



15c

VOL. II  
NO. 7  
June 1969  
Los Angeles,  
Alta Califa

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

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

# LA PLAZA



*to protect  
and to serve*

\*E  
184  
PM5  
R229  
WC.

## REJECTION OF TOMAS BRADLEY A CALL TO ARMS

Lacking both charm and wit, his administration clouded with corruption, endorsed by no one of repute, seeking a third term to the office and having received only twenty-seven (27) percent in his right mind predicted victory for Sam Yorty. How is it, then, that a personable, soft spoken, well financed, fully endorsed and well known man, as was Tom Bradley, the winner of the primary and who made no major mistakes during the campaign, how is it that he lost in his bid for the office of mayor?

Tom Bradley lost the election because to a majority of the electorate he is a nigger. Period.

Using a red herring as bait--soft on communism--and warning of the troubled waters of Black militancy, Yorty's main line was directed to the racist, bestial instinct of the voters, who swallowed him whole cloth along with his obscenity.

Let us forget for a moment the politician, the partisan and the job seeker, that is, those who have various reason to vote for Yorty. (There were just as many voters who had their own motives in voting for Bradley.) In point of fact, the man on the street, the silent majority did not vote for Yorty, but quite simply voted against Bradley because, and only because he is black.

Where do we go from here? What shall the Mexican in America do? Shall we, as has been suggested, simply shrug our shoulders, smile the smile of the good sport and unify

behind the winner? If this were a game of tennis then perhaps we should be big about the outcome. After all, there is always tomorrow and you can't in fact, win them all... Surrounded by Disneyland and Hollywood, as we are, in this land of smog and fantasy it is easy to succumb to that way of thinking and acting. That is what those racist dogs would have the Chicano do.

And that is exactly what we must not do. We must see this election for what it is. If Tom Bradley, with total support from the liberal, the rich and the poor, from all the minorities, from all the big shots in the state middle, if Bradley could not win with such support, then neither can a Mexican candidate, from whatever political persuasion, ever expect to win.

We must see this election as a clear statement from the racist Anglo that we shall not be represented in high office by one of our own. We must see this election as an expression of the majority that they will not be responsive to our needs and our demands. We must see this election as the death of the American dream of equality, an infantile dream, to be sure, but at least a lie perpetuated sufficiently to make it a dream of the people.

We must see this election as a call to arms, for to do less is to be less than perceptive, less than a man. Here we do not speak of foolish rioting that results in death of our own, nor of individual hostilities against a superior force. We must first see things clearly, wipe out the lies and the half-truths that the Anglo and our own muddled people (includ-

ing our parents in most cases) have stuffed into our uneducated heads. We must recall and remind ourselves that this is our land, that we became citizens of this government not of choice, but by default, by force of arms and by the cowardly actions of our own generals and politicians. We must see that we are an ancient and proud people with a rich and beautiful culture that is rapidly dying and will soon be as extinct even as those of our brothers, the Northern Indian and the Afro-American, unless we change ourselves and the government.

We must be aware of the present condition and circumstances of population and distribution of power... We cannot return to an agrarian way of life. We are not campesinos nor rancheros. We are but thirteen (13) percent of the population. Neither gritos nor machetes will free us from our savage and sophisticated modern oppressors. We must clear our heads of lies and of wine and then unite as Chicanos, y nada mas. Then we must, if we are to win the struggle, unite with others of good will who see things as we do and who will be willing to lay down their lives for our cause. It must be la causa de La Raza Unida, or else it will be but an idiotic and childish gesture and we shall reap a harvest of destruction and shame. Raza organisense!

ZETA



FLASH! June 3, 1969 - As we go to press reliable sources from San Diego inform us two Chicano activists have been killed by a white right-wing organization. Watch for details in our next issue.

## THE PARAMILITARY RIGHT

REVIEW OF AN ARTICLE BY ERIC NORDEN

June, *Playboy*, 1969

"We'll build better gas oven chambers...and this time there won't be any refugees."

---Minuteman member

In quiet, dispassionate tones, the writer tells of The Minutemen's--racist rightwingers, ex-Nazis, ex-Birchers--past and present terrorist activities and future plans for the forceable takeover of the U.S.A. by revolutionary guerrilla warfare, copied after Hitler, Mao and Che.

Once dismissed as schizoid kooks and raging paranooids from the tennis-shoe set, the myth of the ineffectual, old-fart reactionary who couldn't get more than half a dozen members has been convincingly destroyed by this bomb-shell article, which should be required reading for all alleged militants and comfortable Mexican Americans alike.

No longer is the racist reactionary speaking of self-defense programs and military training against the inevitable takeover by the international communist conspiracy coalition...

Yesterday they attempted selective assassinations of several liberal legislators and destruction of various Black, Pacifist and left-wing leaders and their organizational headquarters... Yesterday they already purchased dynamite, bombs, mortar shells, bazookas, machine guns, rifles and portable rockets capable of thirty mile flights... Today they manufacture their own nitroglycerin, chemical and biological warfare material, both in laboratories which they own and in their own homes from products purchased over the counter at local grocery stores...

Today, right now, they are using these weapons of destruction!

These various groups of the paramilitary right are highly sophisticated national or-

ganizations, well financed and with brotherhood links with nearly all racist Anglo political, religious and educational organizations right of dead center. They are presently entering the phase of armed struggle by outright rebellion and terrorist activities while at the same time covertly and overtly organizing those same peoples that Nixon refers to as the silent majority by appealing to their incipient hatred of anything that is one shade darker than lilly white or one prayer beyond protestant fundamentalism.

For any Mexican, of whatever stripe, to fail to see that we are necessarily included as subjects for their gas ovens--American Style (along with the Blacks and the Jew, etc.), that Chicano will be remembered in history even as our most famous king: Moctezuma, the original puto who sent our nation to shame and death.

# THE CALIFORNIA WARRIOR

## JOAQUIN MURIETTA



*La Adelita*

Unlike Tiburcio Vasquez, not very much is recorded about Joaquin Murietta--another Californiano-Mexicano. All that is known about Murietta is known through legend. My father has told me stories about him; my father's friends, older men also, have told me stories about Joaquin.

Joaquin Murietta has been sensationalized as a bandit in books, articles, etc. He has been made the subject of a Hollywood film, but his true image as a guerrillero has never been presented. A California state textbook that is used in the fourth grade in all the public schools has a story about "Becky and the Bandit," the bandit being Joaquin Murietta. The true history of Joaquin Murietta, however is not taught to our children in the schools. Here then is the story of the life of Joaquin Murietta as recorded by legend and fact.

Joaquin Murietta was born in the state of Sonora, Mexico, of respectable parents and was educated in the schools of Mexico. He came to northern Mexico, (known among many as California) while very young. Around 1850, Joaquin married a young woman named Rosita--his beautiful and beloved Rosita--and he went into the business of mining, a trade he had learned well from the first California miners--the Mexicanos. He did so at a time when the Mexican miner was being discriminated against by a highly unfair and damaging statute, passed in 1850 by the California legislature, the "Foreign Miners' Tax Law." This law considered the Mexican a "foreigner" and therefore stipulated that he be treated as a "foreign" miner--simply meaning that the Mexican miner had no guarantee under the law. The U.S. had taken over California in 1848 and Americans proceeded to make laws that denied Mexicans rights guaranteed to them under the treaty of Guadalupe Hidalgo--the treaty that ended the Mexican-American War. Many Mexicans, therefore, encountered trouble with Anglo-American miners who were for the most part very low-class people. Joaquin was one of these ill-fated Mexicans.

Sometime in 1850, Joaquin came in contact with some Anglo-American miners who beat him up, tied him, and raped his lovely young Rosita before his eyes. A short time later, Anglo-American miners again drove him from a second claim he had begun to work and then proceeded to hang his brother, a peaceful man, on a trumped up charge of horse stealing. The Anglo-Americans, not satisfied with this, then tied Joaquin to a tree and publicly lashed him for having such a brother--a series of events which would try any man's patience.

With a chosen group of men, including the fearsome Three-fingered Jack Garcia, Joaquin then took to the hills and organized an army numbering over two-thousand men, who, for two years, terrorized gold-rush Anglo-Americans in California. Joaquin was not a very tall man, but the mere mention of his name made tall Anglo-Americans (John Wayne types) shake in their boots, and I mean, shake! Anglo-American newspaper accounts of the times verify this fact.

In 1853, the California legislature finally had to move, and it authorized a displaced Texan, Harry Love, to head a company of U.S. Calvary and Rangers who finally, after much chase, killed Joaquin. The Anglo-Americans then cut off Joaquin's head and displayed it in Sacramento to prove he had been killed.

But... a question still arises. In the minds of many Anglo-Americans of that time and many, many Mexicanos to this day there was and still is doubt that the head displayed was that of Joaquin Murietta. The Anglo-Americans did not even want to believe Love and he was very angry over this fact! Many people believe

that Joaquin was not captured and killed, and that he went back to Sonora where he died an old man. I have heard many old men who espouse this opinion.

Whatever the facts of his death. Joaquin Murietta will live in the heart and mind of every Mexican (whether he knows it or not; vendido or not). As long as there is injustice done to us, as long as there are fourteen-year olds shot in the back by police, as long as our men are beaten to death in police stations, as long as there is a need for justice and there are those who hunger and crave justice, the memory of Joaquin Murietta will live. Life is not eternal but time is an eternity!



## LA ADELITA SPEAKS OUT

Hermanos, les habla  
La Adelita!  
Letter to La Malinche:

La Adelita would like to dedicate the present article to current events in our community. My reason for doing so is that I feel that current events are as much a part of our history as past events. I would, therefore, like to dedicate every other issue to commentaries on the present history of our community. I will speak on any happening that I consider worth noting positively or negatively.

The letter that Mrs. Carmen Terrazas, counselor at Roosevelt High School, wrote to the Los Angeles Times regarding Ruben Salazar's article (April 9), "Chicanos told to Fight like Blacks for Respect," is worth noting. I feel that more has to be said about this letter. I especially after reading the letter by the "Concerned Parent" which appeared in the last issue of LA RAZA. This concerned parent's letter brought tears to my eyes--I mean that sincerely. It made me want to say more about Mrs. Terraza's letter; it brought back all the anger and hurt (yes, hurt) I felt when I first read Mrs. Terraza's letter in the Times. I will not re-print the letter by Carmen Terrazas, but will simply ask you to read said letter which was re-printed in the last issue of LA RAZA before reading my analysis of this most ignorant piece of correspondence.

First of all, I would like to commend Mr. Ruben Salazar for many of the articles on

the Chicano that he has recently been writing. These articles show true insight and much objectivity. A brave journalist deserves to be commended. Mr. Salazar's answer to Carmen Terraza's letter was also most appropriate.

As for Carmen Terraza's letter, let me say this: as examples of biased reporting, Mrs. Terrazas should read the history of American newspapers. Ever heard of "Yellow Journalism" or the Spanish-American War, 1898. Mrs. Terrazas speaks of segregation and perpetrating racism in public schools when she refers to the United Mexican American Students (UMAS). It is incredible to me that she do so, when she knows as well as I that racism is perpetuated everyday in the public schools in every way possible, and segregation exists in the schools and not because the Mexican-American wanted it to be there. Has she ever heard of de-facto segregation.

As for the term Chicano, I suggest Terrazas do some research into its origin. We have always referred to ourselves as Chicanos, therefore, it is not racist because we gave it to ourselves, the Anglo did not. If she would like to investigate some derogatory terms used by Anglos when referring to us, she might look into such words as "greaser," "bean," etc.

Finally, Terrazas insists on referring to herself as an American of Mexican Descent, which makes it very obvious to me that she suffers from an inferiority complex for which I pity her. However, this is no reason why concerned parents, such as the one who wrote to LA RAZA, should allow her to keep on taking out her complex on our Chicanitos.

La Adelita

# NOTICIAS

# DE LA PINTA



Unfortunately, our efforts to establish the name of EMPLEO in the U.S. Penitentiary of McNeil Island met with failure, but the concepts and goals are in affect. Thus EMPLEO has made itself felt outside Calif. It appears that the federal prison policy prohibits the founding of outside organizations within the confines of its penal facilities. Therefore, MASH (Mexican American Self Help) is EMPLEO and is to be recognized by all chapters of the EMPLEO organization as such.

