GRAB NO. CALIFA. INDIAN LAND



Plans by the state and federal governments to construct a series of dams in the mountain valleys of Northern California are threatening to flood many of the area's Indians out of their homes and drive them from what little land has not already been stolen from them by the white man.

The first of these projects, for which preparations have already begun, will be located at Dos Rios in Mendocino County and if completed will totally inundate the Round Valley Indian Reservation, forcing evacuation of the 350 Native American residents. This, however, is but the latest in a series of injustices which these people have had to suffer, dating back to the 1850's when the United States Army rounded up 2,000 Indians from throughout the surrounding area and herded them into the valley in order to make room for prospectors and settlers during the famous California Gold Rush.

In 1858 part of the valley was made into an Indian Reservation by President Buchanan, but this did not prevent white squatters from settling there illegally. Congress then authorized the allocation of funds with which to buy out these trespassers, and the settlers gladly accepted the money but still refused to leave.

They took advantage of a California law permitting whites to indenture Indians, and as a result many Native Americans lost their lives. In 1861 the settlers conjured up the "Mendocino Indian War" which even the government recognized and condemned as nothing more than an excuse to kill Indians, but nothing was done to stop it. Incidents like the ambush of a group of Indians and murder of 22 of them by a band of whites in August 1862 became a common occurrence.

In 1870 President Grant declared the entire valley and surrounding hills to be the Round Valley Indian Reservation, and the government made a couple of half-hearted attempts to remove the settlers by force, but nothing ever came of this. Then, in 1873 Congress officially opened up the southern two-thirds of the valley to settlement.

In 1887 the Dawes Act was passed, permitting allocation of reservation land to individual Indian families and "surplus" land to white settlement. This constant encroachment on the Indians' territory has resulted in the reduction of tribal land in Round Valley from over 102,000 acres in the 1870's to 12,000 acres today, plus about 7,000 acres owned by individual Indian families. And now the government wants to flood the Indians out of even that.

The dam was first proposed for the purpose of flood control. However, it was pointed out that only 17 percent of the Eel River lies above the proposed site and that the main source of the flood waters would thus be unaffected. Proponents of the project then decided that its major purpose is to create a recreation area and to provide water for Southern California.

Yet, according to Norman Whipple, president of the Round Valley Indian Tribal Council



who gave an informal interview to reporters, the channeling of water from the lake in sufficiently large quantities to make it worthwhile from the point of view of the people in Southern California would probably create vast mud flats around the entire shore line which would be very ugly and make the area rather unattractive as a recreation area. Moreover, the area is one of the best places in the country for deer and bear hunting and fishing for steelhead and salmon. The Eel is one of the few untamed rivers going through wilderness and semi-wilderness areas left in the country, and with the dam all this would be lost to sportsmen.

The government--concerned as ever about the welfare of the Indians who will be displaced--has offered in its infinite magnanimity to relocate the town of Covelo and give the Tribal Council two acres of mountain land for each acre of valley land lost. However, as Mr. Whipple was quick to point out, most of this land had already been available to the Indians, but they chose to settle in the valley because the mountain land could not provide them with a livelihood.

The situation is perhaps best summed up by the Tribal Council's own position paper which says, "The U.S. Army brought more than 20 tribal groups to Round Valley between 1850-1875, speaking different languages and sometimes historic enemies. The Indians didn't ask to come there, but now, a century later, the survivors of those desperate early years have adjusted to a new Indian community. Round Valley is the only home they have known and the last tiny piece of California left to the people who once enjoyed plentiful lands. Its flooding would disperse them forever."

Continued from page 10

The other evident and even more crucial factor which hampers the Chicana's growth is our own men. This is extremely sad because they should be the first to help the women. We women need our men. We need them to help us develop. A Chicana not only needs a man who is to love and protect her, but one who is going to treat her as a creative being. One who will push his woman to use her mind, who will give encouragement and who will tell his woman to continue although she may encounter obstacles and failures. The Chicana wants very much to communicate and to stand side by side with her man. If a woman

cannot get encouragement from her own family, the man must come through.

But what is happening today? Too often our men perpetuate the Chicana's inferiority complex. He either moves up in his ladder of intelligence leaving his woman ignorant and feeling at a much lower level, or what is worse, he goes to the extreme of abandoning his beautiful brown blood and going to the white blood of a gabacha for the insignificant reason that he feels a gabacha is at a higher level of intelligence and he can thus communicate more easily with her. This is absurd!! The gabacha is not more intelligent, she is possibly more aware and nothing more. We Chicanas have beautiful minds and great potential. We just need the opportunity to develop them. Those women who have had this opportunity have proven to be exceptional women. But still the question of our men arises. They still are drawn to the gabachas. He still clings to those white skirts. Why? What does this pale creature have which attracts our machos? Do our men feel that they have mastered something? Tamed something? Or that they have mastered white racism? What is it? We don't know! We don't understand! We just say to our men, "Look at what you have, your Brown WOMEN". Help them! Don't abandon them because when you do you are throwing away a great deal of yourself!

