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EL BARRIO COMMUNICATIONS PROJECT
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LERU BLANCO LOS
 DIKIE DEXTERMAN LOS
 WZZY VARRIO NUEVO LOS *
 JOTTIE CASSETT DE CHICO
 MAN BLACO DIAMOND
 DDDO EXMH
 DAVID LINTONM
 WERD\$ PLUMA RUSA
 SMILEY WATTS
 HENRY SAMANTHON
 CHINO
 DAVID FIGER EXMH
 DAVID LINDO
 SPINKY FAMONA
 JOHNNY HAZARD
 LA
 PUPPET CONTS RONS
 WURO CROW VILLAGE
 EDDIE CHRIS JANSFER EXV
 MANUEL COLUMIA EN CHIEQUES
 MOCO MISSION SANFRAN
 LA RAZA CONTROLA
 HAZARD
 ARTIE RARA SAMALI

LOS BARRIOS SE JUNTAN

Chicanos in the Barrios of Los Angeles and surrounding cities like their hermanos through the Southwest are listening and responding to the cry of La Raza Unida. Chicanos have realized that the only way they can achieve a better life for their families and for themselves is by working together. The time when chicano fought chicano because "yo soy de un barrio y tu eres de otro" are over. Todos son chicanos, todos estamos La Raza. Old hatreds and quarrels are being put aside, and new ones taken up; hatred for the conditions in our neighborhood that the Anglo has forced upon us, and a quarrel with those (politicians, police, etc.) who have the power to change things and do not because it might hurt the Anglo's interest.

Chicanos in all the barrios of Los Angeles and other cities are catching the same hell from the Anglo system. Homes and whole neighborhoods are destroyed so that the Anglo can build a freeway that will be of more convenience to him. He took Chavez Ravine and forced the chicano to leave so that he could build a ballpark to amuse himself. And now the Anglo is trying to take the homes of chicanos under the pretense of an Urban Renewal Project which is nothing more than another chicano removal program. The Anglo does this under what he calls just laws, just Anglo laws.

The schools from the barrios of Pomona and San Pedro to San Fernando and East Los Angeles are over crowded and run down. The teacher are ignorant of chicano history and culture and don't care to learn about it. The schools are Anglo institutions in a Chicano Barrio designed only to serve Anglo minds and interest. The Chicano student is educated; educated to the fact that he is a second class citizen without a history and a future, other than the stereotype image the Anglo lets him have. As a result Chicanos would rather drop out than have any part of an Anglo school system which does not want any part of them.

The placa patrols the Chicano neighborhoods like the Chicano was some type of animal which has to be kept in a cage. The placa beats the just Chicanos without just reason; he breaks up dances and parties just to provoke the Chicanos into a fight; he breaks into our homes and tears them apart without warrants and without reason for doing it. His job is to serve and protect, to serve and protect anglos with money and power.

There are over 5000,000 Chicanos in the Barrios of Los Angeles and neighboring cities. 500,000 Chicanos who are sick and tired of the Anglo system of justice and equality which benefits only the Anglo, sick and tired of the poverty and humiliation that is forced upon them. And whenever the Chicanos ask for a change the Anglo always says manana. Chicanos are now serving notice to the Anglo that manana is now today and that Chicanos are no longer asking for their rights but demanding them now. YA BASTA. YA BASTA.

LA MAZARD
MABLA

SANGRA
AGAINST
POLICE
BRUTALITY

A meeting was held August 27, at the Ramona Gardens Recreation Center about the incidents of racial violence that have occurred there within the last few days between Chicanos and Blacks. People of the community and agencies and organizations such as La Junta, NAPP, Brown Berets, Black Congress, LAPD, the Housing Authority and the Ramona Gardens Community were present.

The main purpose of the meeting was to put an end to the violence that has both groups (Black & Brown) tense. It was brought out that during the last 2 years, 3 Chicano youths have been killed in incidents of racial violence. It was also brought out that outsiders have played a major role in these incidents. Gangs of Negro youths, some say from Watt, have come into the projects and committed repeated acts of violence. Young Chicanos also have participated in violence by acts such as throwing a Molotov Cocktail into a Negro home. The result has been that those responsible for these acts have been getting away with it while many residents of Ramona Gardens (both Black and Brown) have been the innocent victims of these reckless acts.

The residents of Ramona Gardens asked Captain Rudy de Leon from the 101st Police Station for assistance. What they received instead was increased police brutality and harrassment which only served to further inflame an already volatile situation. When police officers refused to enter an area where shots were being fired, one woman accused them of being scared. The police officer replied, "We're not scared. We're smart!"

Chicanos and Blacks both realize that the real enemy is the Man. But right now the name of the game must be survival if we are later to come into our own. We must now stop paying lip service to Black and Brown Coalitions and establish respect between Chicanos and Blacks. Chicanos must organize Chicanos and Blacks must organize Blacks if we are to head off anymore racial unrest and keep the Vatos Locos from saying, "I think I'll get my khakis down from the attic."

On Tuesday, August 27, at 7:30 p.m. the Mexican American community including members of the Animal Tribe, a young adults' club in the city of Rosemead, will speak to the city council at the Rosemead City Hall, 8838 Valley Blvd., Rosemead, California.

The main complaint will be the continued and undue harrassment of the community including the Animal Tribe.

The people involved are tired of being constantly harrassed by the Sheriff's Department. It has come to the point where it is unsafe to go to our parks. The deputies chase people away from the parks to the streets. On the streets people are harrassed to a stronger point. Where do we go? Now we are not safe in our own homes. Recently members of our group as well as other Mexican Americans have been threatened by deputies--regarding arrests. In one incident, girls, boys, and adults, ages ranging from nine to thirty-six were pushed, kicked and beaten on private property by Sheriff's deputies, Monterey Park Police, and the California Highway Patrol with no warrants to enter and no mentioning of complaints.

The Mexican American of this community wants this stopped now. We demand this. We want to know what's going to be done and when. We want to be safe in our own community. Therefore, we will demand that the Rosemead City Council conduct an immediate investigation on the Temple City Sheriff department treatment toward the Mexican American community relations. We believe that the nature of our accusations are based on a general and wide spread problem regarding civil rights and civil liberties. Perhaps it is the right time, also, to give attention to the services available for young people in what was formally South San Gabriel.

John Contreras
President of the Animal Tribe
August 23, 1968

August 22, 1968

Rosemead City Council

On behalf of the Animal Tribe I request an opportunity to present a complaint to the Rosemead City Council on August 27, 1968 regarding police harrassment in general (Temple City Sheriff's Dept.) and a recent incident of police brutality in particular.

John Contreras
President of the Animal Tribe

cc: La Casa Community Center
Los Angeles County Human Relations
Commission
Police Malpractice Center / ACLU
San Gabriel Valley Newspapers



DEMO LEADER ASKS CONVENTION TO SAVE HAZARD PARK

Richard Vargas, delegate to the Democratic Convention in Chicago carried the fight to save Hazard Park to the national Democratic Party leadership, this week.

"We will nominate a President, and we will tell him Hazard Park must be saved," said Vargas as he departed from International Airport, Sunday, with a portfolio full of letters addressed to convention delegates and presidential candidates.

Vargas, a leader in the Political Action League of Mexican Americans, is one of the original members of the Kennedy slate of delegates, but has remained uncommitted on his choice of President since the Senator's death.

In the letter, he called the destruction of Hazard Park a "...short sighted blunder about to be committed against the low-income heavily Democratic, Mexican American East Side of Los Angeles. He adds, "Somehow it is not right, especially when it is a Democratic administration doing the deed."

SAVE
HAZARD
PARK



Educational Issues Coordinating Committee

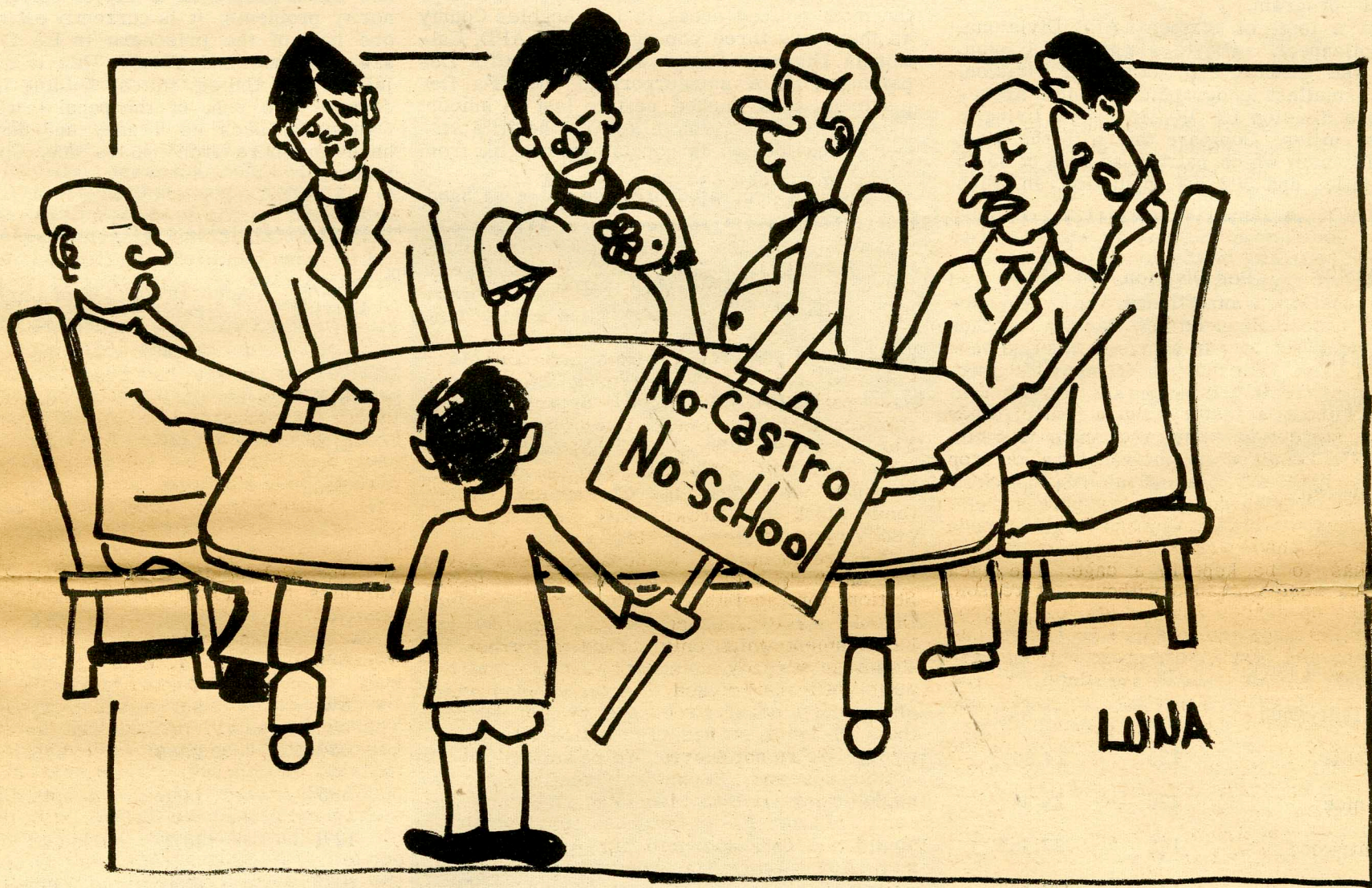
A crowd of about 400 Mexican-American supporters of Sal Castro invaded the Board of Education last Thursday demanding the return of Castro to his RIGHTFUL PLACE at Lincoln High School by the time school opens next month.

For years, the administration of schools had tried to get rid of Castro because of his outspoken denunciation of the inefficiency of education in East Los Angeles Schools. Castro has always spoken out on his beliefs that L.A. City Schools are not teaching Mexican-American students because they are not equipped--professionally or facility wise to deal with the bilingual and bicultural reality of the Mexican American. But they couldn't fire him because he had tenure and his work was very competent.

Now, the administration of the schools think they have an excuse. D.A. Evelle Younger

included Sal Castro in an indictment for conspiracy. The conspiracy charge is a felony and would make it impossible for Castro to teach in any school in California, if he is found guilty. The courts haven't yet ruled on whether Castro is guilty or not; the community believes he has not committed any crime. But the Anglo administration of the schools have already penalized Sal Castro by transferring him to do office work with tape recorders and films and, most important away from the classroom.

The community of East Los Angeles demands that Castro be taken back to his classroom, so he might compensate in his own individual way for the many incompetent and prejudiced now teaching in East Los Angeles schools. One of the young students at the Board carried a sign saying: NO CASTRO: NO SCHOOLS. VIVA LA RAZA!



One of the young community leaders speaking before the Board of Directors was Henry J. Gutierrez. Here is what he said:

Mr. Superintendent, Reverend Jones, members of the Board:

For years the administrators and teachers in East Los Angeles schools have told the community that the schools are ours. Such a statement might be made at an open house when the community is invited to visit their school, or it might be said at bond voting time--support the bonds for your schools.

