

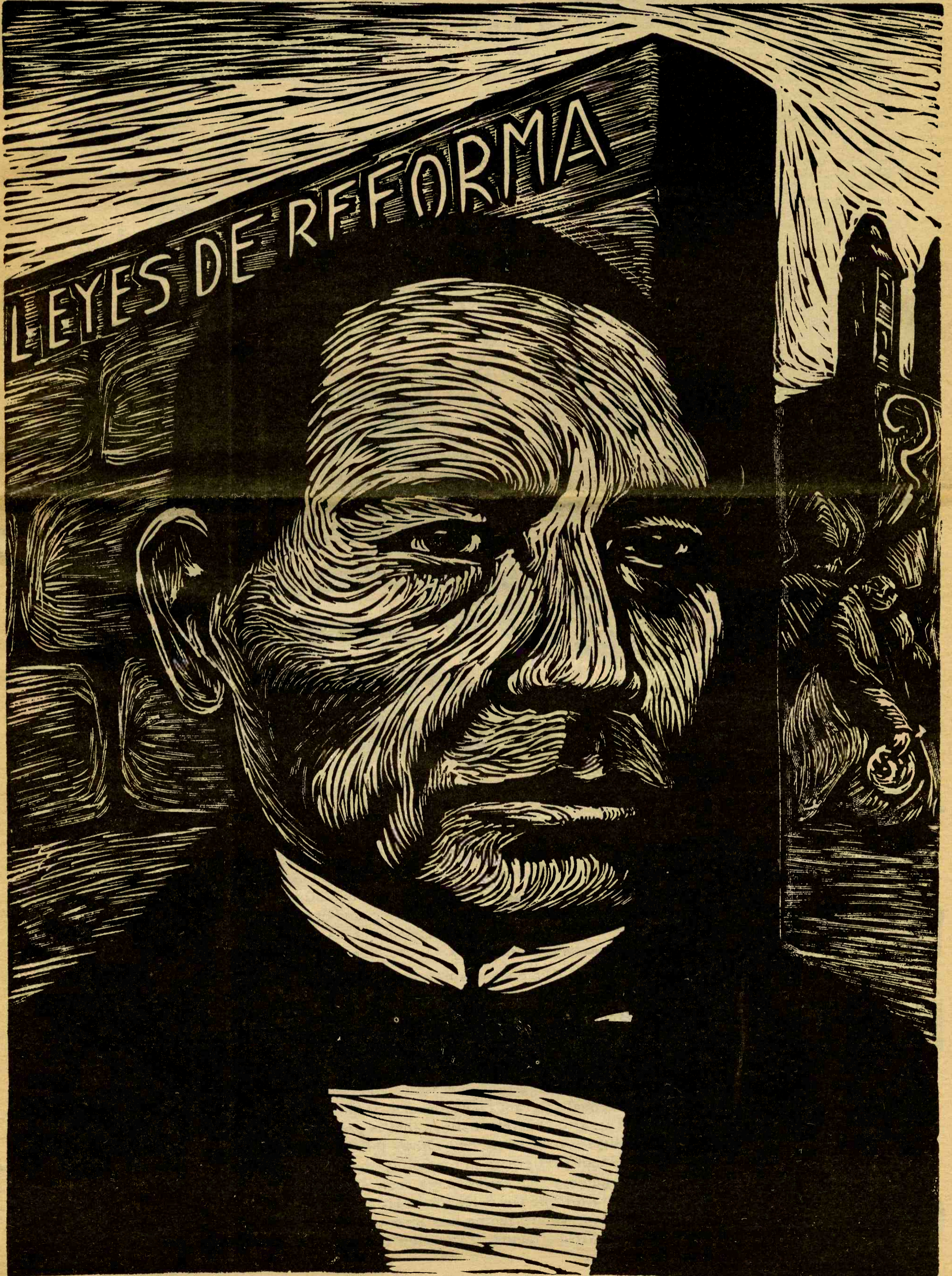


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LA PLAZA



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AWARD WINNER JEFE PLACA

COMING SOON -

ON YOUR LOCAL

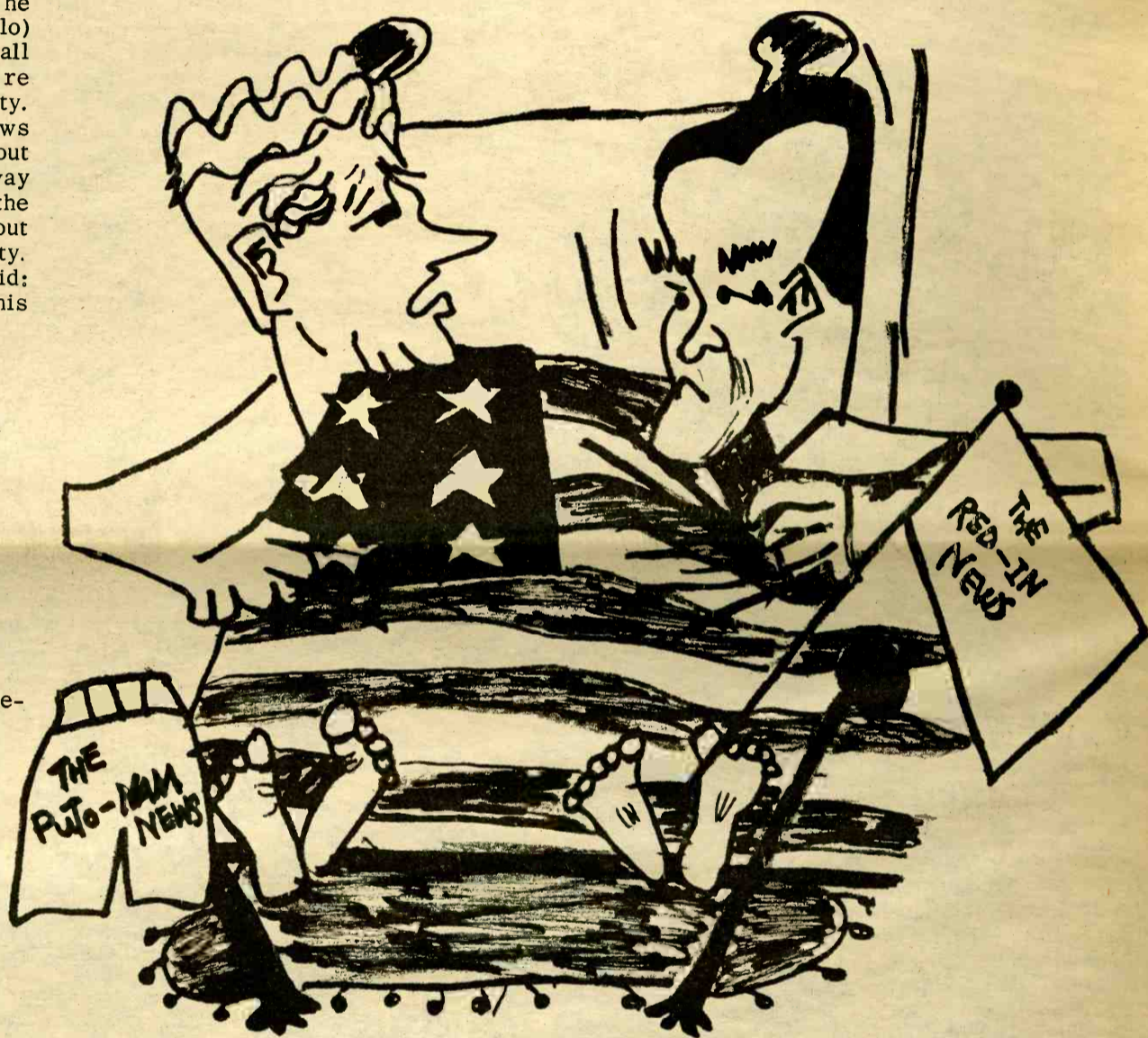
TV STATION



On April 9 Tom Reddin Jefe Placa of the Los Angeles Police Department announced his retirement from the LAPD to become a news commentator for KTLA Channel 5. The community sheds no tears of regret over his departure. Ever since he assumed the Office of Jefe Placa, Reddin has shown no more concern for the desires of the people than Chief Parker had. Reddin's attempts at foiling the community with a big do nothing public relations department, while the placas under his orders were beating and rousting people in the Barrio was exposed by the community almost two years ago at a meeting held at the Church of the Epiphany. His public relations smile and backdoor gestapo tactics were unmasked for what they were. Reddin states that among his reasons for retiring to accept a job as a news commentator was so that he could better serve the (conservative Anglo) community by letting them know just who all these "outside agitators" are and what they're doing to break down our beautiful society. Mr. Reddin will be joining another great news commentator George Putnam in crying out for "law and order" and the "American way of life." Reddin and Putnam are not the only ones who have at one time cried out for "law and order" and a decent society. Another famous man in his time also did: the following is an excerpt from one of his speeches.

"The streets of our country are in turmoil. The universities are filled with students rebelling and rioting. Communists are seeking to destroy our country. Russia is threatening us with her might, and the republic is in danger. Yes, danger from within and without. We need law and order! Yes, We need law and order! Yes, without law and order our nation cannot survive. . . Elect us and we shall restore law and order. We shall, by law and order, be respected among the nations of the world. Without law and order our republic shall fail."

--Adolf Hitler, from a campaign speech delivered in Hamburg, 1932.



"WELCOME TO THE UNDERCOVER AGENTS--WITCH HUNT DIVISION"

THE WITCH HUNT IS ON

During the Selma "witch hunts," anyone who was deviant from the norm was accused of being a with and was burned at the stake. Many innocents died during this period. In the 1950's the "witch hunts" were escalated by McCarthyism. Anyone who leaned to the left, including left-handed persons, was accused of being a communist. During that period, the "Big Brother is watching" concept came into popularity. "Good" Americans looked under the beds before they went to sleep.

The witch hunts have once again been revived. The late 1960's finds "Good Americans" flushing the toilet again. The scare was started when Governor Reagan was elected. Anyone who disagreed with him obviously didn't come from the same acting school. Next to appear on the scene was "Weathervane" Yorty, a man whose decisions are determined by which way the wind is blowing. Chief Reddin, Lamport and even "Golden Boy" Art Snyder are now jumping on the bandwagon.

The obvious attempt is to stress "Law and Order." That left-wingers and others ranging from churches, migrant farmworkers, to the peace loving Quakers are against Law and Order. The witch hunters believe that repressive action must be taken in order to insure tranquility. A tranquility that allows the minority people to remain on the other side, where they cannot participate in the policy-making process. "Law and Order must prevail" say the witch hunters, but they always seem to exclude JUSTICE. The Justice that must exist in order to allow the powerless minorities expression.

In Los Angeles, we are facing this threat which other barrios will soon be facing in the future. That is will be facing, if we allow the witch hunters to succeed here. No lloren, organizense.

RONNIE'S SHOW FLOPS AS BILTMORE BURNS

Fourteen of our fellow Chicano brothers and sisters were arrested Thursday, April 24, 1969 for giving the Chicano hand-clap and trying to walk out of a banquet where Governor Ronald Reagan was speaking. A fire broke out in the interim.

Arrests came at the banquet when Reagan's speech was interrupted by our brothers--mostly students and some teachers. Miss Petra Valdez, 25, one of those arrested and a teacher in the El Rancho School District, was roughed up by the police.

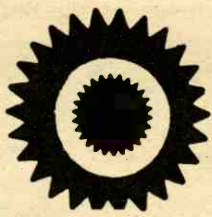
Beside Petra Valdez those arrested were: FRANK SANDOVAL, 27, UMAS; JAMES VIGIL, 30, student; LUIS ARROYO, 21, UMAS; VICTOR RESENDEZ, 30, L.A. City Schools; TOMAS VARELA, 20, LA VIDA NUEVA; JAIME CERVANTES, 22, student; ERNEST EICHWALD, 25, Cal State L.A.; REYNALDO MACIAS, 22, UMAS; FRANCISCO MARTINEZ, 28, student; CHRIS AUGUSTINE, 27, Teen Program; ADELAIDA DEL CASTILLO, 18, UMAS; RENE NUNEZ, 33, Los Angeles Clearinghouse, MOCTEZUMA ESPARZA, 20, UMAS; CHRIS CEBADA, 27, Teen Post Director.