### MJ AMOR

To my eyes  
A Chicana is an exotic queen,  
She radiates a glow of exquisite sheen.

Her beauty is the rarest of all human creatures.  
Because she has an assortment of versatile features.  
Her skin is of many beautiful shades of brown,  
Like autumn leaves when pleasantly upon the ground.

She has style, she has class,  
and she is aware,  
That her beauty is exceptional,  
So she walks tall and proud,  
never forgetting  
That her personality is traditional.

Her love is like no other woman on earth,  
A very tender and sensuous love,  
Inherited from her mother, who gave her birth.

My Chicana queen, there is no doubt in my mind,  
You are the finest woman that God put on this land.

I will love you.  
Together we will walk the future hand in hand.



Chicano

Bands

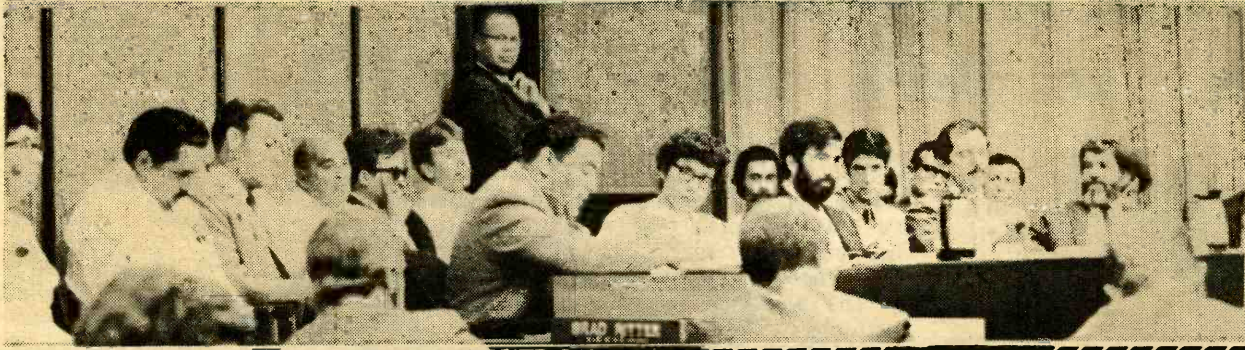
Unite

Under the leadership of Hector, the well-known manager of the Village Callers, Chicano bands from all over are uniting in an attempt to create a Chicano label similar to the Motown label. Some of the groups that are forming themselves under the name of the United Chicano bands (UCB) are the Village Callers, Thee Organize Set, Thee LPs, The Righteous Rythms, The Counts, The Royal Checkmates and other well-known Chicano groups.

Hector is really moving by being unselfish and helping the other groups out as well as his great group The Village Callers. This is the true spirit of the Chicano, exemplified by Hector. Chicanos really have something to look forward to. Under the United Chicano Bands, you can now gig to top groups playing together and really appreciate real Chicano soul. Too many Chicano groups don't get the recognition they deserve for their hard work and their music.

Because Chicano Bands have united, Hector feels they can bring Chicanos together socially for La Raza and the Movement. Along with Central UMAS they have planned several big dances. The first big dance was held in Wilmington on June 27 at the Longshoremans Hall. This dance was a big success and only one of many more to come. Two more dances are being planned; one by Cal-State L.A. UMAS on July 18 at Roger Young Auditorium and another by L.A.C.C. UMAS sometime in August also at the Roger Young Auditorium.

Chicanos should be aware of the fact that the UCB bands are donating their time and music for La Raza. If you would like to help the UCB bands, contact Hector, 228-6971.



## THE MEXICAN AMERICAN EDUCATIONAL

### COMMISSION

In what capacity does an official body called the Mexican American Commission serve the Board of Education, is one of the questions raised by the commission and the Chicano community the last couple of weeks in emotion-packed sessions in downtown Los Angeles. The commission was created by the Los Angeles Board of Education last February 20th, for the purpose of promoting educational reforms in the District. Its numbers consist of Chicano and Anglo educators, clergymen, students, parents, and just informed laymen. Most of the members were elected by EICC-East L.A., and the rest, school administrators, were appointed by the Board of Education.

Mr. Floyd E. Manning's incompetency as a Vice-principal at Belvedere Jr. High in dealing with Chicano children has become the test case for the Commission. The Board of Education to this writing has insisted that the Commission must go through their rule 133, filling out forms, as any other private citizen filing a complaint must do and go through the "official channels". Thus, in fact, the commission is not only rendered powerless to resolve future recommendations and problems, but is being denied its due respect and attention by the Board of Education.

On Monday night, June 30th, at 8 p.m., the commission held a prolonged meeting at the Board of Education chambers that extended until 8:45 a.m. the following morning. Three newly elected members of the board, two of them conservatives (one a reactionary) and their following of gabachos and a small number of vendidos were astounded to find Chicanos and the Commission waiting for them. Security guards insisted that the Commission move from the Board's seating area and the Commission

reminded all those present that the meeting was official and not a sit-in and would adjourn shortly.