But it was never true--we supported the bonds, we sent our children to the schools, entrusted our children - the future of our people - to you, we formed PTA's that made tea and small talk with your administrators and even then the schools were never ours.

The schools do not belong to the children that are forced out by poor curriculum, by insensitive teachers, by overcrowded facilities. The school does not even belong to those who stay. The schools do not belong to children who cannot read, to children whose curiosity has been destroyed, to children who have been so mutilated that they will never know their true potential. The schools do not belong to a community upon which personnel changes are made mysteriously or arbitrarily.

Education in East Los Angeles has entered a new day. If yesterday you told us that the schools belong to us--today we take possession. Therefore, let it be known that we intend to make it our responsibility to see that the best possible education is provided for our children.

Therefore one of our concerns must necessarily be the personnel in our schools. We have already made it known quite clearly and forcefully that we will not tolerate those

teachers that show prejudice or insensitivity to our heritage and our condition in this country. Today we intend to make it known--just as clearly and just as forcefully that we will not tolerate the removal from our schools those teachers we consider vital and necessary to the improvement of education for our children.

Mr. Sal Castro of Lincoln is such a teacher. Not only has he earned the respect of his students in the classroom, but he has shown the community that he is concerned with the quality of education our children receive. Moreover, his concern has brought him to the point of jeopardizing his career and his position. We, the community whom Sal Castro has awakened, say that we shall not allow his removal from Lincoln. It is therefore requested that you take the necessary steps--immediately--to return Mr. Castro to Lincoln this September.

We make this request not only because of the respect that Mr. Castro has earned, but also to assure educational progress in East Los Angeles schools rather than more despair and disorder.

I urge you--do not make a mistake about the sentiment of the community. The day when you could effectively ignore the desires of the community in the operation of our schools is fast coming to a close.

Also let it be known that the education of our children is of such importance that your policies and rules, of however long standing, shall not stand in our way to the achievement of the quality schools that our children deserve.

I urge you to find the flexibility needed to meet this situation; for unless you do this Board and this system in its present state shall surely perish.

"this system in its present state

shall

surely perish."

JUSTICE UNDER THE LAW?

Recently, Brown and Black residents of Los Angeles communities filled the City Council chamber for a session of "police brutality" and "over policing" accusations. The protests arose from disturbances during the past few months which left various black persons dead and numerous chicanos arrested.

The most important question raised during the City Council sessions was: Is there a double standard of justice, or rather a triple standard of justice; one for the Brown and Black minorities, one for Anglos, and one for cops? It seems that the more affluent a community is, coupled with political influence, the more the community is able to demand the type of law enforcement that it desires. On the other hand, a poor community such as East Los Angeles, without city political representation, has hardly any influence upon the nature of the law enforcement program it receives. La Placa then, imposes its "own" program.

Out of a total of sixteen LAPD Divisions, the "Hollenbeck" (Boyle Heights) Division, next to the Central and Newton St. Division, had the smallest geographic division area--one police division for 110,246 people living in 9 square miles. Compare this with the West Valley Division which patrols an area of 85.75 square miles and 302,204 population. In which

Division would a person have a greater probability of contact with "La Shota" and then a subsequent arrest? The poorer the community, the more police and opportunity for arrest.

On the basis of seven major felony offense adult arrests (homicide, rape, robbery, aggravated assault, burglary, grand theft, auto theft) which are used by law enforcement agencies to reveal the extent and trend of criminal activity, the Hollenbeck (Boyle Heights) Division, next to the Highland Park Division, in 1965, had the least crime in the city of Los Angeles. In 1967 the Hollenbeck Division ranked fifth as to least crime out of a total of sixteen LAPD Divisions in the city of Los Angeles. What then, is the rationale for Boyle Heights having so many police and Patrol cars per square mile and ratio of population (see Chart A)? The Hollenbeck Division and unincorporated ELA areas jointly reflecting 17.47 square miles and a total population of 221,053, are perhaps the most policed areas in Los Angeles County as there are three cop agencies--LAPD, California Highway Patrol and the Sheriff's Department. ELA unincorporated Sheriff's Department area ranked next to last in amount of major crimes committed in Sheriff's station areas located in populations ranging from 73,348 to 285,698.

ELA unincorporated area, on the other hand,

ranked among the top two in drunk arrests, motor vehicle violations, drunk driving arrests, and narcotic arrests. There was a 99.1% court conviction ratio in the drunk arrests; and 76% convictions in narcotic arrests. Are Chicanos in ELA really drinking and using narcotics more than other people--or, again, is it that we are under much closer surveillance by "La Placa", hence, have greater chance for arrests.

Must we continue to have a "police program" that places two to three times as many cops per ratio of population in Chicano and Black communities as compared with more affluent Anglo communities? This is gava equal representation under the law of justice? The end result is that Chicanos and Blacks have two to three times greater probability of arrest for doing exactly the same thing as their Anglo neighbors.

The trend continues toward jailing Chicano and Black people as a way of solving the minority problems. It is currently estimated that one half of the prisoners in LA County Jail are Chicanos and Black. This is the largest jail in the United States, holding 11,000 prisoners. The rest of the penal institutions in California, such as Tracey and San Quentin, have anywhere from 40 to 60% Chicanos in them.

Division	Per Division # of Officers	Sq. Miles	Population	# of Officers per Residents	# of patrol cars	Adults Violating Traffic M.V. Laws	Drunk Driving	Adult Drunk Arrests	% of Cars per Sq. Mile
Central	161	4.561	29,024	1 per 180	5	2744	1641	39,607	1.1
Newton	144	8.357	87,971	1 per 610	27	2278	2151	3379	3.4
Hollenbeck	96	9.122	110,285	1 per 1148	19	993	1134	2449	2.1
University	210	12.870	181,105	1 per 862	34	3952	2488	2194	2.6
Rampart	158	13.704	186,497	1 per 1180	33	2425	1861	7219	2.4
Wilshire	184	16.502	219,444	1 per 1192	39	2929	1201	1393	2.3
77th St.	244	17.863	208,068	1 per 852	43	4883	3627	2060	2.6
Highland Park	95	20.440	147,414	1 per 1551	17	712	596	747	.85
N. Hollywood	111	23.857	168,644	1 per 1519	20	1373	895	827	.83
Harbor	126	24.391	126,500	1 per 1003	18	763	987	2566	.75
Venice	126	24.467	195,997	1 per 1555	18	839	635	1456	.75
Hollywood	163	27.462	179,415	1 per 1100	32	2786	1291	1871	1.1
Van Nuys	146	33.832	235,798	1 per 1613	30	1799	1029	1009	.90
West L.A.	126	62.728	203,102	1 per 1611	24	1126	691	910	.38
Foothill	129	77.694	237,115	1 per 1838	21	1042	684	839	.27
West Valley	156	85.754	324,253	1 per 2078	38	1040	798	727	.45



MIGHT IS RIGHT



Division	Adult Major Crimes	Juvenile 7 Major Crimes	601 WIC Pre-Dal.	Number of Officers	Square Miles	Population	# of Patrol Cars	% Patrol per Sq. Mile	# of Patrol Cars per Pop.	# Officers per Pop.
Hollenbeck	831	573	222	96	9.12	110,285	19	2.1	1/5251	1 per 1148
West Valley	1156	728	437	156	85.75	324,253	38	.45	1/17153	1 per 2078
Foothill	1163	918	447	129	77.69	237,115	21	.27	1/11291	1 per 1838
Van Nuys	1241	473	171	146	33.83	235,115	30	.90	1/7859	1 per 1613
Hollywood	1894	379	146	163	27.46	179,415	32	1.1	1/5606	1 per 1100

BARRIO & GHETTO COMMUNITIES PROTEST POLICE VIOLENCE

“ Today-

you have

the responsibility

and the choice .”

Mr. Walter Bremond, representing the Black Congress and Mr. Carl Vazquez, representing the Mexican American community

We, Brown and Black, stand here together. . . hermanos unidos! We, Brown and Black, make this statement together, mano-a-mano, because we are one.

Although you have attempted to separate us by geography, a barrio here, a ghetto there, we are in fact united by history.

Although you have attempted to separate us by your politics, a Tio Taco here, and an Uncle Tom there, we are in fact united by spirit.

Listen to us:

- Our oppressions are one.
- Our dreams are one.
- Our demands are one.

We suffer as one, we react as one, we struggle as one! And, being one, if we must die, we shall die as one.

“ Tomorrow-

you may

have

only

the

responsibility !!! ”

We, speaking as brothers, for the black community “Law and Order”, on the lips of the politicians, newspapermen, and the law-makers, is a slogan that makes a mockery by the police manipulation of the citizens lives in the black community. Law and order without justice means keeping the Black and Brown communities in their place by maintaining the status quo! You know it! We know it! The question is--what are you (City Council) going to do about it? What are you going to do about the police harrassment, brutality, and rousting tactics that now have the black communities about to explode!

The tactics employed by the police are more hazardous than helpful! We in the black community are now fully aware of the police policy. We are no longer mesmerized by the polished appearance and soft selling platitudes. The police are considered in the black community as biased and unsympathetic to our needs as before.

Again, we of the black community ask you--what are you (City Council) going to do about it?

We will no longer allow: 1) arrests at Humphrey's Rally on “conspiracy to assassinate” charges but booked on traffic tickets; 2) leaders of SNCC arrested on kidnapping charges; 3) mass arrests of black citizens for invalid reasons; 4) killings in the black community like those that occurred on August 5th of Black Panthers--and all these charges were dismissed.

Today--you have the responsibility and the choice. Tomorrow--you may have only the responsibility!!!



We speaking as brothers for the Brown and Black communities, demand that current police tactics cease. They must stop or all will suffer. In our barrios and ghettos the police and the judiciary act as agencies of suppression. They do not serve or protect us.

A potentially explosive situation has been created by the police department in East Los Angeles. The police have conceived a conspiracy against the Mexican people who are making just demands for social progress. In May, thirteen of our brothers were arrested and indicted, a newspaper was suppressed, and student leaders were jailed. Daily incidents involve the beating of teen-agers, constant citizen harrassment on commercial streets, arrogant interfering with family social functions, and, of course, the daily insults meted out to Black and Brown people in their contacts with officers.

The good faith and civic consciousness of the Chicano and Black communities are part of the historical record. If the present situation is aggravated to explosion, the responsibility is primarily the police department's, but it rests more directly on the mayor's office, the Los Angeles City Council, and ultimately on all citizens.

“Chicano

Mayor Snyder”

The late Chief Parker once said that all charges of police brutality are the result of a communist instigated campaign to undermine law enforcement. Councilman Art (“I will be Mayor of LA”) Snyder recently accused the Chicanos and Blacks who represent the Crisis Coalition as not “the real people” of their communities, but rather “Marxist-and violence-oriented extremist groups who will have no part of those who really represent the community thinking.” It is interesting to note that “Golden Boy” Snyder last year presented a City Council Award for “outstanding community service” to one of these so-called “Marxist-and violence-oriented extremists,” Joe Razo, currently one of the Crisis Coalition leaders. But since he no longer agrees with Snyder's policies, he can no longer be considered as a bona-fide, grass-root Chicano. Snyder has lately been having trouble finding “brown Honkies” to support his viewpoint and may have to forget his aspirations of becoming mayor of Los “Chicanos”.

Chief Reddin, Parker's successor, has taken the position that he will not discuss any police brutality cases with Chicanos in our community as it only encourages controversy. Yet, on the other hand, “Our Chief” changed his policy in the Jimmie Rogers case where pictures of officers, names, and facts were presented to the public. This is equal representation of justice under the law?

Demands

1. Stop “legal” killing in our communities.
2. Stop wholesale arrest of our citizens.
3. Stop intimidation, illegal detention, and illegal search of our citizens.
4. Reduce the concentration of police in our communities.
5. Change the policy of the Police Department.
6. Begin an immediate investigation of the criminal conspiracy now in operation by the Los Angeles Police Department to disrupt and destroy the Black and Brown communities.

