

PD

LA RAZA



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

2445 GATES ST., LOS ANGELES, CA. 90031, 225-5981

VOLUME I NO. 13

225-5981
Los Angeles, Calif. 90031
2445 Gates Street

El Barrio Communications Project



LA RAZA RAIDED

EDITOR

STAFF

IMPRISONED

special reports pages 5-12

COMMUNITY FREES ITS OWN

Chief Reddin of the LAPD and D.A. Younger threw down the gauntlet at the Chicano Community Friday, May 31 when they broke into the LA RAZA office and began mass police-state type arrests of EAST LOS ANGELES LEADERS on absurd charges of conspiring to disturb the peace. AND THE CHICANO COMMUNITY PICKED UP THE GAUNTLET AND SHOVED IT DOWN REDDIN'S THROAT AS THEY RALLIED IN PROTEST OF THE CARNALES POLITICAL IMPRISONMENT.



NOTICIA A LA JEFE PLACA



Sunday June 2, 1968, la Raza Nueva served notice on RED RED REDDIN, la Jefe Placa, that La Raza can no longer be intimidated. Protest, the freedom of speech is guaranteed to everyone under the constitution, and we will not be denied. Freedom of press is guaranteed and our presses will not be silenced. WE WILL SPEAK--FOR OUR FREEDOM. WE WILL BE HEARD FROM THE PRISON OF OUR BARRIOS AND OUR CELLS. Protest is poverty inspired, is frustration inspired. RED REDDIN listen to the wind and the echoes and you may learn a new language. We call it JUSTICIA. It is an old tongue, but your tongues are crooked, your ears no longer hear and your eyes cannot see. There is no hope in your "laws" in your "courts" our only hope is in OUR OWN PEOPLE!! QUE VIVA LA RAZA NUEVA!

ANGLO RACISM AT UCLA

GREEK'S CONTRIBUTION TO UCLA'S COMMITMENT TO DIVERSITY

Over the weekend of the 18th of May, an incident took place that deeply affected sentiments within the campus and produced wide repercussions outside the university. The Phi Kappa Psi fraternity had a party. As part of their decorations they exhibited a facsimile of the Mexican national flag. In the center bar of the tricolor they painted a hand giving the finger. Nearby, a sign read "closed party" followed by a list of obscenities and exclusions such as "no negros, no Japs, no Zapata, no Zorros, no dogs," etc. This incredible display of stupidity and contempt for fellow Americans took place here at UCLA.

This act not only insulted Brown, Black, and Yellow communities in this society, but also a neighboring nation. Simply and directly, it expressed contempt for the needs and aspirations of the Mexican-American and declared a rejection of their contri-

butions in work and blood to this country. By ridiculing and insulting a part of their cultural heritage, the act deeply wounded their personal and collective sense of honor. This to a people for whom honor and dignity are finely interwoven into every aspect of their lives and behavior. It is obvious by this act that a sector of anglo-American is insensitive to a pride stemming from a culture and heritage different from the anglo. Further, the act was an affront to the national honor and dignity of a neighboring country, the citizens of that country on this campus, and by extensions, fellow Latin-American students.

Confronted by this situation, UMAS acted as a unified whole in conjunction with minority and foreign students. It went through the proper channels and presented its case before all concerned: the administration, the IFC, the Academic Senate, the Student

Legislative Council, the graduate and undergraduate student body presidents. After a direct confrontation with the fraternities and administration, UMAS demanded and received:

- * Phi Kappa Psi be suspended until Sept. 1, 1969.
- * Interfraternity Council's jurisdiction be removed from matters covered by University rules and regulations.
- * Phi Kappa Psi and the University apologize to the Mexican-American community through UMAS and also to the consul of the Republic of Mexico.
- * University's concern over the problem of minorities be reaffirmed, as well as its commitment to expansion of the Educational Opportunities Program.

A community of scholars dedicated to the pursuit of truth and the creation of a more humane society, that is a university. Actions and values expressing bigotry, contempt and ignorance, have no place in a university. They can not be condoned nor excused. Certainly a university must disassociate itself from campus institutions responsible for such actions and expressing such values. The United Mexican American Students, UCLA Chapter, assumed before the administration and the fraternity a position strong but responsible as demanded by the situation. UMAS was guided by a sense of indignation but also by its own ideals which transcend incidents and by its loyalty and commitment to the University. UMAS has obtained satisfaction from the administration and the fraternity; hopefully they will adhere to the spirit in which UMAS acted and by which the agreement was reached.



from DAILY BRUIN

del otro lado

Dear Chancellor Murphy,
The undersigned, Mexican professors of the National Polytechnic Institute of Mexico (IPN), participants in the UCLA-IPN Interchange Program, are deeply insulted by the recent act of disrespect to our national flag by one of the fraternities.

We hope that the steps that you take in this matter are in accordance with the traditional respectful treatment which Mexicans give to foreigners. We think that this will at least serve the purpose of making the United States students responsible for this deplorable incident, aware that there are countries where people have pride in their nationality.

Sincerely yours,
Luis G. Gorostiza
Francisco J. Plata
Jose Mortera
Gustavo Kado
Francisco Munguia
Overseas Program, UCLA

truth

The DB's editorial about Greek discrimination illustrated clearly that the Greeks, like society's white majority, cannot easily dismiss the immorality of the past. The Greeks must understand that after 350 years of oppressing, we cannot simply declare ourselves void of discrimination and assume that we have done our duty.

Even with the recognition of black rights, since the blacks constitute only 11 per cent of the population they cannot achieve equality of opportunity without either a disproportionate amount of power or collaboration with the white majority.

If the Greeks want to halt what they consider unfair concessions to minority demands, they have one single alternative. Rather than demanding "Greek power" and threatening to withdraw all contributions to our community, let them redirect their Mardi Gras and charity energies toward the achievement of equality and understanding on this campus and in society.

Minorities will cease to need special consideration as soon as the white majority, such as the Greeks, becomes actively committed to fulfilling its moral obligations.

unidos

Dear Chancellor Murphy:

We the undersigned, citizens of Mexico and students of this University are deeply insulted by the symbolic desecration of our flag done by a University living group. We realize that prevention of such things is almost impossible; nevertheless, we feel that some punitive action be taken, if nothing more than as an example in order to prevent further action of this type.

We are confident that you will act in a fair and just way.

Jose Schwarz, Antonio Nemer, Salvador Alvarez, Moises Luna, Enrique Notowicz, Jaime Pflaster, Jose Dobernic, Fernando Quezada, Eduardo de la Mora, David Cherem, Ramses Noriega, Armando Lopez, Carlos Chavez, Roberto Flores, Adolfo Zamora, Rodolfo Maya, Fermin Herrera, Estela Nieto, Ricardo Carmona, Arcelia Romo, Alejandra Herrera, Dora Elia Valdez, Luis Ortiz, Ernesto Cordova.

Y MAS

WELL I BELIEVE IT NOW! United Mexican American Students would KILL a fraternity that has been an integral part of University development for the last 50 years because they were "offended."

UMAS PLEDGES SOLIDARITY with POLITICAL PRISONERS

We, the members of UMAS at UCLA, pledge our solidarity to our brothers, political prisoners in a common struggle for justice and self-determination. We reaffirm our commitment to La Causa and La Raza Nueva.