Fifteen long minutes passed with indignant racists silently fuming in the Board room until a member of the Mexican American Commission called for the motion to adjourn. The Board was then able to convene and new members were quickly sworn in with a lot of hu-bla-ha from the gabachos with Chicanos in the front seats applauding politely. The board meeting for the next hour and a half sounded like a championship basketball game in a gym packed crowd. Dr. Nava or a liberal member would make a motion or two and the Chicanos would politely clap. The conservatives would fumblingly make a minor motion and the rafters would shake. The Board in the closing minutes voted 5-2 to respond to the Commission and meet at the earliest convenience.

The subsequent meeting last week between the Board and the Commission was in more mutual and cordial terms. One reason might be that 80% of the audience were Chicanos. The exception being the reactionary Board member who has the brains of a pea and the arrogance of Benito Mussolini. The chairman of the various committees presented their reports on various educational issues and the Board merely vacillated.

The most important question still remains unsolved. Will all their hearings bring a remedy to the educational ills of the Chicano community? Must the community eventually take control of the school system that has a despicable record educating Chicanos? One only has to look at the universities and colleges to see that high percentages of the Spanish-speaking students are from south of the Rio Bravo; and yet, 85% of Chicanos in the United States are citizens.



## EAST L.A. FREE CLINIC

In spite of police busts, harassment, and raising funds to take the brothers out on bail, the Brown Berets in East Los Angeles still manage time to "do their thing" for La Raza. The Brown Beret organization implements a free medical clinic which offers free medical, social and psychological services with volunteers help from doctors and professional personnel. The Brown Berets provide the voluntary non-professional help. As matter of fact, the entire staff is volunteers; no one gets a salary and they subsist on donations.

Psychologist Rona Fields informs the Chicano Press that there is dire need for Spanish-speaking doctors and nurses to serve Mexicans whose only language is Spanish. The word is out. If you, the reader, know of any Spanish-speaking persons in the medical profession, and there are some in the directory, whether a Chicano or not, inform them that their help is urgently needed at the Clinic.

Dr. Fields states that unlike the Free Clinic in West Los Angeles, most of her clients here are family people, a few young people, and a surprising number of young children. The Clinic, since its inception less than a month ago, has serviced over 500 persons; and as the good word spreads in El Barrio, they are now averaging 200 clients a week. Besides donations and medical supplies, laboratory technicians, equipment, and an additional examining table are needed.

Appointments are taken after the noon hour by calling 266-6237 or by going to the Clinic at 5016 East Whittier Blvd., Los Angeles, California 90063.

Why is it that in the richest nation in the world, the barrios and ghettos have to plea for doctors, medical equipment, and supplies? Simple, with one lable, "Socialistic", the government rationalizes and justifies its inhumane

treatment and total lack of concern for the needs of the poor in this country.

To those who might label the Brown Berets as no longer militant but just another lame Chicano organization, you better think twice. For the failure to respond in aid to the Clinic in East Los Angeles raises the level of consciousness of La Raza to the existing evils of the system.

## TWO MORE CHICANOS SHOT BY GABACHOS...

### IN SAN PEDRO

On the night of July 11, 1969, two Mexicans (Chicanos) were shot and one died. The killing and shooting has no place in our community. For those who are armed (whites) and those who are not armed (Mexicans) there is little equality of defense. Out of this inequality, there arises a futility that generates a frustration within the bosom of Mexicans (Chicanos) that will be suppressed for awhile, however, someday, yes, someday soon will explode as a form of terror that knows no mercy.

On the other hand, something has to be done to better human relations and re-establish the principle of dignity to whites. I tell you gentlemen; there is urgent need here in San Pedro for real human or HUMAN RELATIONS. It can not be any other way.

Joel Flores  
San Pedro Center Director

*el frito*



*vendida*

Police Officer Fernando "Frito" Samaya is another example of the establishment's century-old technique of keeping Chicanos divided and fighting each other. Brainwashing and white-washing took a heavy toll on Samaya and can be best illustrated when he first attempted to infiltrate a white organization, SDS (Students for a Democratic Society) at Valley State last November. Rebuffed, he then attended two meetings of UMAS (United Mexican American Students) at that college, but since no one recognized or knew him as a student he was rejected. Since there were very few Chicanos at Valley State, his role stuck out like a sore thumb.

At the same time, he was attempting to infiltrate the Brown Berets and succeeded. Here he quickly took command of planning and provoking criminal incidents that led to the Grand Jury conspiracy indictments of ten Chicanos for demonstrating against poor education and Governor Reagan's reception at the Biltmore Hotel on April 24, 1969. The establishment press hailed him as a hero, but gathering from interviews in the Chicano community his reputation was far from moral and reputable.