EL GRITO -

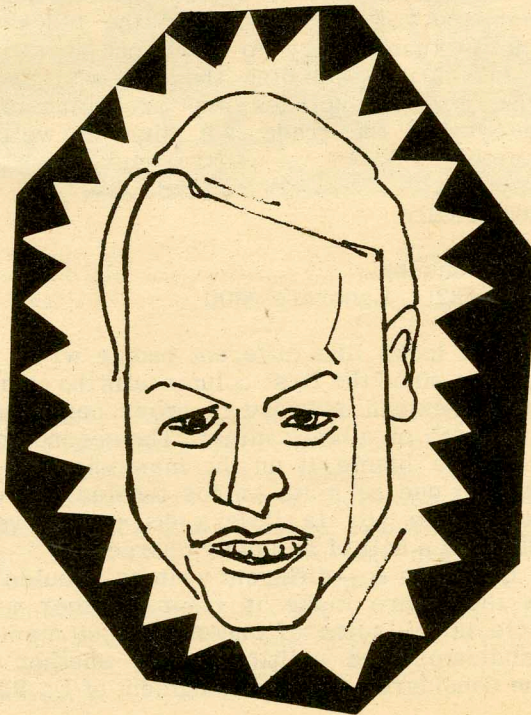
Against Police Brutality

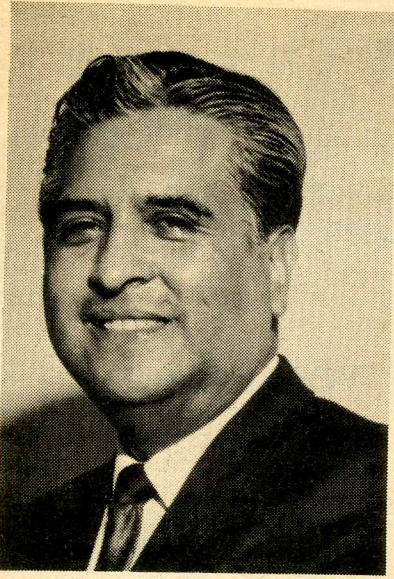
On Friday, September 6th, from 8 a.m. to 12 noon at the Hall of Justice there will be a demonstration and protest of the conspiracy charges brought against the Chicano 13.

The demonstration will have a two-fold purpose: (1) protest against police brutality in the black and brown ghettos and (2) protest against the arrest of the Chicano 13.

Friday has been selected because the Court Hearing will begin on that day. The Brown, Black and White communities will be leafleted prior to September 6th and a large turnout is expected on Friday. There is expectation that one or two of the Chicano prisoners will speak to the crowd at 12 noon.

Police brutality has been on the increase in the last 2 months. The blue fascist pigs are using vicious tactics to suppress the voice of the people. The most recent example is the violence created by the fascist pigs in Chicago during the Democratic Convention. We must resist this excessive brutality against the Brown, Black, and now the white community!





by **Dionisio MORALES**

"Color prejudice against the darker Mexican American interferes with his employment opportunity. It is no problem at all to place a qualified Mexican American who looks like an Anglo. A typical "Latin from Manhattan" is readily accepted. But, experience shows that the darker complected Indian type is up against prejudice similar to that against Negroes and American Indians," according to Dionisio Morales, Executive Director of the Mexican American Opportunity Foundation at Los Angeles.

To correct discrimination against dark-skinned Mexican Americans is a colossal task of re-education, not only of the Anglo majority, but of the Mexican Americans themselves, who suffer from an acquired sense of color inferiority, according to Morales.

"As well intentioned educators, social workers and government agencies begin to improve the lot of Mexican Americans. . . by applying the formula of better education, better housing and better jobs. . . there is grave danger of overlooking another fundamental inescapable problem.

"It is the problem of color.

"Mexican Americans are a "Visible" minority. . . they are for the most part relatively dark complected.

"Old anti-Negro and anti-Indian color prejudices spill over on the Mexican American.

"Too often it is said that the Mexican American will assimilate into the general population as the Irish, the Poles, and the Germans did. But, there is a difference. That difference is color.

"Famed author Carey McWilliams summed it up bluntly when he wrote: 'The future of the Mexican in the United States can never be satisfactory until the problem of race is solved, for feelings of color prejudice and color inferiority are still very much alive.'

"Every dark-skinned minority in the United States stands to gain in opportunity for advancement, and in greater dignity through improved self-esteem by cooperating in a massive drive against color prejudice, and in the building of positive values into attitudes toward skin pigmentation.

"Anglo American culture has a fixation with lightness. White is equated with good; darkness with evil. Even the older Mexican culture itself has shown a heritage of color discrimination since the days when the Spaniards and their lighter complexions were associated with status and power.

"But as the United States strives toward a better society, with determination to realize the dream of equal opportunity. . . color prejudice stands out as a vestige of the age of slavery and peonage.

"Too much of the color discrimination Richard Henry Dana saw in his visit to California in the 1830's is still in evidence. Dana wrote:

"The Californians complexions are various, depending--as well as their dress and manner--upon their rank. . . from the upper class, they go down, by regular shades, growing more and more dark and muddy, until you come to the pure Indian. . ."

"Although a century and a quarter has passed since Dana wrote, much of the relation between success and color remains throughout the Southwest, where the great numbers of Mexican Americans live.

Even in the matter of housing, there is unmistakable evidence of color prejudice against the darker Mexican American.

A prominent Mexican American citizen of Los Angeles and his cultured executive wife were told quite frankly by a real estate man in suburban San Marino, where they sought to buy a house, that they would be unhappy trying to live there, because their children were relatively dark skinned.

To ignore the importance of the color problem, with relation to the Mexican Americans, is to look the other way in the presence of a real danger. It is escapism. The problem must be faced, for to postpone it is to play with the ominous social forces of the 1960's, and to make light of the American dream of equality for all--regardless of color.

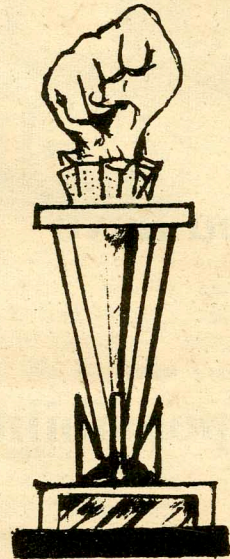
Morales, who administers a million and a half dollar on-the-job-training project in a heavily Mexican American area, is busily trying to convince the Federal authorities that color discrimination against Mexican Americans is an additional complexity of their total problem, all too easily overlooked and ignored.

"It is all too often glibly said that "if the Mexican American had more education" he would get ahead just fine. But, the fact is that he still has to face a color barrier, which keeps him from rising positions in life where policies and decisions are made. However high he may go educationally, his economic status will fail to show it, because of his color," according to Morales.

Greater Los Angeles

Urban League

Presents



Freedom Awards

MEXICAN AMERICANS HONORED

by Bob Morales

Last Sunday evening at the Hollywood Palladium in an atmosphere reminiscent of the movie industry's Academy Award presentations, with all its tensions, anxieties and expectations the Greater Los Angeles Urban League provided ample evidence that its current programs indeed include implementation of its concept of the "New Thrust."

The "New Thrust" program of the Urban League is evidently intended to broaden and promote inter-community cooperation and participation on the part of the black and brown communities. In that way the combined strivings of both minority groups will have more impact and effect on the greater Los Angeles City and County communities.

Recipients of the Urban League's Ghetto Freedom Awards included several Mexican American individuals and groups.

The category of Mexican American Achievement had three nominees: Educational Issues Coordinating Committee; Sal Castro, school teacher; L.U.C.H.A., League of United Citizens to Help Addicts. Presenter: Carey K. Jenkins; winner: League of United Citizens to Help Addicts. Accepting the trophy and one hundred dollar check (which was presented to every winner by the Western Conference of Teamsters) were Edward Aguirre and Bob Morales.

The category of Youth Individual was represented by two nominees: Danny Hewlett and Miss Rita Saenz; winner, Miss Rita Saenz.

Brown Power award: Presenter: Miss Watts; sole nominee and winner: Brown Berets; acceptance and remarks were by Miss Gloria Arellanes.

Ghetto Father of the Year: Presenter: Greg Morris; nominees: Robert Motley, Raul Castillo and James Mitchell; winner: Raul Castillo.

The message of amity and affection directed at the Chicano community by the local Urban League was very clear. It was a distinct effort on the part of the Urban League to let their Spanish-speaking neighbors know that that which isn't provided by "others" must be provided by our own respective minority communities, and that the prestige and recognition conferred on our selected Ghetto and Barrio residents by the Urban League is but one more facet of the philosophy of self-dependence; to do and provide for ourselves in our own communities.

Mrs. Olga Moreno and Armando Chavez, both of whom are connected as professionals with the Mexican-American Opportunities Foundation, were the East Los Angeles representatives on the Urban League's nominating committee. The winners of the different categories agreed that the Greater Los Angeles Urban League and the Western Conference of Teamsters added much to their already formidable stature and that all people should read the message of brotherhood into such a wholesomely motivated endeavor.

letter

Editor, LA RAZA

Dear Sir:

As a long-time member of the Local 300 I am cheered to see a progressive Chicano newspaper like La Raza take an interest in the Local.

However, whoever wrote your feature on the local August 15th, selected for attack two leaders of the local whose policy is closest to that endorsed by La Raza in that both their support and their opposition is based on the fact they are known as anti-racist.

When your correspondent (column 2) calls Bob Saucedo, present top-man in the local, "traidor a la raza" and suggests that he "be-sale los huevos a Lee" this does not mean collaboration with the employers or selling out a contract; in Local 300 code this is a charge that he is 'soft on Negroes' and refers to the fact that when the black candidates elected to play jack-pot and were wiped out in the last #300 election, Saucedo was influential in seeing that some, including Lee Barker, were named to appointive posts--thus giving direct representation to the 40-plus percent of the membership which is black.

Lee Barker was Local president and was beaten last term when he refused to run on an all-black slate.

We have serious problems in #300 but the worst is that fact that the internal fight for positions "on the payroll" all but blots out any real concentration on the contracts and relations with the employers. Is it not more traicion a la raza to declare war on the black members of the union and the black community than to try to work out an alliance?

All of us, including the 10% who are sa-jones, which includes me--are going to fight to stay in the trade. We might as well work together.

Fraternally

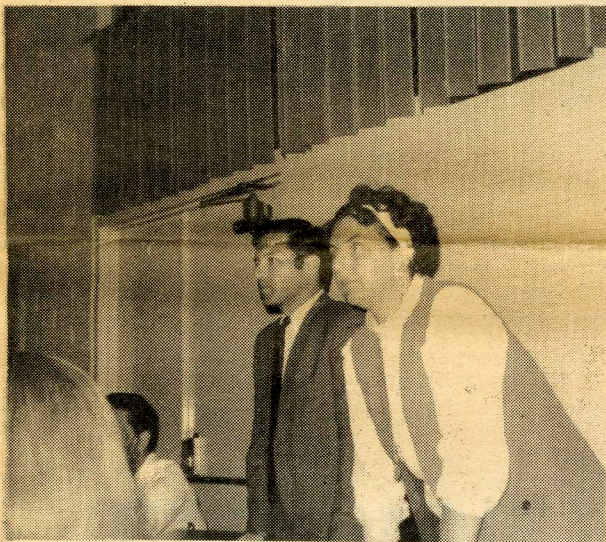
John Manning
Bk. #22214, Laborers #300

P.S. It looks like different people wrote your feature since the first column tells the campaign of a Mexican steward to prove negligence in the death of a black miner. The second column wants to blame it on the man who died--"el negrito que se mato en los tuneles por causa suya, todo por la flojera de no ir a ver--" which is a hell of an unfair charge.

If this is so--different writers--couldn't you in the future make it clear whether an article is the voice of one of our 1000 members, candidates and politicians, or whether it is the considered editorial judgment of La Raza?

THE PEOPLE VERSUS EASTLAND CAP

The War on Poverty began as a crusade of the people for the people. Increasingly, however, the people's tax dollars by the millions are being used in East Los Angeles to raise a towering edifice of bureaucracy known as the Eastland Community Action Council, presided over by comfortable Dons who have lost touch with the people and who don't care. Their energies are expended in keeping themselves in power, in insuring that their allies retain positions of power on the interlocking boards of every possible related agency, in covering-up widely rumored pecadillos such as the embezzlement of thousands of dollars of nutrition funds intended for poor children. These Dons, who control Eastland CAP are very skillful in consolidating their power and in insulating themselves from the community they supposedly serve. Every Congressman, Senator, Governor and President in the United States is aware that he is the servant of the people, placed in office by them, to serve them, and subject to removal at their will. Because of this awareness, they listen to the people's demands. Not so the exalted officials of Eastland Community Action Council. When hundreds of parents met time after time to decry the blatant misuse of funds and failure to conduct an adequate program by CMAA, ECAC Executives and Board remained placidly uninterested, secure in the knowledge that these peasants had no power over them. Divestiture was voted as a placebo, but after four months there has been no real investigation, no real action. Why should there be? No one of any importance cares. And the people certainly don't count.



Fernando "Beachboy" Del Rio and "La Belle" Brown, Executive Director and Acting Chairman of Eastland Community Action Council at Stormy Board Meeting.

E.L.A. Ad Hoc Grievance Committee
4360 E. Dozier Street
Los Angeles, Calif. 90022
For Information, call:
Ruth Ohanessian 261-3890

The Office of Economic Opportunity Western Regional Office sent a task force to the Eastland area to investigate changes made by the community and former Eastland Community Action Council employees that Eastland CAP's board is not representative of the community, and that Eastland has a poor administrative staff.

At a meeting at Cleland House Tuesday night, Mr. John Arango and Mr. Dewitt Store of the OEO Task Force met with the E.L.A. Ad Hoc ECAC Grievance Committee. The Task Force listened to the grievances of the Ad Hoc Committee and listed their demands which were:

1. Termination of Fernando Del Rio, Director of Eastland CAP, and his administrative staff.
2. Reconstruction of Eastland's board of directors.
3. That OEO take ECAC into trusteeship while reorganization is taking place.
4. That OEO act on all the grievances presented to them by the Ad Hoc Committee.
5. That the Ad Hoc Committee act as an advisory committee to the Task Force.