A VIEW OF NUEVAS VISTAS CONFERENCE

Last week Chicanos proved once again that they are no longer allowing themselves to be fooled by conferences organized by condescending Anglos and their Mexican American yes men. If the history of the uses and abuses and of conferences is ever written as experienced by mejicanos in the Southwest, the Nuevas Vistas Conference held at the Biltmore will be a juicy chapter. This conference was planned by the office of Max Rafferty, the powerful, blunt and over-bearing pragmatist who is head honcho for the State Board of Education. His intentions were to show that "by golly those mexicans can't say that Max is unmindful of their bi-lingual needs." Both he and Reagan were convinced that with the very able skills and not underdeveloped talents of Dr. Eugene Gonzales they could show off a wonderful world of experimental and demonstration educational programs for Mexican American bilingual children, (programs that would definitely not be implemented especially if they proved to be successful). Besides having a chance to see "las Nuevas Vistas" in state controlled education, the leading Mexican American community people were invited to the conference to speak from the gut about their needs. And as an extra added attraction was the promise that Anglo educators had come to the realization that the spanish speaking in California are in fact for the most part from the very rich culture of Mexico. All this did in fact seem like progress was Reagan's most important product (as was the case when he was advertising General Electric.)

The conference was nevertheless a stage set to self-destruct and to create political capital for Reagan and Rafferty, who know they must find ways to discredit and/or discourage Chicanos who not only know them as well if not better than blacks but who happen to be twice as threatening as blacks in terms of numbers,



and who also happen to know more California history.

The expectations for the conference had been great by interested persons from both sides of the fence, a condition that was bound to have a profound impact on fence straddlers.

Governor Reagan himself came to be the supreme guest speaker. And while he was telling the conferees that persons of Spanish Surnames must realize that education in the state of California was intended to teach people to compete in the pluralistic melting pot, several small fires were being set in linen closets and empty rooms and threatened to melt the Biltmore. As one can readily imagine the Nuevas Vistas could not be seen through the smoke.

Equally dramatic and exciting was the fact that a group of Chicanos got up from the audience and began clapping their hands y empezaron a dar gritos por la Raza until apprehended by police and security guards. It was later learned that most of the demonstrators are students who have a deep awareness of how Reagan has refused to give Chi-



Many Chicanos that arrived at the Biltmore Hotel Thursday night, April 24th, found not only the place in smoke but were barred from the banquet where Ronnie was to speak. Some found out even if they bought banquet tickets in advance it didn't help. Certainly, to be a dark Chicano didn't help. Members of the established press and T.V. crew personnel had to force their way through plainclothesmen and security guards. Some vendidos had the privilege of choosing among the masses waiting outside who could come in and share the dining hall with them. One Chicano reporter, who identified himself, was escorted out the hotel door by two uniformed cops. The whole atmosphere was one of tension and repression (warnings of a police state?). The Chicano reporter, member of the C.P.A., went out one door and came back in another to be able to report to La Raza what was happening.

To be sure, there were many good Chicanos attending the conference and the banquet at the Biltmore Bowl to hear the governor's speech. They were not all vendidos. La Chota was there in force and were clearly visible for blocks around. Still, determined Chicanos were not shaken in listening and voicing their opinion to the worst enemy of public education, particularly to Chicanos, the Governor of the State of California, Ronald Reagan. Those Chicanos that were left out by the iron gates felt no compunction to leave and desert their companeros to the wolves.



After an hour of waiting in the halls while the guests inside were being entertained by Mexican music and dancers, the Governor was introduced. A few young Chicanos started objecting to certain points in Reagan's speech and commenced the now famous Chicano handclap and about 30 others joined in. Chicanos waiting outside upon hearing los carnales inside standing up against this man (?) joined in the demonstration by clapping and with shouts of "Viva la Raza." It was beautiful!

Needless to say, the governor was furious, with a flushed face and a fuming voice he attempted to counter the objections of Chicanos on the floor and yelled for others not to join the demonstrators, that "these are the few that are wrecking what we are attempting to build (?)" At this writing it cannot be ascertained whether it was Reagan that asked police to intervene and make arrests. Tapes of the Conference are being reviewed. "About 50 placas came out of the rafters," claimed one Chicano. Thirty to forty Chicanos and a few Anglo managed to leave without being arrested, but 14 were busted. Some were busted merely for walking out on the Governor and all booked under section 403-Disturbing a Public Assembly! Apparently, the Establishment believes the 1st Amendment of the Constitution does not apply to Chicanos in the state of Texas, San Diego, and L.A. County.

A smaller demonstration occurred upon the conclusion of the banquet and as the guests were leaving with chants, "Who does Reagan like? Vendidos!" The chants and clapping subsided when Chicanos outside happily noted that most of the people coming out were gabachos (70%) with only a few meek vendidos among them. One could ask how these gabachos could label themselves "Mexican-American educators" but then the scene was too apparent.

canos access to higher education by not approving of the Economic Opportunity Programs.

On the final day of the conference, the conferees were treated to another example of what men do when frustration and anger get to the breaking point. Abe Tapia, prominent MAPA member, taking the invitation seriously to speak from the gut began speaking freely about the dismal record that both Reagan and Rafferty have in meeting the needs of Chicanos. Dr. Eugene Gonzales found Tapia's gut feelings unbearable especially since honest Abe committed the indiscretion of attacking Eugene personally. Eugene responded by pushing the panic button and called the security guards (who by that time were in abundance) to eject Abe by force from the room. This action stunned the audience who saw the image of the attractive Dr. Gonzales go from the smooth, very professional Mexican American educator to that of the man who calls the white cops to arrest a fellow Mexican American whose only crime was expressing his very strong feelings.

SAN FER PLACAS...



Photograph by William J. Warren

Published, with private funds, as a service to our community, by
U.M.A.S. of San Fernando Valley State College. . . . 4/18/69

¡POR LA RAZA, TODO!
¡FUERA DE LA RAZA, NADA!

MOVE ON LA RAZA

The entire Chicano community must know by now that the placas moved on la Raza, April 11, in San Fer.

Now that the Anglo press is just about through with its distorted presentation of the police version of what happened we have compiled an account of the incident--as told by the "other side."

Yes, as fantastic as the Anglo press may find it, our carnales also have things to say about what happened at "Hat's" hamburger stand Friday, and also of what occurred at the San Fer Police Headquarters later.

We have interviewed various witnesses, including members of the New Movement, and some of the other vatos who were beaten, Maced, and arrested.

Our carnales say that the incident began when two Chicanos started a small fist fight across the street from "Hat's". Another Chicano moved in to try to break up the fight.

At the same time, the first two placas arrived in a squad car, and told all the vatos that had gathered to disperse. Even before some of the vatos had a chance to comply with the order, these two cops (whose names are known to the Barrio) began to hassle the hermano who had tried to break up the fight.

Poking and shoving him with their nightsticks, the placas pushed too hard. They provoked the vato into taking a swing at one of them, witnesses said.

The cops jumped on the vato right away, clubbing him and dragging him to the squad car. In the meantime, other placas began to arrive. When more cops jumped on the one young Chicano, the crowd at "Hat's" began to move back across the street.

Apparently this was what the placas had expected for more and more of them began to arrive, and started making arrests. Eventually, 12 Chicanos were arrested.

But even beyond the arrests, some of the placas, including some LA cops from Foothill and Van Nuys, apparently decided to use the opportunity to get their kicks by clubbing and Macing some of our carnales and carnalitas. Here are some incidents:

One member of the New Movement had a broken left wrist and was wearing a cast to protect it. He was told to split, but apparently did not move fast enough to suit the placas who grabbed him and arrested him. The placas broke the cast off his broken wrist, twisted his arms behind him, handcuffed him, and tossed him in a squad car.

with Mace in the eyes, and so was his girlfriend. The placa then told him to split. When he said he could not drive with his eyes hurting, the cop said: "I hope you kill yourself, you m_____ f_____ Mexican."

At another point, the placas grabbed one vato, twisted him to the ground and were dragging him to a car. He did not resist, yet was being tossed around like a rag doll.

When another carnal saw this, he told the placa to let the hermano go voluntarily. Right away, a placa clubbed this vato to the ground, sat on top of him holding a club across his chest, and deliberately sprayed Mace directly into his mouth. He then left this young Chicano lying on the ground choking, and vomiting blood.

Many other young Chicanos were beaten, and even girls were Maced by some gutless placas, who were afraid of a few carnalitas.

Later some of the vatos began to congregate around San Fer police headquarters. They vented their anger and frustration on the placas by tossing rocks and bottles at the building.

More arrests were made. One boy was told to split, and as he walked away he was called back by a placa who knew his name--the placa arrested him for "failure to disperse."

One carnalita walked up to a cop to ask about a friend of hers, and was immediately taken into custody.

And inside the jail, a number of vatos were put into one cell. They were not informed of their Constitutional rights by the placas and were not allowed to make a phone call, as they should have been.

When the boys in the cell began to yell for the placas and demand their rights, one cop came up to the cell, stood outside of it, and sprayed everyone in it with Mace.

This is a version of some of what happened Friday, as told by the vatos who were on the other side of the placa billy-clubs. The cops' side has already been told enough by the Anglo press.

Many of the Chicanos who were arrested were held in jail quite some time, as the Anglo authorities used all the "legal" tricks at their disposal to harrass them and keep them from receiving justice. Some vatos are still being hassled by the Anglo's filthy judicial system.

Almost immediately, various Chicano organizations reacted to this brutal treatment of their carnales by meeting together, and forming plans for united action against the Man.

"Joaquin Murietta

and

Tiburcio Vasquez

are dead

but the

Anglo Vigilantes

are not."

CHICANO SHOT TO DEATH BY GABACHO

The highest symbol of oppression is death. Tony Cabrera like Joaquin Murietta and other Chicanos paid with theirs to their oppressors.

Tony Cabrera lived until 1969, his 16th year. He lived at 2240 Continental Avenue in El Monte, California until he was killed by the coward racist John Franklin Mitchell of 2234 Continental Avenue, same city. Mitchell shot him through the chest with a 22 caliber rifle--all for walking his dog on the mutually shared driveway.

Chicanos living in El Monte have lived with oppression and bigoted Anglos since the days when the Vigilantes and El Monte Boys hung Chicanos from trees for fun.

You Chicanos who have been dusting each other take a look once again at who's dusting your carnalitas. In case your not hep check with the veteranos in the barrios and their Placa stories will put your hair on end.

Joaquin Murietta and Tiburcio Vasquez are dead but the Anglo Vigilantes are not.

BASTA!



CHICANO HERO HONORED

Tiburcio Vasquez, California Warrior, hung in 1875, buried in Santa Clara, is still thought of today. On a recent visit to his grave, fresh flowers were found.

SAN FER



THE CALIFORNIA WARRIOR

Tiburcio

Vasquez



La Adelita

Perhaps you wonder how it is "La Adelita" writes an article about a Californiano rather than something about Emiliano Zapata and Pancho Villa. The reasons are many, among them the very important fact that Zapata and Villa have been given the credit most rightfully theirs whereas the Californiano-mexicano who also fought for his rights has been dismissed as the California outlaw by the Anglo and largely ignored by the Chicano. (For example, one of our so-called "Mexican American leaders" was appalled that a TV program made mention of those "horrible bandits" Tiburcio Vasquez and Joaquin Murrieta.) There are other reasons for the need to begin writing about the California guerrillero. I can't help recalling as I watched a program on African dances how excited the Black girls became when a not too authentic Zulu warrior appeared. I thought then, how amazing, we all need warriors to be proud of. I then recalled to mind not only Zapata and Villa but closer to home--Tiburcio Vasquez.

Then, there is another all-important reason. We have been called the "gentle revolutionaries" by a well known Mexican-American educator. It brings to mind a conversation I once had with another fellow Chicano who made the statement that all movements have had uprisings before they succeeded but the Chicano movement has not. I then went on to cite Murrieta, Vasquez and many others to prove that our people have risen but have been put down. I was very sad if not surprised to discover this fellow Chicano, through no fault of his own (he was a product of U.S. schools), had never heard of any of these Californianos-mexicanos. I hope I have made my point as to the importance of our learning more about our history here in the Southwest--northern Mexico.

I will begin with Tiburcio Vasquez not because the others were less important, but because the 19th day of March which recently passed was the 94th anniversary of Vasquez' death--a fact which I was happy and proud to see the Teatro Campesino commemorate in their latest skit.

Tiburcio Vasquez was born in Monterey, California, on August 11, 1835. He was born into a respectable family of the community. The Vasquez family home, directly in back of Colton Hall in Monterey is a handsome white adobe building. Tiburcio had three brothers and two sisters who were very fond of him. He came from a closely-knit family as most Mexican families are and have always been. The young Tiburcio attended school in Monterey, and was a good student. A few samples of his writing have survived and here one can see that his handwriting is bold, the letters carefully formed large and beautiful. Two of these samples are poems, one in English (which he learned after the American Invasion) and one in Spanish.

At the time of his trial and hanging in San Jose, Vasquez was thirty-nine years old, a figure of elegance, wearing a neatly trimmed full beard and mustache and often dressed in a suit, tie and polished boots. This according to the Anglo reporters of the day, who followed him from the day of his capture to that of his execution. According to the description in the records of the Sheriff of Santa Clara County, Vasquez was not more than 5 feet 6 inches in height, had dark hair, dark brown eyes and had a light complexion "for a Mexican." He was a native Californian.