Beto Villalobos, Representative  
East Los Angeles EMPLEO Org.

Because of a growing concern for his people in the southwestern United States, their social economic, educational and political image, the commonly accepted caricature of the indolent Mexican American has been shattered through enthusiastic efforts of the young leaders in LA RAZA NUEVA. Here at the U.S. Penitentiary, McNeil Island, as it has elsewhere, the silence has finally been broken.

Five bilingually articulate Chicanos; Ramiro Samaniego, Joe Villareal, Ernesto Najera, Armando Mendoza, and Benito Jimenez spoke before an enthusiastic audience of 100 Spanish speaking men who had gathered in the library on a quiet Sunday afternoon. February 23, 1969, to hear about the Mexican American Self-Help (MASH) group then being formed. Discourse ran the gamut from MASH's functions and aims, to the problems the Chicano faces in and out of prison. The necessity of unity, organization, discipline, communication, and active participation in Mexican American affairs while here and in the community were strongly stressed.

The five speakers pointed out that the primary purpose of MASH is to help prepare Chicanos in prison for useful participation in the social development of their communities once they are paroled or discharged, and to help them get gainful employment. To accomplish this, the Chicanos are to be encouraged to participate more actively in the programs provided by the institution; to increase his opportunities by developing, maintaining, and bettering his communication and education, which will, in part, lead to the acquisition of the technical and/or educational requirements necessary for more suitable employment. This no doubt will mean less recidivism among Mexican Americans.

MASH sketches in broad outline the goals toward which it wishes to move; however, the forward movement is not without its obstacles. The group is not only attempting to remove the attitudes of indifference which in the past have served to handicap the Chicano's own efforts to progress, but because it also understands fully that if the Chicano doesn't reconcile himself to re-orientation and readjustment now, and leave prison determined to participate in community activities, prepared with the knowledge of how to be effective in doing it, then he cannot hopefully look to the future with any degree of optimism. Knowing this, MASH has attempted to generalize its goals with sufficient scope to include constructive and socially approved practical ideas, avoiding the idealistic and the impractical.

Question and Answer periods interspersed the four hour duration of the well paced meeting. Relaxing interludes, blending softly with the moods of the break periods, were provided by the musical talents of Alberto Palomino, Alejandro Garcia, Pablo Acuna, Julio Navarro, Manny Garcia, Jose Vasquez, and Ernesto Najera.

We are confident in saying that the minutes of this meeting will clearly indicate that within the walls of this and other prisons, and in a fashion all our own, resolute Chicanos are and will be actively involved in the furtherance of the Chicano causa and unity. We believe sincerely that it is our duty to support and assist any and all incoming Chicano leaders who will provide encouragement and advancement for our people.

While in here, as well following our release, we intend to direct our potential energy from hitherto untapped resources toward helping our people. We are determined to be of no further hindrance to ourselves nor to our people by remaining silent. WE WANT TO BE HEARD! To be informed is to be concerned; not only with out problems in here, but also with the problems our families are compelled to face daily while we are in prison. We want to be informed about what really is happening out there, and to be kept informed about what is being done about it. This is where it is, NOW!

The Spanish speaking portion of the population of McNeil Island firmly hopes that through MASH we will develop a constructive voice through active communication with Spanish speaking organizations, groups, and individuals on the outside who might be interested in participating in our programs, meetings, and discussions through corresponding and/or visiting the prison. We believe this would have a twofold effect; that is, it would acquaint us with the conditions and problems of

us with the conditions and problems of our people as a whole, and it would inform them of our problems, which, through an exchange of experiences, opinions and ideas, we would then be able to work together toward a constructive solution of these problems.

We Mexican Americans have dedicated ourselves to an effort of preventing our present imprisonment from resulting in further futility and waste. We intend to help ourselves and each other, our families, and our communities to change the widely accepted image of our people as a lazy and complacent group of happy-go-lucky fiesta revelers, narcotic dealers and users, to a progressive, self-determined and self-reliant people, striving for advancement and a better way of life.

The basic premise upon which the Mexican American group is founded is: To commit ourselves to advance La Raza to a competitive level so that in our unity never more will we be content to remain silent. We are determined to gain and merit the recognition, the respect, and assume the dignity of which our people are inherently capable.

**"Our philosophy,  
in essence, is  
nothing more than  
a desire  
to help elevate  
our beloved  
"RAZA."**

M.A.Y.O. is more than just another organization; it is a new life. . .conceived in the minds and hearts of a group Chicanos and given birth at the California Rehabilitation Center. It draws breath from the Mexican spirit and its heart beats with the history of a people proud of their culture and heritage.

. . .It is a common goal; a mutual objective for the social advancement of our people; an expectation long overdue.

. . .It is unity and solidarity; it inspires each member to reach out to his brothers and sisters and binds us together for a common purpose.

. . .It is a promise that we Chicanos are no longer willing to sit by idly watching our younger brothers follow in our frustrating footsteps.

. . .It is a concept that the Chicano can and must cast away his attitude of indifference and take an active role in the shaping of his destiny and that of his people.

#### WHAT M.A.Y.O. CAN BE

**Political:** It can make each and every voter aware of his responsibility to exercise his voice via the ballot. . .voter registration, political rallies, fund raising, and campaigning.

**Employment:** It can be productive by encouraging job training, career planning and by providing opportunities for professional abilities. Through this effort, we can help vindicate the Mexican character that has been erroneously stereo-typed.

**Education:** M.A.Y.O. can provide the community with the best possible teachers in the field of narcotic information and education. These are people who can exemplify through their personal experience the utter frustration and senselessness of drug usage. Directed at youth in an effort to curb the spread of addiction, this education will also be for all individuals that have the responsibility of rectifying this social malady. M.A.Y.O. can be the guideline for our Chicano brothers who have no sense of direction. . .especially in the barrios where their idle time is spent in non-constructive goals.

#### OUR PHILOSOPHY

Our philosophy, in essence, is nothing more than an intense desire to help elevate our beloved "Raza". We feel that it is this very aspiration which is enabling us to meet the challenge and alter the direction of our present way of life. We can also foresee our involvement in the social revolution as being a vital substitute for our past behavior and we embrace this responsibility. . .willingly and devotedly. . .in the name of our great heritage.

The knowledge and wisdom we have acquired we strive to bring forth to our youth. . . And to their leaders--we bring forth the cry of the oppressed.

#### CONSEJO

Asi hemos visto limpias decisiones  
que saltan  
paralizando el reido mediocre de  
las calles,  
puliendo caracteres, dando veces  
de alerta,  
de esperanza y progreso.  
Son las voces, los brazos, y los  
pies decisivos,  
y los rostros perfectos, y los ojos  
de fuego,  
y la tactica en vilo de quienes hoy  
te odian  
para amarte manana cuando el  
alba sea alba  
y no un chorro de insultos, y no  
un rio de fatigas,  
y no una puerta falsa para huir de  
rodillas.

Institution Office  
John Zarate, Director  
P.O. Box 535  
Corona, California 91720

Community Office  
2745 Brooklyn Ave.  
Los Angeles, Calif.  
Phone 263-9693



## there is no justice

Mrs. Manuela Martinez who has two sons attending Belvedere Jr. High School, Rev. Horacio Quinones and the Educational Issues Coordinating Committee presented the Superintendent of Education a formal complaint detailing actions on the part of Mr. Manning, Vice Principal, against three of her sons (one does not attend this school).

The detailed complaint charged harassment, threats to the family and untrue charges made by the Vice Principal toward two of the boys attending the school causing them to fear their well being. The complaint asked for his dismissal.

## insufficient evidence

The powers at the Department of Education, Office of the Superintendent ruled that there was insufficient evidence to warrant such dismissal. At best, they said, it was a case of poor judgement and Mr. Manning had said he was sorry...so the office of the Super said... We are sorry too...that is all we can do.

## the people must judge

Examine Mr. Manning's behavior and judge for yourself if there is cause for complaint and demand that Mr. Manning be removed from his post as Vice Principal and dismissed from the school.

1. Mr. Manning interceded, in the case of Raul Martinez during a dispute over a sweater which he claimed was his. Mr. Manning demanded

irrevocable proof that the sweater belonged to Raul, otherwise he would be suspended from school. The boy stated that the sweater was purchased in Texas but Mr. Manning insisted on proof. Mrs. Martinez was forced to call Texas in order to obtain a letter proving in fact that the sweater had been purchased there, so that Raul would not be suspended from the school.

2. LATER..Carlos, a son who does not attend Belvedere Jr. High School was reported to the police by Mr. Manning as having participated in an altercation with a teacher at Belvedere. The police went to the home at night and arrested him, holding him incommunicado for three days. In addition to the harassment this caused the family, they had to shoulder the financial burden of bailing him out of jail and securing an attorney to defend him ONLY TO HAVE THE SCHOOL OFFICIALS ADMIT THAT HE WAS NOT THE RIGHT BOY!

3. MANNING STRIKES AGAIN...FOR THE THIRD TIME. This time he called Mrs. Martinez to tell her that her son Victor, who does attend the school, was seen buying drugs on the school grounds and that he had run away. Mr. Manning told her that he had chased the boy, but that he got away.

Mrs. Martinez came to the school and said she would not leave until the boy was located. She asked Mr. Manning several times to have him searched out at the school. Mr. Manning assured her that he had already determined that the boy was not in the classroom. That, he, himself had given chase but had not succeeded in catching him. However, Mrs. Martinez insisted that he call the classroom. He did in order to pacify her...and lo and behold the boy and his teacher came from the classroom to his office. The teacher stated that Victor had been with him during the time in question.

Mrs. Martinez is a diminutive woman who does not speak English and whose heart was taxed beyond description by the attacks on her sons by Mr. Manning. Her tears merge with our tears when she wants to know why they are picking on her children.

THREE TIMES MR. MANNING STRUCK AT THIS FAMILY...and the Superintendent's Office says there is insufficient evidence of malfeasance on the part of Mr. Manning. Three times without reason Mr. Manning caused this family anguish. Three times Mr. Manning harassed this family without any evidence except his own prejudice and hatred of Mexican people.

¡SI SE PUEDE!

¡AFUERA! MANNING

THREE TIMES MR. MANNING HAS INDICATED THAT HE IS INCOMPETENT, MALEVOLENT and intent on destroying a family who is innocent of any wrong doing. AND THE SUPERINTENDENT'S OFFICE SAYS IT IS JUST A CASE OF POOR JUDGEMENT.

COMPLAINT DISMISSED...FOR INSUFFICIENT EVIDENCE

We cannot accept this decision. NO SIR. This man is guilty of destroying faith and confidence in education. He has proven, however, that the present administration can no longer be tolerated - not if the education of Mexican youth will be served.

## DISCRIMINATION

The case of Mr. Manning is the classical form of discrimination toward the Mexican people. It is the insidious form of defeating and destroying their self-confidence, destroying their trust and in the last analysis...rejecting their ability to participate in the life of their own schools and their own community.

IN OTHER WORDS...SPIT IN THEIR FACE, ONCE, TWICE, THREE TIMES...then, maybe, they will go back where they came from... that is what Mr. Manning is saying.

WE SAY THAT HE CANNOT GET AWAY WITH IT...No...the Superintendent's office can no longer defend these insidious individuals who held posts in the schools Mexican children attend. Belvedere Jr. High School is located in the heart of Maravilla...it has a long history (30 years) of swattings and paddling children for minor disagreements with school officials.

MR. MANNING AND ALL HE REPRESENTS MUST GO and that includes those who defend him. Mr. Zubrinski, Mr. Crowthers, Mr. Kelly, and Mr. Sullivan must share responsibility for the overt discrimination (as illustrated by this case) in Belvedere Jr. High School because when a Mexican family asked for relief from a man who has harassed them they were told...INSUFFICIENT EVIDENCE.

The decision rendered by the Superintendent's Office is also classical....it is an expression of callousness and it serves to perpetuate a process of discrimination which seeks to destroy the dignity and self-confidence of a people.

IT IS ALSO SELF SERVING. Keep the Mexican out of the schools, and the Zubrinskis', the Mannings' the Dyers' the Schwartz' etc., etc. remain top officials in schools where the people of the community should be.