Mr. Arango plans to meet with individuals in the community, the delegate agencies, Eastland's administrative staff, and Eastland's Board of Directors.

The Community has spoken, OEO has the next word, but the community will have the last word! VIVA LA RAZA.

Every employee within ECAC and its family of delegate agencies who has dared to respond to the community or to put its needs above the rendering of obsequious fealty to Don Fernando Del Rio and his patrons has been subjected to harrassment and, wherever possible, expulsion. David Caloca, CMAA Social Worker and runner up to Peter Ramirez for CMAA Director when interviewing was done, asked to see the budget because he needed financial information to conduct social services properly. Not only was he fired outright for having such temerity, but the illegally hired (according to OEO's specific statement in letter form) Director Mr. Ramirez had him arrested and jailed for disturbing the peace and trespassing. Mrs. Cecilia Suarez, Head Start Coordinator strove to improve program quality and was vigorously supported by the parents who knew her work. Her reward was a campaign of pressure to make her resign which persisted even after public meetings had succeeded in forcing her rehiring and which ended in her termination. Her replacement, chosen after no open competition or announcement whatsoever, is, needless to say, as much more pliant minion. The litant of ousted employees who tried to do something for the program and the people and were consequently branded "militants" and "disloyal" to Del Rio is a long one. A few names that might be remembered are Marty Martinez, Peggy Flynn, Julie Campbell, Margaret Enriquez, Joe Martinez, David Caloca, Al Moncayo, Bertha Aparicio, Roy Revelles. Maria Burke is still in there fighting, but Mr. Del Rio has stated that he will put a stipulation on OEO funds to the effect that the only project director within his CAP who has a Master's degree not be rehired. Presumably this stipulation will bear his royal seal and thus be infallible.

The people of East Los Angeles deserve better. They deserve a Community Action Council that serves them, that responds to them, that listens to them. This is what they have sought. This is what they now demand.

'More Power to the People

Eastland CAP and its Director, Fernando "Beachboy" Del Rio, are fighting a losing battle. Several delegate agencies, representing 75% of Eastland CAP target area, are requesting an end to the present administration and the reorganization, by the community, of the whole structure. The community accuses ECAC of not being representative of the community it is supposed to serve, it suffers from poor administration, and is guilty of flagrant disregard for personnel grievances.



Mr. Lawrence Horan, Director of O.E.O. Western Regional Office, and Rev. Tony Medina, Ad Hoc ECAC Grievance Committee, at public meeting on community grievances.

The Rev. Tony Medina, the Ad Hoc Committee Chairman, presented the charges that were incorporated in a resolution demanding that ECAC join the Ad Hoc Committee in requesting that the Office of Economic Opportunity appoint a trustee to take over all authority of the ECAC in order to solve the accumulated complaints and grievances which are jeopardizing the administration of funds for several greatly needed services for the community.



"La Belle" Brown and Charlie Samario of ECAC.

Out of 27 official members of the ECAC Board of Directors 13 Board members were present to hear the grievances that fall under the following categories: one, the ECAC Board of Directors continues to ignore the needs and feelings of the community. The meager 10 to 15 minutes spent in community participation and discussion once a month is a good example of this.

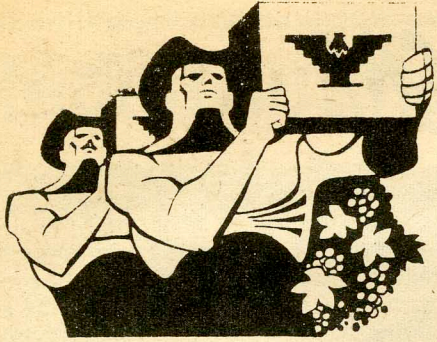
The second grievance was the arbitrary and unfair personnel practices in the cases of more than a dozen ECAC employees who have been unjustly fired forced to resign under pressure. Mrs. Cecilia Suarez, former Headstart Coordinator stated that she had been forced to resign even after "grass-roots" community pressure succeeded in getting her re-hired. She explained that she had been fired for refusing to make biased reports reflecting ECAC Director Fernando Del Rio's favoritism for certain projects. Former ECAC Program Monitor Peggy Flynn stated that she too had been ordered to slant her evaluations and that she had been fired when she refused to do this. David Colocca, former Social Worker, for the Council of Mexican-American Affairs, charged ECAC and former CMAA Director Peter Ramirez with using "gestapo-like" tactics to have him fired for asking to see the CMAA agency budget. Colocca also recounts the fact that he was arrested when he attempted to report to work after this incident.

The Ad Hoc Committee detailed repeated instances of gross administrative incompetence on the part of the ECAC Director and Staff. It was pointed out that pressure from the 300 people in attendance seemed to be the only effective means of even finding out whether the Headstart Program due to begin in two weeks would be funded.

An angry audience supported the Ad Hoc Committee demand that ECAC voluntarily agree to interim administration by trusteeship to be formed by the Office of Economic Opportunity, the State Board of Education and the U.S. Labor Department. A resolution to this effect was made by ECAC Board Member Rev. Larry Hixon, but was defeated by the other Board members. A broadly stated, rather vague motion was made and carried that areas of controversy be submitted to some form of arbitration. At the conclusion of the meeting Ad Hoc Chairman Rev. Medina stated that he felt this move was nothing more than a stalling device. He said that in his opinion no real willingness had been evidenced by ECAC Director Del Rio or the ECAC Board to meet with the community, hear its demands and begin to serve the people of East Los Angeles. However, he stated that the Ad Hoc Committee would immediately petition OEO to appoint a trustee to assume financial and administrative responsibility in place of the present ECAC Board and staff until the difficulties are solved.

The Eastland Ad Hoc Committee represents Community Service Organization, Community Youth Centers, Plaza Community Center, Eastmont Community Center, Eastland ECAC Employees, ABC Headstart, Cleland House Project Headstart, Council of Mexican American Affairs Headstart, and International Institute.

VIVA LA CAUSA



BOSTON

"GRAPE"

PARTY

To: LA RAZA
 From: Jorge Aguiniga & Armando Lopez, Jr. of UMAS-UCLA.
 Re: United Farm Workers' March in Boston, Massachusetts on Saturday, August 17, 1968.

It was a hot, humid Saturday. A crowd of approximately 1000 had gathered at the Boston Common. Jorge Aguiniga, co-founder and first President of UMAS of UCLA, was waving an old Mexican flag and an UMAS of UCLA sign and shouting "Viva la causa!" I also joined the crowd. At 1 p.m. the crowd started to march along the Historic Freedom Trail in order to re-enact the Boston Tea Party. But this "party" was to be a little different, for there would be no dumping of English tea. This time there would be dumping of California grapes.

As we walked along the Trail, hundreds of Bostonian spectators seemed to be amazed to see and hear the marchers shouting support for the campaign of the United Farm Workers Union. The Bostonians soon learned that the objective of the march was to urge New Englanders to support the nationwide boycott of grapes in order to force California growers to deal with grape pickers as a union.

As we proceeded down School Street past King's Chapel and the old City Hall, a hearty chant of "Don't buy grapes" echoed through the downtown area. Many of the marchers carried dozens of cases of grapes, each case representing a California grower. When we arrived at the Boston Harbor, several pounds of grapes were pitched into the water to remind us that freedom has not yet become a reality for the farm worker.

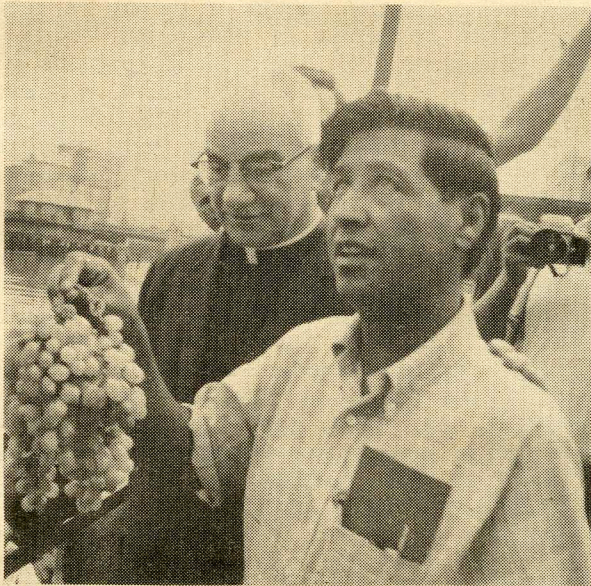
Cesar Chavez was introduced by Salvatore Camelio, Massachusetts president of the AFL-CIO. Chavez thanked the stores that stopped selling the grapes. Then he talked about the strike. "The conditions of the pickers are unbearable," he said. "We must boycott because the growers own the land and are too powerful to be hurt by a strike. They can easily get others not involved in the movement to pick."

As soon as Mr. Chavez finished speaking to the crowd, Jorge and I approached him to give him a warm "abrazo." In a strong tone of voice, Mr. Chavez told us that he was very glad and proud to learn that we had temporarily put aside our courses at the Harvard Law School in order to join the march. "Muchas gracias," he said, "y viva la causa!"

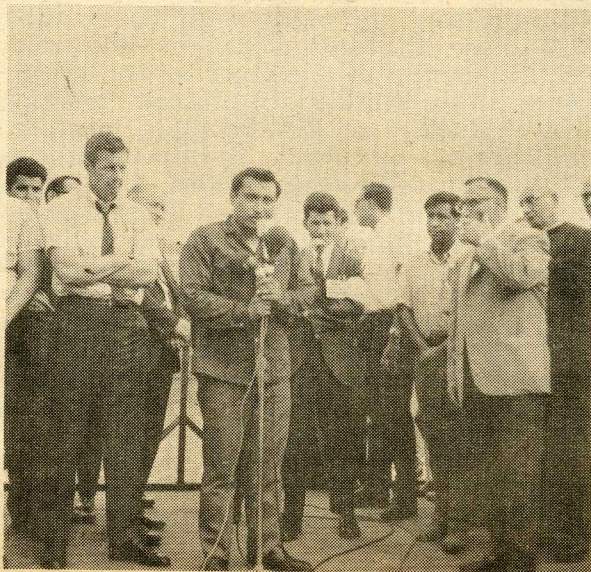
In response to the march, Boston's Mayor Kevin White released an edict the following Friday prohibiting the city departments from buying California grapes.

From East Coast to West Coast, la raza unida vencera. Viva Cesar Chavez! Viva UMAS de UCLA! Viva la Causa!

Jorge Aguiniga
 Armando Lopez, Jr.
 UMAS of UCLA



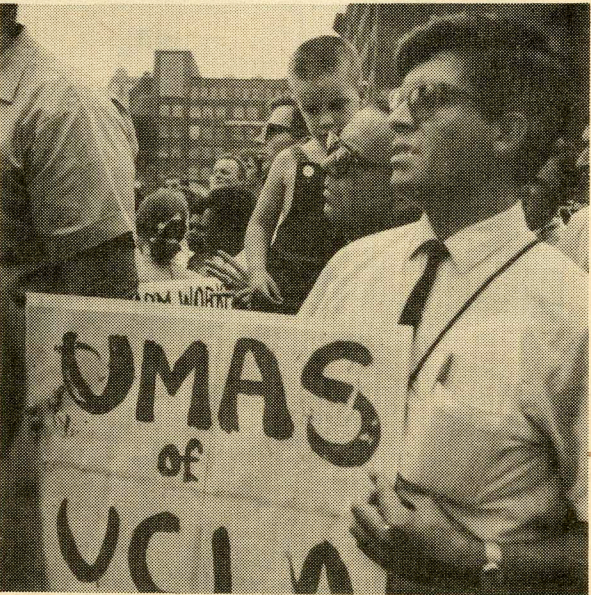
CESAR CHAVEZ



MARCOS MUNOZ



LAS UVAS



ARMANDO LOPEZ, JR.

**BOYCOTT
 BOOMS**

News from all over the United States and Canada spell T-R-O-U-B-L-E for grape growers in California. Grape growers, who three weeks ago were saying the boycott was doomed for failure, are worried about the growing involvement of Unions, Churches, political candidates, and community people in the all-out boycott of California grapes now in effect.

One wholesaler in Buffalo, N.Y., reported: "I had 200 boxes for sale on Monday and I moved just 15. On Tuesday I sold 27 boxes." The story could be repeated in 100 other cities. Wholesalers and retailers are receiving letters, telephone calls, and personal visits from priests and minister, union representatives and members, young activists and housewives. AFL-CIO Councils are passing resolutions urging their members not to buy grapes, "interfaith action coalitions" are urging not to buy grapes, civic and social organizations are writing letters telling their members not to buy grapes, result: people are beginning not to buy grapes.