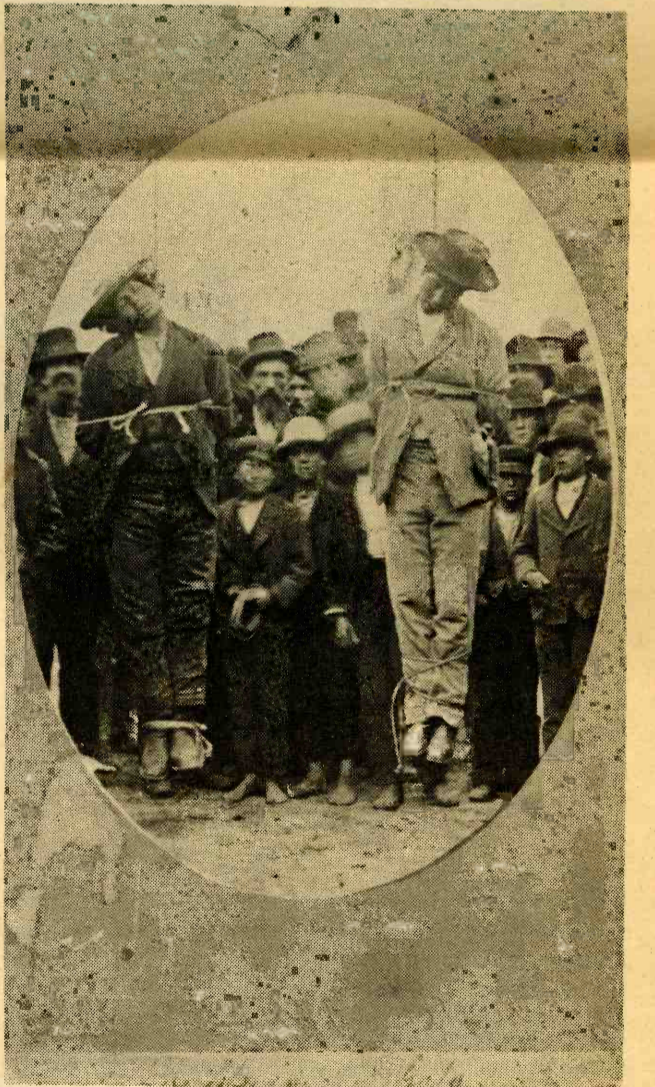
In 1846, began the Mexican-American War. Vasquez was eleven years old. In 1848, Mexico lost the war and California became part of the U.S. Vasquez was thirteen years old. From here on, followed the period called by Anglo textbooks the period of the "Mexican bandits," in the Southwest. Joaquin Murieta sprang up in 1849. He was off the California scene by 1853.

One night, sometime in 1852 when Vasquez was but seventeen, he and a man named Anastacio Garcia, in company with another Jose Heiguerra, attended a fandango in Monterey. During the evening, a fistfight ensued. Constable William Hardmount, an Anglo, entered the hall and "attempted to establish order." What happened then is not altogether clear, but the constable was slain. Vasquez was never officially charged with the crime although he was sought for questioning. That night Garcia and Vasquez fled into the hills where they remained for sometime. Their reason for doing so is quite obvious; they fear so-called American "justice." Although the "crime" was never charged against any of the trio let alone proved, Jose Heiguerra was seized by the Vigilantes and, without a trial and hanged.

From this time on until his capture in 1874, Vasquez reigned as the fiercest "bandit" of California, creating what the Anglo called a reign of terror. Some of the reasons he was able to survive so long are worth taking note of. Vasquez never stole from or killed a fellow brother, a Mexican. Therefore the Mexican population, who considered the Anglo the invader, hid and sheltered Vasquez whenever the need arose. He was also noted for being a gentleman and made a point of respecting women. This was one of the reasons Vasquez disliked the Anglo of that time, for his uncouthness and lack of breeding. Even the Anglo reporters of the day admit that Vasquez was not full of bravado, but simply and quietly brave and courageous to his death.

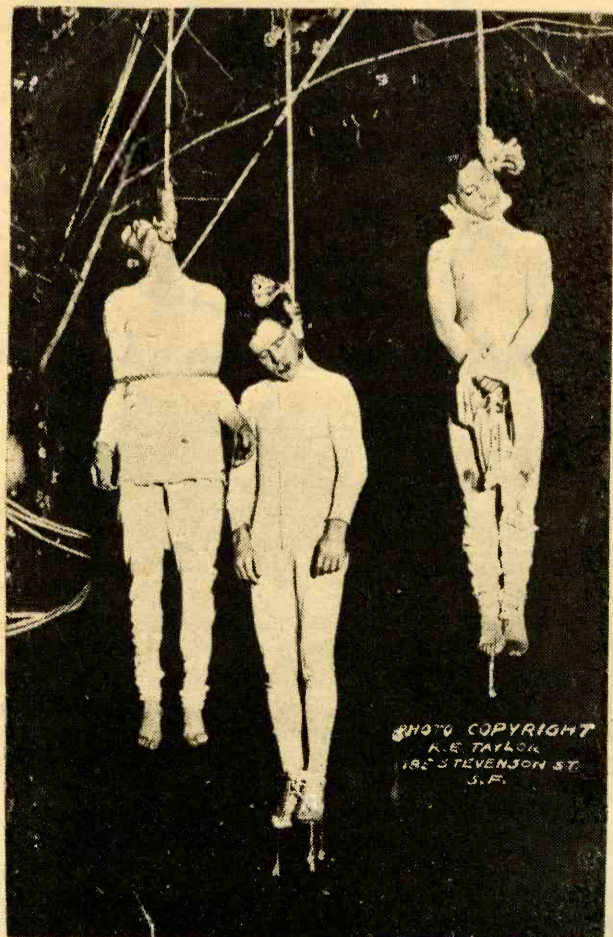
It is important for those who may think that Vasquez was a common "bandit" with a band of a few men that he had an army of men which numbered in the hundreds. It is also important to note his farsightedness, for Vasquez had ambitions toward effecting an uprising or revolution against the Yankee invaders of California.

Finally, in 1874, with the help of a traitor who "sold himself" (vendido), Vasquez was captured by the Anglos. He was tried and finally hung in San Jose on the 19th day of March. The very factual account by an Anglo reporter of his death, is that of a man who died with the most incredible courage one could ever imagine. The Anglos of the day who saw him die were stunned that he did not die like a common "bandit" but like a warrior. Vasquez was buried like the hero he was to the Mexican people of California, in Santa Clara where his grave can still be found. Thus Tiburcio Vasquez, the California Warrior, became one with the eternity of time that never ends.



Another example of American justice are the two photographs which appear on this page. These also occurred in Northern California. The two Mexicans were hung near a bridge on Water Street, in Santa Cruz, on May 3, 1877. They were hung, without a trial, by forty Anglo Vigilantes who disguised themselves by painting their faces. They were then photographed while hanging, with their hats on, which were placed on them for the purpose of photographing. The photographs were then sold as "souvenirs" to visiting tourists.

The three Mexican men in the second photograph were accused of raping an Anglo girl in Santa Cruz and, also without a trial or proof of their guilt, were hung near Santa Rosa in the mid 1930's. They were also photographed and their pictures were sold to tourists as souvenirs. This is how the Anglo in the West could give the Eastern Anglo, even in the not-too-distant-past 1930's an example of his "Law and Order."



CARTAS LETTERS

cartas

letters

Reply to letter published in LA RAZA Newspaper March 28, 1969 (concerning Welfare)

Dora M. Shane (Over-burdened Taxpayer)
536 Eastmont Avenue
Los Angeles, California 90022

Dora M. Shane

I read your letter in La Raza concerning how much you are over-taxed. I would like to make comments to you from my over-burdened taxed, heart and soul.

In your letter you refer to those people on welfare as lazy and shiftless, and that Mr. Murphy should not be criticized. Well Lady, (If you are a lady) if there were unemployment benefits for the farm worker, then the welfare would be almost non-existent. If you and people like Mr. Murphy would quit sitting around dreaming up ways of writing letters attacking people, and do something constructive to help the poor, then I feel your mind would partially come out of that garbage can you have it in!

You keep referring as to how much you have to pay out of your income to support these people. I say why don't you cry to the people that add on to your luxury taxes, sales taxes, street taxes, state taxes, federal taxes? Take a real good look to see where your money goes before you start putting your brain and mouth into gear.

Another point you brought out in your letter was of the amount of children some people have that are on welfare. Its very clear to me that you are jealous of anyone with children, maybe you are sexually deprived. Does that give you the right to play the role of GOD in telling people when and where to have children? You speak of people being greedy when they sue a company, well, let me say this, that any person has the right to do what he feels is right and just. He is not an animal to be shut up or beaten when he expresses himself.

I am very glad I read your letter, it is very educational, to the point that I now realize people like you are still very much in this society. Do you think people want to be on welfare? Do you think they like to go to a place where they are treated like animals? Do you think people like to get food that they are not used to eating? I think you fail to think of these people as flesh and blood, people with feelings, wants, needs, and soul. It must be hard on you not to have any of these!

You talk of free enterprise and constitutional form very loosely, like they are just ordinary words. If you sat down and really thought about what you wrote on these words, I'm sure you would see that you are only using them to satisfy your own egotistical convictions. How many organizations have been labeled communistic and then later they find out they aren't? Let me give you an example: The Farm Labor Union founded by Mr. Chavez was first labeled communistic when it started three years ago. When Mr. Kennedy visited Mr. Chavez there were people calling Mr. Kennedy a communist also. There is no one more American than a Kennedy! Now, countries all over the world recognize and support this Union. I doubt if you are one of the people that does.

CARTAS LETTERS

OPEN LETTER TO THE EDITOR

What is the AMAE? Most California Chicanos couldn't tell you? What has it done for La Raza? Again the same answer. The AMAE is the Association of Mexican American Educators. The AMAE was a dream of a few Chicanos that felt La Raza was being short changed in education. However, the AMAE has forgotten their commitment to La Raza and used it as a stepping stone to state and federal jales.

The relevance of the AMAE to the average Chicano was: go to gavacho type conference once a year, 300 miles away, have plenty of lana to spend on blondes, drinks, sit and listen to mariachis (do the culture cosa) listen to los apóstoles de educación tell how the gavacho was helpful, look and ask for state and federal huesos, listen to M.A.'s and Phd.'s tell us the problems of testing Chicanitos, listen when Henry Ramirez of the U.S. Civil Rights Commission tells how he is going to research the over-researched Chicanos, and finally have AMAE sit and listen to Keynote speaker Assemblyman Victor Veysey (R. Brawley) Chairman, Assembly Education Committee

tell us how we have a language problem and he has a program to correct it. But the climax was that Veysey has opposed the farm workers of Delano, the grape strike, and the grape boycott. And 1000 AMAE members sit amid cigar smoke and mixed drinks buscando el hueso or not listening at all.

To los M.A. vendidos who think los militantes conspired to disrupt la conferencia they are right. That's the least Chicanos with a consciencia could do. If you think \$25,000 for la causa es mucho, remember the jales you have gotten de las costillas de la raza, remember the consultant fees you got paid de las costillas de la raza, remember the speeches you made to the gavachos de las costillas de la raza, remember the day the man called you into his office as el esperto de la raza to explain or help put down the restless raza. You became important to the gringo but not to the barrio. So now we are asking you to help put down establishment racism--because if la raza is put down--so are you hermanito. Lastly, since when did you admit huesos racistas into your organization who stand and shout we want to hear Veysey. Donde estan los pantalones?

Dear Editor:

This is an open letter to Della Rossa and other parasites attempting to feed off the Chicano community. Della, when you were endorsed by individuals from the Chicano community for office six of the Board of Education, you were endorsed by individuals and not by organizations. You saw fit to mention various individual's organizational ties in a leaflet which showed a list of people who endorsed you. The organizations, according to the leaflet, are supposed to be mentioned for identification purposes only. That is a farce as you well know! If an organization is mentioned alongside an individual's name, it clearly implies that the organization endorses you.

Your attempt was clearly that of distorting the true picture, implying that Chicano organizations such as LUCHA, Educational Issues Coordinating Committee, Teatro Chicano, UMAS, Chicano Student and La Raza newspapers supported your political ambitions. Della, as you well know, throughout our history there have been many who have seen fit to either speak in the name of the Chicano community or use devious methods which give an indication that they have the support of the community. You resorted to the latter and this is not the first time. La Raza does not need parasites hanging on our coat-tails, attempting to use our people for their own personal gains. The word we have for you and the rest of the chinchis and garapatas who feed off our community is SHOVE IT!

WAKE-UP RAZA!
watch-out for the..



It is very evident from your letter you are a very self-centered, egotistical, non-committed person. I doubt you could understand why some people help others. I also doubt that you would do any type of work that would dirty your lilly white hands. If you have ever been poor, which I doubt, then you are giving yourself a false image by disassociating from the realities that are happening.