Neither the Police Department, the District Attorney, manipulated juries, nor slanderous press will make us desist from efforts to better the lives of our people. If it is a crime to want a decent education for our children, to expect the rights of first class citizens, and if it is wrong to move to realize these goals, then we too are guilty of conspiracy--the grand conspiracy for liberation; Nuestro Pueblo Ante Todo! Venceremos. Viva la Raza!

UMAS--UCLA



Free Press photo by Allen Zak

EDITORIAL

BY ELIEZER RISCO

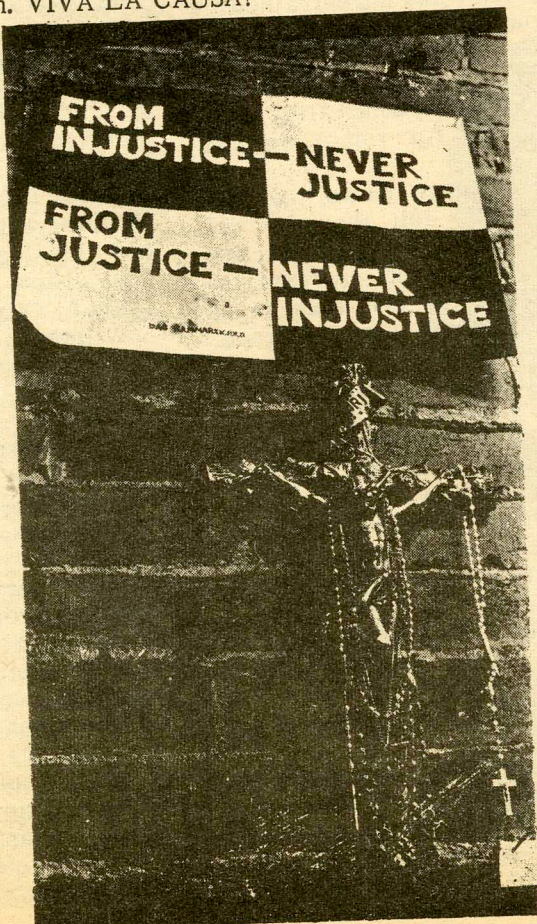
This edition of LA RAZA is a milestone. In the span of 2-3 weeks the Mexican-American community has tasted victory as well as defeat, sweetness, as well as bitterness.

The desecration of the flag at UCLA was followed by a swift victory for that new community force; the organized students. Such is the example we must all follow, organize and use the organization to vindicate the values of the community.

The defeat of Richard Calderon and the death of Senator Kennedy because the community saw in those men the hope of a future full of possibilities. We must now, not feel defeated, but ready ourselves for a renewed struggle to make those possibilities a reality.

With the arrest of several members of the staff and the illegal confiscation of the records and files of the paper, it appeared impossible to come out with the paper this week. But the same unity that worked to free a few of us from those who would imprison us all was extended to the paper. Dozens of people rallied to our aid. Some gave money, some typed, some answered the telephone, but all joined and made evident what the paper have been saying: LA RAZA is a community newspaper, and the community itself worked so that it would not die.

I, as editor, in the name of the staff want to thank all of those who helped. Rest assured that the staff will work twice as hard, to make sure that your help has not been in vain. VIVA LA CAUSA!



CHICANO PRESS ASSOCIATION

Support your local

CPA newspaper:
SUBSCRIBE

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."

Names and address of the member newspapers for subscriptions are as follows:

INFERNO
321 Frio City Road
San Antonio, Texas
78207

COMPASS
1209 Egypt St.
Houston, Texas 77009

LA RAZA
2808 Altura
Los Angeles, Calif.
90031

EL MALCRIADO
P.O. Box 1091
McAllen, Texas 78501

EL GALLO
1265 Cherokee St.
Denver, Colo. 80204

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

LADO
1306 N. Western Ave.
Chicago, Illinois 60622

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

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

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

La Raza

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



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

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

La Raza

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

Editorial Group
Eliezer Risco
Ernie Gutierrez
Joe Razo
Moctezuma Esparza
Ruth Robinson
Staff
Lupe Saavedra
Francisco Martinez
Tomas Trimble
David Mares
Henry Gomez
Frank Vega

AN INDEPENDENT
COMMUNITY NEWSPAPER
for people On the Move

Published by
El Barrio Communications
Project

10¢ each \$2.50 a year



\$2.50
SUBSCRIBE NOW
2445 Gates St. Los Angeles, Calif.
225-5981 90031

Name _____
Address _____
City _____ State _____ Zip _____

MAIL ONE TO A FRIEND

ORGANIZENSE RAZA

AGAINST RACISM

Luis Valdez

The school walkouts by Chicano students this Spring incontestably prove a new political consciousness among our Raza youth. The subsequent arrests last week by the LAPD of thirteen carnales for "conspiracy to disturb the peace," in connection with the walkouts, proves that an attack on gabacho schools is an attack on the entire gabacho power structure.

Educators and sociologists have wondered for years why Chicano students refuse to swallow the cuacha that passes for education in American schools. The answer is simple, but difficult for gringos to understand. A Chicano cannot get educated in this country without being brain-washed.

The American educational system has failed to reach La Raza because it has been used as a tool to further our own oppression. Instead of questioning its own basically racist viewpoint, it has demanded that we assimilate, acculturate, melt into the American pot and disappear. In other words, it has asked us to commit suicide as people by becoming agabachados as quickly as possible. It has tried to speed things up by reassuring us that we, as Chicanos, are Caucasians—even if we are dark as a zapote—and so members in good standing of the white race. It has convinced many Chicanos that they are "brown Anglos", and that their roots in America are as shallower. It has tried to make our Raza ashamed of its very blood by suppressing, distorting, and destroying our powerful, beautiful history.

In return for our suicide the system has offered us little class status as "Mexican-Americans"—it will forget we have sangre India if we pay our taxes, respect for law and order and maintain a good credit rating. It will accept us into the Great Society (if we are not too dark) if we swear to maintain the status quo, if we swear not to rock the boat by talking about the land the United States stole from Mexico, about the genocide of the Indian, about the exploitation of farm-working Raza from Texas to California, about the millions of Chicanos rotting away in the barrios of Southwest cities, about Chicano deaths in Vietnam, about police brutality, the border patrol, and the welfare department. In short, the system will award us a diploma and a dozen credit cards if we allow ourselves to be "educated" if we leave school with the same mindless, bourgeois attitude that is turning this nation into a fascist state.

La Raza is, after all, watching the example of the black community—rioting, burning, looting. Black insurrection is looming over America and she can't afford any trouble from her Mexicans. This means the educational system must work overtime to convince our Raza that nothing is wrong. More Mexican-American graduates must be displayed in their black robes, diploma in hand, clean cut, straight looking, smiling the smile of white America. But the fact is that the schools are not reaching Chicanos.