Belvedere Junior High School's vice principal was suspended by Superintendent Crowther because of incompetence Thursday and Friday, May 15, and 16.

MANNING SHOULD NOT RETURN!

"My children are in danger if Manning returns to school"

- "He manhandled my son Raul, without cause, and my son was proven innocent..."
- "He sent my son Carlos to jail, and my son was proven innocent..."
- "He accused my son Victor of using drugs, and my son was proven innocent..."

"My children are not criminals!"

—Manuela Martinez  
Belvedere Junior High  
Mother

Mistreated Mothers  
Armed Guards  
False Arrests  
Accusations Against Children  
Mistaken Identities  
Swats

Our children do not learn because they are treated like criminals. What else can we expect? Support the cause of the community. Picket Belvedere Junior High School Monday, May 19, at 9:30 in the morning.

Armando Chavez, Chairman  
Parents Advisory Council  
Belvedere Junior High  
261-4197

El vice principal de Belvedere Junior High fue suspendido por el Superintendente Crowther por incompetente el Jueves y Viernes, Mayo 15 y 16.

!MANNING NO DEBE VOLVER!

"Mis hijos corren peligro si Manning regresa a la escuela"

- "Estrujo a mi hijo Raul, sin causa, y mi hijo fue probado inocente..."
  - "Mando a la carcel a mi hijo Carlos, y mi hijo fue probado inocente..."
  - "Ahora acuso de drogas a mi hijo Victor, y mi hijo fue probado inocente..."
- "Mis hijos no son criminales"

—Manuela Martinez  
Madre de  
Belvedere Junior High

Madres Maltratadas  
Guardias Armados  
Arrestos Falsos  
Acusaciones Contra Ninos  
Equivocaciones  
Palizas

Nuestros ninos no aprenden nada porque son tratados como criminales. Ques mas esperamos? Apoye la causa de la comunidad. Visite Belvedere Junior este Lunes, Mayo 19 a las 9:30 de la manana

Armando Chavez  
Presidente  
Comite de Padres de  
Belvedere Junior High  
261-4197

FLOYD E.  
MANNING



BASTA!

HANDS OFF  
OUR CHILDREN!

# NEO-CHOLO ANSWERS MISSIONARY

Dear Editor:

The anonymous writer of an open letter to Della Rossa in the April 30 issue of LA RAZA creates a straw man and then uses it to attack a completely honest person. Any editor who publishes such a vicious, dishonest, anonymous letter is irresponsible to the movement.

The sponsors listed in campaign publicity did endorse the campaign and did name organizations for identification. This is the truth of the matter.

The Hathaway for Mayor and Rossa for Board of Education campaign obtained a very impressive list of sponsors from the student, anti-war, liberal, black and Chicano movements. The very weight of the sponsors evidently shook up some quarters.

These sponsors, without necessarily agreeing with the complete political philosophy of Hathaway and Rossa, felt they were the best alternative candidates to Establishment politics. They like the emphasize on community, control of the police, community control of the schools and the Hathaway-Rossa call for self-determination of the black community and self-determination of the Chicano community. And they like the call for immediate withdrawal of all U.S. troops from Vietnam.

Della Rossa and Hathaway made it clear during their campaign that they are revolutionists and socialists--and 26,750 people voted for Della Rossa for Board of Education. We give our thanks to these supporters.

HATHAWAY-ROSSA CAMPAIGN COMMITTEE

Louis Cobet,  
Campaign Manager



# ¡ MENTIROSA!

The following letter is an example of another parasite that has attempted to use the name of the Chicano community to further her own power or her agency's voice in our barrios. In the last edition of La Raza, Della Rossa was the unanimous choice for "Parasite of the Month". This month the spotlight is on Gloria "Ding" Dong, Community Welfare Consultant from D.P.S.S.

Gloria attempted to gain support for Fred Gustafson, dictator of Metro East District D.P.S.S., after the community, led by Alicia Escalante, demonstrated that they wanted him replaced because of his anti-Chicano views, January 24, 1969

The following is a brief list of some of the agencies and their representatives who have expressed to me their esteem for Mr. Gustafson and their wish to continue their association with him:

East Central Area Welfare Planning Council-  
Sirel Forrester  
East L.A. State Service Center-Dan Lopez-  
Rose Manfredi  
Aliso Village-Mr. Klock  
Catholic Welfare-Bea Olvera  
East L.A. Department of Mental Health-  
John Serrano  
La Casa de Esperanza-Roy Revelles  
Council of Oriental Organizations-Phoebe On-  
John Saito  
Community Career Development Project-  
Bertha Aparicio

Dear Editor:

The cowardly writer who refused to sign his name to an open letter addressed to me in the April 30 edition tried to make an issue out of listing organizations of Hathaway and Rossa election campaign sponsors, although it was made clear they were given by the sponsors themselves for identification only. The writer's objection to this recognized practice is meaningless, yet on this basis he mounts a vicious attack.

What the writer should deal with, if he is a responsible part of the Chicano movement, are the points in my platform for Board of Education which won the impressive list of sponsors--and 26,750 votes!

I called for Chicano Control of Chicano Schools, for bilingual education, for freeing the Chicano Thirteen, and toward a complete reorganization of education and of society around human values, rather than money-making values.

What differences does the writer have with this platform? This is the issue--I ask him to deal with it!

Faternally

Della Rossa,  
former candidate for  
Board of Education,  
office six.



The two letters printed here were received in response (sic) to an unsigned letter appearing the April 30th edition of La Raza. The article that follows is written by Zeta, more commonly known as Chicano Lawyer, Neo-Cholo, Brown Buffalo, or Cabron...depending on who is doing the naming.

Both letters begin (and end) by accusing the writer of cowardice because of his anonymity. I assume they make the same criticism of the Pentateuch. Not that La Raza claims to speak with the voice of God, but it does attempt to speak with the voices of the people in occupied Califa and therefore does not use by-lines, which are a capitalistic-egotistical hangup, as any serious and knowledgeable revolutionary would tell you. Its only policy is that it reflect the hopes and frustrations of the community of chicanos which it serves. Numerous complaints, both written and oral were received by the staff on this issue, and, as is the custom, the "letter" was written by Emiliano Zapata who was inspired by the cartoon by Benjamin Rochin Luna, the original bato loco in residence.

The issue raised by the "letter" had nothing to do with Miss Rossa's qualifications or platforms. A careful reading of the piece will clearly show that the concern of the community was the odious practice of Anglo missionaries coming into the barrios with a meaningless didactic ideology (sprinkled with "native sounding" maxims) not practiced by the natives and then sending reports back to the White Churches that the natives had all been converted; the proof being the golden trinkets and blood-stained spears bearing the tribal symbols given to the God Christian by a chief or two as evidence of acceptance and commitment to the Anglo God's way of life by all the tribe.

If we have offended thee, please accept the following in expiation of our sins...via airmail, of course, for our gods are now angry with us for having collaborated with the devil for so long.

AN OPEN LETTER TO THE COMMUNITY

It has come to our attention that a letter was submitted to the administration of D.P.S.S. by Mrs. Gloria Dong indicating people who have expressed their esteem and satisfaction with Mr. Fred Gustafson. We would like to take this opportunity to repudiate this letter as an out right and malicious lie and it is an attempt to negate the efforts of a concerned community. Those of us whose names appear below wish to go on record publically as never having taken the position of support of Mr. Gustafson or the policies of D.P.S.S. in East Los Angeles either publically or privately.

God bless Alicia Escalante and the efforts of so many of our dedicated hermanos.

Sirel Forrester Bea Olvera Irene Diaz  
Dan Lopez Rose Manfredi Rev. Olivas  
John Serrano Roy Revelles Vera Lopez  
Bertha Aparicio Mr. Martinez S.Kaliner  
F. Escareega Sam Gonzales  
Esther Verduco Frances Crisostomo  
Mr. Pastor Herrera

Office of the Mayor, Manpower Programs-  
F. Escarcega

Internationa Institute  
Neighborhood Consultants-E.Y.O.A.-  
Irene Diaz

N.A.P.P.-Sam Gonzales  
Department of Community Services-E.L.A.  
S.C. -S. Kaliner

Plaza Community Center-Rev. Olivas  
Senior Citizens Affairs-Esther Verduco  
United Community Efforts  
City Human Relations Advisory Member-  
Frances Crisostomo  
Westminster Community Center  
East L.A. Community Development Project  
East L.A. Community Services Organization-  
Mr. Pastor Herrera

In conclusion, I would like to add that the above list of community groups who are highly pleased with the services Metro East District has rendered them under Mr. Gustafson's Directorship, is by no means complete. The success that I have been able to achieve in establishing a harmonious relationship between district and community has indeed been largely due to Mr. Gustafson's continuous cooperation and in-  
very truly yours,  
Gloria Dong,  
Community Welfare Consultant

LAW

&amp;

ORDER?

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

**Table II**  
**Complaints Sustained by LAPD**

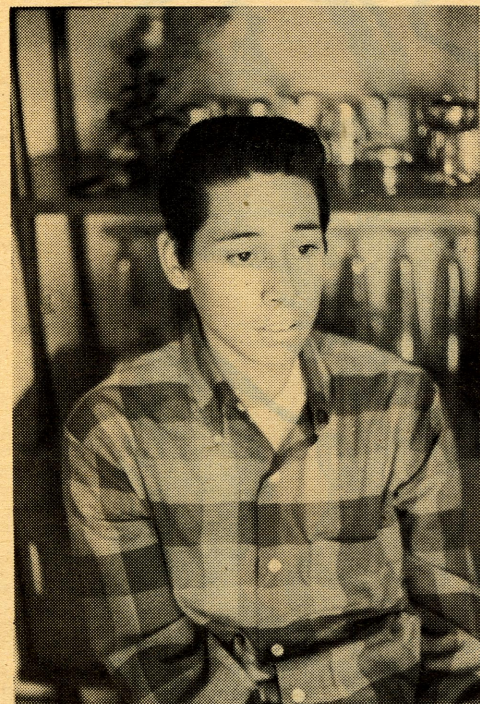
	Total Complaints			Excessive Force Complaints (Percent of Total Sustained)	Neglect of Duty Complaints (Percent of Total Sustained)
	Received	Sustained	Percent Sustained		
1965	979	445	45.4	2.4	59.9
1966	953	415	43.5	3.8	55.9
1967	1016	391	38.5	10.7	49.1

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

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

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

# LAPD Gunslinger at large



FRANK GONZALES

Once again we come to you with the facts of another young Chicano brother being gunned down by la placa. How long will these crimes against the people of los barrios be allowed to continue?

On the morning of May 6, 1969 at about 9:30 a.m. Frank Gonzales and Louie Manrique, both 14 years old, were walking south on Soto Street between Alcazar and Norfolk Streets when a Hollenbeck Officer by the name of Thomas L. Parham happened to be traveling south on Soto. The boys saw that the officer turned left on Norfolk so figuring that the officer was going around the block the boys crossed to the west side of Soto and walked south along the Eastern Building Materials Company. They were afraid of being stopped because they had ditched school. Frank and Louie spotted the officer approaching them from the corner of Alcazar and Soto Streets and when the officer came up behind the boys they ran into Hazard Park. Parham left his car to pursue the boys on foot. Frank was ahead of Louie but when the boys got to the little gully where the railroad tracks run, Louie turned north, then Frank followed. Officer Parham yelled something to the effect of, "Stop, come here." A shot was fired then Parham yelled, "I'm going to kill you damn kids." A second shot from Parham's gun struck Frank below his back and knocked him to the ground. Louie turned and seeing that Frank was down returned. When Louie asked the officer why he had shot Frank the officer said, "shut-up, you punk."

When other officers began to arrive they all thought it was a big joke and began laughing. Frank had to wait on the gound about 20 to 30 minutes before an ambulance arrived to take him to the hospital.

The first stop for Frank was the White Memorial Hospital but since Frank did not have the money to pay for treatment he was transferred to the County General Hospital.

### POLICE INFORM MOTHER

On the same morning at approximately 11:30 a.m. a detective knocked at the door of the Gonzales home. When Mrs. Gonzales answered a badge was flashed; the first thought that came into the mother's mind was that the police had come to confirm the L.A.P.D. invitation that had been made the day before to take Frank, a boy who had never been in trouble, to summer camp, but, Mrs. Gonzales was very much mistaken.