I guess it is hard for a person like you to understand what I am going to write next, but I'm going to try to penetrate that shell.

There are many people that work for the welfare department that are not qualified. Most of the Anglos, not all of them, that work for welfare are racist and segregationist. Consciously or subconsciously they look down on the people that receive aid. Consequently the communication between them grows to a point that it is almost non-existent.

In closing I just want to say I hope someday you get on welfare so you can see first hand what is going on, and not form opinions from gossip. You signed your name Dora M. Shane, and lady to put it very, very mildly it should be SHAME!!

Keep up the beautiful work you are doing Mrs. Alicia Escalante!!

I too am truly yours

Jess Quintero
2462 South Chestnut
Fresno, California

P.S. We should not discriminate against innocent children that are unaware of adults that are against them.

E.L.A. 13 Trial

Halted by

Appellate Court

Before an impressive three-judge Court of Appeal, 13 Chicanos again told their story of an unrepresentative body (The Grand Jury) that had no power to bring them to court because these Wasps were not of their kind and because the Superior Court judges who selected them intentionally excluded the Mexican population from consideration for Grand Jury service. The court listened to arguments from all the attorneys for over an hour and concluded that the trial should be stopped until they hand down their final opinion which could be a day or a year from now.

Chicano Lawyer Oscar Acosta argued that there are nearly one million Spanish Surnamed persons living in Los Angeles County and that only twenty of them had ever been asked to sit on the Grand Jury over a ten year period; that of the 178 judges who nominated only 15 of them had ever asked a Mexican to serve; in other words, 163 judges, 91.6% never once in ten years bothered to consider the Mexican population as potential nominees; the result being that only three (3) Chicanos have ever sat on that prestigious body which decides who should be brought to trial.

From the questions asked by the judges, in particular Justice Kause, the presiding justice of the court, it can be seen that at least they understand what the issues are. But the District Attorney still seems unable to meet the problem head on. He refused to concede that the startling difference between the percentage of Mexicans in the population (13%) and those nominated, 1.9%, over a ten year period, that this did not even suggest a possibility of discrimination in the selection process.

But we are being too charitable. . . in fact, from the D.A.'s arguments, it is clear where his head is. He reminded the judges that, after all, the Grand Jury performs many sophisticated functions nowadays, including accounting and business matters; that since a large part of the Mexican population was undereducated and poor and unable to speak English properly, that the figures alone did not mean anything. . . In a word, Mexicans are too dumb to serve on the Grand Jury! Since a few were asked, what right did we have to demand more?

This Anglo's racism did not go unnoticed by the Justices any more than by the numerous Chicanos in the audience. The Chicano lawyer in a quiet rage told the court he was certain there must be a few Mexicans who would be able to do the sophisticated work of the jury since twenty of them had been asked, what reason was there to believe that these were the only twenty out of a million who could perform such intellectual functions?

The Supreme Court of the United States has ruled numerous times that the jury must be representative of a cross-section of the community; it does not sit as an elitist group to protect the richest, the most successful or the most anything. . . it should be a democratically-constituted body of all elements of the community and the judges must seek out all identifiable groups for service thereon.

For close to a hundred years this has been the law. For the judges and the District Attorney to deny this is simply another example of their refusal to allow us to share in the rights and powers conferred upon us by the Treaty of Guadalupe Hidalgo and the U.S. Constitution.

It should serve as a warning to those of us who think that integration, assimilation and acculturation is the road to full citizenship. The Anglo, it is obvious, has no intention of sharing the prestige and power that he presently commands. Until we assert our rights as men, by whatever means are required, we shall continue to be the fools they make us out to be in the light of day for all to see.

Los Angeles

Los 35 of School Board Sit-In

Receive Sentences

On Monday April 14, Los 35 arrested at the sit-in at the Board of Education appeared in court before Judge Aisenson for sentencing on their pleas of no contest to the charges against them. 31 persons received fines of \$25 or five days in the county jail. And what about the remaining 4? Well, apparently Judge Aisenson, the Board of Education, the Police Department and the powers that be, decided that they would take their revenge and keep the nice Anglo conservatives happy, by throwing the book at 4 of the defendants.

Samuel Torres, Alicia Escalante, and Eli-ezer Risco all received 36 months probation, and a \$100 fine. According to the terms of their probation, they cannot enter or loiter about ANY school property including administrative facilities, except to pick up and deliver their children. Judge Aisenson also had some extra words for Risco, when his lawyer pro-

tested that this would interfere with his job as a teacher and consultant at various colleges and universities. Judge Aisenson after taking this argument under careful (Anglo) consideration, told Risco that "if he ever went near a school during the next 3 years, he had better bring his tooth brush with him. He also indicated to all the defendants that next time their "pranks" wouldn't be tolerated and would be dealt with harshly.

The lawyers handling the case for the 35 indicated that they were planning to appeal the sentencing. Louis Diaz, one of the 4, refused to take probation and was given 90 days in the county jail by the judge. If you have some free time drop by and visit him at the county jail just to make sure that the sheriffs don't decide to add to his sentence by harassing him.

"Very Important Bottle-Collectors"

Raise \$100

for E.L.A. 13



Four Chicanitos, ranging in age from 12 to 5, have shown the world what the concept of La Raza means to them. The children began collecting bottles for the Chicano 13 who were arrested on "conspiracy charges" after Chicano schools in the L.A. City School System were rocked by walkouts last year. The children felt that these 13 young men had had enough guts to insure their obtaining an education and as a result they were determined to help in defraying the legal defense costs of the Chicano 13.

For the past year, Ronnie Chavez 12, Cipriano Perez 8, Rosanna 5, and Roger Chavez 5, have been busy collecting bottles and taking them to stores in return for the deposit. Last these children with un gran corazon, presented Vahac Mardirosian of the EICC a check for \$100.00 to be used for legal defense purposes. This is something that far surpasses the concept of brotherhood; this is the concept of LA RAZA. A common bond between Chicanos in the country. With children like these behind us, we can't lose in fighting for our self-determination. Que Viva La Raza y que vivan our brown faced children of the sun!





photos from la verdad

DENVER CONFERENCE



April 30, 1969



El Plan Espiritual De Aztlán

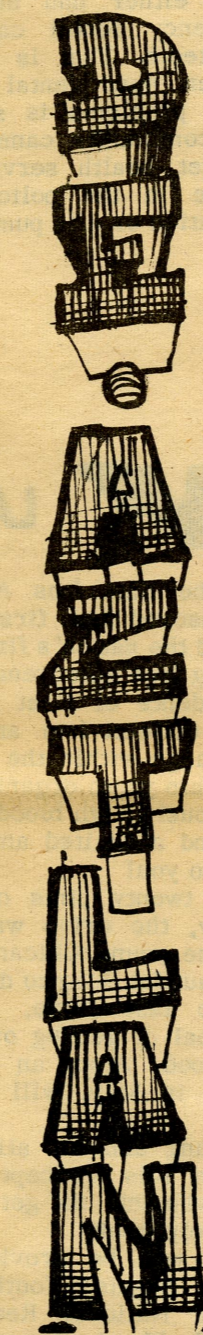
In the spirit of a new people that is conscious not only of its proud historical heritage, but also of the brutal "Gringo" invasion of our territories, We, the Chicano inhabitants and civilizers of the northern land of Aztlán, from whence came our forefathers, reclaiming the land of their birth and consecrating the determination of our people of the sun, Declare that the call of our blood is our power our responsibility and our inevitable destiny.

We are free and sovereign to determine those tasks which are justly called for by our house, our land, the sweat of our brows and by our hearts. Aztlán belongs to those that plant the seeds, water the fields, and gather the crops, and not to the foreign Europeans. We do not recognize capricious frontiers on the Bronze Continent.

Brotherhood unites us, and love for our brothers makes us a people whose time has come and who struggles against the foreigner "Gabacho" who exploits our riches and destroys our culture. With our heart in our hands and our hands in the soil, We Declare the Independence of our Mestizo Nation. We are a Bronze People with a Bronze Culture. Before the world, before all of North America, before all our brothers in the Bronze Continent, We are a Nation, We are a Union of free pueblos.

We are Aztlán. March, 1969

Por La Raza Todo Fuera de la Raza Nada



I'VE HEARD
BLACK IS BEAUTIFUL
B U T
I WANT
BROWN IS BEAUTIFUL

TO FEEL IS TO BE
TO LIVE
MY FEELINGS ARE BEAUTIFUL
BECAUSE THEY'RE REAL
BECAUSE THEY'RE
ME

AND I'M BEING BRAVE ENOUGH,
LOVING ENOUGH
TO ALLOW MYSELF TO FEEL
TO BE MYSELF . . . TO GROW.

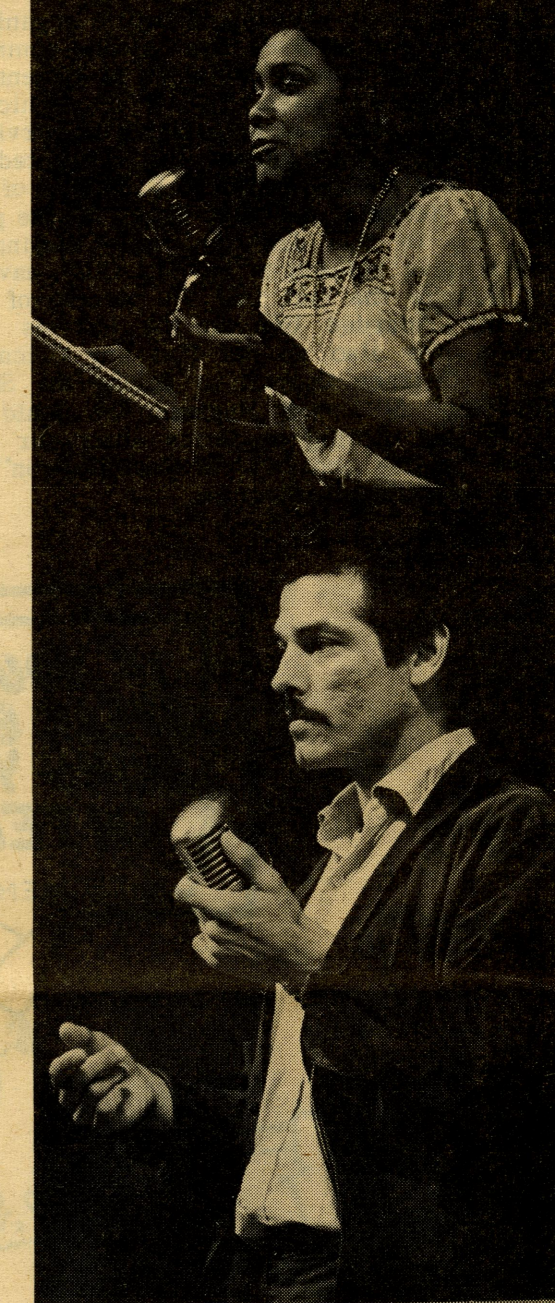
BUT SHIT
WHO CAN/WILL UNDERSTAND
MY FRUSTRATION,
MY PAIN
WHO CAN I TURN TO
WHO WILL HELP ME UNTWIST MY STOMACH
MY BODY IS SCREWED WITH THIS
PAIN . . . MI GRITO
ES LOUD AND LONG

CAN'T YOU HEAR IT?
THAT I FEEL UGLY . . .
TO DISCOVER AFTER ALL THESE YEARS . . .
THAT I DON'T LOVE MYSELF
THAT ALL THESE YEARS I'VE BEEN LOOK-
ING AT MYSELF THROUGH GAVACHO EYES..
JUDGING, CONDEMNING.

DAMN! I WAS A RACIST
AGAINST MYSELF.
I HATED MYSELF BECAUSE I'M ME ???
NO MORE, WHITE MAN, NO MORE
GAVACHO, GAVACHA . . .

I'M BROWN, I'M BEAUTIFUL
I'M A CHICANA
Y SABES QUE WHITE MAN, PIG, EDUCATOR,
NO CHINGAS CONMIGO MAS !!!

por olivia de san diego



photos by maria varela

The Crusade for Justice with Corky Gonzales as its leader, hosted from March 27th to the 31st, the first National Chicano youth conference in history. More than 1500 youth were in attendance, representing over 100 organizations from all over the country. Chicanos came from such far away places as St. Paul Minnesota, Saginaw Michigan, Chicago Illinois, and even one participant from Alaska. Nearly 100 Puerto Rican youth came in buses from both New York and Chicago, marking the first time that Chicano and Puerto Rican youth have met together in such number. The Southwestern states represented were Texas, California, Washington, Utah, Arizona, New Mexico and of course, Colorado.