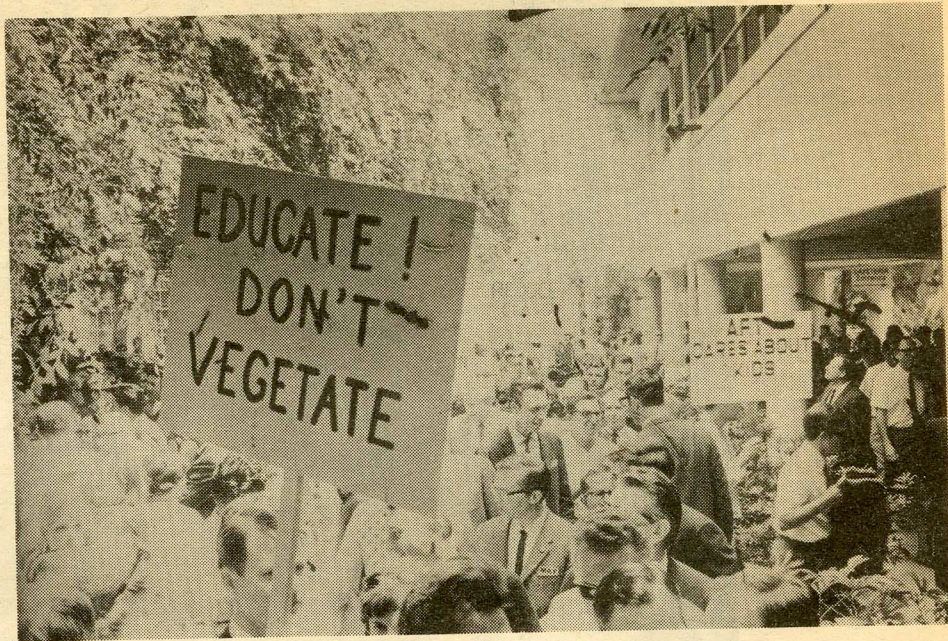
Twenty years ago, La Raza clashed with the system and gave birth to the Pachuco. He walked the sidewalks of Southwest cities and towns with an unmistakable arrogance. He was feared and hated by teachers, la jura, businessmen, and white society in general. But it was to our people and to our Raza that he was a

living symbol of an unmitigated feeling of RESISTANCE. Resistance to the lies, hypocrisy, and violence of the gabacho society. The Pachuco knew immediately that what he had heard in school was bullshit. He lacked, however, one thing to make his rebellion catch fire in the barrio: political consciousness. He became an easy victim of American racism after beatings, jailings, zoot-suit riots, prison terms and executions. In the 1940s and 50s the Pachuco still did not clearly understand what he was about. He fought racism, and not knowing Spanish nor wanting to speak English, he created his own language ("Simon ese") but he failed to understand his relations to the pinche gabachos.

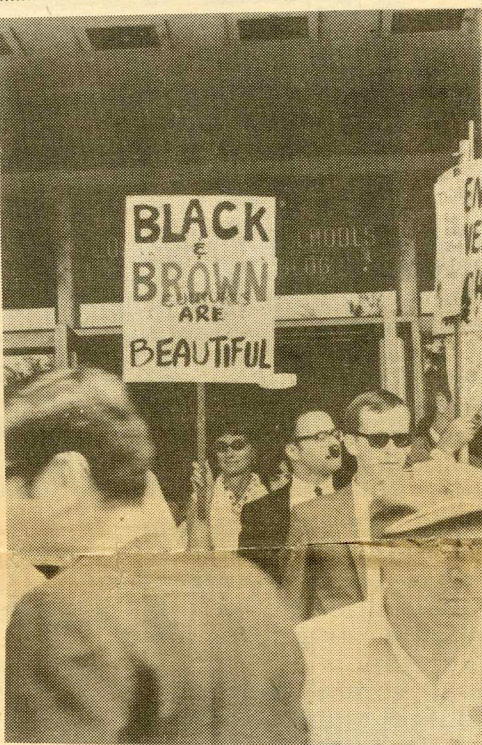
Now here we are 20 years later, with a deepening sense of where it's at. We are beginning to see "que nos han chingado" in more ways than one. We are starting to realize that our social and cultural problems are not divorced from our political and economic problems.

After all, the failure of the schools to teach us our own history has not been a mere gabacho oversight. For generations it has allowed the gringo to pay us low wages, charge high rents, abuse our constitutional rights, and use us to fight his rotten wars, among a thousand other daily barrio injustices.

The schools will not teach us how to get rid of these injustices. They will not teach us how to fight, on our backs. They will not teach us anything until we take them over. And when we take them over, we are on our way to taking the Southwest.



TEACHERS BLOWOUT



Supt. of Schools Crowther and the educational bureaucracy were served notice last Friday that teachers, as well as community leaders, would no longer tolerate the unwillingness of the Board of Education to face up to the realities of the school problem.

Supt. Crowther was conspicuously absent when over 1000 of the more than 4000 teachers who were out of the classroom Friday assembled at the Board of Education Building at 1:00 p.m. for action.

Union officials of the 2500 member local of the AFT presented the following demands.

WHEREAS: The present educational crisis in the inner city schools with working conditions and community frustration with inadequate educational opportunities for their children, therefore we demand:

I. Salary and Fringe Benefits — Fully paid retirement and health plan by the levying of a special tax.
II. General Educational Improvements.

A. Immediate reduction of class size to a maximum of 25 in all classes.
B. Special class of no more than 15 for all students below city grade level in reading.
C. Employment of non-credentialed community people to serve as teacher and administrative aides.
D. Lower pupil-counselor ratio.
E. Better food and cafeteria service in city schools.
F. Special funds to be set up at each school for purchase of materials related to needs of that particular school.
III. Specific Urban Educational Needs.

A. Higher percentage of Mexican-American and Black administrators in East and South Central Los Angeles City Schools.

B. Integration of Afro-American and Mexican-American history and culture into the curriculum of all L.A. City Schools.

1. Integrated texts for all classes to be purchased immediately and used in all Los Angeles City Schools.

2. Afro-American and Mexican-American history and culture in-service training courses for teachers in the inner city schools.

C. Four period teaching day for inner city teachers with two preparation periods provided.

D. Immediate reinstatement of SAC group counseling program.

E. Expansion of existing Education and Guidance Program.

F. All schools should have equal plant facilities.

III. Salary and Fringe Benefits— Fully paid retirement and health plan by the levying of a special tax.

PARENTS PROTEST

On May 22nd, over 200 Chicanos, mostly adults, protested in front of Lincoln High School. The reason for the protest was the insulting and bigoted letter which teacher, Richard Davis wrote for the faculty newspaper about Mexican culture and Mexican students in particular.

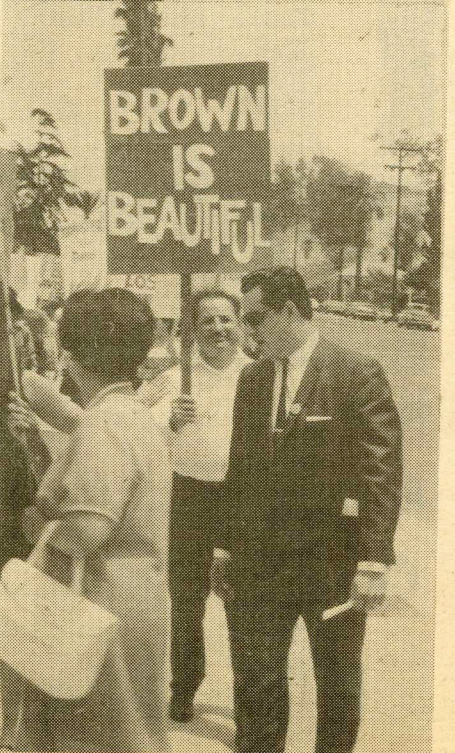
It was Mr. Davis' position that Mexicans because of their culture are lazy, dirty, and unrestrained in their sexual appetites. "Absenteeism is his culture, his way of life—always manana, when it comes to repairing his home, controlling child birth, planning for tomorrow, he is passive."