"I have bad news for you Mrs. Gonzales. Your son was shot by the police," the officer said. He then went on to say that the boy had a crowbar and was trying to get into cars and that the officer probably didn't know he was a kid.

Nothing could have been further from the truth. No crowbar was ever found, neither Frank nor Louie were ever charged with a crime and no car had been broken into.

The community did not learn of the incident until about a week and a half later so on May 17th, at L.A.P.D. Open House, a pick-

et line was thrown up at Hollenbeck Station. The picketing continued on the 19th and 20th. An investigation by the community into private police records revealed that Officer Parham had been disciplined by the department in July of '68 because: "On several occasions cocked and uncocked his service revolver while pointing it at a juvenile arrestee then in his custody; while en route to and at the police station (77th St. Division) directed derogatory language at said juvenile." For this he was suspended for ninety days.

Sometime after this suspension Officer Parham must have been transferred to East Los Angeles because in February of this year he was suspended from duty at the Hollenbeck Station: "While off duty and under the influence of alcoholic beverages operated his private vehicle and parked illegally on the sidewalk in front of a cafe; later became involved in a public incident which resulted in uniformed officers of this Department (L.A. P.D.) being dispatched to the scene." This time he was suspended for 43 days.

### COMMUNITY CONFRONTS THE HOLLENBECK COMMANDER

On Wednesday the 21st of May, a community delegation along with Mrs. Gonzales went to visit with Captain William Smith, who is the new anglo commander of the Hollenbeck Station which serves a predominantly chicano community. Smith was presented with the following statement and demands but as was expected this anglo from suburbia with his typical police attitude said, "No, no, no."



## LA RAZA DEMONSTRATES FOR ITS' OWN



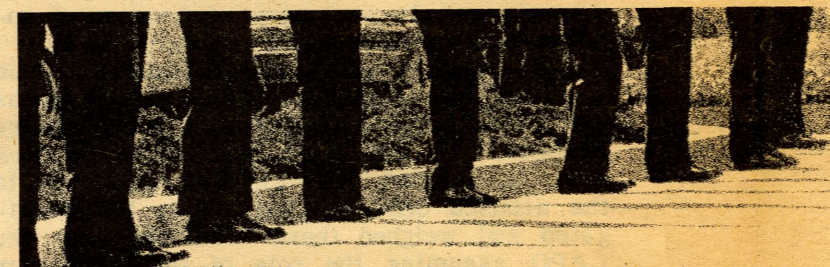
### LAW ENFORCEMENT: THE MATTER OF REDRESS A Report by the American Civil Liberties Union of Southern California

It was later learned that Officer Parham was suspended from the department pending an internal departmental hearing which was supposed to have been held on the 29th of May but, on the 23rd, six days before the hearing, Officer Parham resigned from the L.A.P.D., so the department claims.

Since Captain Smith claimed (or refused) that he did not have the authority to refer Officer Parham's crime to the District Attorney for prosecution, another delegation, which included the youth's father, filed a complaint with the D.A. The F.B.I. is also investigating the officer's actions.

Since Officer Parham has resigned from the department Inspector Hagan, L.A.P.D. Internal Affairs, claims, "The wheels of justice have turned." Apparently the Inspector feels that Parham's resignation is sufficient punishment for shooting a 14 year old Chicano in the back. Thomas L. Parham committed a criminal act and must be prosecuted for his action.

LA RAZA will keep the community informed of further progress in the case.



## JUSTICE FOR OUR BROTHERS

We, the people of East Los Angeles, are outraged at the shooting of one of our 14 year old Brothers. This youth was shot in the back by officer Thomas L. Parham in an act that could have been avoided if this man had been properly screened to reveal him as a public menace.

This man's actions prove him to be a threat to our public safety. We will not tolerate his presence among us. This man has committed a crime and must answer for it in the courts. We demand that justice be done.

The American Civil Liberties Union's report, Law Enforcement: The Matter of Redress reveals that, "There is no record of any on-duty offender being prosecuted, despite departmental findings of the use of excessive force, (assault), 'improper tactics' (assault or battery), or 'shooting policy violations' (assault with a deadly weapon). Three officers were named twice in departmental records of punishment during this period. Among those NOT prosecuted were an officer removed from the department for the use of excessive force, three who fired their weapons or used them in a threatening manner while off duty and were thereupon removed from the force; two officers who assaulted two handcuffed prisoners and were suspended for 30 and 60 days; another who 'cocked. . .pointed revolver at juvenile in custody,' suspended for 90 days; another who committed perjury in court, and permitted to resign from the department; and an officer who used 'unnecessary force' on an arrestee and was suspended for 15 days." This situation will not be permitted to continue.

In May of '67, Robert Garcia almost lost his testicles from a police beating. Garcia had not committed a crime but the officer who had committed the crime of assault was not prosecuted in the courts; instead, he received a 15 day suspension from the Board of Rights.

Same month and year John Chavez, 17 years old, was shot and killed by a Hollenbeck officer. The officer was not prosecuted.

In February of '68, Augustine Carrasco was kicked to death at this station (Hollenbeck). Again no prosecution.

Jess Dominguez, who was savagely beaten to the point that he later went into a coma and had to have brain surgery received a second blow--he is being prosecuted.

This is the trend with law enforcement; Charge the VICTIM with assaulting an officer, a felony, in that way the victim (defendant) loses all his energy fighting his criminal case. The L.A.P.D. has a chart that shows the rate of assaults on police officers. The chart runs from 1945 to 1965. From 45 to 63 the chart shows slight increases of about 4 or 5% per year but in 1963, one year, the rate increases something like 323% or 525%. We definitely feel that this is not an actual increase but rather a change in policy which perpetuates police brutality and also perpetuates Community Frustration.

Up to this day, a complainant must present his grievance to the police for redress. The police commit crimes and must answer for them in the courts. We the citizens demand justice and to assure that it is done the Police Commission and the L.A.P.D. must agree to the following demands:

1. The Police Commission must hold open and public administrative hearings that WILL ALLOW FOR CROSS-EXAMINATION.
2. The Officer in question must be removed from responsibilities requiring carrying of a gun or contact with the community. Proof must be provided that this action has been taken.
3. Cases of Police abuse must be referred to District Attorney's office with the same vigor as other criminal cases.

If these demands are not agreed to by May 26, at 5 p.m., we will have to take other appropriate action.

COMMUNITY COMMITTEE FOR JUSTICE  
Art Garcia 269-7019

## Million \$\$ Suit for Jesse's Murder

A million dollar Wrongful Death suit has been filed by the parents of Jesse Salcido against the city of Riverside and police officer James D. Williston. The complaint alleges that Williston killed the young Chicano by gunshot wounds both carelessly and with intent to murder; it has a separate count against the city for failing to properly train its policemen and for putting him on the beat where he would likely run into Chicanos when the city knew full well of his bigoted attitude toward La Raza.

Chicano Lawyer tells us that the investigation leads him to believe that more than one perro was involved in the February murder and that these same ugly americans have so intimidated the witnesses that even some of Jesse's friends are refusing to cooperate. Now that the complaint has been filed, however, he will have the power of deposition to compel the witnesses to give their testimony. It will be a long and difficult investigation and the trial will probably not be heard until next year.

Unfortunately, the numerous recent killings of young Chicanos by the placa have resulted in the same injustices that our people have always tolerated. There has yet to be a single case where the cop is prosecuted or even disciplined by the authorities. And so, in the case of our people, it seems that the only remedy that remains is civil suits for money damages. Perhaps some day we shall have enough power so that perros like Williston will not be allowed to carry guns in public... perhaps some day, if we cannot obtain justice, we shall have the manhood to insure that perros like Williston will pay for their wrongs.

Is his life worth \$1,000,000????

## THOSE WHO

Those who dwell well  
cannot know  
the Chicano's hell  
and

Those who dine fine  
cannot know  
some folk eat defeat  
and

Those who dress best  
only clothe  
the naked truth  
to oppress the less  
and

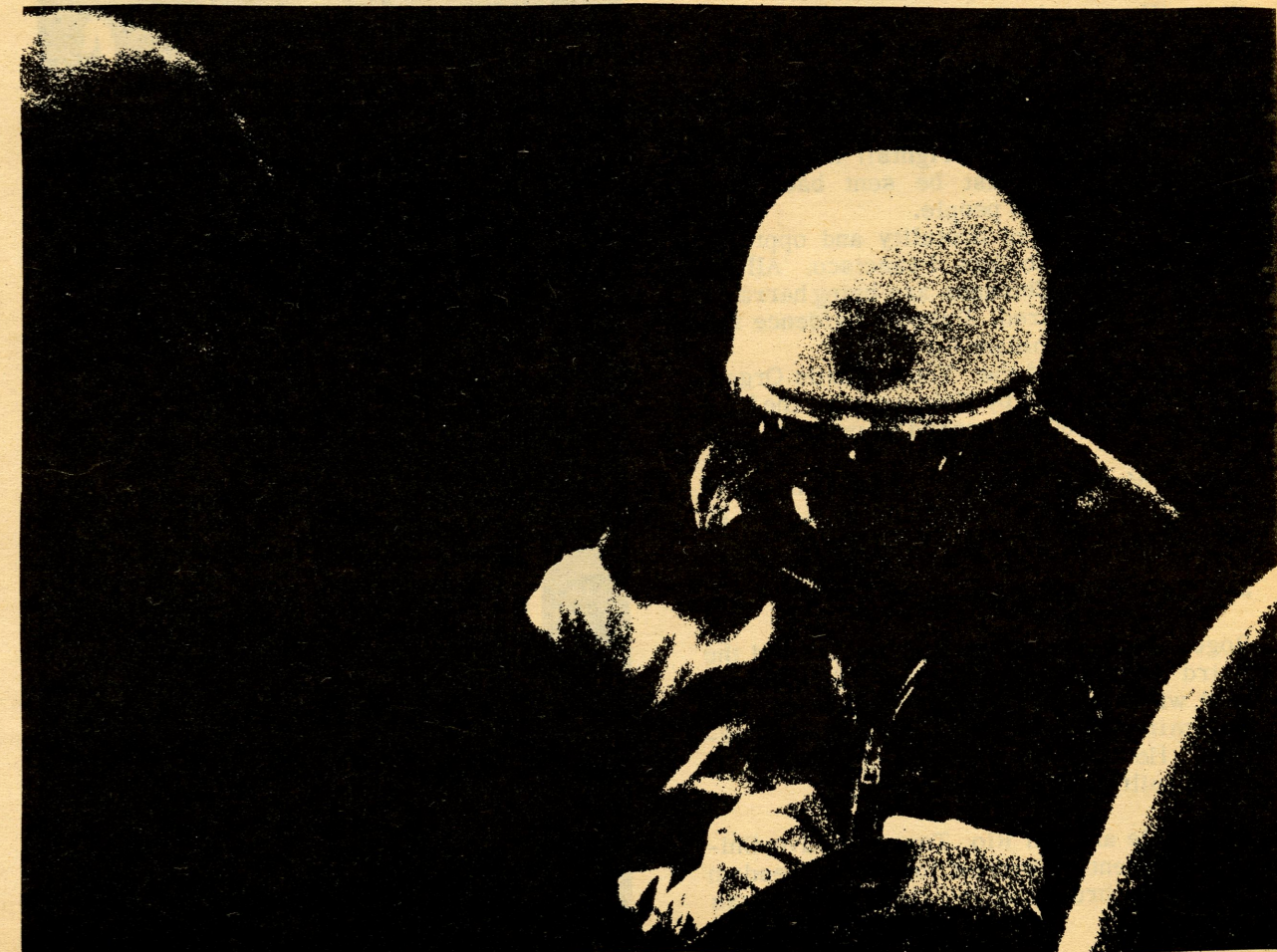
Those who think they love and live  
do not see its absence when they refuse to give  
and

Those who talk, they balk  
when asked to walk  
for the other man  
and

Those who protect their rights  
as purely white  
are merely might  
and

Those whose silence  
roars with fear  
do not hear  
cannot hear  
will not hear  
Chicano sounds of freedom  
drawing  
near

LA RAZA DE WATTS sa estrada





# WHO ARE THE OUTLAWS?

May 1, 1969, 10:00 In San Francisco's Mission district barrio, several brothers were accosted by two unidentified men claiming they were policemen. The brothers were innocently transferring a T.V. set in front of the Rios home at 438 Alvarado Street. The two unidentified men, not in uniform, began to harrass and antagonize the brothers. Out of this resulted one man dead, and one wounded. Both were later identified as policemen.