But conference is a poor word to describe these five days. It was in reality a fiesta. Days of celebrating what sings in the blood of a people who, colonized into believing they are ugly, discover the truth of the secret whisperings of bronze beauty nourished and guarded during years of occupation and intimidation. Coca Cola, Jackie Onassis, Doris Day, Breck Shampoo, the playboy Bunny, the marlboro ad, the jet set, life magazine, the Dodge 'rebellion' are all lies. WE ARE BEAUTIFUL! And the secret whisper grew to a grito-a roar-as people gathered in the huge auditorium of the Crusade for Justice cultural center.

As one person wrote, "the building is just an ordinary building, like any you would expect to see. But what counts is when you step through its doors. If it could speak, the first thing it would say would be "Bienvenidos Raza. I am yours. You have made me what I am today. Feel at home, for in this building we are not separated by the 'gringos'. We are all beautiful for we are all brown. We are one. For all of us are chicanos and no one is better than the other, for we are all brothers, so welcome."

During the day there were discussions on ideology vs. experience from the streets, on coalition, on racism; heated arguments of bottled up frustration. But the heat of the disagreements faded as those split by arguments during the day came together in the evening for music, poetry, actos, abrazos, tears, gritos and the Chicano cheer. "RAZA, RAZA, RAZA, RAZA,": the whole building vibrating with the roar of voices, stomping of feet and clapping. This was the heart. . . the soul of the celebration.

The first night of poetry, singing, and actos, staged by Lupe Saavedra and the teatro Chicano of East L.A. was like water on dusty earth. Over night other poets sprung up. Some too shy to read their words themselves, handed their poetry to the more brave to read. Others shaking like leaves, entrusted us with their

soul offered through their words, to be accepted and embraced. And the music. There is no way to talk or write about voice meeting voice as song and guitar soared, entangling with los gritos of the listeners. Corridos were sung celebrating leaders and celebrating the discovery of bronze beauty. "YO SOY CHICANO, TENGO COLOR. TENGO ME ORGULLO, TENGO MI FE. SOY DIFERENTE, SOY COLOR CAFE, TENGO CULTURA, TENGO CORAZON."

But the theme song of the fiesta was an italian song rewritten by Che: Bella Chiao. . . the song of the guerillas. On the afternoon of a demonstration at the state capitol in support of Cesar Chavez's grape boycott, it was sung as a challenge to the Chotas when the Mexican flag was raised over all those half-masted by the death of Eisenhower.

And the poetry was not separate from the commitment to change. . . to revolution, which sung through every discussion, every workshop and every speaker's words. As one workshop wrote: "Our culture has been castrated through the various institutions of this system. We have known the profound pain of becoming strangers in our land, of seeing beautiful lands turned into parking lots, of seeing birds disappear, and fish die, and water become undrinkable, and the sign 'private property' hung on a fence around land that once was held in common, of mountains, becoming

but vague shadows to our eyes behind a veil of smog. We are being killed in Vietnam, yet our own lands are in the hands of strangers."

The Chotas, of course, did their thing. All the tapes of all the sessions, workshops, speakers, etc. were stolen from a private home, as was film of every single session. It was a thorough, professional job. Also, the FBI requested the bus drivers on the buses from New York to file full reports on all conversations and activities on the buses as they drove cross-country.

And the final result of the celebration? A realization and dedication to nation-building.. the Chicano nation. To the bringing about of

the Chicano nation. To the bringing about of a nationalistic consciousness that encompasses the total bronze continent of this hemisphere. This commitment was set down in a "PLAN ESPIRITUAL DE AZTLAN". The first act of our nation is to rename our territory and renounce the boundaries drawn by the thieves who first tore us apart. And so, we are again, AZTLAN.

M.E. VARELA

April 30, 1969

HEALTH COMPLAINT CENTER

CHIANOS ORGANIZE

Chicanos in East Los Angeles have banded to form an organization called East Los Angeles Health Task Force. The objectives of the organization are twofold: first, is to establish a mechanism which can keep the Chicano community informed about health issues and secondly, to develop a community-based organization and mechanism in which Chicanos will be involved in the planning and delivery of the health services which they use.

That the Anglo-dominated health organizations have not involved the Chicano community in policy-making decisions is evident by the following examples: EL ARCA, a Chicano organization dedicated to bringing in services for the mentally retarded has attempted to gain a seat on the Board of Directors of the Mentally Retarded Services Board for the past year. Up to this date the Anglo dominated powers have refused to let EL ARCA have a seat despite the fact that 75 percent of the mentally retarded live in the barrios and ghettos. We also do not find any Chicanos on the Citizens Council to advise the State Department of Mental Hygiene. We could go on and on quoting statistics about our so-called "apathy and lack of participation" in health matters that effect us.

HEALTH COMPLAINT CENTER

The East Los Angeles Health Task Force has now opened a Health Services Complaint Center, located at 910 South Atlantic. The phone number is 263-6781. They are currently investigating health services complaints. The latest complaint was about ELA Doctors Hospital. The complaint centered around an armed guard who was hired for "security purposes." The guard was primarily hired to discourage stealing from the cars in the parking lot but he further extended his duties inside the hospital to keep "rowdy Chicano visitors" from getting too loud. The Doctors Hospital was told that Beverly Hills sure as hell doesn't allow ARMED guards in their hospitals, what makes them think that Chicanos will allow them in ELA? The guard has now been removed from inside the hospital.

CARNALISMO

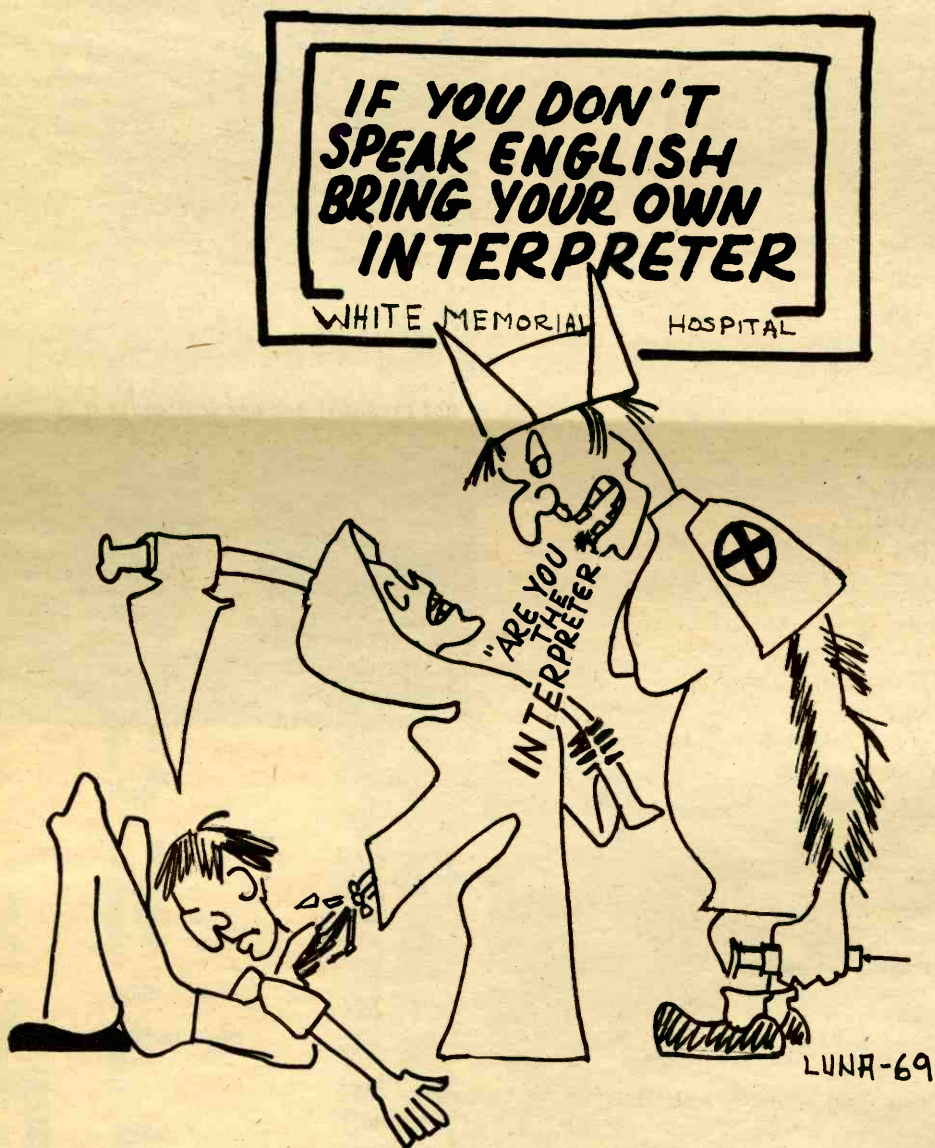
Health services in ELA with very few exceptions, ignore the cultural differences and patterns of the community. We are not being "rowdy" when we bring 10-15 visitors to see a compadre that has been sick. That is just a form of "carnalismo" or brotherhood. Since we have larger families, there should be allow-

ances for more visitors on visiting night. Another cultural difference is our language yet there are still health services in ELA that require a Chicano to bring a translator with him if he only speaks Spanish. Que pendejadas! Who has the time to pick up a translator when he is badly injured?

DENTAL HEALTH

One of the most pressing problems for the ELA Health Task Force is to obtain dental services in ELA. The following statistics give just a small indication of the dental problems here.

In the Chicano elementary schools 22,852 dental examinations were conducted in the years 1965-1967. Out of this it was found that 17,688 either had decaying teeth or needed emergency dental care in order to retain their teeth. That is about 78 percent of our children need dental care. This, plus other health problems is something that the Chicano community cannot ignore. We must and will get health services, in which we participate in the policy making decisions, by negotiation or a la punta de chingasos.



EL ARCA

A group of about 90 Chicano families continues to carry the fight to the Mental Retardation Services Board. The families have formed an organization named EL ARCA, East

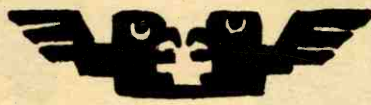
LA RAZA

Los Angeles Retarded Children's Association. EL ARCA has been attempting to get representation on the Board of Directors of the MRSB. The MRSB currently has 13 board members which represent the major state and local governmental agencies. They are supposed to coordinate and plan services for the mentally retarded in L.A. County. There are no community people representing the interests of the Chicanos or Blacks on the board. This is despite the fact that 80 per cent of the total mentally retarded population live in the Chicano barrios and Black ghettos.

For years the Chicano community has been criticized because of its lack of involvement in civic affairs. Commonly asked were questions such as, "Why don't you Mexicans get involved in affairs that should concern you, and Why don't you people do something to improve your condition?" Now that the Chicano community has become involved and demands representation, we find that the very same people who were asking us to get involved are slamming the door in our faces. They want us to serve on their advisory councils, a form of tokenism. Crean que somos pendejos! We are telling them to SHOVE IT!

April 30, 1969

OUR BLOOD NOW! VIVA LA CAUSA! now!



LA RAZA NEEDS OUR BLOOD NOW! VIVA LA CAUSA!

LAST MAY, the East Los Angeles Youth Organization sponsored their first annual blood drive; this created the nation's first community blood bank, making free emergency blood available to all residents of East Los Angeles.

The Spirit of collectivism and of revolutionary social change within the Chicano community inspired this youth organization to cope with the tremendously high blood prices (about \$45.00 a pint). And a limited amount of blood is still available to you!

Although only twenty pints of blood were donated last May, the drive was a success. It was so because young Chicanos gave their people, a very beautiful thing to do.

But unlike the last drive, this one will accomplish its goal of getting over one-hundred pints of blood. Also, an entire month, not one day, as in May, will be devoted to the drive.

Everybody, young and old alike, are urged to participate in this concept of collective community involvement. So get out and help your community help itself!

Transportation will be provided if needed by the East Los Angeles Youth Organization to the American National Red Cross, Los Angeles Regional Blood Center, 1130 South Vermont Avenue, the blood drive location, the entire month of April.

For further information on the coming blood drive and on the community blood bank, call Chuco or Tacos at PA 8-8423 or AN 5-2522.

VIVA LA RAZA! LA RAZA NEEDS

The only way to participate is on a policy making body.

It is time that the major agencies, such as the MRSB, realize that our involvement should be looked upon as an asset rather than as a liability. If mental retardation is a major problem in our barrio because of malnutrition, lack of prenatal care, etc., board members of the MRSB must be selected using the Chicano and Black communities as a frame of reference. The MRSB must be sensitive to cultural heritage, ethnicity, race, levels of poverty, political representation, and all the other situations which are continuously in flux in our barrios. To this end, the MRSB has failed miserably in meeting our needs, therefore they can expect the Chicano community to bear down.