Because of these views, the chicano community felt that the influences which Davis, as a teacher can have on Chicano students, is highly detrimental and thus must be cut out like some poisonous weed.

The protest was supported principally by the Lincoln Heights Parent Council headed by Eva Romero, associated with the Educational Issues Coordinating Committee under the direction of Rev. Vahac Mardirosian. Through Mrs. Romero's efforts and the support of the Chicano community the protest was a success.

But success is always relative and in this case it was quite limited because Davis still teachers, still insults, still poisons at Lincoln.

The community has set forth its position on this matter. Now, will the Board of Education side with a bigot and a racist or with the side of justice and the community.



LA RAZA SPECIAL: Los Angeles' Week of Shame

Education & the Chicano

By CARL VASQUEZ

What does education mean to the Chicano? It means enough to him to want to walk out of school, it means enough to him to want to disrupt this atrocious school system, it means enough to him to want to place his life on the line at the hands of the "efficient" police force of Los Angeles. In essence the Chicano sees education as a main fiber in the lifeline of his social being. As such he will pursue a better education by "any means necessary."

The walkouts in East L.A. were the manifestation of a loss of patience with a school system proven inadequate to the needs of the young chicano; they were a resort to direct action; the action of the new aware, angry, organized chicano.

For this the powers that be have seen fit to imprison those who cared enough to want an improvement in the educational system in East L.A. For this they have been branded hardened criminals, and charged with conspiracy; Conspiracy to what? For conspiring to throw off the shackles the present school system tries to put on our children's minds, for wanting our children to realize the importance of their culture in the Southwest.

And the response of La Raza Nueva to this kind of "social sensitivity" on the part of the establishment? An overnight mobilization to protest and condemn the gestapo-like actions of the law services in L.A. 2,000 Chicano parents, teachers, clergy, community leaders, and students supported by our black brothers and by whites who also are our brothers as shown by their commitment, mobilized to picket the Police Department.

(See pages 6 & 7) Where did they come from? They came from the Barrio where the unity of the Chicano is making the "Man" nervous, so nervous that he has vowed to kill militancy in the Chicano community. He may as well have said he will kill every Chicano, for that is what it will take to kill the concern and enthusiasm for social change in the Barrio today.

REDDIN YOUNGER'S DOG PACK LOOSE IN EAST L.A.

Friday May 31, 1968 - Los Angeles, Calif.

The Establishment-run police department of the city of Los Angeles, showed their true colors in a week long to be remembered as LOS ANGELES' WEEK OF SHAME. On this day, the LAPD under the auspices of the law, initiated mass police-state type arrests of CHICANO leaders in East Los Angeles, on charges of "conspiring to disturb the peace." According to official figures released by the D.A.'s office, warrants had been issued for the arrest of 13 CHICANO leaders.

This Friday afternoon, the LAPD launched their experimental project to attempt to suppress the "voice of the CHICANO community." Plainclothesmen and uniformed policemen entered the headquarters of LA RAZA, a community development oriented newspaper, and arrested Eliezer Risco, editor, and Joe Razo, community social worker. Both were immediately handcuffed.

This was followed by what is the first attempt to silence a newspaper in the United States and openly abusing the guaranteed right of freedom of speech as they apply to freedom of the press.

The arresting officers began confiscating pictures and stories that were to be used in LA RAZA and CHICANO STUDENT, a bi-monthly paper edited by a Chicano college student. They also picked up subscription lists, telephone lists, and various papers and pictures. Such flagrant abuses of the RIGHT TO FREEDOM OF THE PRESS may have been a serious blunder committed by the LAPD and the D.A.'s office in their attempt to set a precedence for suppressing the FREEDOM OF SPEECH in the UNITED STATES.

Prior to the arrests at LA RAZA office, the LAPD "gang" squad had taken into custody Moctezuma Esparza, chairman of UMAS at UCLA and honor graduate at Lincoln High School, and Cruz Olmeda, chairman of the BROWN BERETS and ELA coordinator of the Mike Hannon for District Attorney campaign. Moctezuma and Cruz had been among the many Chicanos that were protesting against police harassment in front of Hollenbeck Station.

Shortly following the arrests at LA RAZA, the police entered the BROWN BERET'S headquarters and arrested David Sanchez, prime minister of the BROWN BERETS and former member of Mayor Yorty's Youth Advisory Board.

Sal Castro, Los Angeles educator recently honored for community work to better the educational system by the Chicano community, was the next person with a warrant on him to be picked up by the LAPD. Sal had just returned from a social evening with friends and was retiring for the night. Sal's home was also searched for alleged subversive literature.

Early Saturday morning, the police arrested Carlos Munoz at his home. Carlos had been up all night working on a term paper for one of his college classes. He attends and is chairman of UMAS at Cal-State. The police also searched Carlos' home for alleged subversive literature. They confiscated books that were being used by Carlos as research material for his college courses and also took his term paper.

The LAPD held warrants for 13 Chicano community leaders. They only apprehended 7. Not apprehended were Fred Lopez, EYOA consultant and reporter for LA RAZA, Patricio Sanchez, adult active in community development, Richard Vigil, college student and community worker, Henry Gomez, college student and photographer, Carlos Montes, Minister of Information for the BROWN BERETS and active in Poor People's Campaign in Washington, and Ralph Ramirez, Minister of Discipline and currently also with the Poor People's Campaign. Henry Gomez and Fred Lopez surrendered to the police department on Monday morning. Patricio Sanchez and Richard Vigil turned themselves in on Wednesday morning.

Bail for all of the alleged conspirators was originally set at \$12,500. The high bail and the charges brought against these young Chicanos had been repeated before on television by Police Chief Reddin approximately two months prior to the conspiracy "round-ups." At such time he stated his intentions to go after organizations such as the BROWN BERETS, UMAS, MASA and others.

Will the experiment named by the police as the BROWN BERET INCIDENT set a precedent for suppression? Is the right to freedom of speech DEAD? Do United States citizens have the right to express disagreement? Is the constitutionally guaranteed right to PROTEST AGAINST INJUSTICE to be denied the minority groups such as the CHICANO, the Black, the Indian, and the poor White? Is it a crime to aspire to a better way of life for your children? Is it against the law to THINK? The United States of America was founded on the belief that all men are created equal. Part of the Pledge of Allegiance reads, "with liberty and justice for all." Will this be a reality or will it be another mockery of history?

Only time will tell. Only time will determine upon which road the United States will embark, and to what aims. The events that have taken place during LOS ANGELES' WEEK OF SHAME are known to the world. The words of a fifteen year old student echo, "LOS ANGELES, by your actions will the UNITED STATES be judged before the eyes of the WORLD."



Reagan CONSPIRACY CHARGES CHAVEZ

There IS a conspiracy in California.

The conspirators can be found in the governor's mansion in Sacramento, in the Department of Justice in Washington, D.C. and in the offices of major growers in California.

It is a conspiracy to smash the union of farm workers.

This was the blunt charge of Cesar Chavez, leader of this militant union which for the past three years has been conducting a valiant uphill battle to bring economic and social justice to the fields.

At a recent press conference at the AFL-CIO County Federation of Labor offices in Los Angeles, Chavez carefully spelled out his indictment of Gov. Ronald Reagan, the Immigration Service of the Dept. of Justice and the California-Arizona growers association.