In the luxury of their wealthy homes, surrounded by some of the richest farmland in the world and the poverty and misery of farmworkers--mostly chicanos-- grape growers are beginning to worry. And there is reason to worry, farm workers have made the commitment to free themselves from oppression and poverty, and thousands of people have pledged to help them.

Here in Los Angeles, the boycott is barely under way and already store chains are beginning to worry. "If our customers won't buy grapes, then we won't buy grapes, then we won't stock them," one retailer commented. "Literally hundreds of people have agreed to participate in this boycott, which will also include picketing of stores. This week, farm workers and their friends, will be picketing the Gelsons Chain Store in San Fernando Valley. For more information call the following people:

**BOYCOTT
 Los Angeles Area Offices**

Main Office: East Los Angeles
 Joe Serda
 3016 1/2 East 1st St.
 Tel: 265-1053

Area #1 San Fernando
 Peggy McGivern
 Tel: 785-2179

Area # 2 West L.A.
 Steve Burrel
 Tel: 938-3501

Area #3 San Pedro
 Alfredo Vazquez
 Tel: 547-2789

Area #4 Orange County
 Fr. Jose Granados
 Tel: 541-0491

Area #5 Pasadena
 Julian Balidoy
 Tel: 443-3271

Area #6 Central
 Helen Serda
 Tel: 265-1053

DON'T BUY GRAPES

El Teatro Campesino



appearing at the

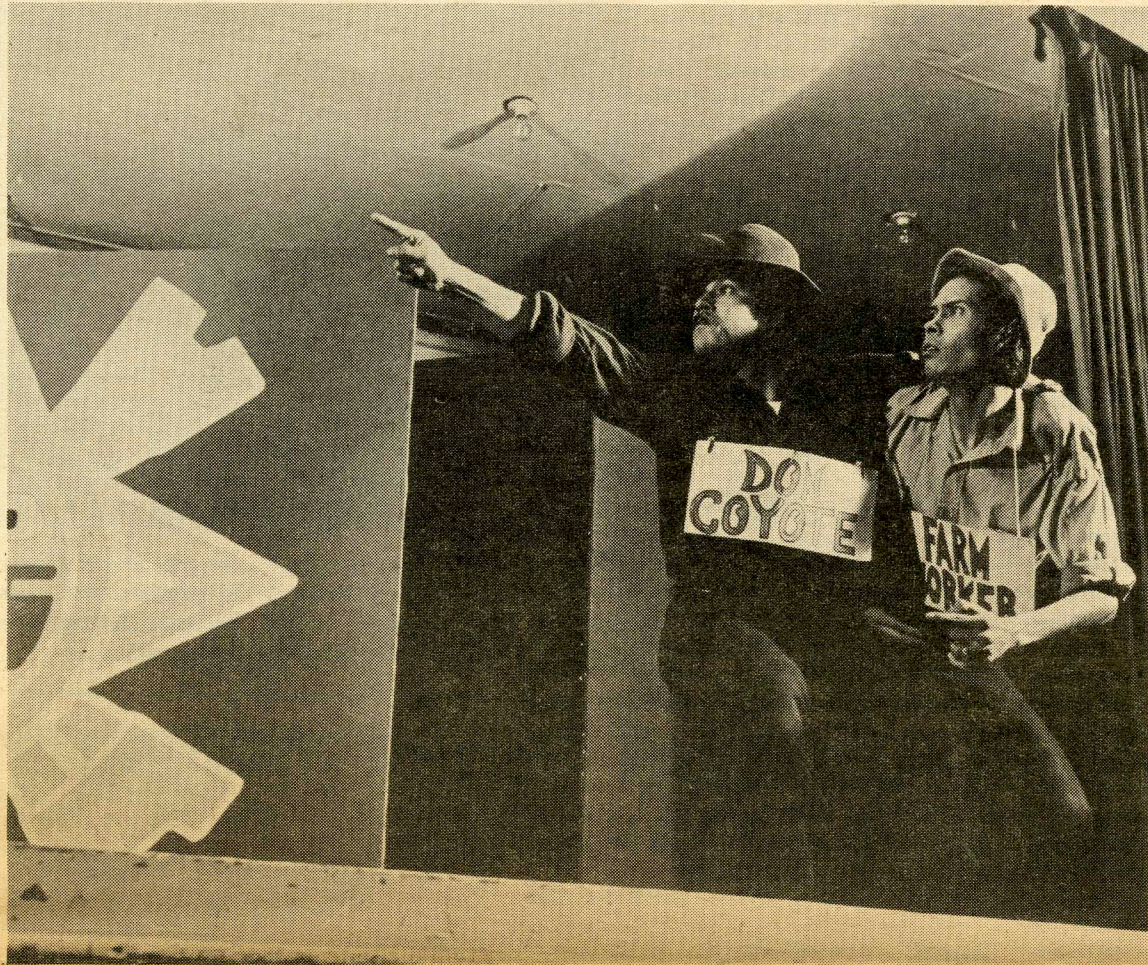


ASH GROVE

8162 MELROSE

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SEPT. 6-8



El Teatro Campesino is a bilingual theater company created in 1965 to teach and organize Chicano farm workers. (Chicanos are Mexicans in the U.S. born on either side of the border.)

We started in a broken-down shack in Delano, California, which was the strike office for Cesar Chavez' farm workers' union. At a meeting there one night Luis Valdez, who became our director, was trying to explain theater to a group of farm workers, most of whom had never seen a play. He hung signs around people's necks, with the names of familiar character types: scab, striker, boss, etc. They started to act out everyday scenes on the picket line. These improvisations quickly became satirical. More people gathered around and started to laugh, to cheer the heroes and boo the villains; and we had our first show.

It's simple: if you want unbourgeois theater, get unbourgeois people to do it. Theater does not live in props and scenery--it reveals itself in the excitement and the laughter of the audience.

We developed what we call "actos": one-acts or skits, though skit is too light a word--dealing with the strike, the union, the problems of the farm worker. Humor is our major asset and our best weapon; not only satire, but comedy, which is a much healthier child of the theater than tragedy or realism. Our use of comedy originally stemmed from necessity--the necessity of lifting the strikers' morale. We found we could make social points not in spite of the comedy, but through it. Slapstick can bring us very close the underlying tragedy--the fact that human beings have been wasted for generations.

We worked with the union for two years, performing all over the west and southwest, in fields, in labor camps, at union meetings, and at strike benefits in the cities. In 1967 we toured across country to publicize the strike, performing at universities, in union halls and civic auditoriums, at New York's Village Theater, at the Newport Folk Festival, and in the courtyard of the U.S. Senate Building in Washington, D.C. We received a 1968 Obie award, "For creating a workers' theater to demonstrate the politics of survival."

In September, 1967, we left Delano and the union to establish a farm workers' cultural center--El Centro Cultural--in Del Rey, a rural California town of 1,000 people (2,000 in the harvest season), mainly Chicanos. We wanted to concern ourselves with the cultural as well as the economic oppression of our people, whose consciousness as well as their land had been invaded by the Anglo. In Del Rey we give "History Happenings": successive chapters of Mexican and American history in actos and puppet shows, with music, free to the community; also music lessons and art classes. We take our shows to other small towns up and down the San Joaquin Valley of California. We still work with the union in its organizing efforts, but we are now independent and self-supporting (no foundation grants).

We will consider our job done when every one of our people has regained his sense of personal dignity and pride in his history, his culture, and his race.

Vital,

Earthy

Alive Theater

Ralph J. Gleason

The folk song and satirical theatrical company of the EL TEATRO CAMPESINO... is the most revolutionary theater... (I) have seen.

It's vital, earthy and vividly alive theater. The most simplistic representation of growers and scabs and strikers has a kind of reality, when the Teatro does it in their actos, as they call the skits, that professional theatrical companies cannot get. The reason is simple. It is all too real to the participants and the audience, when it sees these men on stage, knows, without thinking about it, that they come from the picket line where they have faced the violence and the terror they are talking about.

The songs of Augustin Lira, who sings several excellent solos and wrote the half dozen numbers the group sings, are good songs. He has an attractive voice and a winning manner and the ensemble songs have the kind of zest all such material naturally has if handled well.

And El Teatro handles everything well. Luis Valdez, on whose considerable talents as a spokesman, director and actor, the show really rests, has done a fine job. He combines great comic images with a running explanation in between the actos of just what the strike means.

Lira's song, "I am Not Afraid of Anything" which closes the show, is a very effective number. The comic talents of Felipe Cantu are particularly outstanding and underscore the point Valdez makes, which is that given the opportunity, artists and craftsmen, creative persons of all kinds can come from the farm workers' community.

It's an impressive demonstration of what can be done when men do work together in a common cause.

VIVA LA CAUSA, CARNAL!



Redistricting of Los Angeles Council Attacked in Court

Moving for a quick settlement of a suit challenging the constitutionality of Los Angeles' redistricting of councilmanic districts by registered voters rather than total population, ACLU volunteer attorney Lawrence Steinberg has filed appeals in both the state Court of Appeal and the state Supreme Court.

Steinberg's rapid appeals were filed on August 22 and 23 after Los Angeles Superior Court Judge Robert W. Kenny on August 21 granted a motion by the city attorney's office to dismiss the ACLU suit.

Prior to granting the motion, Judge Kenny secured a stipulation from the city that the facts alleged in the ACLU's complaint were correct. The stipulation ended the need for a trial to establish the facts of the case, further speeding the case to a settlement.

City Charter

In dismissing the case, Judge Kenny stated from the bench that he hoped the state Supreme Court would overrule him.

With the agreement on the facts, the case will, in effect, go to the state Supreme Court solely on the issue of the constitutionality of a city charter provision directing quadrennial reapportionments according to the number of registered voters.

The effort to obtain a quick decision was prompted by the city Council's adoption of a new redistricting on July 29 in order to prepare for the 1969 city elections.

If the ACLU suit is successful, every councilmanic district in the city would have to be redrawn well before the Spring election campaign began. Primaries are scheduled for late April.

The suit was filed on August 5

on behalf of Richard Calderone, vice-president of the Mexican-American Political Association; Mrs. Mildred Walter, a member of the affiliate's Board of Directors; and John McKee Pratt, a former official with the Council of Churches on leave to run for Congress in the 28th Congressional District.

Steinberg's brief rests upon an April 1 decision of the United States Supreme Court which held that a redistricting based upon registered voters instead of total population was unconstitutional.

Great Variation

A reapportionment based on the number of registered voters permits great variation in the size of the constituency each councilman serves, even though the number of voters is within a charter-approved range.

According to census figures provided by the city Planning Department in October, 1967, Councilman James Potter's 2nd District in the San Fernando Valley had 148,857 residents, and 78,228 registered voters. (The second is the smallest in population, and third largest in the number of voters.)

At the same time, Councilman Gilbert Lindsay's 9th District, the largest in total population with 236,904 residents, also had the lowest number of registered voters, 66,039. (See box, page 2.)

The result is that the vote of a resident of the 2nd is given more weight than a vote cast in the 9th. This is clearly a violation of the Supreme Court's one-man-one-vote ruling, the ACLU suit contends.

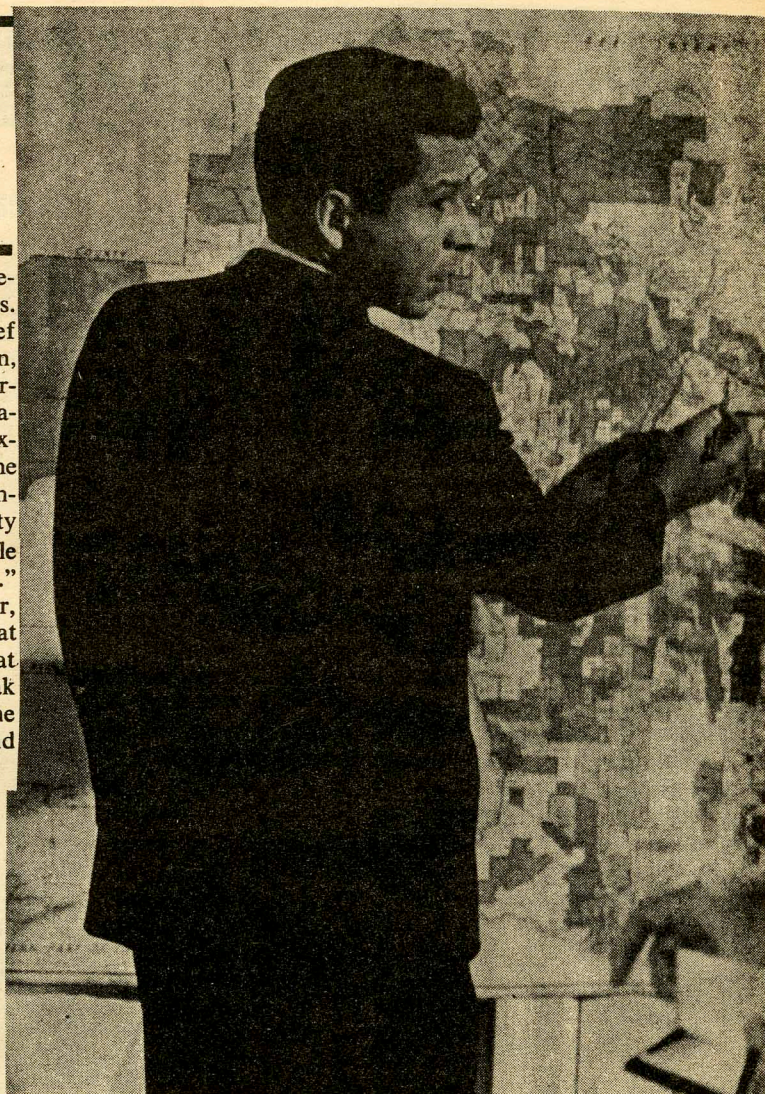
While the ACLU's complaint does not deal with the question, the effect of a court-ordered redistricting along population lines

would be to secure greater representation for Mexican-Americans.