Organizense un pueblo unido
tiene el poder
para cambiar la sistema

Los Angeles

CONSPIRACY AGAINST CHICANO EDUCATION

UCLA E.O.P.
Educational Opportunities Program 1967-1968

Wilson

Total enrollment 3336
2596 Chicanos
30 Blacks

Total applying and receiving
E.O.P. assistance
39
18 Orientals
18 Black & White
3 Chicanos

MALINCHE SPEAKS OUT

As a teacher of Mexican descent, I am incensed over Ruben Salazar's article (April 9), "Chicanos Told to Fight Like Blacks for Respect." This article is a shocking example of bias and dangerous reporting . . .

It is incredible that a responsible journalist would support the notion that public schools should perpetuate "racism." This country is in a turmoil because certain groups thought they had the right to exclude others on the basis of ethnic background. But Salazar apparently agrees with those who propose that the schools should support a group (United Mexican-American Students) that by their very name suggests the segregation of the student body population at Roosevelt High School. The justification for such a stand seems to be that since Carver Junior High School has its BSU, Roosevelt should have its UMAS . . .

Finally, I suggest that Salazar research the racist term "Chicano." He insists on using derogatory terminology in referring to Americans of Mexican descent.

CARMEN TERRAZAS
Los Angeles

Salazar says: "Regarding the charge on racism, I did not create UMAS or the rising ethnic nationalism which is preached at practically every meeting and conference I attend. I think we would be failing in our duty not to report this phenomenon. As for the contention that 'Chicano' is a racist term, again I did not invent it but use it because it is widely used by the young and not so young activists."—Ed.

Carmen Terrazas is likened to a hyena by students at the Roosevelt High School. Her menu usually consists of Chicanos demanding better education. In her letter manding better education. In her letter to the Los Angeles Times Newspaper editor, she revealed her true vicious ways.

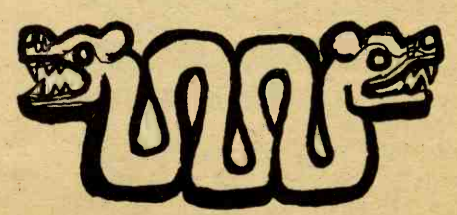
After Carmen Terrazas called UMAS (United Mexican American Students) segregationists, a few days later she was gladly willing to follow blindly the wishes of Dr. Dyer of becoming an UMAS co-sponsor. Quite naturally UMAS rejected Mrs. Terrazas and Dr. Dyer's assinine move. Dr. Dyer acting like a Latin American Dictator insisted that UMAS must take Mrs. Carmen Terrazas as their co-sponsor or UMAS would not be reinstated at Roosevelt High School.

Dr. Dyer and Carmen Terrazas seem to forget the fact that students live in America, have learned a few principles of democracy and UMAS will not be coerced into submission by threats of a Malinche or a Benedict Arnold.

Parents should be aware of this phoney Mexican American. While Carmen Terrazas has been counselor for E.O.P. (Educational Opportunities Program) at Roosevelt, she has practiced reverse racism on your sons and daughters. UCLA EOP records of 1967-68 show Carmen Terrazas and her ganga sent more Orientals to UCLA even though the school has more raza. EOP is a program that can help children get through the University or College.

If Mrs. Carmen Terrazas remains at Roosevelt she will continue to be used as a tool against your sons and daughters. This woman lacks integrity and by her actions is not suited for the job because she is like an old rag--she can be used for many purposes.

Concerned Parent



Roosevelt

Total enrollment 3087
2496 Chicanos
208 Blacks

Total applying and receiving
E.O.P. assistance
49
32 Orientals
12 Black & White
5 Chicanos

Garfield

Total enrollment 3456
3199 Chicanos
6 Blacks

Total applying and receiving
E.O.P. assistance
15
7 Chicanos
4 Orientals
4 Black & White

Lincoln

Total enrollment 3051
2083 Chicanos
107 Blacks

Total applying and receiving
E.O.P. assistance
27
19 Chicanos
5 Oriental
3 Black & White

Belmont

Total enrollment 2611
1450 Chicanos
147 Blacks

Total applying and receiving
E.O.P. assistance
143
78 Orientals
54 Black & White
15 Chicanos



Take a close look, a real close look at the above figures because if you are a Chicano parent with a child at one of these schools, chances are your son or daughter is one of those who didn't make it. We all know that nearly half of the Chicano students at these five schools drop-out before graduating. Forced out because they couldn't take the garbage which these schools try and pass off as education. But what about those who stick it out, the other fifty per cent, where do they go after graduation, after reading the above statistics we know that they aren't going to UCLA. And UCLA is known for having one of the better (?) programs for admitting disadvantaged Mexican-Americans to their nice white school: Education Opportunities Program, that is, if you're not a Chicano.

Let's take a look at each of these schools:

Roosevelt

Mr. Dyer isn't just satisfied that half the students at his school drop-out, he wants to make sure that those whom he couldn't get to leave get no further than digging a ditch the rest of their lives in order to earn a living. Mr. Dyer can't seem to stand the idea of Chicanos going to UCLA, Orientals ya! ya! whites ya, black ya, Mexicans NO. But maybe we shouldn't be too hard on Mr. Dyer, after all he knows what's best for the Mexicans at his schools, and if he decides that they shouldn't know about EOP at UCLA, he's only doing it because he has their best interest at heart. And besides if too many went to college they might, just might some day come back and take his job away from him, and that wouldn't be nice, would it Mr. Hogan.

Garfield

The school with the largest enrollment of Chicanos, and the biggest drop-out rate, and only 7 applied for EOP at UCLA--now really Mr. Murphy, couldn't you have done better than that, with your famous council system, all of five minutes per student. How did you let so many slip through?

Belmont

15 Chicanos out of a total of 143 applied; Mr. Maumann you should be proud of your school, you have one of the best records of the five Chicanos schools. It must be the proximity to the west side schools. And this year who knows, Mr. Maumann, you might even let 16 Chicano students apply. But don't try too hard, after all we don't want to take away too much time from the wonderful shop courses you offer Chicanos at your

school. After all this country does need more ditch diggers, sign painters, and janitors and you teach Chicanos to do these things so well.

Wilson

Yes, Mr. Skinner, we know you love your Mexican students, and also have their welfare at heart, after all you encourage so many (3 out of 39) to go to UCLA through the EOP. Yes, Mr. Skinner knows that Mexicans are just too dumb to go to college, and since he doesn't want to hurt anyone's feelings by telling them this to their face, he decided that he just wouldn't tell any one except for three. 3, just the right number for Mr. Skinner because after these 3 graduate from college he can have them come back and give those famous talks on "look at me I made it why can't you".

Lincoln

19 out of 27 the best record of all the Chicano schools, you should be congratulated Mr. Ingles upon your fine showing. But maybe we should be congratulating Sal Castro because if it weren't for him you probably would be at the bottom of the list.

1967-1968 was the year of the school walk-outs at these five schools, the year that 13 Chicanos were arrested for conspiracy. Well, the grand jury missed the real big conspiracy of that year; THE CONSPIRACY TO KEEP CHICANOS OUT OF UCLA. Now we know how our five illustrious principals spend their time, hiding secrets from the Chicano students. Who knows what other secrets these five principals have kept away from the student and the community. With a little research, as this paper has every of intention of doing, we might just find out.

UMAS-UCLA

Las escuelas son nuestras. On 12 March 1969, UMAS-UCLA presented to Chancellor Young for his acceptance—a list of proposals designed to greatly increase the Chicano student body at UCLA, and the development of curriculum, research and public service programs more relevant to the Chicano student and the community.



LAS ESCUELAS SON NUESTRAS

UMAS-UCLA stated that in 5 years "the proportion of Chicano student population at UCLA minimally match the proportion of Chicano population of the local area predominantly served by UCLA." This means that in 5 years the Chicano student population at UCLA would jump from the present 350 to 5,400 Chicano students! Three years ago there were less than 50 Chicano students on campus!

We all know the excellent job the high schools are doing to force Chicanos out of school; and the poor job they're doing preparing us to attend college. Given these conditions, UMAS asked that the present E.O.P. AND High Potential Programs be expanded and incorporated into one special on-going Chicano Entry Program. The most immediate advantages of this program to the Chicano are an admissions policy based on a person's potential to learn—rather than his achievement in high school. Also, money to pay all college expenses (including housing) and academic programs to overcome the deficiencies in academic background.

UMAS met with Chancellor Young on 7 April 1969, to hear his response. Chancellor Young stated that, "This goal is one which UCLA, institutionally, and I, personally, accept with enthusiasm and without reservation." UMAS felt that the Chancellor's response was the only one possible for two reasons: first, the program assembled by UMAS took months to develop. Many hours were spent evaluating the existing E.O.P. and High Potential Programs with Chicano administrators. We feel it truly meets the needs of the Chicano student. The second reason is the tremendous support given our proposals by various Chicano community people and organizations in the Los Angeles area, (i.e. ELA, Valley, Venice, Harbor, La Puente, etc.). UMAS wrote to more than 180 organizations and spoke with more than 30 organizations in less than two weeks time. The response was tremendous. We thank these organizations for their support.

At this time, UMAS-UCLA and the administration of UCLA are presently meeting to implement the restructuring of the existing Special Education Programs Department at UCLA in order to realize the on-going Mexican American UCLA entry program essentially as detailed in the original presentation to Chancellor Young on 12 March, 1969.

MASC-San Jose State College

San Jose City College's President and Mexican American leaders reached agreement on a crucial Chicano demand Thursday while about 30 police were still on campus following students' attempts to take over the administration building.

According to administration sources, the critical issue was whether Chicanos would be able to hire or fire the chairman of a new Mexican American studies program to start in September.

President Otto Roemmich and representatives of the Mexican American Student Confederation (MASC) "came to the agreement the college would work with students and they would concur on employment and dismissal of the department chairman," a college spokesman said.

Riot-equipped police came on campus shortly after noon when about 100 students, led by about 25 activist Chicanos, and several hundred spectators converged on the locked administration building.

They had just left a rally where the students shouted down Roemmich two or three times as he tried to read his reply to eight "non-negotiable" demands presented him April 18.

"We want action!" MASC students yelled as they walked toward the building.

"We will not be responsible," they cried referring to their earlier statements that they couldn't be held accountable if the eight demands were not met.

As students shook the locked administration building doors, a window was broken by a rock. Three minutes later, police who had been waiting in a parking lot surrounded the building.

No one was injured and no arrests were made, although a television newsman was knocked to the ground by angry students.

At the rally, Chicano students reinforced by MASC members from San Jose State College, other colleges and high schools

and several Mexican American community spokesmen, interrupted Roemmich with shouts of "yes-or-no" as the president tried to speak.

"All courses proposed by MASC and the advisory committee have been approved by the department and the curriculum committee and will be offered beginning next September, Roemmich said.

"We will offer a sufficient number of sections to meet the enrollment demands. We intend to employ as many Chicano instructors as is possible to teach not only the specific Chicano courses, but other courses as well," Roemmich said.

A student grabbed the microphone from him and waving the sheet of demands in his face, shouted, "Yes or no, answer yes or no to these demands."

"It says we want a separate and complete Chicano department with 20 full-time instructors and a director that will be in complete control of all Chicano instructors as of July 1."

Students also want federal funds for an SJCC Educational

Opportunities Program for underprivileged students patterned after that at San Jose State.

Roemmich's statement explained the program is not available to junior colleges at this time, but that the college has used local funds for its own program and that bills have been introduced into the legislature for funding such a program.