The governor, he charged, has arbitrarily and without justice decertified 18 out of the 24 strikes in the Delano area. This means, he explained, that the State Department of Employment is now sending strikebreakers to these struck farms.

The U.S. Dept. of Labor has been under heavy pressure from the growers to also decertify these strikes but so far has refused to cave in before the powerful growers. But the governor moved with speed to comply with the demand of the growers that the strikes be declared terminated by the state. This move is aimed to further open up the flood of scabs the growers hope to get to break the heroic struggle of the Chicano and Filipino farm workers.

Chavez further charged that at the Giumarra properties where the union is concentrating its major efforts at this time may also be decertified by the state administration. There are indications, he said, that this was under consideration by Gov. Brown.

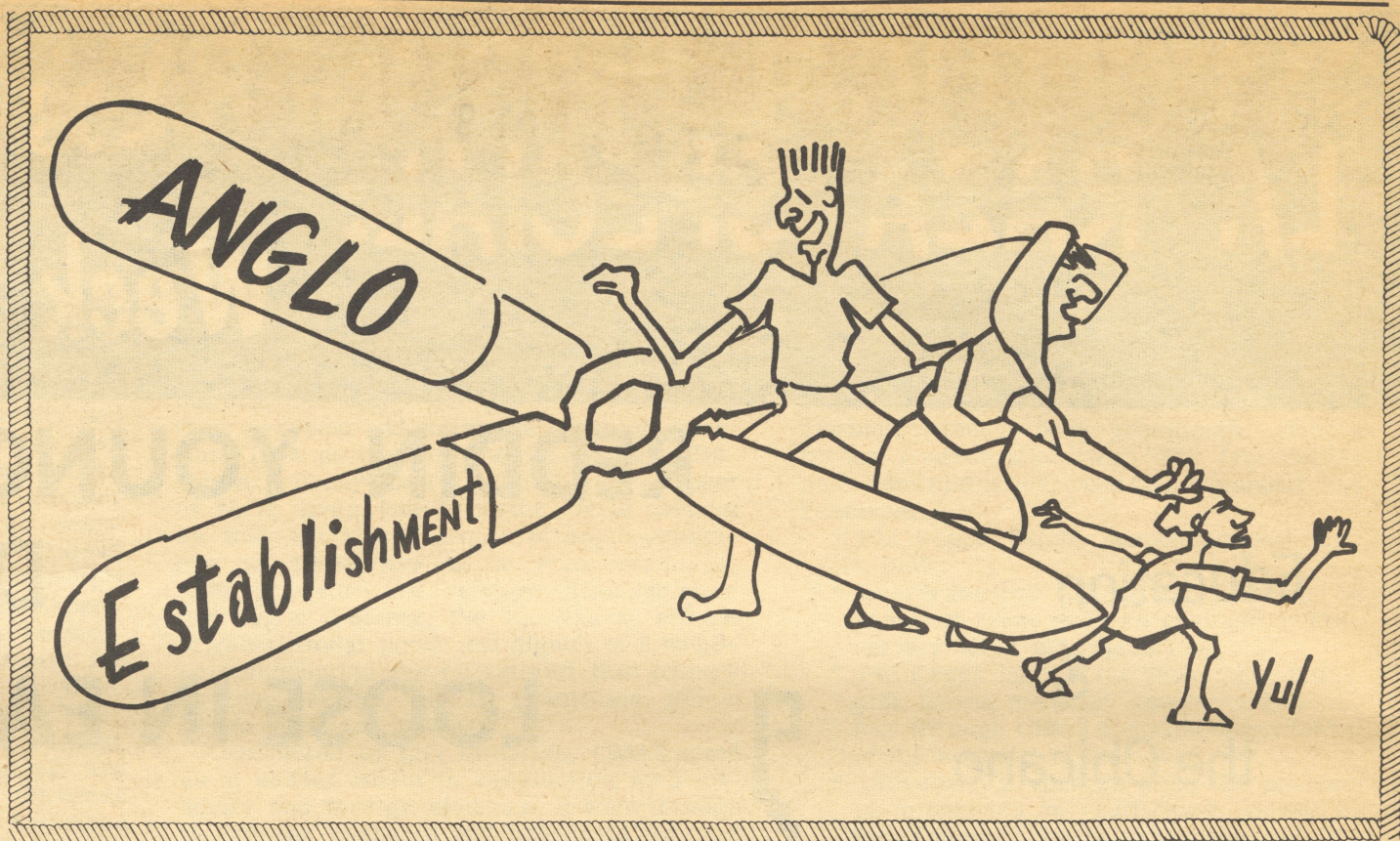
As for the Immigration Service's role in the conspiracy Chavez said that it is working hand in hand with the growers. Hundreds of scabs, green carders who under Dept. of Justice rules are barred from working in struck fields, were at that very moment working in the struck Giumarra fields.

This reflected a breakdown in the agreement made by Secretary of Labor Wirtz last month with Chavez and his union. At that time Wirtz told the press here in Los Angeles that his department and the Department of Justice had agreed to check the fields for green card scabs and illegals working in the fields. He promised that the law would be strictly enforced.

But it has only been enforced as far as the Dept. of Labor is concerned. They have refused to decertify the strikes as demanded by the growers. But the Dept. of Justice has continued to play its usual role, that of working hand in glove with the growers.

One Giumarra scab, a green carder, was taken from the fields the union reported, as a result of the much advertised "sweep" of the fields. He was gotten out of custody the next day and was back at work at Giumarra. He was taken out again and is now working in another field, presumably waiting for another chance to get back into the Giumarra fields.

Ten others were taken from the fields, each on specific complaints from the union that produced the evidence that they were illegally in the fields. The union cannot take over the job of enforcing the law, but it is doing a far more effective job than the U.S. Government Immigration Service.



CONSPIRACY IS AN ESTABLISHMENT THING CONSPIRACY OF SILENCE

By JERRY GOLDBERG
President,

Los Angeles Newspaper Guild,
Local 69, AFL-CIO

The "conspiracy of silence" building up around the indictment of 13 Mexican-Americans is final proof of the need for the press to once more be free in Los Angeles.

Only the silence of the Los Angeles Times, the City News Service and the Associated Press made it possible for the District Attorney and Chief of Police to carry out their weekend arrests without a murmur from the public.

District Attorney Evelle Younger was able to achieve much of the secrecy because of the chummy relationship which exists between him and his captive press corps. Younger's relationship as former handball partner of young Otis Chandler has intensified the relationship between the Times and the District Attorney. It pays off with the Times receiving first bite on many of the more important stories. It even makes many stories available at just the right moment to take care of the Times deadline to the disadvantage of other newspapers.

Friday night this reporter was refused information concerning the indictments by the Los Angeles police intelligence units, the Metro squad and Central Division, where the arrested men were being held. The sheriff's office denied any knowledge of the arrests and the District Attorney's office just plain stopped talking to reporters. The staff men at the City News Service claimed the police and the courts had requested secrecy on the grounds the men indicted for conspiracy to commit a misdemeanor might be dangerous men and carry out a gun battle with the police.

The growers who are pulling the strings for all of these union-busting and strikebreaking moves are also independently trying to recruit scabs from every source, including from among green carders.