In a friend-of-the-court brief supporting the ACLU position, the newly funded Mexican American Legal Defense and Educational Fund noted "that the Mexican American constitutes the largest minority group in Los Angeles" yet "the Los Angeles City Council does not have a single member from this ethnic group."

The fund's executive director, Joe C. Ortega, contended "that this is largely due to the fact that this ethnic group has very weak voting strength because of the disparity between population and registration."

from Open Forum



Richard Calderon, vice-president of the Mexican-American Political Association and a plaintiff in the ACLU suit to compel redistricting of the City of Los Angeles by population, points out concentrations of Mexican-Americans to newsmen at a press conference.

Unequal Representation in LA Councilmanic Districts

District	Incumbent	Population*	Registered Voters**	Voters as Percent of Population
1	LOUIS R. NOWELL	217,019	79,615	36
2	JAMES B. POTTER, JR.	148,857	78,228	53
3	THOMAS D. SHEPARD	195,168	88,827	46
4	JOHN FERRARO	157,211	75,063	48
5	EDMUND D. EDELMAN	152,054	88,517	58
6	L. E. TIMBERLAKE	152,282	74,991	50
7	ERNANI BERNARDI	199,948	76,907	38
8	BILLY G. MILLS	185,694	71,485	38
9	GILBERT W. LINDSAY*	236,904	66,039	29
10	THOMAS BRADLEY	180,631	71,215	40
11	MARVIN BRAUDE	212,267	92,409	43
12	ROBERT M. WILKINSON	224,529	92,478	41
13	PAUL H. LAMPORT	174,042	77,659	44
14	ARTHUR K. SNYDER	177,288	76,864	43
15	JOHN S. GIBSON, JR.	227,104	72,416	30

* As of October 1, 1967
** Under present districts

COMMERCIAL

ON CHANNEL 2

The President
Columbia Broadcasting System, Inc.
51 West 52nd Street
New York, New York 10019

Dear Sir:

On Sunday, July 14, 1968, at 9 p.m. on Channel 2 in Los Angeles, there appeared, on the Smothers Brothers television program, a very derogatory Frito corn chips commercial depicting the standard, sick, American stereotype of a Mexican wearing a mustache, beard, "greasy" and unkempt clothing, and with a very heavy accent. I urge you that, as a rational, compassionate, and educated person, you take the necessary action to rid derogatory commercials of any minority group. With your assistance and that of other Americans of goodwill, we (minority groups) will be able to live with some measure of dignity.

Ford Motor Company also carries a derogatory commercial depicting the same standard, sick, American stereotype of citizens of Mexican ancestry as mentioned above. Their commercial is about the automobile, the Ford Torino. Why is it that when someone from a northern European country comes to the United States they have a "cute" accent (Elke Sommer) and when someone from a southern European country (Sophia Loren) comes to the United States their accent is not "cute" but is seen by the larger society as being "coarse"? Could it per chance be that America (the beautiful) is a Sick, Racist society? Perhaps.

Very respectfully yours,

William T. Baca

cc: Station Manager, KNST-TV (CBS), Channel w, 6121 W. Sunset Blvd., Hollywood, California
Mr. Henry Ford, Ford Motor Company, Detroit, Michigan

ABC Television Studios
Los Angeles, California

Gentlemen:

Recently I viewed one of the many cigarette commercials that have infested our television media despite the wide publication by the American Cancer Society of the grave results cigarette smoking can cause. The commercial did not interest me as much as the poor taste and style in which it was televised.

It portrays a Mexican family in which a Mexican man lights a cigarette and immediately after one puff extinguishes it. The Mexican female on the other hand is portrayed by a woman who constantly nags her husband about never finishing the revolution and never finishing a repair job in the home. A home which is decorated in very poor taste with its occupants dressed accordingly. The woman then offers her husband an L&M cigarette which he accepts and begins to smoke. The next scene shows him in his war apparel. And mounted upon a horse at which time he replies that he will first finish his cigarette and the revolution "Manana". Manana is a term used by the Anglo Saxon sarcastically to portray laziness. This is the whole point

INSULT & DEFAME CHICANO

for my writing this letter. Such commercial in my opinion and in the opinion of my associates are obnoxious and sarcastic to the Mexican community. The Anglo Saxon may find it very humorous to ridicule with such mannerism but in my opinion such remarks are not highly tolerable and only widen the gap between the Mexican and the peoples of our society. Some of the finest leaders in our society are of Mexican descent, and their tireless efforts have brought about numerous accomplishments within our community. Besides not once has a Mexican network televised an Anglocized commercial with sarcasm.

What other fine examples will our children view through your fine broadcasting, gentlemen?

Sincerely yours,

Mr. Oscar Lara
729 S. Bradshaw
Los Angeles, California

cc: Editor, LA RAZA
Victor Franco, Editor INSIDE EASTSIDE
Alice Escalante, Director WRO

"13" number of the gods

On May 30th, Police Chief Reddin and District Attorney Younger, began their unprecedented and illegal roundup of "13" Chicanos from East Los Angeles on trumped-up charges of conspiracy. Why did el Reddin and el Younger pick out the number "13"? Could it be that they believed that since "13" is considered unlucky in the anglo world, it would also hold true for Chicanos? Let us take a step back in history and take a very quick look at the history and meaning of numbers in that part of our heritage which is the Aztec civilization.

The Aztecs, the most powerful of the pre-columbian civilizations of Mexico, would look with amazement at the "Yanqui" superstition about the number "13". On the contrary, the Aztec mystique ascribed special attributes to all numbers, doubly so to odd numbers. But of them all "13" was the supreme and divine number.

Their humdrum, everyday number was "4", the cornerstone of their entire mathematical structure; four seasons, four winds, four walls, the four movements of the sun (nahuiolin), the "4" armed cross. The number "4" was the symbol of mundane success, security within safe walls, social order, and man's practical control over natural forces.

"2", the square of which made four, was incomplete, a restless symbol of both harmony and disharmony; the joy, quarrelsomeness and instability of sexual relations. All Monstrosities were dual; double cornstalks, double magueyes, the two-headed god, Xolotl, the pulque god, "Two Rabbit" (Ometochtli). But in the number "4", difficulties were resolved in earthly harmony.

Good or bad luck, "5" was the gambler's number, a disconcerting symbol of chance, the

inexplicable in the mysterious ongoing of the universe. Aztec dice consisted of five different colored beans, and to round out their calendar of eighteen twenty day months, they had to add five useless days. During this period called "nemontemi" in Nahuatl, the Aztec language, people performed rites to ward off sickness or other mishaps and kept children in the dark to protect them from evil air spirits.

But "13" represented the spiritual aspirations of man, the path to God and heaven. "13" temple stairs, or multiples of "13" led to the altars. "13" is found throughout the great Aztec calendar, linked closely with mathematics and astronomy. Indeed the Aztec calendar was more accurate astronomically than the one used now in the United States; it had a precise correlation with the moon and Venus cycles. The Aztecs had a "13" day week, and the Aztec century was fifty-two years ("13" multiplied by 4). At its close, all fires throughout the empire were extinguished, and at the exact moment when the Pleiades rode overhead, the sacerdotas (priests) made "new" fire with sticks on the "Hill of the Star." Failure would have meant the end of "Quinto Sol" (the fifth sun) and the world and its people (as had occurred with the four previous suns).

Peasants laid out corn and maguey fields in plots of "13" or fifty-two. Wares in markets were displayed in heaps of "13", and the "13" motif was used in decorations or designs on cloth, pottery, musical instruments, and weapons.

And now LA RAZA NUEVA has sowed the seeds of liberation for Chicanos of the Southwest in the "13" valientes of East Los Angeles.

The "Yanquis", el Reddin and el Younger have chosen a number, "13", that in their anglo-dominated culture means bad luck, disaster, and death. And in a sense this is true, because the unjust persecution of the "13" spells bad luck, disaster and death to a racist system.

But these "gringos", in their well-known ignorance of the cultural heritage of the Chicano chose a number "13", that to all those of proud and glorious Raza blood signifies the all good, the salvation, the good luck, and the gates to liberation. . . . And if the masses of La Raza Nueva de bronze rallying to the call for Justice and Liberation were not enough to give Reddin and Younger ulcers and nightmares, now they must face another truth. Their choice of the number "13" simply means that they must now also contend with the Aztec gods.

But who knows? Perhaps in the near future we may see Younger and Reddin going before another secret Grand Jury and seeking "conspiracy indictments" against such notables as Quetzacoatl, God of heaven and earth, god of knowledge, and god of wisdom; Xochipillo, god of music, dancing, recreation, and gambling; or Huitzilopochtli, the famous Humming Bird Wizard who was responsible for the founding of the now Mexico City and the supreme god advisor.

"13" spells the beginning of a new era for the Chicano of the Southwest. It spells the road to liberation for la Raza de Bronze where justice will not be an empty word but a reality. Viva los "13" de Los Angeles!! Viva la Raza Nueva!! y que Viva la Revolucion!!



Attorneys for the East L.A. 13 charged with conspiracy to disrupt the schools in East Los Angeles last March have filed two other motions to prevent the case from going to trial.

A Writ of Habeas Corpus was filed in Judge Kathleen Parker's court, where the case will eventually be heard, requesting that Sheriff Pitchess bring the defendants before the Court and explain to the Court why the Chicanos should not be released. The petition alleges the 13 Chicanos are illegally detained in that are being tried for simply exercising their rights of freedom of speech, press and assembly which are guaranteed to them under the First Amendment to the U.S. Constitution.

A complaint against District Attorney Evelle Younger, personally was filed in Judge Robert Kenny's Civil Court requesting that he stop the D.A. from further prosecution of the case. It alleges that the defendant, the D.A. himself, has singled out the 13 for the felony-conspiracy prosecution in a discriminatory manner. The complaint says, in effect, that Younger knows of numerous other persons who engaged in the same type of conduct as the 13, both in the Chicano schools and other schools, such as Manual Arts, Venice and Cal State, but that in those cases he did not prosecute them for felony-conspiracy charges as he did the 13.

Both Judges have signed the order that Pitchess and Younger appear in court and

explain why the requests should not be granted. Hearings on these matters will be heard later in September.

Oscar Acosta, Chief Counsel for the 13, indicates that the order of the hearings will be ordered September 6 when they next appear. The hearing on the illegally constituted Grand Jury will be heard on September 23, to be followed by the Writ of Habeas Corpus and the numerous other motions which were filed the previous week.

He was unable to give an estimate as to the length of the hearings because the reply briefs from Younger had not yet been received at the time of the interview. "The Judge had ordered Younger to reply by the 20th of August and as of the 29th, we've received nothing. I've heard that Younger's staff wasn't able to do the work, so they've turned part of it over to the City Attorney's office. . . . Seems like we've really blown their minds," the Chicano lawyer told this reporter. "Now that they know they're not dealing with country lawyers or gutless Public Defenders they're really up tight. I've talked to Hecht, Younger's flunkie, and he looks like a man caught between the devil and the deep blue sea. He looks so depressed I almost feel sorry for him. I only wish it were Younger that had to personally do the nasty job."

Chicano Professor Ralph Guzman of Cal State has agreed to take the stand for the 13 as an expert witness on the population of Mexican Americans in Los Angeles County.

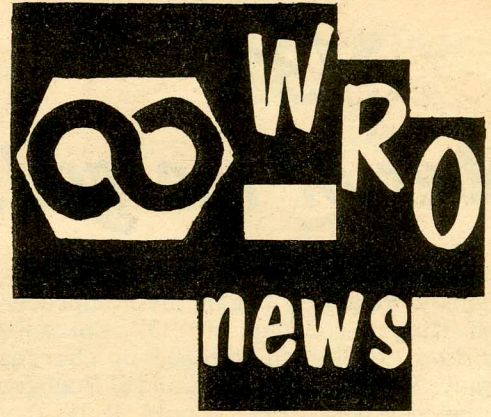
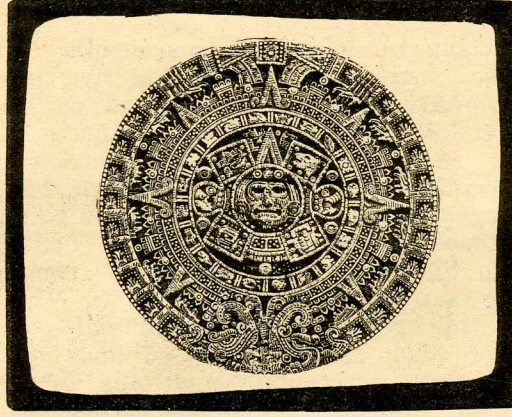
Professor Guzman will prove not only that the Chicano has been virtually excluded from the Grand Jury (30 out of 1,505) but, more importantly, that the Mexican American is a distinct person from the Anglo, with different language, values and culture.