## NUEVAS

## VISTAS

10

On April 24, 1969, at the Biltmore Hotel in Downtown Los Angeles, Governor Reagan was meeting with a group of Mexican American educators of the Nuevas Vistas Conference. Numerous individuals and organizations concerned with the education of the Mexican American had been invited to participate in the conference at the hotel. Various meetings and caucuses were held in numerous rooms, within the hotel to discuss the strategy, the proposals and the oppositions to the programs proposed by Governor Reagan in advance, and those to be presented that evening.

One large meeting of approximately 100 individuals, met to discuss their opposition to the programs. It was determined that they would oppose the programs presented and have a peaceful, non-violent walk-out of the assembly to be held later that evening.

During the speech by Governor Reagan, numerous individuals acting alone and in concert did, in fact, walk out of the meeting. Numerous arrests were made that evening charging violation of the Penal Code 403: disturbing a public assembly, a misdemeanor. These Defendants, known as the Biltmore Fourteen, are presently engaged in defense of this prosecution, and are being represented by MALD and several individual private attorneys.

Thereafter, following an investigation and hearings before the Grand Jury, a true bill was issued charging four individuals, all Mexican Americans, with conspiracy to violate five(5) sections of the Penal Code: mainly, disturbing a public assembly, arson, burning of personal property, burglary and obstruction of electrical wires, all felonies. Count Two charged six individuals, all Mexican Americans, with conspiracies to violate three sections of the Penal Code: mainly, disturbing a public assembly, burglary and obstruction of electrical wires, all felonies. Count Three of the indictment charged all ten individuals with burglary, a felony (not because anything was stolen, but because they allegedly entered the building with intent to commit a felony).

Count four charged four individuals (the same four under count one) with arson, a felony punishable by two to twenty years in state prison. Count Five charged these same four individuals with the malicious burning of personal property. Count Six charged all ten individuals with the felony of obstruction of electrical wires. All the above enumerated alleged crimes are felonies. There is a potential maximum sentence of all the crimes alleged which could result in effect in a life sentence for each of the ten individuals.

The Grand Jury recommended that no bail be allowed for three of the individuals on grounds that they were a menace to society and because they were Defendants in the Grand Jury indictments of 1968 in connection with the E.L.A. school walk-outs. The court upon motion disagreed with the District Attorney and set bail at approximately \$15,000 for one of the individuals, \$5,000 for another and \$2,500 for eight others; the court did not set bail on one who has yet to be brought before the court, as he is presently in custody in Albuquerque, New Mexico fighting extradition.



Prior to the arrest and arraignment of the Defendants, the District Attorney's office released information of the testimony before the Grand Jury, in violation of state law, and the resultant publicity given to the case is extremely unfavorable and prejudicial to the Defendants.

The result of the unfavorable publicity has caused a panic, paranoia and an illogically hypocritical reaction on the part of the "liberal" community and, in many cases, the legal profession in Los Angeles County: bail money has been difficult to obtain for eight of the individuals and, to date, impossible for one, who remains in jail to this date. Usual fund raising sources, legal defense organizations, lawyers committed to liberal causes and the community in general, have refused to come to the aid of these Defendants.

Presently the Chicano Legal Defense Fund has undertaken to provide bail for most of the Defendants, and is assisting in the search for attorneys to represent them. All of the Defendants are presently represented by MALD attorneys, Joe Ortega and Oscar Acosta, who obviously cannot represent all ten Defendants, not only because of the impracticality but specifically because of a conflict in the defense strategy between the Defendants.

ANTHONY SALAMANCA  
Assistant EOP Director, San Francisco State College

ESMERALDA BERNAL  
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It is apparent that the liberal community has fallen prey to that behavior and attitude which they criticize so often; mainly, a lack of belief in each individual's constitutional rights, and the irrational attitude of guilt by association. The indictment was based on one under-cover agent's testimony who was not subject to cross examination by an attorney or the accused. This liberal community unfortunately has assumed the guilt of each of the Ten Defendants based on biased newspaper and television reports.

The Chicano 9 plus 1 (the one is a twenty year old female student from San Jose State College) are urgently in need of assistance and representation and the writer of this report, presently their attorney, requests immediate assistance from all those who are concerned with the civil rights and liberties of each individual. Their arraignment was June 24, 1969 in Department 100 of the Los Angeles Superior Court Hall of Justice.

Hon. Carlos C. Cadena  
President of MALD  
Associate Justice  
Fourth Court of Civil Appeals  
San Antonio, Texas  
RE: MALD activities in L.A. (Mexican American Legal Defense Fund)

Dear Mr. President:

Because of the highly significant community interest in MALD-L.A., LA RAZA has determined to do an article on its organizational activities, particularly with respect to the Los Angeles office. We find, however, that there are numerous questions that should be answered before we print the story. Hence, we are giving you this opportunity to answer and comment on these questions prior to publication of the article.

Please be assured that if you wish to reply for publication, time and space will be made available.