Immediately 150-200 policemen were sent to the scene of the incident. The entire area was surrounded by police with guns, rifles, and dogs. The fire department was brought in to hunt out the "so-called criminals." Rounds of ammunition and tear gas were shot into the Rios home without regard for those in the surrounding homes. The 14 year old Rios girl was inside the house at the time this was taking place. She was skinned by a bullet and she was also gassed. The police were carelessly shooting, even at one another. The furniture in the Rios home was completely destroyed. Persons thought to resemble los carnales were pulled over and questioned. The police hunt for these brothers is considered the biggest in the history of Northern California. The search went on for five days, these were the ones they picked up:

Today Mario Martinez, Rodolfo Martinez, Jose Rios, Nelson Rodriguez, Jose Melendez, and Gary Lescallet find themselves in City Prison in San Francisco facing charges of murder and the gas chamber. Another brother, Gio Lopez, is being sought on these same charges. All of these hermanos worked to help their Raza, in the schools, in the streets. Tres carnales as Brown Berets patrolled the streets of San Francisco. They participated in the College Readiness Program at the College of San Mateo, in the Third World Liberation Front, fighting this oppressive system. These are our brothers; their fight is ours.

## VIOLATION OF RIGHTS

As usual nuestra gente were harrassed--constitutional as well as human rights were violated. Persons known as friends de los siete have been stopped by police and F.B.I. agents and questioned at gunpoint. Police have gone into various homes and have ransacked them--all without warrants. They have tried to buy off people known to be amigos de los hermanos. The Missions district has been patrolled nightly by a troop of superpigs. Roadblocks have been set up; people stopped at random. The furniture of one of the families was confiscated when they could not produce receipts. Senora Rios has lost her job as a laundry worker in Mary's Help Hospital--because they did not want them name involved in such a case.

Right now our people in the Mission district are carrying the fight to save the lives of "Los Siete de la Raza." Our fight will be a long one and a hard one, but we are determined that our brothers shall be set free. But WE NEED THE HELP OF ALL OUR RAZA!!

We will need funds to help with the legal expenses. We want the word to be spread out, so that La Raza can see that once more the gringo is trying to suppress our people in their brutal way. L Raza must wake up to this and fight for their rights!! Most importantly, Los Siete must be sent back to us, the masses of Brown people.

These incidents of brutality and oppression are not limited to San Francisco. All over the United States Chicanos are being harrassed, terrorized, murdered. Further evidence in the conspiracy to intimidate La Raza:

Manuel Ramos of the Young Lords Organization--Murdered by Chicago pigs, the first week of May. 3000marched in protest.

Carlos Montes, Minister of Information of the Brown Berets, busted by the L.A.P.D. for carrying a concealed weapon on a college campus--two miles from any school--and held on \$10,000 bail.

Roger Alvarado of the S.F. Berets and the Third World Liberation Front at S.F. State--held with no bail on misdemeanor charges stemming from the S.F. State demonstrations. He was the only one held out of 25 found guilty of the same charges.

Kingsville and Del Rio, Texas--Brave Chicano students marched for their freedom and were brutalized by the famed Texas Rangers.

Three Berets busted in L.A. on charges of arson, beaten, and charges dropped.

Why are these incidents of brutality occurring more and more?? Because La Raza is on the move against the oppressive system more and more. Chicanos are beginning to realize the extent of our brainwashing, that we are not and can never be gringos. That as Brown people we have a proud tradition and a future we can determine for ourselves. The rights of Brown people in this society have been denied long enough. We are not the passive manana people that the gringos like to think. It is not a question of militancy, but of survival. Any move by La Raza is called violence, while the actions of the pigs are called justice. Our people die of malnutrition, of tuberculosis, in the richest country in the world. It is when La Raza stops fighting among itself and recognizes the true enemy of our people and of all oppressed peoples that the man comes down on us.

## LOS SIETE DE LA RAZA

The central committee of the Comite Para Defender Los Siete de La Raza announces that Charles Garry, famed defender of human rights, has been appointed el Jefe in the fight for los siete. These are our Chicano brothers accused of the murder of a pig, attempted murder and burglary, on May 1. In our fight to end the persecution of our brothers and our community, we must use the best weapons possible. We could not find a man more able and more dedicated to la causa than Charles Garry.

This case is a political one--the rights of Brown people to walk the streets freely, to defend themselves in this racist, oppressive system. It affects each and every Brown person who walks the streets of the Mission. Today Los Siete--Manana usted? We call on every carnale, to help defend our brothers, to keep them from the gas chamber.

If one of these brothers is touched--all of us die.

Comite Para Defender Los Siete de La Raza

Please send all contributions to:  
Los Siete de la Raza  
P.O. Box 12217  
San Francisco, California 941  
FREE NUESTROS CARNALES

"It is not a  
question of  
militancy,  
but of  
survival."



# BARRIO COMPLAINT CENTERS

**WELFARE RIGHTS COMPLAINT CENTER**  
 2222 e. 1st Street  
 261-0566 L.A.  
**HRS. 1-9 PM**



**EDUCATIONAL ISSUES COMPLAINT CENTER**  
 3565 E. 1st Street  
 266-0877 L.A.  
**HRS. 9AM-5PM**

The fact that many remedies are needed to help overcome the problems in the Chicano barrios has led many community organizations to open complaint centers. The complaint center concept is not new to our people. In the past and present, City Hall, the various placa departments, health and welfare agencies, and other vendido governmental agencies have used this concept and failed miserably. Failed miserably because they were just interested in statistics; failed miserably because they needed numerous complaints to show their Patronos (cabrones) that they, indeed, were doing their jobs. These statistics, in turn, provided their Patronos with proof that the agency was needed and more often than not, the agency was re-funded year after year.

Chicanos finally grew tired of playing the bureaucratic game. Wait in line for a couple of hours, speak to the agency employee who doesn't speak Spanish, file a complaint form with fourteen carbon copies and then came the "don't call us, we'll call you" routine. Fortunately, Chicanos didn't hold their breath waiting for those calls because the calls never came. Many times an official-looking letter arrived stating "We have found your complaint to be invalid, or we are further looking into the matter." The arrogant manner in which our complaints were handled by bureaucratic asses has led to a lack of complaint filing by our people.

The situation has currently changed. With the birth of community controlled complaint centers, we find that there are Chicanos handling and processing the complaints of the barrios. There are Chicanos who not only speak Spanish, even though it may be in Pochismo style, but who also know and understand that they are here to serve La Raza.

The purpose of the complaint centers is to document without doubt the existence and nature of the malpractices that are occurring in our barrios. The objectives of the centers are not only to give the community a voice and legal redress, but also to give our barrios muscle; muscle that can effect change. It will be the duty of our gente manning these centers to investigate thoroughly any complaint. Appropriate action will then be taken to insure that such a malpractice, if any, does not occur. This appropriate action may range from legal redress, demonstrations such as picketing and boycotting, to, hopefully, something heavier.

Complaint centers to investigate pendejos in the school systems; to protect our people from the leeches who sell them merchandise



**CONSUMER FRAUD CENTER**  
 4778 E. Brooklyn Ave.  
 263-2215 L.A.  
**HRS. 9:30 AM 5:30 PM**

at 200 to 400 percent more than the original price; to prevent the hospitals and other health services from turning away sick people; to protect our mothers from the welfare agencies that would take the food out of our babies mouths; to investigate the sadists who beat our people in the name of law and order are needed.

These complaint centers are here to make change. Not just radical change but revolutionary change. It is up to everyone of us in the barrio to help in the success of these centers. This entails us supporting them in times of demonstrations and/or other heavier times.

**Health SERVICES COMPLAINT CENTER**  
 910 So. Atlantic Ave.  
 263-6781 L.A.  
**HRS. 9AM-5PM**



**POLICE MALPRACTICE CNTR.**  
 2222 East 1st Street  
 269-7019 L.A.  
**HRS. 1-9 P.M.**

## E L A HEALTH TASK FORCE

The E.L.A. Health Task Force is currently looking into the problem of dental care. They reveal that there are only 45 dentists practicing within the boundaries of the E.L.A. Health District. The district serves 163,000 people most of whom are Chicanos.

East Los Angeles has a tremendously serious dental problem. The problem is compounded by a lack of available referral services and manpower shortage. For those Chicano families who seek other dental resources outside of the community, limited transportation becomes a problem. Bus service is not too readily available in E.L.A. The question that Chicanos in the barrios must ask themselves is "Why don't we have adequate medical services in our community?" and "Does the same problem exist in the Anglo communities?"

The reason our community witnesses a drastic shortage of doctors, nurses, dentists, psychologists, and lab technicians is because of the fact that Chicano barrios have a long history of being politically powerless. In cities, such as Los Angeles, most medical professionals tend to congregate in the "best neighborhoods" which just happen to be middle-class Anglo neighborhoods.

The barrios suffer from "the two-class" system. A system which trains medical professionals to go after the money. The services we receive here are evidence of the "two-class system." Most medical professionals don't give a damn if they offer us adequate services. All they want is our money. Most medical professionals don't speak Spanish or even make an effort to learn about our culture. They just put in their time and get rich at the expense of our community.

Each of the doctors in East Los Angeles must take care of 1,250 patients compared to doctors in Los Angeles who take care of only 750. Thus each one of our people gets less care and fewer of his problems are solved.

The lack of doctors, nurses, dentists, lab technicians in E.L.A. can be solved in only one way: YOU must become a doctor, nurse, dentist, or lab technician and YOU must remain in East Los Angeles and practice medicine. There are many organizations that are willing to help you get into college to achieve these aims. These organizations are: Educational Clearinghouse 735-1574 Bio-Medical Careers, USC School of Medicine contact Bob Montoya or Art Hernandez 225-1511 Money is no obstacle to college. Scholarships and loans are available. Special scholarships for Chicanos, private groups sponsoring Chicano students, work scholarships, and low interest loans are all available.

# VENICE WAR GAMES

The community of Venice is a unique Los Angeles neighborhood. Its 50,000 residents include Chicanos, Blacks, Hippies, Jews, European-Americans (we too can play the game), the youth, the elderly retired, poor and the not-so-poor. In general it is a poor community which enjoys miles of wonderful beachfront. A section of the beachfront is devoted to a grand and beautiful million dollar recreational center built by the City of Los Angeles. Just to the south of the city we find the famous Venice "canals" and the fashionable Marina Del Rey.

Sounds wonderful? Chicanos, how would you like to move there, away from your crowded conditions and industrial smog? It seems like an ideal place to live in and bring up a family. Wait! The Marina is for the wealthy--a place for them to keep their boats, to sip their martinis and to spend their leisure on the waters (while la pobre Raza spends theirs in their sweat shops). The "canals" are close to re-development as a playplace for the idle rich. Ironically, the eviction of the poor is in-part financed by their own tax dollars as it is the U.S. Army corps of Engineers which is constructing the canal which will connect Venice's now stagnant canals with the Marina, thus making the "re-development" feasible.

And, the very idea--scandalous--of poor minority people enjoying the use of the beachfront! Clearly, in the greedy eyes of the city's gabocho establishment, this cannot continue. These desirable areas must be set aside for the relatively exclusive use of the well-to-do. Make room for the "American (gringo only) Dream!"

How does the establishment, in this case, the city, accomplish this peoples removal? The first move is an assault on community residents with a strict Code Enforcement ("get lost! We have wealthy friends who want your land"). This is sold to the public as an altruistic move to force absentee landlords to improve their properties. In practice, it is a vicious tool used by politicians to destroy neighborhoods and to silence the courageous few who dare to speak up. A councilman, Karl Rundberg, who was recently convicted of bribery, instituted this first move, which succeeded in destroying the Ocean Front community. About 25% of the buildings were destroyed and more than 25% of the population was uprooted--many of them forced to leave the Venice area entirely.