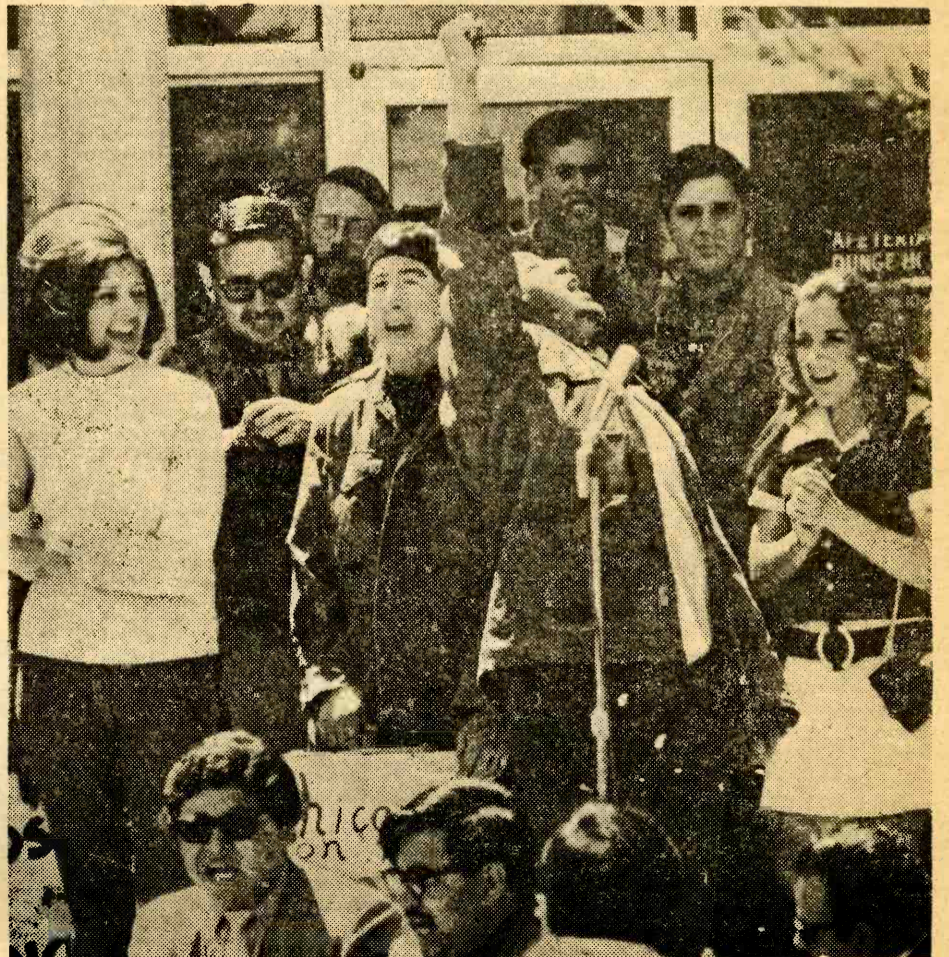
Roemmich also said, "I am prepared to recommend to the Board of Trustees a separate department of Chicano studies. However, such a department would need to be established on the same basis as any other department of the colleges."

"Yes or no," students chanted.

"As president of the college, I don't have the power to answer these demands yes or no," he replied.

After asking students for their help in establishing the department and program, Roemmich walked away and students debated among themselves for a minute what should be done next.

Then they started toward the administration building.



Todo en el Mundo es de la Tierra cooperativa agricola del pueblo

de tierra amarilla

We, the people of Tierra Amarilla Merced (land grant) have formed a cooperative: COOPERATIVA AGRICOLA DEL PUEBLO DE TIERRA AMARILLA. We plan to work together this summer to grow such crops as beans, potatoes, wheat to grind for flour, onions, garlic and squash: just to name a few vegetables. We are going to work together so our children will not be hungry next winter.

Our people are hungry and have to practically beg for food from the government. We beg that same government which took our land or supported those who took it. We beg that same government which cuts down our right to the water in favor of the big cattle man, the rancher in Texas, the big growers in southern New Mexico. This government will not allow us to hunt all year round to feed our families....and instead will allow the Texan to come over and take his Elk's head to put in his house as a trophy, while our children hunger for meat. We have to beg that same government which charges us a fortune to graze our cattle while at the same time it cuts down our grazing permits.

We don't want to beg anymore. We want to grow the food we need, so we don't have to go to welfare or to the store which robs us in credit charges. We will store the food we grow and next winter give it to those of our people who helped grow it and those who are hungry.

The world only knows Tierra Amarilla as a land of guerillas led by "fiery land grant leader, Reies Lopez Tijerina." The newspapers are always talking about the violence, vandalism and trouble-makers of the North. What the world doesn't know is the history of the people of T.A., who have had the patience to match any saint. Surrounded for nearly a century by land-grabbing gringos, politicos, lambes, state and federal governments, the people of Tierra Amarilla have always defended their right to stay on their land. For as one man has said, "The land is our mother. If we lose the land we are orphans. Where will we go?"

What our people in Tierra Amarilla are going to do this year is to revive the old traditions of working together to feed our people...because this is the revolution also. What good is it to fight this long fight for the land, when our children grow up without food? Without a culture? Our children belong to the tomorrow, when our revolution will bring fruit.

The gringo doesn't understand the way we feel about the land. He doesn't care what he does with it, as long as he makes that money. And he does anything necessary for his profit: from stealing the land from us to making the laws--like the water laws--which benefit him and hurt us. The land for us is not to make money. Nor is the water or the trees. "ELLOS SON DE DIOS" He gave them to us to feed our families with, and not to make a whole lot of money.

Many farmers in the Tierra Amarilla area have offered their land to be planted. This is land used now only for grazing. We know that it is good land to be planted, and it is well "rested." We now have almost 200 acres. But we have not been able to get to many of the farmers, because of bad roads. Once we reach everyone, we may have close to 400 acres for us to work together.

Besides the land, our people have come forth with one or two tractors and a molino (grinding mill, for flour and corn).

Many of our people who are donating the land have to work at outside jobs so they can feed their families. They will not be able to help us with the planting, cultivating and harvest. So we will have to get help from the outside to take care of the crops. We have already been promised a house for volunteers and goats, pigs and cows to help us feed them.

The women in Tierra Amarilla, Albuquerque, Las Vegas and Espanola and other places have a donation box, where every week they feed it with a can of food, dry meat or anything saveable. This food will go to feed the workers this summer who will come to take care of the crops. One of our people from Coyote has donated a squealing pig!

We are giving what we have: the land, our hands, one or two pieces of equipment, shelter and a little food for our volunteers. But we will need some cash for the things that cannot be found from among ourselves: money for seed,

gasoline, oil and grease (for the equipment). We also need heavy duty equipment to do the cultivating and harvesting of so many acres. A big tractor is needed to plow up land that hasn't been worked for many years and has a lot of sagebrush. We are doing this program independent of the government or any organization but we will need a little outside help to get started.

We are asking Raza organizations but we will need a little outside help to get started.

We are asking Raza organizations from other parts of the country to send us some of their best people to help cultivate and harvest. This will not be a time or place to play. We need people who will work hard, who will come to take orders and not to give orders. We need people who will be responsible and who can bear up under the hard, dusty, backbreaking hours of work under the sun.

There are many people in the movement throughout the country who talk about the "revolution in New Mexico" in meetings, or who make speeches about June 5 at the Tierra Amarilla courthouse. If these same people would help us by fund-raising or finding some way of getting us the heavy duty equipment we need, they would help us more than any speech could.

So all there is left for us to say is "TIERRA O MUERTE." To thieves and vendidos, "Tierra o Muerte" means violence. But for the poor, it means HOPE.



One barrel of wheat makes two to three sacks of flour



This is some of the land already given to the Co-op

HOW OTHER PEOPLE CAN HELP

The Cooperativa Agricola del Pueblo de Tierra Amarilla welcomes help from friends everywhere. We need many things people outside the state might be able to help provide directly, or send money to buy.

SEED: for potatoes, beans, wheat, sweet peas, avo beans, onions, garlic, squash, cucumbers, corn

EQUIPMENT: A Combine (to harvest beans, wheat, etc.)
Heavy duty Farm Truck (to carry produce and equipment. 4-wheel drive preferred)
Heavy Duty Tractor (to clean fields, plow, grade roads made impassable by rain and snow)
Attachments for Tractors: cultivator, discs, planter
Saw Mill (to cut lumber)

FOOD TO FEED WORKERS

If you can help provide any of these needs, please send a check or money order, or write (in English or Spanish) to:

Cooperativa Agricola del Pueblo
de Tierra Amarilla

% Cruz Aguilar
General Delivery
Parkview, N. M.

¡VEN!  **¡COME!**

The Tierra Amarilla Co-op Needs VOLUNTEERS

IN NORTHERN N.M. FROM JUNE THROUGH SEPTEMBER

MOST WORK WILL BE ON LAND BUT COOKS, OFFICE WORKERS, ETC. ALSO NEEDED

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WORK! FOR UNITY AND POWER
WORK! TO BE INDEPENDENT FROM THE BLOOD-SUCKERS

FARM THE LAND AS A COMMUNITY

Volunteers Will Receive:

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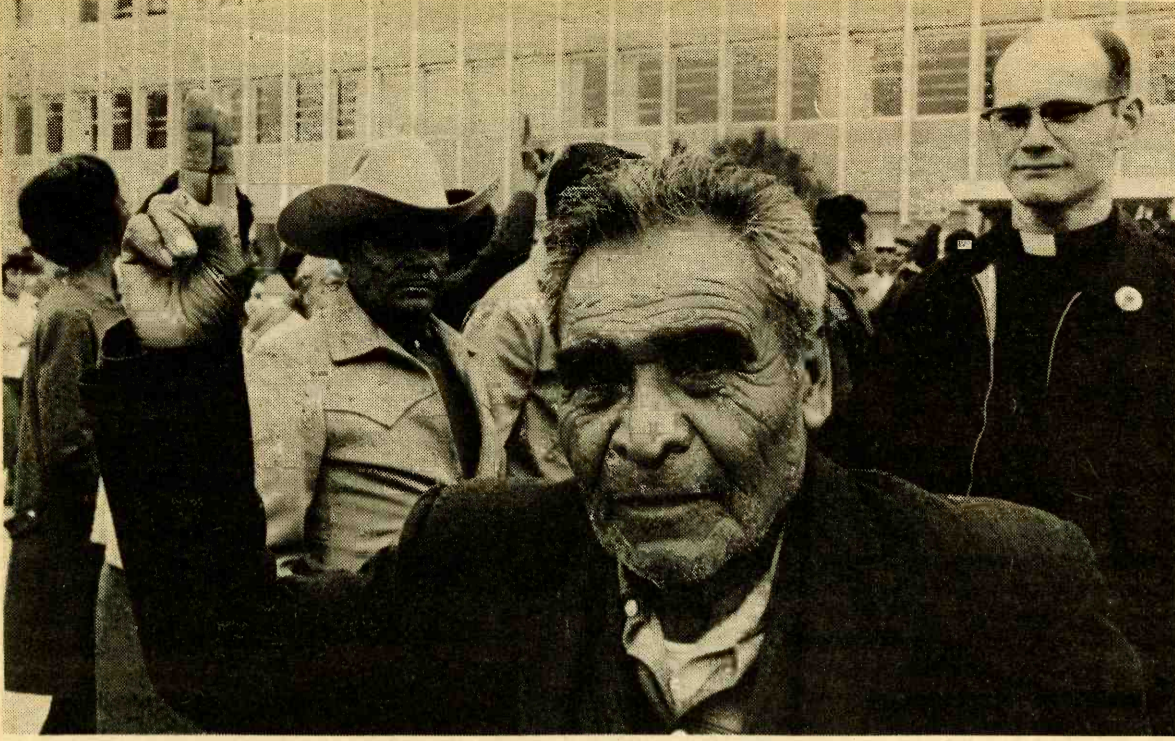
THE NEW CO-OP ALSO NEEDS DONATIONS:

**Food Blankets Supplies Farm Machinery
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'CHE' IS ALIVE
and **Hiding** in Tierra Amarilla
farming

Bumper sticker distributed at time of Tierra Amarilla 1967 courthouse raid



“ FARM WORKERS ARE AMERICA’S MEN ”

BOYCOTT

CALIFORNIA

TABLE

GRAPES



Farm workers are America's men. Debarred from the provisions of the National Labor Relations Act, unprotected by Federal child labor regulations, left out of most minimum wage legislation, they receive no unemployment insurance or disability compensation either. They are burdened by low wages, inadequate educational opportunities, substandard housing, and intermittent work, and their exclusion from social legislation has left them powerless to defend themselves.

After years of an existence devoid of security, dignity, and reasonable comfort, farm workers are now taking their destiny into their own hands. They aim to organize into civic and labor organizations that can deal peacefully with the injustices that afflict them. The international boycott of California table grapes is the latest phase of their epic struggle.

The Delano Grape Strike began in September, 1965, when wine-grape workers of all racial and ethnic backgrounds united to ask their organizations, and individuals. The AFL-CIO the Teamsters, the International Longshoremen's and Warehousemen's Union, and the UAW, as well as the Inter-American Regional Association of Workers (ORIT), the Transport and General Workers' Union (TGWU) in Britain, the Swedish Transport Workers, and the Canadian Labor Congress stand behind their brothers in America's fields. The National Council of Churches, the Jewish Federation Council, and other established groups who back the boycott have been joined by many action committees formed expressly to support it. The L.A. and San Francisco County Boards of Supervisors endorse the boycott. The list of individuals includes the late Sen. Robert Kennedy and his brother Sen. Edward Kennedy, Sen. Jacob Javits, former Sec. of Labor Willard Wirtz and the mayors of N.Y., Boston, Chicago, Baltimore, and 14 other major U.S. cities.

The union and all these, its friends, are now fully committed to the boycott; it will continue until the strike is settled fairly. Traditional grape markets are being closed down, but the creation of new markets must also be stifled, and help is still needed. The workers do not want charity; they are asking for their basic human rights. You can further their cause by supporting the boycott in your city.

If you wish to know more about what you can do, call Juanita Brown at (805) 725-1314; outside California, call person to person collect.