1. Why has the Defense Fund failed to pub-

licly issue a statement of policy after one year in operation?

2. Why have the people of the Los Angeles community not been allowed to sit even one member on MALD's Board of Directors?

3. Why does all the decision-making power reside in the San Antonio office?

4. Why has the Defense Fund failed to file even one significant law suit from its Los Angeles office?

5. Why has the Defense Fund refused to enter and defend the significant "criminal" cases arising from the movement?

6. Why is there but one Staff Attorney in Los Angeles and eight in San Antonio working with the Defense Fund?

7. Why have the Los Angeles members of the Board of Directors refused to personally and professionally associate themselves with the cases the Defense Fund has taken?

Justicia y libertad,  
La Raza Editorial Staff

# M.A.Y.A.S. de LOS C/S

A new youth organization, M.A.Y.A.S., was born during the ill-fated Bradley operation. This did not apply to the youth who were involved with the candidate, for out of it they came forth with a semblance of politicization, social awareness and more important, the power of organization. Bradley money was used to organize the youth, but in good faith, for the MAYAS really produced for Bradley.

Chicano youth who were out of it, came through! Although some went to jail this did not deter the others from getting the job done. This is one of the strong features of the MAYAS, Dedication, and coupled with it personal sacrifice. During the campaign, MAYAS members helped tremendously to make the Fiesta De Los Barrios a success. They went to private business to shake them down for donations and participated in its preparation by setting up booths and helping generally in whatever manner necessary.

Equally as important, they helped La Raza keep operating by selling La Raza newspaper and Chicano posters to help defray a telephone bill of \$150 plus. They became involved with the social needs of the community, like getting councilman Bradley to endorse the mini-park petition of the Chicanos in Ramona Gardens. Which, not accidentally, prompted Kingfish Lindsay to get on the bandwagon along with other fence-straddling politicians. The fight's not over as you all may well know because it seems as though a conspiracy involving Kingfish, Department of Parks and Recreation, State Division of Highways, Department of Public Works and last but not least L.A. City Housing Authority to rob these people of \$250,000 for vest pocket development is already in effect.

MAYAS members aren't going to go for any of that jazz because some of them happen to be from "La Hazard Grande" - Viva! That's another "something else" thing about the MAYAS. In it we have people from Flats, Hazard, El Sereno, Clover and people from Juarez, El Paso, and Ecuador, Puerto Rico, Costa Rica and the righteous old Mother Country, Mexico. They're all working together to break down that barrio chingadera; be it in the form of a dance committee, painting the Raza building or just rapping on the social ills as seen by them - getting that good-time Viva stuck to them.

One of the things the members insist on is that nobody comes in loaded or gets loaded when on the premises for they realize that to do so would give the placa cause to come in and shut us down. They're Chicanos respectful of their women and don't stand for anybody shooting on somebody else's woman. The rest is pretty flexible except for one thing; their experience with the man has been unhealthy; therefore, they do not permit probation, parole or the L.A.P.D. to come down to tell them how groovy their respective departments are.



Their conduct during the campaign prompted a benefactor to put a little bread on them to keep operating. Like for the rent and telephone and whatever. Contacts were made with private industry to the degree that Hycon Electronics of Monrovia donated some pretty sophisticated electronic equipment and TRW Systems of Redondo Beach is working to develop the curriculum and eventually will fix it up so that a Chicano engineer will come down to prepare Chicano youth for the aerospace industry. Presently although 60% of the industry in California is related to the aerospace program, only 06 (six-hundredths) of 1% (one percent) is composed of Chicanos on a technical and/or professional level. They're really going to expand on that miniscule figure.

The most beautiful aspect of it is as follows - every member, from the president on down; the sponsors, advisors, the board of directors, are Brown faced children of the sun. Oh yes! They are in the process of being incorporated, which will permit them to implement some of the things they're developing.

But back to the history class: after the Bradley thing, how to keep going???

It was made known to the MAYAS that in a local priest's garage there were all kinds of woodworking machinery accumulating rust and dust. They promptly asked him, and received same, with the provision they'd put it to work. Here's what they intend to do: develop economic muscle with the production of Chicano-style furniture. That's the reason for going the incorporation route. A real professional business venture with expertise from the E.L.A. Community Union. Right now what they need is wood (not just "Madera"). Lumber, 2"x4"s, plywood, nails and lots of it.