A farm union spokesman charged that they are distributing handbills in the Delano area as well as in border cities telling workers to come to work for the struck ranches. They say that the ruling of Secretary of Labor Wirtz barring green carders from employment at struck ranches is "unconstitutional." That strikes many as being the biggest joke of them all. The growers, who have violated dozens of constitutional provisions over the years as they kept the farm workers in virtual slavery, now seek to pose as the upholders of the constitution.

But this conspiracy, big and powerful with major state and federal government agencies participating in it, will not stop the organizing drive of the farm workers, Chavez said. The union, aided by the AFL-CIO, the United Auto Workers, Teamsters, church groups and many other supporters of the huelga, will embark on a nationwide boycott of all table grapes grown on struck ranches.

The boycott will even go international, to Europe, he said, if that becomes necessary. Now, Chavez said, the union also represents Coachella Valley grape workers, and is demanding bargaining rights for them.

Stores which handle struck grapes will find picketlines in front of them in Los Angeles, Chicago, Boston, New York and many other cities. For the union this is another one of those showdown fights which must be won. The union has won before and Cesar expressed confidence that despite the conspiracy, it will win again.

Viva La Huelga, Viva La Causa,
Viva La Huelga.

The head of City News refused to release the news even after clients demanded information. The Associated Press joined in the "conspiracy of silence" along with the Times reporters who apparently had most of the story written for release Monday morning.

The blackout remained in force until one or two braver newspaper editors and a few radio news directors were able to find out some facts of the case. As it was most of the stories did not hit the streets or air waves until almost 24 hours later. By this time the Mexican-American community and some elements of labor and liberal political forces had started the story by word of mouth.

A week ago a similar situation occurred when seven striking members of my union were arrested for "conspiracy to commit petty theft." They were accused of stealing or breaking into two news racks belonging to the Herald Examiner which has been on strike for over 160 days. Stories were released about the arrest of one of our international representatives but hardly a word has been printed about the member of our union who had been badly beaten by four arresting officers.

This is not the first time the press has been in conspiracy with the police and officialdom to keep an incident quiet. During the Century Plaza incident, City News Service would not even tell about the police beating up its own reporter.

The officials of the various police agencies have been able to get away with this sort of activity because for one reason or another the media have not had the guts to stand up to the people in authority. They are afraid they might lose a news source or even more they might not be able to obtain press credentials which are issued by the Sheriff, the Chief of Police and the Highway Patrol. There have even been cases of persons working for some of the largest newspapers or radio stations having credentials withdrawn because they had written stories which offended an official.

Chief Reddin at Century City told this reporter, "you know better than to ask that" in answer to a question about some activity of the Chief's men.

Some of the news people have been silenced by appointment to a key governmental honorary post which puts them in a position where they just stop talking about things which would embarrass their friends.

The means of ending the conspiracy of silence might be a massive conspiracy of refusal. The refusal can take the form of refusing to elect officials like Younger, or refusing to elect those who appoint Reddin and by refusing to buy those publications which distort the facts about incidents and by refusing to purchase from those merchants who advertise in the offending media.

POLITICAL PRISONERS SPEAK

"After years of conning the Mexican community the Anglo has let the Chicano know exactly where he stands. Even when asking for the elementary right to a decent education, he has reacted in a police state manner, imprisoning those people in our community who were active in trying to achieve a human goal.

These arrests will not stop any of our people from trying to achieve any goals in seeking a better way of life for our people.

VIVA
LA
RAZA CRUZ

Mr. David Sanchez, Mr. Castro, and Members of the Brown Berets,

We like yourselves are inmates being detained by Peter J. Pichess Sheriff of Los Angeles County.

We are aware of the outstanding project you have undertaken. We have talked to many inmates who have agreed that we have to have a more meaningful and signified title for our organization (La Raza).

Ramon and I have talked this over and we feel that these titles we have to suggest will receive more respect by the people and for the people. I would like to say one thing and that is, that their is only one race, and that is the human race, but even as human beings, we rarely seldom get our human rights.

These are titles we have to suggest.

Brown Bravery
Liberators
Brown Valors
Brown Warriors
La Bandera de la Raza

Let the people (La Raza) know that although myself and my fellow inmates that have been detained prior to your project know that we'll get on the glory road of accomplishment and happiness and for them not to underestimate us for being prisoners for in my innerself I feel a great comfort and pleasure in my heart to know that your going for what you know.

Ramon and I want to thank you and give you a lot of credit for all the efforts that you are trying to accomplish and I would like to close my letter by saying.

Semos La Misma "Raza"
Y La Revolution va
Sigir Viviendo, Nunca
triste Namas riendo.

We thank you kindly, and hope you take this letter into serious consideration because a man gains respect for his title.

Respectfully,

Edward Ramirez
Ramon Pacheco

"Chief Reddin and D.A. Younger are entering dangerous ground for themselves when they attempt to break the movement in the Mexican-American community.

They are clearly attacking consitutional rights of assembly, protest and freedoms of speech and press. They are attempting to intimidate those who seek self-determination for the Chicano community.

We are now on a hunger strike, and we will continue to do this, until we are all free. And we are serving notice to JEFE PLACA and his puppet YOUNGER that we will continue to exercise our rights and will fight back with every tool available.

As the editor of LA RAZA, I will say that the newspaper will continue to make known to the Chicano community who their friends are, who their "false" friends are, and who their enemies are. Chief Reddin and Younger have made it clear they are enemies of the community."

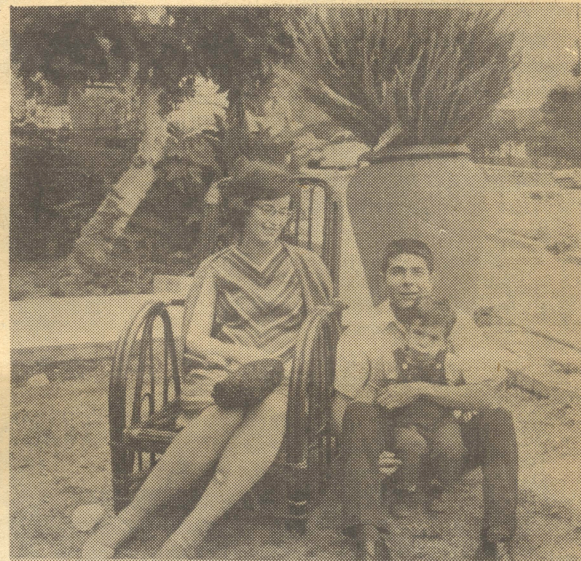
Eliezer Risco
Editor, La Raza

"The have separated us and put the five of us: Risco, Razo, Cruz Olmeda, Moctezuma Eeparza, and David Sanchez into one cell. We are entering our 3rd day on the HUNGER STRIKE Make no doubt about it, WE ARE POLITICAL PRISONERS and we are paying for our political viewpoints. We are prepared to spend the rest of our days in jail to further the Chicano cause. Just remember, they can put some of our people in jail some of the time, but they CAN'T put all of our people in jail ALL of the time.

My wife Barbara is pregnant. She is expecting our second child in August. If I don't come out, I expect her to teach our children three words and I would consider their education complete. Those three words are: VIVA LA CAUSA.

Joe Razo
Political Prisoner

Who understands how our "real" democratic society works?



"I have just heard the statement made by my husband and I am overwhelmed. I am also very proud. I am proud of all Joe has done and of his dedication to "la Causa". I only hope our son and our soon due new baby will inherit Joe's concern and dedication. Joe has never done partial job since I've known him and now my job must be to help him finish the job with our family.