Chicano Professor David Sanchez of UCLA has also agreed to be an expert witness for the 13. Professor Sanchez will explain to Judge Kathleen Parker the theory of Mathematical probabilities and how, statistically, it would be highly improbable that so few Chicanos could have been selected by the Superior Court Judges to serve on the Grand Jury, if they had actually been nominated fairly. . . . Which is to say in effect, that the Judges themselves are the bigots.

Acosta warned, however, that because of the political climate, the victory might have to await an appeal to the Supreme Court. "Since this is a political case from beginning to end, we can't necessarily expect Judge Parker to rule favorably on the matter. After all, she too is a part of the system."

He stated that the funds and organization around the case must continue until the final decision is handed down. "If we must appeal, and frankly, I expect that we will, we are going to need, we must have ten times the amount of money we now have in the Chicano Defense Fund if we're going to make this an example to let them know who these racists are dealing with."

LET'S



HAPPENING

- tues.sept.3** Educational Issues Coordinating Committee Meeting 7:30 p.m.
Call MA 8-8213 for location
- League of United Citizens to Help Addicts Meeting 7:30 p.m.
All Nations Neighborhood Center
213 North Soto
East Los Angeles
- wed. sept.4** Welfare Rights Organization Meeting 7:30 p.m.
All Nations Neighborhood Center
213 North Soto
East Los Angeles
- thurs. sept. 5** League of United Citizens to Help Addicts Meeting 7:30 p.m.
All Nations Neighborhood Center
213 North Soto
East Los Angeles
- fri. sept..6** Court Appearance of E.L.A. 13 9:00 a.m.
Hall of Justice Department 100
Broadway & Temple
L.A.
- Demonstration Against Police Brutality 8:30 a.m.-2:30 p.m.
Hall of Justice
Broadway & Temple
L.A.
- sun. sept. 8** United Farm Workers Rally 7:30 p.m.
University High School
11808 Teras Ave.
West L.A.
- tues..sept. 10** League of United Citizens to Help Addicts Meeting 7:30 p.m.
All Nations Neighborhood Center
213 North Soto
East Los Angeles
- thur. sept. 12** Educational Issues Coordinating Committee Meeting 7:30 p.m.,
Call MA 8-8313 for Location
- League of United Citizens to Help Addicts Meeting 7:30 p.m.
All Nations Neighborhood Center
213 North Soto
East Los Angeles
- fri. sept. 13** DANCE Bachelors Club Inc. 8:00p.m. - 1:00 a.m.
Euclid Heights Community Center
3045 Whittier Blvd.
East Los Angeles Donation \$1.50
- sun. sept. 15** FIESTA 12:00 noon - 10:00 p.m.
sponsored by La Junta, La Raza, LUCHA
2449 Gates St.
E
Lincoln Heights L.A.

KEEP THE CALENDAR UP TO DATE

CALL IN INFORMATION CONCERNING

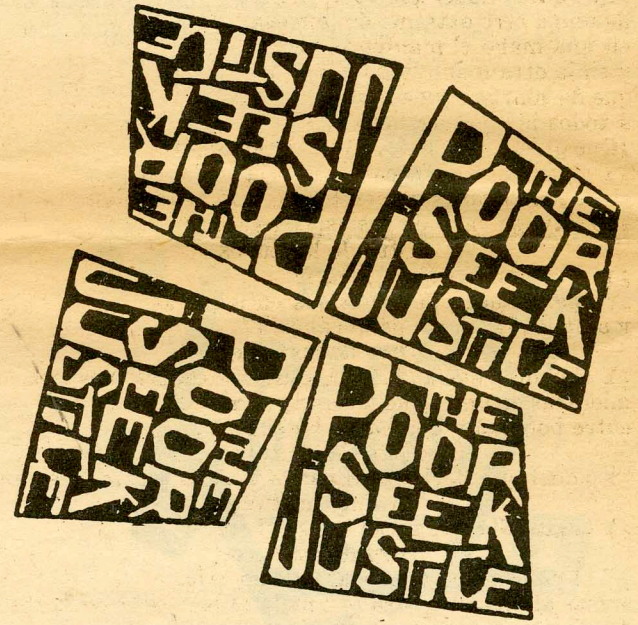
COMMUNITY EVENTS: 225-5981

DID YOU KNOW--that as of July, 1968, full-time students 18-21, whose parents receive welfare can work full time if they wish--with no change in their families' checks. This new rule means that the students themselves continue to receive aid, including medical care, and can use their earnings as they wish. The welfare department only needs to know the number of hours of work and the number of units of school enrollment.

For example; an 18 year old boy enrolls at East Los Angeles Junior College and takes 15 units. He works every afternoon from 2 to 5 p.m. and all day Saturday, earning \$50 a week. Can he continue to receive welfare? Does his family's check remain the same as before? The answer to both questions is "yes"!

Another part of the same law says that students 18 to 21 years who are enrolled at least half-time may work up to 20 hours a week (173 a month) also without changes in the welfare checks. For example; a 20 year old student takes 9 units and works 20 hours a week. The welfare check remains the same.

For more information, call the social worker--it is his responsibility to see that the people he serves get their full benefits. If you have difficulties, call the East Los Angeles Welfare Rights Organization, 261-0566.



The East Los Angeles Welfare Rights Organization invites you to its monthly meeting:
Date: Wednesday, September 4, 1968
Time: 7:30 p.m.
Place: All Nations Eastside Center, 2317 Michigan Ave. L.A. 90033

We will discuss:

1. New laws that give some people more money.
2. Reports on our exciting activities of past few months.
3. Question and answer period and see WRO family that took part in television program.

This meeting open to Welfare Recipients only.

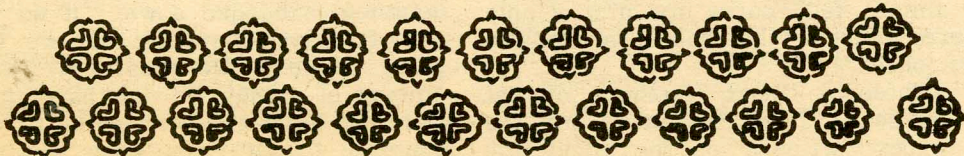
La Welfare Rights Organization de Este de Los Angeles los invita a su junta mensual.

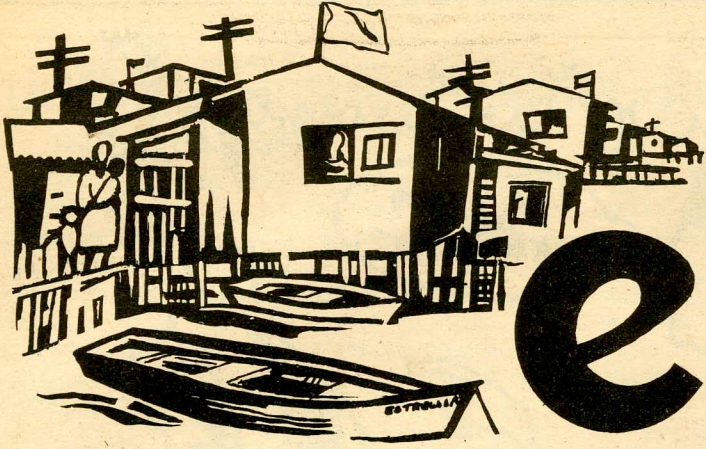
Fecha: Miercoles, September 4, 1968
Tiempo: 7:30 p.m.
Lugar: All Nations Eastside Center
2317 Michigan Ave.
L.A. 90033

Vamos Hablar:

1. De nuevas leyes que le puede dar alguna gente mas dinero.
2. Reportes de las actividades de los mesas pasados.
3. Preguntas y respuestas. Vea a la familia de la organizacion que tomo parte en un programa de la television.

Esta Junta esta abierta para gente en Welfare no mas.





agosto de 1968
número 1

el caño

BANQUETE DE GORDOS

Por: Luis Llorens Torres

¿Por qué, hombre flaco, por qué, ahora,
desde el hambre del arroyo, desde el frío de afuera,
tiendes tus rojas pupilas
hacia adentro de la señorial residencia,
donde ahora los gordos de la bolsa y de la banca
en suntuoso banquete se congregan? ...
Eres, en este instante, interrogación muda
que se encorba atisbando la muda respuesta.
Eres todo un por qué, sólo un por qué, que escarba
y busca, en las ácratas ecuaciones de la conciencia,
la X,
la ubicua X de tu secular problema,
que es tan simple y sencillo
como blandir un hacha y tumbar una ceiba,
ya que sólo es cuestión de unas pocas horas
y de un poco de fuerza.
Veamos si a la luz de tus mudas preguntas,
que por mis labios la voz de la verdad te contesta,
tu mansa esfinge de hombre pobre, tu sumisa esfinge,
de su sordomudez de siglos se despierta ...
¿Que quién aquel que va y viene
de uno a otro extremo de la mesa,
en una mano el mantel blanco
y en la otra mano la botella,
que de sonrisas y de vino
a todos la copa les llena? ...
¿Que quién ... Pues ... Uno de los tuyos.
¿Y aquel que en plateado bandeja
sirve los faisanes que en la estancia columpian
el undívago vaho de sus especias? ...
Otro de los tuyos.
¿Y el que en la cocina palaciega
arropa el sueño de las salsas en las ollas
y amansa la jauría de la candela? ...
Otro de los tuyos.
¿Y el chófer que en la calle espera y espera y espera,
mientras el amo come y come y come
entre botellas y botellas y botellas? ...
Otro de los tuyos.
¿Y aquel que hurtó unos panes y en el jardín lo arrestan? ...
Otro de los tuyos.
¿Y el guardia que preso lo lleva? ...
Otro de los tuyos.
¿Y el policía que frente al palacio vela,
armas al hombro, para que nada el bienestar conturbe
de los que en vino su hartazón abrevan? ...
Otro de los tuyos.
¿Y el sudado labriego que ara y ara la tierra,
mordido por frías hambres,
para que los gordos magnates de la opulencia
hayan siempre pan para sus inmensos apetitos
y vino para sus inmensas borracheras? ...
Otro de los tuyos.
¿Y el soldado en pie de fuerza,
presto a matar y a que lo maten
—a la voz del que mande (sea quien sea)—
para mantener a los poderosos en su poderío
y a los míseros en su miseria? ...
Otro de los tuyos.
¿Y el que en la hosca fábrica pone a silbar las ruedas,
para la carne, para la harina,
para el zapato, para la tela,
que no son de los que el trabajo hacen,
sino de los que el trabajo ordenan? ...
Otro de los tuyos.
(Súbito, el hombre flaco, estremecido,
de su sordomudez despierta):
—¿Entonces, por cada uno de los gordos
que esclavizan el mundo,
hay mil flacos de los míos? ...
—Hay mil flacos de los tuyos.
—¿Pero ellos, los menos, son los amos, los que mandan? ...
—Ellos son los amos.
—¿Y nosotros, los más, sus esclavos somos? ...
—Sois sus esclavos.
—¿Y pudiendo matarlos, no los matamos? ...
—No los matais.
—¿Y pudiendo quitárselo todo, no se lo quitamos? ...
—No se lo quitais.
—¿Entonces, los astutos son ellos? ...
—Ellos son los astutos.
—¿Y los brutos, nosotros?
—Y vosotros los brutos.

EL CAÑO: publicación mensual del Comité
Acción Pobres del Caño (C.A.P.C.) para servir
a los pobres de Puerto Rico, especialmente a
los de las comunidades de Tokio, Melilla, Las
Corozas, Corona, Figueroa, Gandul, Tras Talleres
y el Caserío Nemesio Canales.

Directores: Mario Díaz — Presidente; Miguel
Báez — Tesorero; Miguel Pagán
Secretario.

Oficina del Periódico: Calle Barreto Final, Pda.
22, Santurce, Puerto Rico.