They need these materials to enable the MAYAS to become self-sustaining as quickly as possible. The aforementioned is geared to fulfill the needs of the male Chicano youth. But they are working on something for the girls. In conjunction with the girls from the Mitzvah Corps they are in the process of getting a dress design, Chicano-style of course, operation going. So donations of sewing machines, material and capable people of this type background are in order. A swinging dance instructor is teaching them Latin, from modern to the old but not cold, dances of our Patria. The co-ed activity will take place in the dark, "Down, chac-mool\*!" (\*MAYAS rain god)

We are talking in terms of a photo lab darkroom. The whole works, from snapping a shutter, to developing the final print. At this point, MAYAS appeals to anyone for anything for the darkroom. Although the writer has a good mind to retract "anything" from the last statement, he will not delete it--at any cost! MAYAS has a self-defense class going too-- boys from the girls and vice versa. Seriously though, so many of our Chicanos get busted for carrying their "stuff", knowing they have to survive. But now with the added skill, they call it "Chicatega", a combination of the more effective holds and blows of Judo, Karate, Boxing, etc., they can be more confident they can offset attack from anyone. So if anyone should know where they can cut them into some mats, contact the MAYAS office immediately.

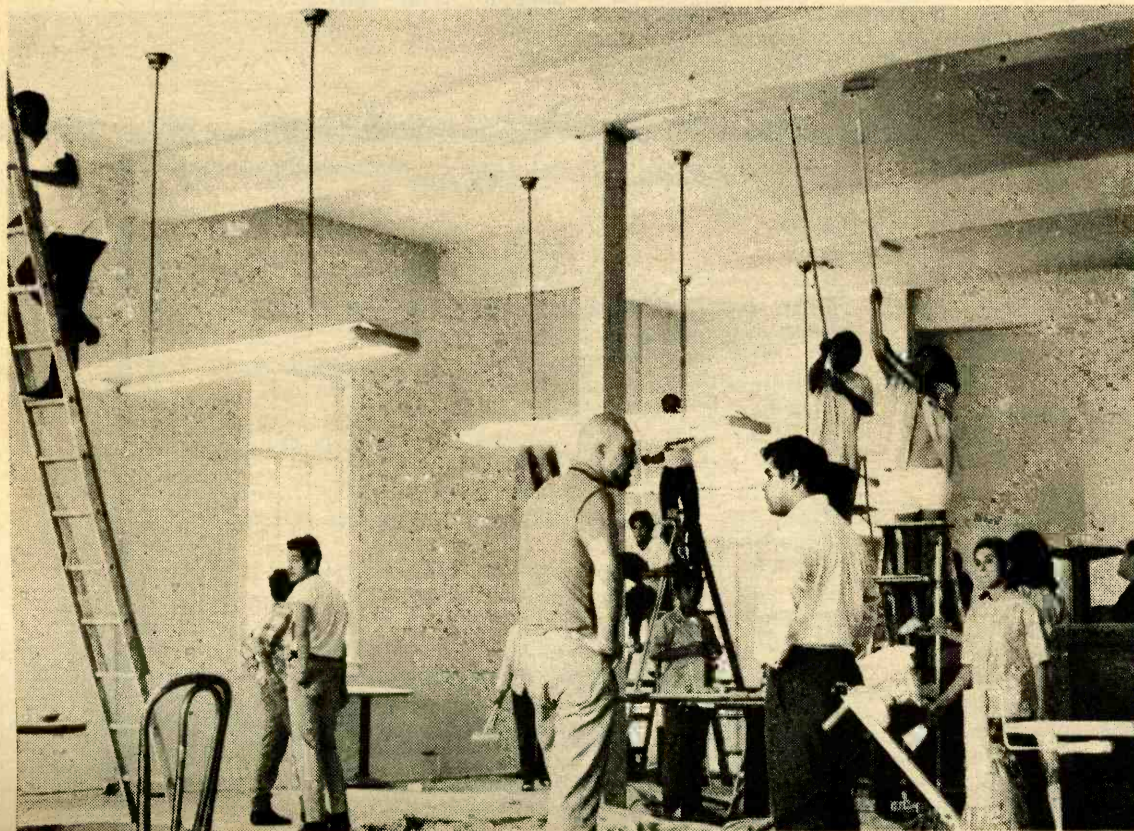
A dude from trade tech will teach them the silkscreening process. You know, to make groovy picket signs, dance announcements, and the like. A plastic handicraft concession is in the offing. They can pocket a little bread from the sale of whatever it is they choose to make. Two producers are interested in developing a theater workshop to get them in front of and behind the cameras. The "frito bandito" is passe.

Currently MAYAS is administering a federally funded work experience program, something which had never been negotiated since the institution of the summer crash program in the Northeast of Los Angeles. The youth involved in the program work half day and the other half hear experts, professionals and community people alike rap on whatever their bag is. Militants, conservatives, and a vendido or two make the set in order to apprise them as to who they, the MAYAS, are and what they're going to do to change all this bad news around them.

They meet on Tuesday and Thursday nights at 7:30 in the hall at La Raza. The officers are as follows: Ralph Gonzales, president; Diane Reyes, vice president; Olga Martinez, secretary; "Blue" Benavides, sergeant at arms.

What little they've got going for themselves at this point has been made possible only through disciplined organization, and this is just the beginning. Sometime in the near future they will reclaim the position once attained by their name-sake--Los Mayas.

WATCH FOR ANNOUNCEMENT OF MAYAS CARWASH! WE NEED YOUR BREAD!