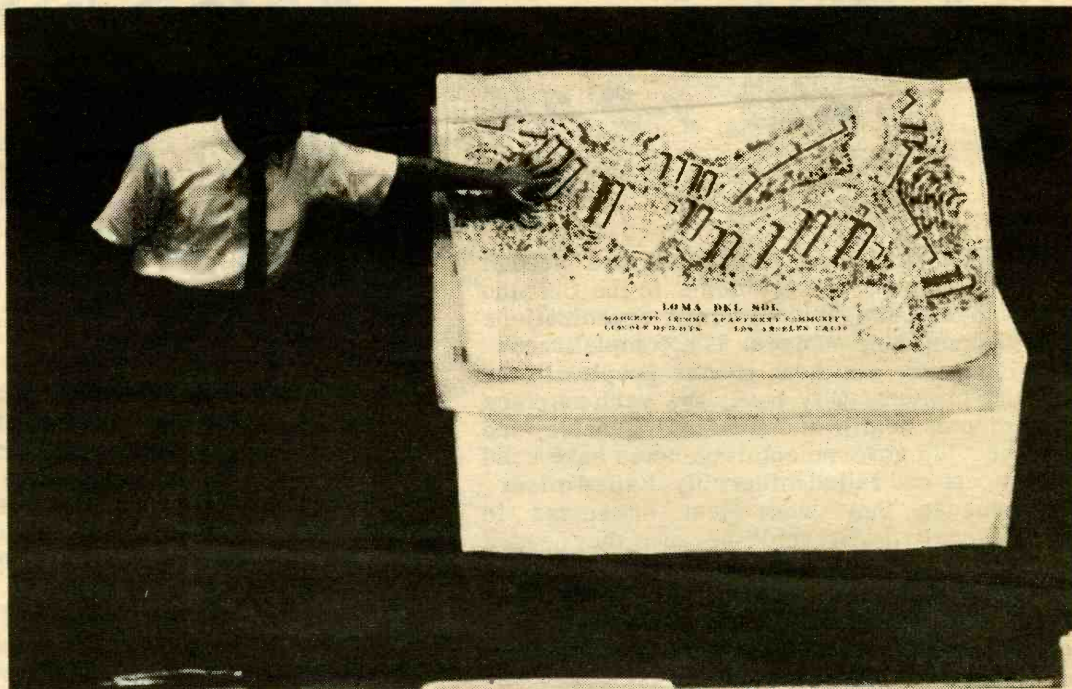
The FREE VENICE BEACHHEAD recently reported: "A good deal of property changed hands. Many elderly retired persons were forced to abandon their homes because of repairs demanded by the city which they could not afford. Several of them died of heart attacks brought on by the strain. An enclave of Black people was removed entirely from the beachfront by condemning every habitable building in which they were living. Galleries closed, numerous small businesses were ruined and whole neighborhoods destroyed. Nine years ago there was hardly a vacant lot within blocks of the Ocean Front. Today only a handful of Venice's landmarks remain standing and whole blocks of beachfront are vacant lots strewn with rubbish. Thanks to the City of Los Angeles."

The primary mover in this assault is a Venice Community Master Plan, published by your (whose?) public servants of the City Planning Department and City Planning Commission. It is one of the most flagrant and vicious examples of urban REMOVAL ever to be foisted on a seemingly unsuspecting public. The document itself states: "A vital part of the planning process is citizen participation. In order to assure, as much as possible, that the community plan will be in keeping with the residents' desires for the future of Venice, . . ." You can imagine the real degree of citizen participation when you realize that the great overwhelming majority of the present residents will be entirely removed from the area under the Plan--the poor, the minorities and the elderly. Kicked out so that the fat cats can have a "Miami Beach of the West" to play in.

Out of the great human suffering which would ensue, many friends of the Euro-American

REMEMBER  
CHAVEZ RAVINE

LAND GRAB



## LAND GRAB

establishment--builders, contractors, land speculators, high-rise apartment owners, planners, bankers, middlemen, etc.--will make much money. Greed for the dollar twists the minds of men, and their hard and callous hearts hear not the painful cries of those to be dispossessed for profit.

Present-day Venice is organizing to fight this take-over, and recently forced a delay before the City Planning Commission to enable real community sentiment and desires to be mobilized and heard; while the re-elected Mayor of Los Angeles and his henchmen gleam and propagandize the uninformed (or simply racist public) through the established news media. The battle lines are drawn. We in East Los Angeles ought to watch carefully the course of this battle and not only because large numbers of those kicked-out of Venice will be moving into an already over-crowded East L.A.

We remember Chavez Ravine. We remember Bunker Hill. We watch carefully in our own backyard the plans for Hazard Park and Lincoln Heights (Happy Valley.) We know that vicious, selective Code Enforcement is currently underway, under the clever self-seeking manipulation of Golden Boy Councilman Art Snyder. And, we ought to know that if not already in the works, an East Los Angeles Master (Urban Removal) Plan surely cannot be far away. We have beautiful hills, scenic lots, view sites, and are only minutes from downtown Los Angeles, our area is highly "desirable." How long will the White establishment permit poor Chicanos to live in a "desirable" area and how long will they forego the profits (and, their "share" of these profits) to be made from "renewing" it?

The only way to stop this is to ORGANIZE! And, to learn the enemy's tactics from their moves in Venice so as to prepare the most effective counter-strategy. Perhaps one clue is their "scouts" sent from the enemy's camp--commonly called "vendidos" en el barrio. Remember: the home you save may well be your own!

## EAST L.A. REMOVAL

Good Old Sunny-Boy Snyder doesn't seem to learn. We really wouldn't like to give him so much space in our pages, but he keeps messing up so much that we can't help it. Still, we can't help but believe that just like we don't take him seriously, he doesn't take himself too seriously either.

Sunny-Boy got himself some free publicity by filing as a candidate for mayor, even though he knows that he couldn't even get himself re-elected in his district. We let him get away with it, because we just don't feel like writing about him every issue. But there is one game of his that we must tell our readers about: LOMA DEL SOL, the name for a High-Rise, High-Cost, Housing Project in the middle of Lincoln Heights.

Loma Del Sol is the offspring of the political bedfellows which always go together in urban removal: City Hall and private business. In this case Councilman Sunny-Boy and Entrepreneur Roland E. Arnall. Sunny Snyder sees Loma del Sol as an oasis of well-to-do voters in a desert of Mexicans who live in the surrounding community. It seems that Chicanos have given Sunny-Boy a bad time, so he wants to make sure they don't disturb his tenants at Loma del Sol. In Arnall's application we read that "The development itself is self-contained and free of the disadvantageous environmental characteristics of the area."

Dig, the new name for Chicanos, according to Snyder-Arnall & Co. is "disadvantageous environmental characteristics."

Now, it isn't enough to oppose Loma del Sol because the parents of the idea are racists chonchos. But in the process of conception the bedfellows did violate some legal points. The whole development violates zoning regulations. Snyder's defense of Arnall is suspect because of Arnall's "heavy" contributions to Snyder's political career--some people call that sugar daddy. The notice given for the selling of the land was very short and the going price was well below average prices in the area.

Not to make a clear crookery too long a story, it seems that Snyder wanted to pull his own version of Chavez Ravine. The whole project is now hung-up on hearings because the Chicanos in Happy Valley went to City Council and raised hell, but Sunny-Boy is just waiting for the next round.

Sunny-Boy, when will you ever learn! or do we have to get really mad and try to get you out of City Hall for good?

**LA RAZA  
NUEVA**

WITH YOUR HOSTS: MOCTEZUMA ESPARZA AND RAUL RUIZ  
A PROGRAM DEVOTED TO THE HISTORY, MUSIC, POETRY  
AND CURRENT HAPPENINGS OF THE CHICANO MOVEMENT  
IN EAST L.A. AND THE SOUTHWEST

**KPFK-FM-90.7**  
**THURS-11 to 12PM**



# Tierra Amarilla Hopes to Restore 'Old Way'

BY REES LLOYD  
Of the Journal Staff

**TIERRA AMARILLA**—The land and a way of life—are being resurrected here in a quiet movement of the people which may in its own way have as much impact on the state as the 1967 "courthouse raid" which fixed Tierra Amarilla permanently in New Mexico consciousness and folklore.

Ground was broken last week on the first of 300 acres which will be farmed "communally" by the Cooperativa Agrícola del Pueblo de Tierra Amarilla.

Seed was planted last week on land which has for years been used only for grazing by individual small land-owners—who have now banded together to grow food and reestablish "the Old Way."

**THE PEOPLE** of the Tierra Amarilla Land Grant have lived in deepening poverty as their lands have dwindled, but they have held to the land and to dignity and to pride. And to those involved in the co-op, the "Old Way" represents a step forward into the past.

"Once we owned our land together, we worked the land together, but that has been destroyed," said Senora Gregorita Aguilar, president of the co-op.

"There are many people here who are afraid of the Anglos because they (Anglos) say, 'If you do this, we'll do something' . . . The people need the jobs of the state and the schools. The politicians control them. Many are on welfare, they feel they are made to beg. They still don't have enough to eat.

**WE ARE JUST** trying to feed the people, together, from the land. Getting people together and making them unafraid . . . working like brothers and sisters. It was our way, it can be our way."

"We tried it separately," Cruz Aguilar said, "and it didn't work. We're getting together now to work the land together. This is like a brotherhood."

Aguilar plowed the first of 300 acres which will be planted and farmed this year for the first time in decades. The co-op has close to 600 acres in the Tierra Amarilla area, more than half of it scattered in small acreages.

The small ranchers say they stopped planting when the common grazing lands in the area were brought or taken over and they had to shift their cattle on to the small acreages they owned and once farmed.

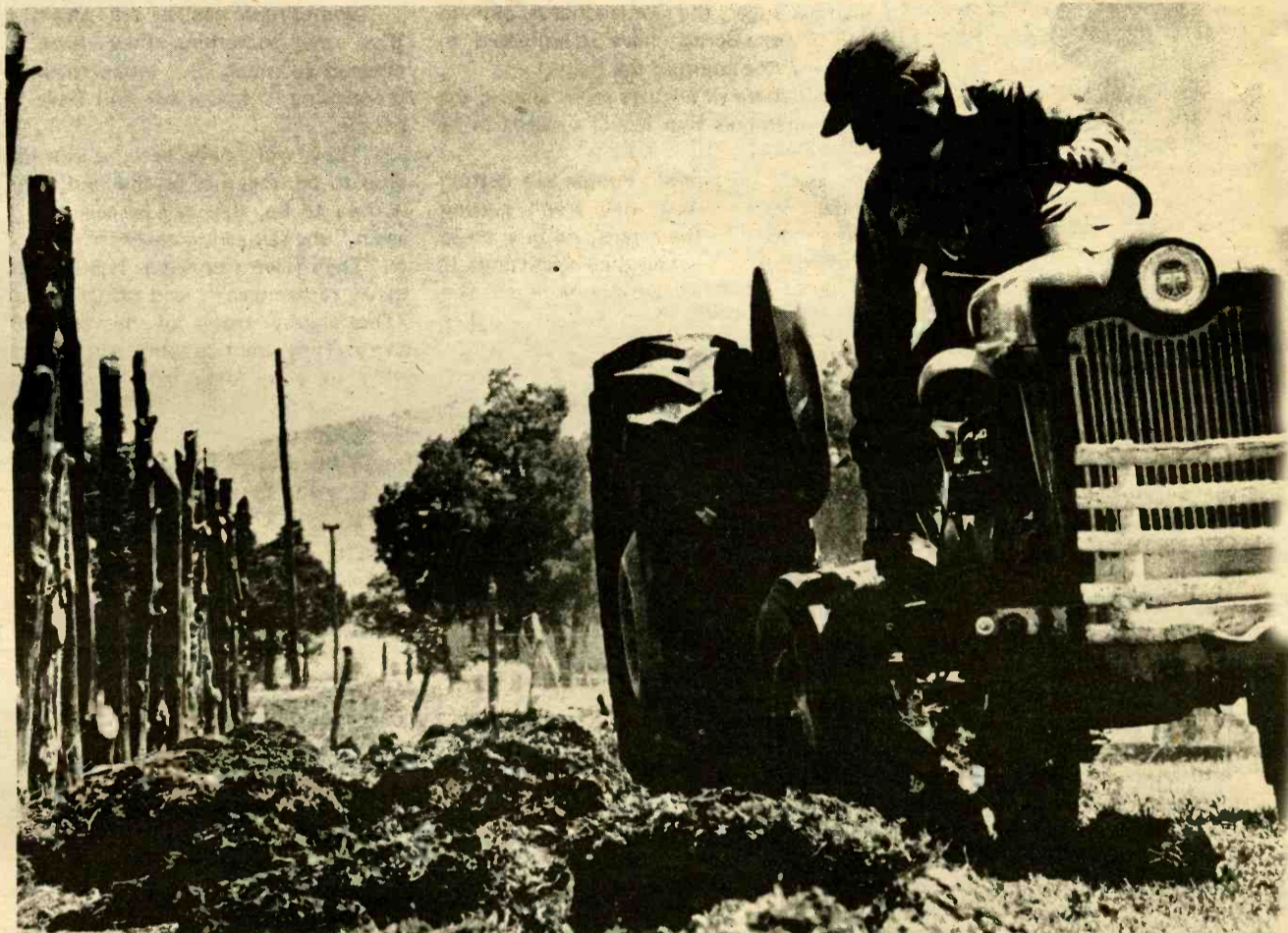
Now, they are pooling part of their lands to provide common lands for farming and grazing and will work the land together.