LA RAZA

the Bishop of Fresno, the California State Conciliation Service, and the mayor of San Francisco, united again to foil the boycott. Guimarra flooded the market with its products under its "competitors" labels, in violation of FDA regulations. The union was then forced to extend the boycott to all California table grapes.

Bitter experience has taught the farm workers that the consumer boycott is the only effective, non-violent, legal weapon which remains to them in their fight to bring the growers to the bargaining table and justice to American fields. (The law, which otherwise aids the farm worker so little in his plight, does not prohibit boycotts such as the one UFWOC is conducting, wherein the public refuses to buy grapes and the housewife asks her supermarket no to handle them until the growers recognize the union.) For this reason, farm worker families and union members have gone to cities across North America to organize the boycott.

But the few precious victories that spur them on, and the growing pressure of their boycott owe much to the support from all over the world of trade union, religious and civic employers for an election, in which they would certify their desire for union representation. Denied this right, and unable to invoke the legal support of the NRLA (which established federal machinery for union representation elections) they expressed their allegiance to the union in a different tally: they voted to strike for recognition. Under the leadership of Cesar Chavez, they gained the first contracts in farm labor history. These victories, providing the best wages and working conditions in American agriculture, confirmed the workers' conviction in the union's desirability. UFWOC victories in all ten subsequent elections held give overwhelming proof of their continuing support.

In the summer of '67 the United Farm Workers Organizing Committee (UFWOC) began a drive to organize the table grape industry, centered around the largest of the growers, the Guimarra Corporation. When the workers' requests for elections were refused, they again voted to strike. 950 of Guimarra's 1000 workers walked out, but the company (with the cooperation of the State Department of Labor and the compliance of immigration officials) illegally replaced them with foreign strikebreakers. The strikers' picket-line activity on the sprawling ranches was limited by court injunction, and they were subject to vicious attacks by grower agents. Although Guimarra was thus able to cripple the strike, an effective boycott was launched against the corporation.

The rest of the industry, which had been unanimous in rejecting union invitations to bargain as well as efforts at mediation by

Dear Editor de la Raza

This year the United Farm Workers of Delano is making its greatest effort thus far to effectively boycott California table grapes wherever they are sent. As the enclosed material explains, the international boycott of all California table grapes is the only means that farm workers have left to bring table grape growers to the bargaining table. If grape growers continue to be able to sell scab-harvested grapes in U.S. supermarkets and abroad, they will continue to hold farm workers powerless to strike down the poverty and injustice that are now the fruits of their labor. This struggle is critical to the future of all farm labor.

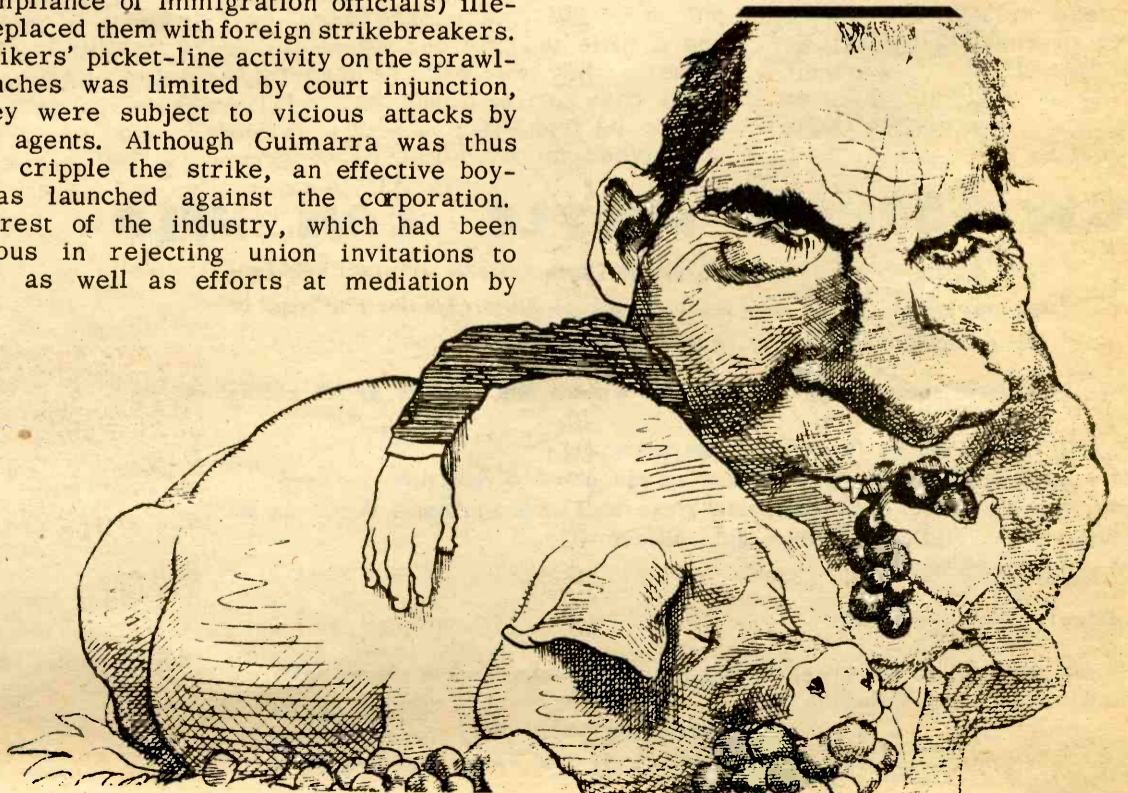
Farm worker families and union members are now at work throughout the U.S. seeking support for the table grape boycott, in order to cut off the market for grapes before this season's crop arrives. At present families from Delano are in almost fifty cities. We need volunteers to give additional support to the efforts of these workers, and to set up the boycott of table grapes in selected cities, where quantities of grapes are being sent by growers seeking outlets for the product they cannot sell in cities successfully sealed off to grapes. In some of these cities, part-time community volunteers are organizing against the grapes with varying degrees of activity and success--they need full-time people working with them to consolidate their efforts, gather further support for the boycott, and to direct boycott activities with our backing and guidance. We hope, by late summer, to have these new boycott groups well organized and functioning on a continuing basis so that the sale of grapes can be blocked throughout the U.S. from peak harvest time on. If this can be done, next year's grape pickers will have the contract they have sacrificed for, and their victory will strengthen farm workers everywhere in the struggle to achieve the just treatment so long overdue agricultural labor.

Please display the enclosed leaflet and make this information available. Though we are determined to carry our fight to a successful conclusion, the boycott of table grapes is a costly effort and an unfortunate necessity. Help us end it this year.

VIVA LA CAUSA!

Cesar Chavez
César E. Chávez
Director, UFWOC

Nixon
eats grapes



April 30, 1969

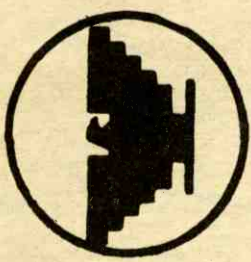
Los Angeles

INTERNATIONAL BOYCOTT SAFEWAY MARKETS MAY 10th

ATTENTION RAZA and FRIENDS: do not shop at any Safeway anywhere on may 10th

On May 10th, at selected Safeway stores throughout the nation, friends of the farmworkers will stand together. They will ask shoppers to stay away until the Safeway management agrees to order no more grapes for the duration of the boycott. Safeway is the largest handler of California grapes in the West, buying over 250 carloads, worth a million in sales, annually from Guimarra Vineyards alone. ANYONE INTERESTED IN JOINING THIS DEMONSTRATION OF SUPPORT CAN FIND OUT THE NEAREST SELECTED SAFEWAY BY CALLING 265-1053.

The farm workers need your help now!



FARMWORKER FUNDRAISER DANCE MAY 10th 8:00 p.m. 2411 NORTH BROADWAY EVERYBODY WELCOME!



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ASSOCIATION

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

LA REVOLUCION
Box 1852
Uvalde, Texas

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

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

BRONZE
142 Pickford Ave.
San Jose, Calif.
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CHICANO STUDENT
MOVEMENT
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LADO
1306 N. Western Ave.
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LA RAZA
P.O. Box 31004
Los Angeles, Calif.

INFERNO
321 Frio City Road
San Antonio, Texas
78207

EL MALCRIADO
P.O. Box 130
Delano, Calif.
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LA RAZA NUEVA
2815 W. Commerce
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P.O. Box 155
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(213) 225-5981

EDITORIAL GROUP

- Eliezer Risco
- Fred Lopez
- Tomas Trimble
- Moctezuma Esparza
- Chale & Zeta
- Ernie Gutierrez
- Frank Sifuentes
- Joe Razo
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EL CINCO DE MAYO

has a special meaning for the Chicano Movement

El 5 de Mayo has a special meaning to the Chicano Movement and is a day that must not be co-opted by vendidos, racist gabachos, or anyone that is against Mexican Americans deciding their own destiny.

The defenders of Puebla under the leadership of Ignacio Zaragoza on May 5, 1862, fought for self-determination against French forces that were superior in training, numbers, equipment, weapons, but not in corazón. Then, as today, there were conservative Mexicans—tío tacos—that were all too willing to be used as tools and fought on the European aggressor side against patriotic Meicanos. Napoleon III had to send more and more troops and the people of Mexico retired to their protecting mountains to use guerilla warfare that they knew so well. Many "Bandits" (as the Europeans call those who fight for freedom) were shot but final "victory" eluded the foreigners.

Protestors at home and riots in the streets in addition to world public opinion forced the French to withdraw from Mexico. On June 19, 1867 the gabacho bandit, Archduke Maximilian and two of his faithful vendidos faced a firing squad.

With this in mind, perhaps the following play idea, written in haste, can give us an intimate insight as to the meaning of El Cinco de Mayo. VIVA LA RAZA!

THE BATTLE of PUEBLA

Play idea by Mario Suarez

The first scene takes place in France in a room belonging to Napoleon III's officers. There is a large triangle with the words LIBERTY, EQUALITY, FRATERNITY hanging prominently on the wall. Everything shows elegance and money. The order to attack Mexico has been sent out and the officers are

bragging of how easy the victory is going to be. As if to reassure themselves, the officers are bragging of the fancy generals, troops, and equipment which have been sent to do the job. Aside from this, the French have devised a secret plan by which some vendidos, for the promise of money and titles, will attack Mexican defenses in order to divert and divide the armies of Juarez.

The second scene takes place in a cave near Puebla. The battle rages and the situation is critical, the atmosphere grim. The Juarez army does not have enough guns, ammunition or food. The French artillery has taken its toll and now the lines are uncertain and the secondary positions are undermanned and undergunned. A vendido is sowing doubts that the Juarez army can win against the formidable French and when he cannot convince anybody of this, he tries to talk the defenders into engaging in small attacks which might have slowly bled the Mexican forces. He disappears just when a vendido army attacks one of the Mexican forces. This attack only serves in making the harassed, hungry armies of Juarez more determined than ever.

Once again, in the third scene, we are in France. The LIBERTY, EQUALITY, FRATERNITY sign has now been shoved aside. It has been replaced with war maps and charts. News has come in from Mexico and there are riots going on in Paris. Everybody is passing the buck as to why everything went wrong at Puebla and some of France's best soldiers are now dead. However, more soldiers are now being sent, under the direction of new generals, along with more guns, horses, artillery. Some vendidos then come in, asking the French for money. At first it is refused and then given, with the idea that it is good to have an assassin and traitor in your pay, as long as you keep him inside enemy territory and not inside your own house. While some young French of-

ficers are now eager to get to Mexico, the older French officers cannot but wonder if they are not sending them to their death. They know the resistance of the Juarez army cannot but become greater.

Scene four again is the Mexican cave. Some Juarez soldiers, though bandaged, bleeding, and tired, are happy over the victory over the French. However, they also know that the French will now really pour its military might against Mexico. They break up to go to different parts of Mexico, determined to fight the French invaders from behind every mountain, tree, house and rock until Mexico is rid of all invaders.

(To be used by any non-profit school, group, or organization)
All others must secure permission in writing from the author.

CHAVEZ' SON REFUSES INDUCTION INTO U.S. AGGRESSOR ARMY

Fernando "Paulie" Chavez, 19, son of Cesar Chavez, Farm Workers Union Organizer, refused induction into the armed services last Wednesday, April 23rd, on the grounds that he, like his father, is a firm believer in non-violence and in La Causa.

Paulie and some 300 supporters were present at the induction center in Fresno for a Demonstration of Peace where he then read from a prepared speech his conscientious objection and refusal of induction. There were songs and prayers in Spanish and English.

Paulie's sister, Eloise Chavez, read a letter from Cesar saying Paulie's decision was his own and he had his father's blessing.

The draft board had received an appeal from Paulie for conscientious objector status, but a hearing was refused.



May 2, 3, 4, and Cinco de Mayo

FIESTA DE LOS BARRIOS



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