# "No Justice in New Mexico"

from EL GRITO DEL NORTE

## TIJERINA JAILED AFTER ASSASSINATION ATTEMPT FAILED

A U.S. National Forest sign burned near the village of Coyote on June 8, at the end of a 4-day meeting of Alianzistas and supporters. Eight people were arrested; they face a total of 85 years in jail and \$85,000 in fines. Three days after the burning, Tijerina was thrown back in jail—his bond from a 1966 arrest, also in the National Forest, revoked by Judge Howard Bratton without a hearing. Bratton had decided that Tijerina was a danger to the community.

What really happened at Coyote, who is really a danger to the community—these truths were told in U.S. District Court in Albuquerque June 16-17, when a hearing was finally held on the bond revocation.

Reies was jailed for attempting to arrest the man who came charging over a hill June 8 with a special paratroop model World War II carbine with a steel frame stock and a special double-sized 30-bullet cartridge clip, a semi-automatic rifle that he pointed at our unarmed people as they stood with State Police and watched a sign burn. The man was Ranger James H. Evans, the very face and soul of the white man's justice.

Reies' accuser at the hearing was Victor Ortega, U.S. Attorney, who has the mind, manner and *corazon* of a poached egg—who made it clear at the hearing that he wouldn't be unhappy if he could arrest everyone who has ever cried for land and justice in northern New Mexico. Arrest them for "conspiracy" to burn down wooden signs on stolen lands; arrest them for anything.

The hearing was a farce, but also a revelation. Evans and all the other chotas trooped to the stand to testify Reies was a "danger to the community," and in the process they unwittingly showed that it wasn't Reies who was the danger, but the pillars of the law themselves.

### "NO VIOLENCE UNTIL EVANS"

All the chotas who testified admitted there was no violence at Coyote until Evans arrived with his special zapper rifle for La Raza. And all admitted that Evans had moved straight for Reies—then arrested him for interfering with an arrest. Whose arrest?

"I said, 'I'm a federal officer and you're under arrest, Reies. He said, 'I'm a citizen, and you're under arrest,'" Evans testified. And with another touch of absurdity, Evans admitted that Reies was talking quietly to a state policeman when Evans came charging down, his armed rangers surrounding the crowd.

Evans told how he had been threatened, to his very life. How Reies had "pointed a carbine at me." Yes.

"He ran to the car and took out a weapon and pointed it at me," Evans said. "I took cover behind a car and said, 'Drop it Reies, or I'll kill you'. Then I aimed over the top of the car and said, 'Drop it Reies or you're a dead man'."

Very hairy High Noon stuff. But William Kunstler of New York, a brilliant civil rights attorney who represented Tijerina at the hearing, posed questions.

"He pointed the gun at you?"

"Yes."

"As I understand your testimony, you were behind the car."

"Yes."

"And Mr. Tijerina was in front of the car, directly in front of the car (at about 50 feet)?"

"Yes."

"How did he 'point' the gun at you then? Was he aiming through the windshield? And the rear window?"

"Well, I would have had to shoot through the windshield, and the rear window, in order to shoot me," the ranger admitted.

Perhaps the most spectacular testimony at the two-day hearing was that of Robert H. Gilliland, a Super-pig whose statements even shook up the white press.

Responsible for protecting the public as well as investigating its transgressions, Gilliland vomited his hatred of Reies Tijerina and our people all over the courtroom.

"If I had been at Tierra Amarilla...I would have shot him," said the state policeman. "Yes. I hate him."



"Have you ever seen Mr. Tijerina commit a violent act against any human being?" asked Kunstler.

"He has a violent mouth," said Gilliland on the stand. "He spreads this crap around up there and gets everybody concerned."

"Do you really hate this man that much?" Kunstler asked a second time, an edge of disbelief in his voice.

"Yes," said the officer of the law, protector of us all.

And then there was Jack Johnson, the Super-cracker. Johnson is a state cop, a special agent for the north.

He told the court yes, he had stood approximately six feet away—behind Reies—with a .30-30 rifle pointed at

New Mexico. On the stand now, he testified that he hadn't really seen any "armed" men being led anywhere, he hadn't seen any guns in any cars, and he wasn't even sure if it was Reies in the lead. As a matter of fact, the two times he had seen Reies, all that he was doing was standing in the camp talking. Unarmed.

Finally, Evans admitted he had based his affidavit on "supposition," not fact. He "supposed" what he thought was true, so he swore to it in an affidavit and Reies went to jail.

Kunstler, speaking for an hour in his final argument drew the case together and provided the facts with soul.



*"The land belongs to the people. I feel the signs have to go down. If I don't do it, someone else will. All the signs have to go down and all the fences."*

Reies' temple. Ready to kill him. Willing to kill him. Waiting to kill him.