La lucha no es fácil. Una de las primeras cosas que tenemos que aprender es a vernos como HERMANOS, a decir NOSOTROS LOS POBRES, porque compartimos los mismos sinsabores, porque tenemos las mismas necesidades, porque si no aprendemos esta lección, jamás nos daremos a respetar. Tenemos que empezar a medir las cosas en términos de si nos divide o nos une. Si nos une es bueno, si nos divide es malo. Así tenemos que mirar esas frases que tanto daño nos hacen: "yo soy de esta comunidad y tú de aquella", "eso no es problema mío", "mi problema es distinto al tuyo", "yo estoy un poquitito mejor que fulano", "nosotros somos personas decentes, allí los que viven son unos salvajes". Estas cosas y muchas más decimos sobre nosotros mismos y sobre nuestros hermanos pobres. Y podemos pasarnos el resto de nuestras vidas diciendo estas cosas que nos dividen y nada resolveremos. La cuestión está en entender que a pesar de todas las diferencias que tenemos, y son bastantes, nos une una fuerza mayor: LA POBREZA. Lo que quiere decir que para salir de donde estamos, para progresar, debemos hacerlo juntos, porque no hay otro modo para triunfar. Y tenemos que triunfar porque perder significa quedarnos pobres el resto de nuestras vidas y condenar a nuestros hijos a la pobreza, y a los hijos de nuestros hijos.



Marea Alta

Carlos R. Rivera

La Conquista de Guatemala 1968

A Los Angeles born Catholic priest who was kicked out of Guatemala for resisting the CIA-dominated government there was back in L.A. last week warning Americans that "the poor people of the world have the real power today. . . Asia, Africa and Latin America could bring an end to the U.S. . . Latin America alone could whip us at this point and we have nothing to do but pull in our horns abroad and face up to the REAL problems we have at home."

He is Father Blase Bonpane, an eloquent 38-year-old member of the Maryknoll Order who is lecturing at dozens of universities around the country and is writing a book telling the true story of how the U.S.-backed Guatemalan government is suppressing any attempt to bring real democracy to that country. The government is suppressing its 75-per-cent illiterate, poverty-stricken people with terrorist murders, jailing and exiling of "trouble-makers" like Father Bonpane who was thrown out on Christmas Eve of 1967.

Worst of all, he reported, the Guatemalan government not only murders its opponents in all the "old-fashioned ways," but also admits that it has used American-made napalm on them (burning many to death). In some cases, Father Bonpane said, the napalm was dropped from American planes flying out of U.S. bases in Panama.

"The first use of napalm. . . which was admitted by Guatemalan Vice President Clemente Maroquin Rojas. . . took place 10 months ago. . . Napalm was dropped on a small guerilla-controlled town on the East Coast," said Father Bonpane.

"Other napalm attacks have occurred regularly since then. In some cases the planes fly out of Panama. . . in others, they fly from Guatemalan bases."

Father Bonpane told "La Raza" that he got into trouble with the military-controlled government of President Mendez Montenegro because he organized 90 Catholic students from the National University at Guatemala City into teams which went into the countryside to teach "the dignity of man, the common good, the right to organize and social conscience to the peasants."

"We also showed them how to form a Liga Campesina, a Peasants League, to get Peasant Power," he explained.

"The government at first accused us of arming ourselves for a revolt," he said. "But when they couldn't find any guns, they changed that to 'conspiring' to organize an armed revolt. . . you don't need guns to conspire."

(Sounds like Evelle Younger and his Chicano Conspiracy tactics.)

The outspoken priest escaped from Guatemala to Washington, D.C. where he quickly got himself into more trouble (this time, with the Catholic Church) for refusing to shut up about his Guatemalan experiences. He is now under "ecclesiastical suspension" for going to Washington to speak to every senator and congressman he could buttonhole about just what is wrong with U.S. Latin America policy. He has also lectured at more than 40 universities across the country.

"I went to Washington because I feel that Washington is really the source of most of the world's trouble now," he explained. It certainly create Latin America's worst problems.

"I feel my job is to tell Americans that in Latin America people are suffering because of our relationship to them. I try to get them to imagine how THEY would feel if they looked out their windows each day to see foreign troops standing on their soil. . . I try to get them to see what that means psychologically.

"I try to get them to see just once what American foreign policy looks like through the eyes of Latin American intellectuals.

"When these people say, 'Yankee, Go Home!' they really mean it. They mean exactly what they say and mean it deeply."



Uncle, and how long does the Conquest last?

1968 and they are still at it!

The Rev. Bonpane (whose father is Los Angeles Superior Judge Blase Bonpane) is also very active in the anti-war movement. He is quite disgusted by the lukewarm stand taken on the war by most Catholic bishops and priests.

"I've been working in Washington with a team of priests, sisters and other people who have been attacking the draft system. Nine of them went to Maryland a few days ago and took the records from a draft board and burned them on the parking lot with homemade napalm. They stayed around and got arrested. I agreed with everything they did except that.

"I feel that this kind of pious tactic is out of place in the United States now," he said. "I expect to see more violence, more sabotage, more burning of draft boards, not just draft cards. . . and no one standing around waiting for police.

"Guerilla warfare is more appropriate now. . . guerilla warfare of the type I've seen in Gua-

temala and the kind that continues in Vietnam.

"I cannot understand the cowardice of the North American Catholic Church on the Vietnam issue," he continued. "One priest I know commented that if American planes dropped birth control devices instead of napalm every Catholic bishop in the United States would protest until it stopped. But about napalming of innocent children they say nothing.

"There are also some horrible lies current about the position of North Vietnamese Catholics in all this," Father Bonpane continued. "There are priests who are fighting members of the NLF. Most North Vietnamese Catholics completely identify with the Hanoi Government. The eight North Vietnamese bishops are totally for Ho Chi Minh. I've heard nothing about North Vietnamese Catholics being suppressed by their government. . . but I've heard a lot about the 300 Catholic churches bombed by American planes."



américa latina



CAOS
COMITE ANTIOUMPILO
DE SUBVERSION



Mr. Eliezer Risco, Editor
 LA RAZA
 Los Angeles, Calif.

Dear Brother Risco:

I am a great admirer of your newspaper which I feel is making a great contribution towards the emancipation of the Mexican-American in Los Angeles and let us hope throughout California and the entire Southwest. For this reason I am writing to apprise you of a situation of which you may not have heard.

As you know the State Colleges seem to go from crisis to crisis in the matter of recruiting teaching personnel. Not too long ago Chancellor Dumke stated to the press that the State Colleges were making special efforts to recruit Mexican-American professors but were having difficulty finding Mexican personnel who fulfilled all the requirements. Nevertheless, by an odd coincidence three of my friends, two of them fully qualified Ph.D.'s and one a Ph.D. candidate, meaning that he is in the process of preparing his doctoral dissertation, have applied to as many as seven (in one case) and four in the other two and not one of the colleges has offered them a position.

Our people generally specialize in the fields of Hispanic Literature, Latin-American History and Education for obvious reasons. The State Colleges give as excuses for not hiring these Mexican-American professors to whom I refer that they do not want any more graduates of California Universities. My friends are all graduates of USC. Another reason or excuse is that public school teaching has made them too "teaching oriented" which would interfere with their abilities to do "Scholarly Research". Would you believe it? Let me hasten to assure you that this research consists simply of "rehashing" the same old material and that the scholarly essays published by these "scholars" are seldom if ever read by anyone. At least this is true in the field of Spanish letters and particularly in this country. These Medieval practices (let us be charitable and not state racist) frequently lead to the State Colleges hiring completely incompetent people who can't complete a sentence in Spanish without making a dozen errors! In the meantime Spanish-speaking people sit in their classes and swallow their laughter or rage as the individual reaction to this incompetency may be, smile politely and do everything possible not to antagonize the Prof in order to complete the course and hope for a better "break" next time. At times the incompetent, aware of his inadequacies, will turn sadistic and vent his rage upon our ever-suffering brothers in the form of verbal lashings or poor grades--usually the latter. So you see the harassment of the Mexican-American student occurs at every level! One can sometimes forgive the ignorant white for being a bigot, but at least in theory one expects more from intellectuals. However, the latter, as we all know, are as dismally ignorant about Mexicans as the most uneducated white.

Perhaps you would care to pass on this information to your readers. I believe that it is particularly important that those Mexicans who believe that by working hard and preparing oneself one can "make it" in American Society realize that racism exists at every level. Sometimes it is barely perceptible but it is ever present. Besides, our people need to realize that the system must permit a few Blacks and Mexicans to succeed in order that they can be pointed to as proof that racism doesn't exist, that anyone who accepts the 'Protestant Ethic of devotion to work can succeed. They neglect to state that most Mexicans who achieve any degree of success do so in spite of the system and not because of it.

I am completely in agreement with some of the contributors to LA RAZA who have stated that one of the principal objectives of the "movement" is to liberate the minds of our people and prevent them from accepting the myths of this society as truth. It will be a very hard task particularly with our more affluent brothers, but let us recall that frequently "the meaning is in the struggle."

If you care to, you may quote any part of what I have stated in the event that you consider it worthwhile to report this situation.

Fraternally,

Jose DeAnda, Assistant Professor
 Valley College
 Van Nuys, Calif.

Editor's Note: The following is the text of a public statement by student groups in Mexico City. It was sent by a subscriber in Ciudad Mexico.

We are witnessing and taking part in the collapse of a world divided artificially by boundaries which serve only to protect nationalistic interests. These interests hide behind ideologies which, in spite of appearing as different, serve only to come to, stay in, and perpetuate Power.

The general strike in France; the student demonstrations against the bureaucratic machinery of the Communist Party in Czechoslovakia; the riots in the black ghettos in Berkeley and Columbia, the new Mexican-American and Puerto Rican coming to consciousness in the United States; the student strikes in Italy and Spain; the victorious actions of the Zengakuren in Japan against the police; the demonstrations against Poland's anti-Zionist Communist Party; and today the vigorous confrontations of the Mexican youth with the oppressive governmental forces: are all examples of a new, uncontrollable force.

At each step in our lives the destruction of the family, religion, state, ideologies, the universities, the culture, power, the educational system, the police and the armies, is the only way in which we can express our energy in a more vital fashion than the purely ideological, rigid and archaic behaviors. Our power is not political nor economic: it is rather the power of imagination, of violence.

Mexico City will be the site of the Olympic games in October of 1968. This happening represents the synthesis of all institutional hypocrisies, the longing of the past, the commercialization in a society of spectacular consumption and thus: **THE OLYMPIC GAMES SHOULD NOT HAPPEN!**

Time is short! This is a call to your imagination! Leave your home, your school, your work!! Leave your womb! Go out and act! Take to the streets!! Wherever you are. Because in the streets the order and limitations in a controlled society are broken!

Destroy the Olympics as the black destroys HIS closest enemy: the police, the pawn-broker,

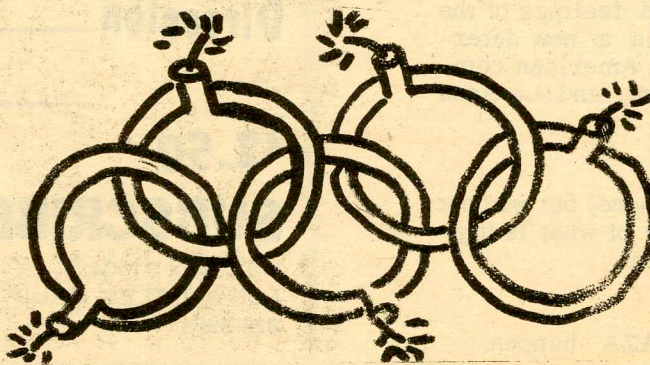
the corner store; as the Vietnamese destroys HIS closest enemy: the imperialist soldier; as the Czech student destroys HIS closest enemy: the privileged bureaucrats of the party; as the young white radical destroys HIS closest enemy: in Naples the Italian workers destroyed the buses which transported them to their working centers and then went on to destroy these, in France the miners burned their boss' automobiles, in Liege the Belgian workers destroyed the machines of the newspapers they worked for.

YOUR situation must determine YOUR action. At each instant let your imagination liberate itself from the created myths.

The Olympic games should not happen! Black athletes in the US and Africa and all the radical youth of the world demand it!

BY ANY MEANS NECESSARY, THE OLYMPICS MUST NOT TAKE PLACE!

Disrupt, destroy Olympic installations and the Olympic Committee headquarters in your country, destroy Olympic Games' Propaganda, pick up the phone and threaten the lives of people working for the Olympic Committee or any other offices, picket these offices and Mexican consulates and embassies close to you, talk athletes into not participating, organize demonstrations against the Games, etc. Invent and execute! **LET YOUR IMAGINATION RUN FREE. LIGHT THE FUSE!!**



September 15 A YEAR OF LA RAZA

NEXT EDITION will be LA RAZA NUEVA YEAR BOOK.

A summary of what the Chicanos have been doing to bring about the Social Revolution for JUSTICE as it has appeared in the pages of LA RAZA and other CPA newspapers.

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GUELAGUETZA

Antigua Fiesta ZAPOTECA
EN HONOR DE PERSONAJES IMPORTANTES
15 DE SEPTIEMBRE
EN HONOR DE LOS CHICANOS
QUE LUCHAN POR LIBERACION

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entertainment
free food
music
beer
carnales

LA RAZA NUEVA CENTER
2449 GATES ST.

September 15
12 p. m. - ?



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NOTE: Due to increased cost of printing and postage we are forced to raise the cost of subscription to \$3.00 for the coming year. We have been operating at a loss. Help us keep LA RAZA going.



CHICANO PRESS ASSOCIATION

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

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