Brent keeps asking "Where did Daddy go?" How can you explain to a two-year-old he is in jail because he wants the children in East L. A. to be taught with the same quality education as children on the Westside. It is too incomprehensible to be raised in a society which encourages a person to fight for his beliefs only to have him find that this ideal is impossible if your skin is not white or you do not fit the Anglo stereotype. If Joe were a so-called respectable middle-class citizen the same things he is charged with would simply have been called concern--not conspiracy. Why should it be s conspiracy when minorities express concern for the welfare of their children and their community. This concern is something Joe has both preached and actively practiced and it is based upon this concern that I can say Brent needs his father, I need my husband, and we all need more Joe Razo's in this world. He and the rest must be released.

Barbara Razo

HABLAN LOS PRISIONEROS POLITICOS

EL PUEBLO RESPONDE AL GRITO

Over 2,000 Chicanos from all walks of life, demonstrated together with large representations of the black and anglo communities in front of the Central Police Station at 12 noon Sunday June 2nd on 24 hours notice. Reddin's attempt to intimidate the Chicano community into submission did not work. Sunday's demonstration was proof of that. This was the Chicano answer to Reddin's statement about "picking off the leaders". A picket line was thrown around the station and amidst this sea of concerned citizens could be heard a unified thunderous chant to the cries of SET OUR BROTHERS FREE-NOW! CHICANO POWER! VIVA SAL CASTRO, VIVA ELIEZER RISCO, VIVA JOSE RAZO, VIVA DAVID SANCHEZ, VIVA CRUZ OLMEDA, VIVA CARLOS MUNOZ, VIVA MOCTEZUMA ESPARZA--VIVA LA RAZA!!



¡ajua!

The demonstration at the Central Police Station was capped off by two prayers offered by Father Gonzalez, a Catholic priest, and by the Teatro Campesino (of Delano Hulega fame) led by Luis Valdez, who sang of the growing awareness of the CHICANO in the fields, in the city, in the Southwest, all over. The words of one song "The Mejicano doesn't want, cannot...The Mejicano doesn't want to be a gringo and will never be one...Because in his veins runs the blood of Aztecas...Mayas...Zapata..and the heroic Pancho Villa" sent bursts of pride pounding the hearts of Chicanos and sowed the seeds of fear in the establishment.

La Marcha de Corazones Unidos

From the Central Police Station, the pickets under the direction of strong leadership and well-coordinated monitors marched to the Old Placita across from Olvera Street. As the multitudes of Chicanos, blacks, and concerned anglos filed into Plaza they were greeted by more resounding MUSICA DEL CORAZON by the Teatro Campesino drawing more people into the Rally from that tourist strip known as Olvera Street.

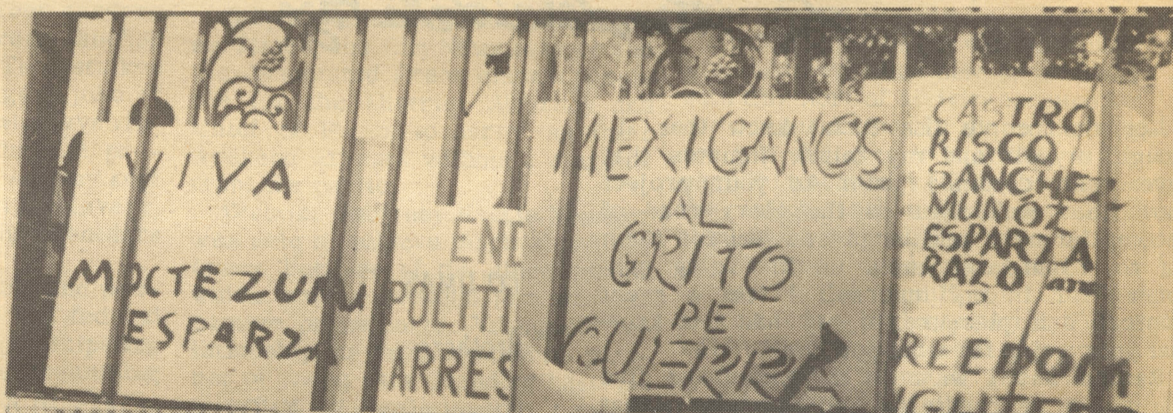


La Peregrinacion Hasta la Prision

From the Plazita, the masses of CHICANOS formed a caravan to the county jail where Sal Castro and Carlos Munoz were being held. The demonstration is still growing in numbers. The people formed a picket line and demonstrated in front of the county jail. You could feel it in the air. THIS IS THE NEW DAWN FOR LA RAZA. The falsities of history are being destroyed. History is being re-written. TRUTH CANNOT BE SUPPRESSED.

LA RAZA NUEVA saluted Sal Castro, Carlos Munoz with militant, demanding, beautiful chants such as FREE OUR BROTHERS NOW! CHICANO POWER! VIVA CASTRO! VIVA MUNOZ! VIVA LA RAZA! The growing crescendo of voices rang through the establishment prison bars and marked a new era in our history.

Meanwhile Oscar Acosta and Mike Hannon, lawyers for the CHICANO PRISONERS OF LIBERATION, were inside seeing Sal Castro. When they came out there greeted with an overwhelming ovation. Oscar Acosta read Sal Castro's message and the Chicanos voiced complete and unending support for Sal and Carlos. After last resounding cries of VIVA LA RAZA, the crowd returned immediately to the task of organizing even more of the community.





'Los Angeles has the curse of having the worst police department in the whole U.S.'
Dolores Huerta, United Farm Workers, Delano

'The struggle of people of color are the same.'
Maulana Karenga, Chairman, US

'We have only one protection--LA RAZA-- every Chicano you see is a potential revolutionary.'
Luis Valdez, EL Teatro Campesino

'The Man (Reddin) made a mistake, a very serious mistake. He underestimated the ability of black and brown to mobilize together.'
Walt Bremond, Chairman, Black Congress

'The Board of Education promises no reprisals. WHAT IS THIS?'
Mike Hannon, Lawyer

POWER
LA
Policia
SON
ERROS

VIVA LA RAZA

NO
PEACE
WITHOUT
FREEDOM

Police Clubs
WONT SOLVE
PROBLEMS

LET
OUR
PEOPLE
GO

CASTRO
RISCO
SANCHEZ
MUNOZ
ESPARTA
RAZO

THEY DARED
TO CARE
ABOUT
BETTER
EDUCATION
IN OUR COMMUNITY

AL
GRITO
DE
GUERRA

Free
CRUZ
of the
brown
berets

GET
OPPRES
REAL
ANGEL

NO
PEACE
WITHOUT
FREEDOM

NO
PEACE
WITHOUT
FREEDOM

DEFEND
FREEDOM

WIPE OUT
POVERTY
NOT
PEOPLE

PEOPLE UNITE AGAINST INJUSTICE



We of SNCC give our full support to our brothers from the Brown Berets; we feel certain that the Berets are going in the right direction. We know the charges are phony but we hope our brothers will recognize the need for tighter security. It is apparent that the Honkies do not intend to meet our simple demands for a decent life. Therefore, we have to move together to destroy this man so our people can live.