They say they will plant wheat, potatoes, beans, peas, onions, garlic, squash, corn, cucumbers, and when it is harvested, said Senora Aguilar "it will be shared by all the people, by all who need the food, whether they are in the co-op or not."

The co-op is not rigidly organized, its work will be in common and volunteer, and its intent, initially, is "to feed the people" rather than to market the harvest for profit.

**WE HAVE** to feed our people, the poor, the chicanos," said Senora Juan Martinez of Tierra Amarilla. "Our families can't get jobs here, and the prices are so high in the stores. Many people are hungry. We have to leave here to survive."

Senora Martinez, who has 12 sons and two daughters, has—like all the co-op members—lived in the Tierra Amarilla area all her life and known its poverty. She was the first to start talking of the communal effort more than a year ago.



**LAND AND LIFE:** Cruz Aguilar of the Cooperativa Agrícola del Pueblo de Tierra Amarilla plows land the co-op hopes will "feed the people" and revive

the tradition of communal farming in the impoverished Tierra Amarilla area of northern New Mexico.

"We have seen what has happened, the people here are getting politics in everything," she said. "We decided it was best to work together to feed our people . . .

We have to do something about it, or we are going to die of starvation."

**THE CO-OP** has no money, and it operates at a wide distance from federal funds, its members expressing an abhorrence of "red tape" and outside direction involved in federal subsidies or funding.

They encountered resistance, one active member having been forced out of a job and his home and consequently out of the state, and they are beginning with only 20 families in the co-op.

But they have drawn interest. Their aims are not small.

Aside from the land the members have assigned to the co-op, two tractors have been turned over to it and three others are on loan, and they have a pledge of a combine and a grinding mill.

**VOLUNTEERS** for field work have written to Cruz Aguilar in Parkview, just outside Tierra Amarilla, to donate their labor to the co-op. Some money for equipment and its operation has been sent. Food. Money for seed. Two goats.

And youth of the area who are not without anger, the Comancheros, akin to the Brown Berets, have volunteered to work for the co-op in the fields.

And there is a quiet sense among the co-op members that it will succeed in its twin aims.

"The government? People are getting welfare checks, but they aren't getting enough to pay their rent, or buy these food stamps, and then they're cutting off that Medicaid," said Senora Aguilar as the first of the land was turned by her husband, who had turned the land over to the co-op.

**"WE HAVE NOT** asked the government to help us. They don't have money for Medicaid, but they have money for new buildings and prose-

cutions of people who aren't criminals," she said.

"I was a shepherd when I was a girl, I took care of the sheep and the cattle for my grandfather when he owned that land over there," she said, "I want my children (8) to know this land too.

"Sometimes people are afraid until they see something—they have been cheated so much. But when they see us progressing, I know we will have more people.

"They will come because it's like it used to be, together on the land, the way it used to be, the way we want to do it again," she said.

"They have seen what has happened, they remember," said Cruz Aguilar. "That's why many of the people are angry. They want to work the land, they want to work their own land, not for someone else.

"When they work the land, they feel free," he said. "The land, it does not betray you. You plant something, and it grows."

Your contribution—no matter how large or small—is necessary to get this proud effort off to a sound start.

\$15,000 is needed.

Send your check *today* to:

**COOPERATIVA AGRICOLA**  
Del Pueblo De Tierra Amarilla  
c/o CRUZ Aguilar  
General Delivery  
Park View  
New Mexico

# CHICANOS CONFRONT ROSEMEAD CITY COUNCIL

Several years ago the city of Rosemead passed a resolution in the racist chambers of the City Council which stated that Rosemead would adopt a sister city in Mexico. The "adopted" city is Zapopan, Mexico. In accordance with this move by the City Council the new recreation center was named Zapopan Center. (Compare the name Rosemead with the name Zapopan--Rosemead--a bland, stale, plastic culture-less name; Za-po-pan--a culture-rich powerful sounding name. Say it a few times to yourself for effect.)

Roy Revelles, a young Chicano was hired as Director of the Zapopan Center by the City Council. Since then, the name Zapopan has come back to sting the ears of the councilmen. Before Revelles was hired, the Center had been relatively inactive and not frequented often by young Chicanos and Chicanas. In fact, some of the activities that went on at the center systematically excluded "La Raza" because of \$5.00 and \$10.00 fees that had to be paid before one could participate.

When Revelles was hired, Chicano attendance increased greatly and several youth groups began to meet and have activities at the Center. Most of the Chicanos were from the "Animal Tribe," "The Southside Club" and "The Silhouettes." Revelles quickly gained the confidence of these youth groups and continued working constructively with them until he was suddenly fired by the City Council. Revelles protested the "firing" and with the aid of Attorney Joseph Rennon is contesting the ruling made by the racist council.

Revelles has been accused of vague "in-subordination" charges. It seems that the council disliked the idea of Revelles getting a group of community parents together and calling themselves a Parents Advisory Group. This group met on March 12th and Revelles was fired on March 13th--the next day! On that day the only notification that Revelles received was a phone call requesting that he go to the City Hall that morning. When he got there he was told that he had been fired.

Two weeks later, Revelles and his attorney appeared before the City Council and requested reinstatement because of insufficient evidence. The council chambers were full of Chicano brothers and sisters, some couldn't get in and waited outside. Members of the youth groups, "the Animal Tribe," and "The Southside Club" were there in support of Revelles.

Revelles' Attorney, Renner said that "there must be a reason given in order to be fired." No reason could be found in the evaluation report filed by the City Council. The Attorney also added that less than a month before his dismissal, Revelles had been complimented by the Council and was considered to be doing an excellent job.

Revelles defended himself before the Council saying that the evaluation made of him was contradicting statements made about him and about memos written. He produced evidence contradicting every statement against him and every "black mark" on the evaluation report. One notation on the report stated that he was late to work. Revelles said that he had never



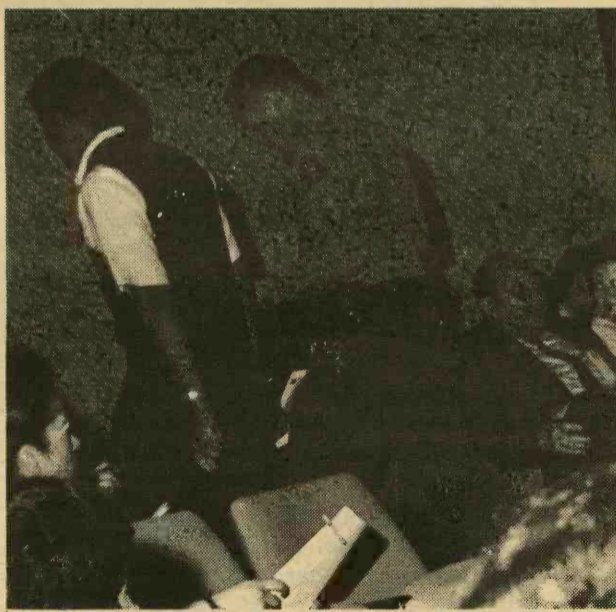
been questioned about his hours--except all the overtime he had been working.

Another part of the report mentioned "etc." in reference to his duties. "What does 'etc.' mean Revelles asked the council. No substantial answer was given.

Community people such as Robert Ruiz--scoutmaster, Rudy Aguilar--EYOA Representative, Rudolph Lopez--school district representative, and Ralph Martinez--school teacher, all supported Roy Revelles before the City Council.

Ted Boylen, a resident of Rosemead said he was ashamed to be a whiteman after the meeting. He said the council is ashamed of the underprivileged in the area "the biggest railroad job I have ever seen," he continued.

Since then, Chicanos from the community have been appearing every Tuesday in the City Council Chambers protesting the firing of Revelles. At one of the meetings, Raul Martinez, a brave Chicano, addressed the council by reading aloud the poem "I am Joaquin" by Rudolfo Corky Gonzales. After 8 minutes of listening to Raul, Mayor Whidden told him that he did not come here to "hear recipes." Councilman Maude commented that it was a good poem and he would like to hear the entire text. Mayor Whidden let Raul continue but less than a minute later, he ordered the Sheriff's Lieutenant to take Raul Martinez away. While Martinez was being led out of the room, nearly 75 Chicanos began to walk out.



## MARANO

## AT

## YTEP

"Sneaky Dick" is at it again. Dick Tafoya, Project Director at Youth Training and Employment Project, has a long history of bringing in his cronies through the back door. Eight months ago, Dick brought in his old lambe, David Lozano, through the back door. David was hired without competing against any other Chicanos for the job. He wasn't even screened. In essence, David was working there against all written union policy which states that open competition must exist for all job vacancies and that potential employees will be screened.

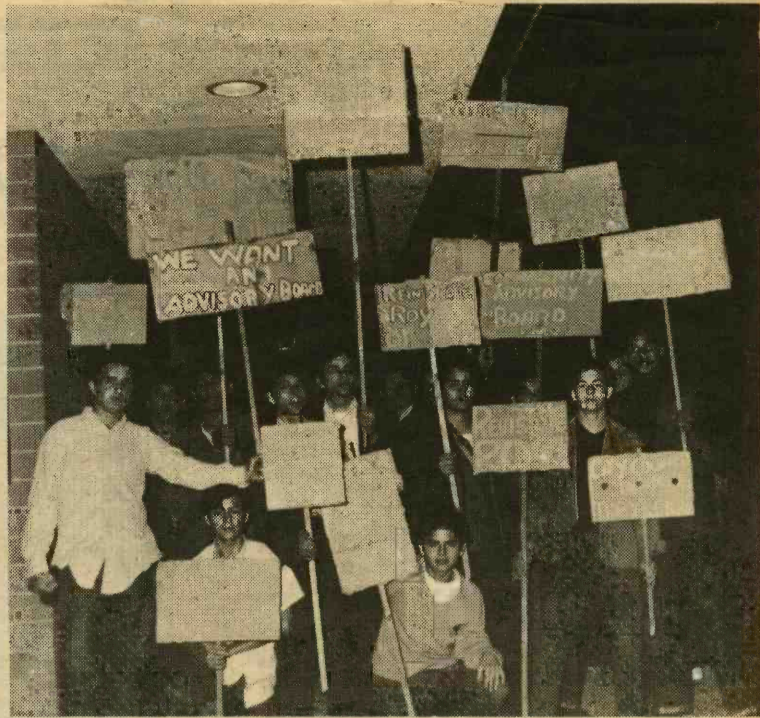
Dick's next episode was using student labor to build structures at a YTEP Annex. It was just a means of using cheap sweat labor, instead of paying union wages, and calling it "on the job training." Dick also has a background of being an also-ran candidate for the 40th district.

"Sneaky Dick's" latest episode has indicated that that back door is still swinging. An undercover "marano" from the LAPD has been discovered at YTEP. His name is Emilio Riveria Perez and he enrolled as an NYC student at YTEP. "Marano" Emilio's background includes grammar school at Santa Teresita, graduation from Salesian High School, weighs 180, date of birth October 1, 194



It appears that "Sneaky" not only makes sure that friends are on his staff but also wants to make sure that the "so-called people" he is helping behave. Apparently he has come to the conclusion that the way to his own people is by bringing in the "Big Brother is Watching" concept. On the other hand, maybe LA RAZA staff is being unduly harsh with Dickie Boy. It may just be that he has a valid contact with the LAPD to train their men to be undercover "maranos" and enroll as students at YTEP.