### DID JOHNSON PULL TRIGGER?

Only hours before Reies' bond had been revoked June 10 and he was thrown in jail, Juan Roybal and Danny Tijerina had filed affidavits with the Santa Fe County District Attorney charging that a man, either a Ranger or an FBI agent, had attempted to assassinate Reies at Coyote.

They said the officer of the law stood six feet behind Reies, pointing a .30-30 at Reies' temple—and pulled the trigger. But the gun misfired. Twice.

The only difference between the affidavits and Johnson's testimony on the stand was that Johnson denied he pulled the trigger. Only that.

Johnson said, yes, he would blow Reies' head off, but no, he hadn't pulled the trigger.

And one of the chotas, State Policeman Gonzales, testified that he had heard Reies call for state police to get rid of guns to avoid violence. Gonzales said he had seen Reies pointing a rifle "in his (Evans') direction, but I can't say 'at him'."

The testimony of his own prosecution witnesses—Evans, Johnson, Gilliland, chotas all—was more devastating to Ortega's lie than anything said by defense witnesses. But they too testified that the threat of violence at Coyote came with Evans and his storm troopers.

All said that it wasn't until after Evans had reached out and grabbed Reies by the belt that there was any move for a weapon. Evans didn't deny he made the belt-grab, holding the special chicano-zapper in his other hand. Reies didn't ever "point" the gun at Evans, they said, never "aimed" it at him, but moved it low in front of him with the barrel pointing toward the ground. Mrs. Kathleen Szasz, a journalist here from England who got caught up in Evans' moronic yet murderous B-movie Wild West scene, testified that she had rushed up to Evans and said: "You fool, you are provoking violence."

The chotas, however, testified they hadn't seen any violence at all in the citizens' arrests, not the slightest shimmer of violence which would have provided an excuse to arrest Reies. No, none, no violence.

Evans had sworn, in the affidavit which sent Reies back to jail a week earlier without a hearing, that Reies was "leading a band of armed men" around northern

Patsy Tijerina, June 8, 1969

"These signs were not burned for the sheer joy of burning firewood. These signs were symbolic burnings of signs representing government ownership of real property which has been in dispute since the end of the Mexican-American War..."

"I think the evidence is clear, from both sides of the fence, that before Mr. Evans arrived, it was a peaceful assembly...there was absolutely no reason for Mr. Evans to come charging into the crowd with Mr. Gilliland...Mr. Gilliland, a man whose testimony indicates he has had Mr. Tijerina under surveillance for three years and says he 'hates' Mr. Tijerina, a man whose sole charge against Mr. Tijerina is 'his mouth is violent'."

Judge Bratton speaks with a slow, patient fakejesty tone in a voice touched by a hint of a drawl. The sophisticated cracker. And he has a habit of lowering his head to peer over the rims of his glasses, which graces the glance with an attitude of concentration.

So Judge Bratton, after two days of testimony and thirty seconds pause, peered over his glasses and said with a slight whine in his voice that he agreed with Ortega: citizens' arrests are "a bunch of legal nonsense" and that there could have been "a great tragedy" at Coyote. He ordered Tijerina's bond permanently revoked, and sent him back to jail.



Tijerina with 2 year old daughter, Isabel, at Coyote.

# JUDGMENT REVERSED

Appellate Department of the Superior Court of the State of California for the County of Los Angeles

People of the State of California,  
Plaintiff and Respondent,  
vs.  
Francisco Eduardo Martinez,  
Defendant and Appellant.

Superior Court N. CR. A. 8347  
Trial Court No. M93422  
memorandum opinion and judgment  
Appeal by defendant from judgement of the Municipal Court of the East Los Angeles Judicial District, John A. Arguelles, Judge.  
Judgment reversed.  
For Appellant - Oscar Acosta  
For Respondent - Evelle J. Younger, District attorney of Los Angeles County  
Harry Wood, Head, Appellate Division  
Joel Paul Hoffman, Deputy District Attorney



The only full-blown jury trial concerning the infamous Blow Out of '68 which resulted in a verdict of guilty last October has recently been reversed by the Appellate Dept. Superior Court. As customary in a "political" case, the true reasoning for the decision was not articulated in the Court's five page opinion; however, it is clear that it considered the case to involve more than simply making too much noise at the site of a school. Criticizing the lower court for the instructions given to the jury, Judge Vasey said, with respect to Martinez' conduct at Garfield on the day of the Walk Out: "...although the exercise of decorum might be most desirable, it is a standard far too high and too ill-defined to constitute a standard of conduct, a departure from which constitutes criminal conduct. We are acquainted with no authority for prohibiting conduct which violates "good form" or "convention" or which is not "becoming in manners or conduct". Good manners are highly desirable but cannot be required by law.

"As we have no means of determining the effect of this instruction on the verdict, we are required to reverse the judgement."

Dated: June 13, 1969  
Vasey, Judge  
Whyte, Presiding Judge  
Wong, Judge

LA TUYA!

**BOYCOTT SAFEWAY**  
...to be sure

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c/s



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