With the growing awareness of the Chicano barrios, we have seen two of the three old poverty fixtures being replaced. First, Joe Maldonado was kicked upstairs to OEO. Then, Fernando "Beach Boy" Del Rio was replaced at Eastland CAP. The third and last is "Sneaky Dick Tafoya." The time has come when the Brown faced students of the sun will set down on Dickie Boy.



To give you an idea of how this council in Rosemead works politically, let me tell you how the Mayor was selected at one of the Council meetings.

City Administrator Farrell opened nominations for the position of Mayor. Councilman Pike nominated Councilman Anderson and nominations were promptly closed. A unanimous vote saw Anderson the new Mayor of Rosemead, for the 6th time since 1960. After a brief acceptance speech, Anderson opened nominations for Mayor pro-tem, a position Councilman Maude was then in possession of. Nominations were closed after Maude nominated Councilman Taylor and Pike nominated Whidden. When the "secret" ballots were counted, Whidden, the former Mayor, was victor by a 3-2 vote!!!

The most recent action taken by this farcical council was the "appointing" of 20 community "representatives" on the 20 man Economics Development Action Council. Not one appointee is Chicano although the Chicano makes up about 35-40% of the Rosemead population. YA BASTA! This type of insensitivity to the needs of our Chicano brothers and sisters must stop. Revelles and his gente are continuing the struggle in Rosemead against oppressive white racists who pass for "democratic representatives" of the people.

Rededicate yourself to the struggle and come to help the Revelles that exist in all the barrios of the Southwest. Help your carnal in Rosemead, in San Fernando, in San Pedro, in Pico Rivera, in East L.A. in all the barrios. Unidos Venceremos!!

# DANCE HALL

2411  
N. BROADWAY

ANY SOCIAL  
(5 hrs. \$110.00)

WEDDINGS  
OR ALL DAY  
\$160.00

CALL  
JAVIER 264-0958  
JAIME 268-5435

FOR RENT



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

THE FORUMER  
990 Elm St.  
San Jose, Calif.  
95110

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

BRONZE  
142 Pickford Ave.  
San Jose, Calif.  
95127

LADO  
1306 N. Western Ave.  
Chicago, Illinois  
60622

INFERNO  
321 Frio City Road  
San Antonio, Texas  
78207

LA RAZA NUEVA  
2815 W. Commerce  
San Antonio, Texas

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

COMPASS  
1209 Egypt St.  
Houston, Texas  
77009

## CHICANO PRESS

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

LA REVOLUCION  
Box 1852  
Uvalde, Texas

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

LA RAZA  
P.O. Box 31004  
Los Angeles, Calif.

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

EL PAISANO  
P.O. Box 155  
Tolleson, Arizona  
85353

EL GALLO  
1567 Downing St.  
Denver, Colorado  
80218

CORAJE  
c/o Mexican American  
Liberation Committee  
Tucson, Arizona

EL CHICANO  
c/o 4021 First Ave.  
San Bernardino, Calif.

EL DEGUELLO  
P.O. Box 37094  
San Antonio, Texas

## ASSOCIATION

EL GRITO DEL NORTE  
Route 2, Box 5  
Española, New Mexico  
87532

EL YAQUI  
P.O. Box 52610  
Houston, Texas  
77052

I. The name will be Chicano Press Association. The CPA welcomes all other publications committed to improve the news media in the Spanish-speaking community.

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

LA VERDAD  
P.O. Box 13156  
San Diego, Calif.  
92113

NUESTRA LUCHA  
110 NW 5th Avenue  
Delray Beach, Florida  
33444

## NEW IN EAST L.A.

LA CAUSA  
4715 E. Olympic Blvd.  
Los Angeles, Calif. 90022

\$4.00 A YEAR



EL BARRIO COMMUNICATIONS PROJECT

P. O. Box 31004  
Los Angeles 90031  
(213) 225-5981

### EDITORIAL GROUP

- Eliezer Risco
- Fred Lopez
- Tomas Trimble
- Moctezuma Esparza
- Chale & Zeta
- Ernie Gutierrez
- Frank Sifuentes
- Joe Razo
- Ruth Robinson

### STAFF

- Sergio Hernandez
- Beni Luna
- Jerry Rosen
- Frank Vega
- Elaine Waxer

## JUNTESE con LA RAZA JOIN LA RAZA

\$3.00  
SUBSCRIBE NOW

P. O. Box 31004  
Los Angeles 90031  
(213) 225-5981



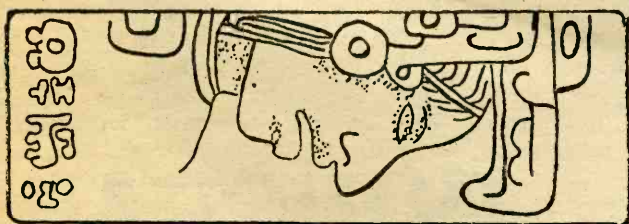
Name \_\_\_\_\_  
Address \_\_\_\_\_  
City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

## THE TEACHER CORPS PROGRAM SPONSORED BY UCLA AND LOS ANGELES CITY SCHOOL DISTRICTS

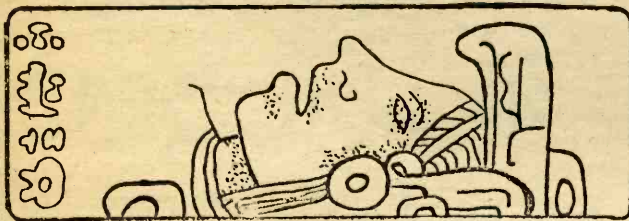
EARN \$75.00 PER WEEK WHILE YOU LEARN. WORK IN THE EAST LOS ANGELES CITY SCHOOLS, PARTICIPATE WITH COMMUNITY GROUPS, AND RECEIVE YOUR TEACHING CREDENTIALS IN ONE YEAR! UPON TERMINATION, YOU WILL BE PLACED AS A FULLY CREDENTIALLED ELEMENTARY TEACHER IN SOUTHERN CALIFORNIA.

FOR INFORMATION AND APPLICATION:

WRITE TO: TEACHER CORPS  
MOORE HALL, ROOM 240  
UNIVERSITY OF CALIF. AT L.A.  
405 S. HIGGARD AVE.  
LOS ANGELES, CALIF., 90024  
OR PHONE: CARLOS HARO  
825-57387 or 825-2863

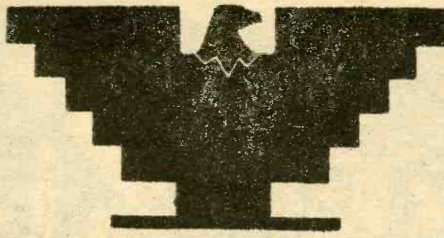


## CHICANO COLLEGE GRADUATES STUDY AND TEACH IN THE BARRIO



# BOYCOTT

# SAFEWAY



## SUPPORT

photo by tomás

COACHELLA, -La Unión de Trabajadores Campesinos hizo sentir su presencia en el valle de Coachella la semana pasada y la campaña organizadora en esta rica region de California empezó a hacer su efecto.

Los rancheros de la localidad parece que se asustaron tremendamente tan pronto como los trabajadores campesinos empezaron a firmar tarjetas autorizando a la Unión que los represente.

Los periódicos de la localidad reportaron que habían visto a César Chávez en el valle, cuando la mera verdad es que no ha salido de Delano.

David Averbuck, uno de los abogados de la Unión, le metió pleito por un millón de dolares a Mike Bozick, el presidente de la Liga de Rancheros del Desierto. Este señor andaba calumniando a la Unión de Trabajadores Campesinos diciendo que había amenazado de muerte a dos rancheros y una contratista.

El jefe de la Migra de la localidad, vino a las oficinas de la Union para chequear a los empleados, pero no dijo nada de todos los otros atropellos que se cometen en esta región día por día.

El alcalde de Coachella dijo que le alegraba que la Unión haya vuelto a el pueblo, y que los organizadores de la Unión podían asistir a la reunion del consejo municipal el día 2 de abril.

Más y más trabajadores campesinos continuaban visitando las oficinas de la Unión para firmar cartas de autorización. Ellos también se estaban quejando de las condiciones de trabajo en el valle y expresaban su resolución de pelear por los derechos que una Unión les puede proporcionar.

En los files se pueden ver cientos de trabajadores usando azadones para acabar las malas hierbas. Esto es una tortura ya que los mangos de los azadones son bich cortos, de esta manera se tienen que agachar y los patrones quedan asegurados que la cizaña ha sido exterminada.

En Calexico, bandadas de trabajadores cruzan la frontera en las mañanas, se suben a los buses de los contratistas y van a los files. En las tardes vuelven a la frontera y van a Mexicali a sus casas. Los trabajadores filipinos y mexicanos que viven de este lado se tienen que contentar con ganar solamente \$2,000 por año con la vida tan cara. Pero a los que viven del otro lado les va mejor con menos dinero.

Temprano en las mananas, los organizadores de la Unión van a la frontera a distribuir volantes para los trabajadores.

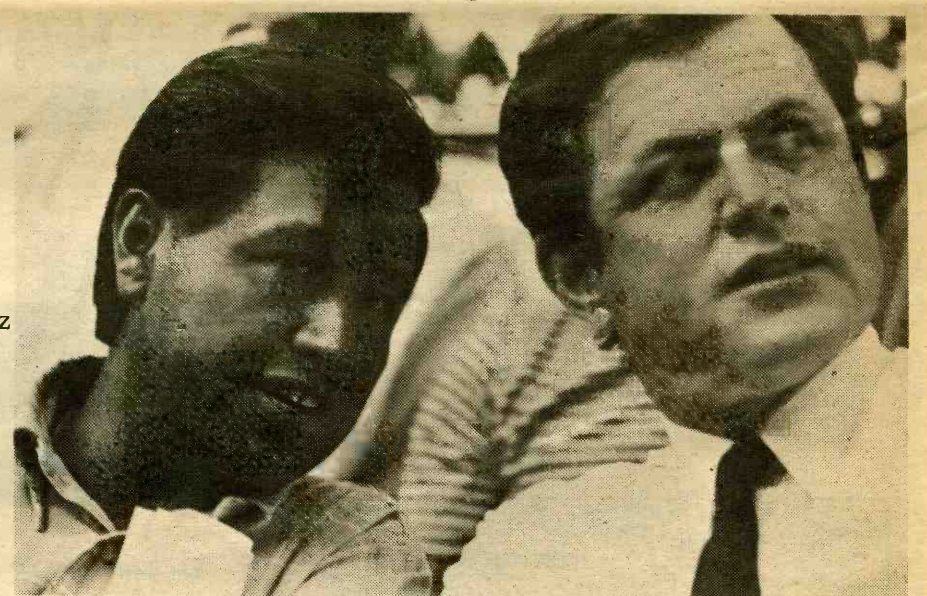
Casi siempre, los trabajadores están interesados en los volantes, y los guardan en los sacos del lonche o en los bolsillos para leerlos mas tarde. En las tardes hay otro volante listo para ser distribuido a los mismos trabajadores que se quieren enterar de lo que paso en el día. Los mayordomos se enojan cuando los trabajadores leen los volantes, así que muchas veces esto se hace a escondidas.

## THE

## FARMWORKERS



photos by raul ruiz (CSM)



# For SAFETY Y HONESTIDAD

Elect **LUIS**

# MONREAL

Luis Monreal, Shop Steward of Local 300 has been fighting against wrongdoing by the present officers for quite some time. After the death of Lennie Turner, on January of last year, it was Luis Monreal who filed in complaints with the Executive Board of the Local, the District Council, the International and the State Safety Conference.

It has been more than a year, and nothing has been done about unsafe conditions in the Feather River Water Project. The officials elected by the workers to represent their interests don't seem to be too interested. They keep playing games of favoritism with the union business and do nothing about the business of the union.

Now, YOU--the rank and file--can do something about SAFETY and HONESTIDAD.

No 3



vice-PRESIDENT

# SU VOTO VALE

JUNE 15-1969

Local 300