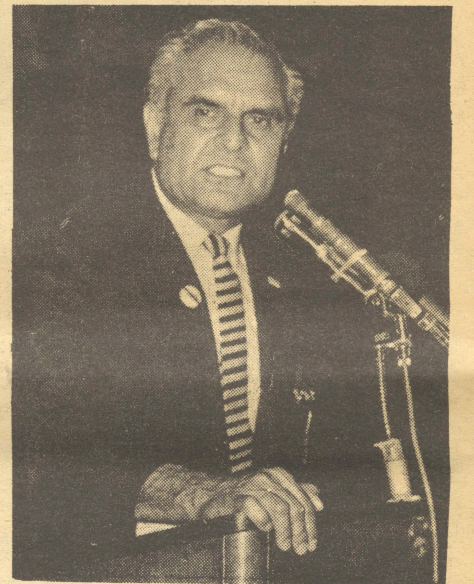
For Our Liberation
Stokely Carmichael
Rap Brown

Seven members of the East Los Angeles Mexican-American community, including Sal Castro, a teacher and community leader, have been jailed by the police in the past 48 hours. Along with six others, they have been indicted by a grand jury for an alleged conspiracy to disturb the peace in a controversy involving significant questions about educational reforms and the right to dissent. Beside Mr. Castro, the seven include a newspaper editor, a poverty program consultant, two students, and two working men.

I do not know, of course, what evidence was presented to the grand jury, but the issue now is not whether these men have violated the law. That is a matter to be determined by a jury of citizens after a trial.

Bail has been set at \$12,500 for each man. None of them has been able to afford such bail. The defendants should be arraigned and released pending a fair trial on the merits of the case. I know that all those seriously concerned with civil liberties and civil rights in Los Angeles will agree that our nation must not permit officials to stifle controversy and destroy respect for the law in the name of the law.

Senator Gene J. McCarthy



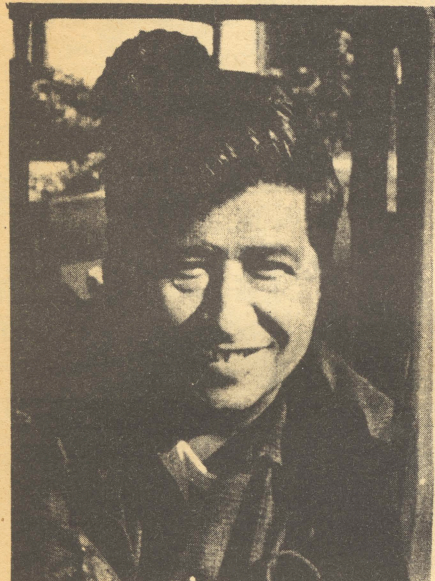
Bert Corona, MAPA

The Mexican American Political Association pledges its complete support for the East Los Angeles Chicano leaders viciously jailed by the LAPD. Their only crime was that they openly exposed and protested the miserable conditions of public education in the barrios. It seems that poor people do not yet have in Los Angeles the normal citizen right peacefully to protest against white establishment discrimination. So: Reddin, Younger and others have conspired among themselves—using the Grand Jury as their tool—to silence legitimate protest.

In fact: they clearly seek to crush all attempts at organization in the East Los Angeles barrios. They seek to deny the poor a voice in their government and in their destiny. They seek to destroy the beauty of emerging Brown Power, which aims at participation in the political process by the grass roots people themselves. The white power structure struggles to remain in control.

MAPA has long fought for the rights of Mexican Americans to be accorded the same absence of harassment and intimidation which the Anglo establishment community enjoys. These arrests show us that this battle is far from won.

We fully join in the current struggle as it is really an attack on Chicanos and poor people in general everywhere. We shall not rest until this injustice is fully exposed, and those held as political prisoners are freed and their conduct exonerated! Viva la Causa! Viva la Raza!



Cesar Chavez, Farmworkers

The deplorable conditions under which the Mexican Americans of East Los Angeles suffers are a long standing scandal. These miserable conditions are known also, to the farm worker. The rural and urban Mexican American both suffer at the hands of an oppressive power structure.

The only way to change these situations is through organization for poor people's power--barrio organization in the city and a Union for the Farm Worker.

In Delano, the great power of the local political structure and of the growers is constantly asserted in an attempt to break our Union. In Los Angeles, these same types of oppressing powers are now seeking to break emerging barrio organizations. Your struggle is our struggle, and our struggle is yours. La Raza Unida must join hands to fight those attacks on our dignity.

In this struggle for freedom we must not fall into the trap of using the same tactics that have been used to keep weak and poor. We know that the seeds we sow will determine the nature of the fruit we will harvest. Therefore, we must unite in a dignified way to achieve justice. By the nature of our struggle we shall show our sick society what it is to be authentic men.

I pledge my support to the East Los Angeles Chicano leaders now in jail, and call on my brothers everywhere to protest this gross injustice.

Mike Hannon, candidate for District Attorney in the June 4 election, told a cheering crowd of demonstrators Sunday that the arrest of seven Mexican-American community leaders marked the opening gun in a ruthless campaign to wipe out political opposition.

"This is the opening of a massive move to repress political dissent," Hannon told the crowd at the Old Plaza who had gathered to demonstrate against the arrest of the seven, seized in raids late Friday. They were charged with conspiracy to commit a misdemeanor. Their bail was set at \$12,500 each.

"The D.A. said the bail was set at this outrageous figure because these men are dangerous," Hannon said. "The District Attorney is a liar. These men include a school teacher, a social worker and the editor of a community newspaper. If these men are dangerous, it is because they endanger the systematic repression of grievances carried on by the Establishment.

"If they jail the leaders, a hundred new leaders will spring up, each ready to take his place. It is thanks to the police-state tactics of the D.A. that we have solidified the separate communities behind the Mexican-American community now in this fight against extinction.

"The seven organized demonstrations against conditions in the public schools. The Board of Education, with one exception, said the walkouts had shown them that conditions needed to be changed, and, as a direct responsibility of the walkouts, changes would be made. The Board of Education also promised that no reprisals would be taken as a result of the demonstrations. Now, almost two months later, the reprisals have begun.

"The Establishment has shown its naked power and has said that it must stop these people. Police Chief Tom Reddin and his force are part of the conspiracy to keep the people from expressing their rightful grievances against a system which threatens to wipe them out.

"As another speaker has said here this afternoon, 'they can arrest some of the people all of the time, all of the people some of the time, but they can't arrest all of the people all of the time.'"

Hannon is one of three attorneys who were asked to defend the seven. Hannon said, "The D.A. and the police have declared war on the people. We are ready."

Hannon's closing statement was "VIVA LA RAZA!"



TELEGRAM RECEIVED BY TELEPHONE

MAKE CONFIRMATION COPY

POLICE CHIEF TOM REDDIN
LOS ANGELES POLICE DEPT

THE UNITED FARM WORKERS ORGANIZING COMMITTEE AFL CIO
JOINS WITH COMMUNITY IN VIGOROUS PROTEST AT OUTRAGEOUS ARRESTS OF
MEXICAN AMERICAN COMMUNITY LEADERS. LOS ANGELES CITY
CONSPIRING TO DENY MEXICAN AMERICAN COMMUNITY THE
RIGHT TO LEGITIMATE ORGANIZATION AND EXPRESSION OF
GRIEVANCES. DEMAND IMMEDIATE RELEASE OF THOSE
ARRESTED AND DISMISSAL OF ALL CHARGES AGAINST THEM.

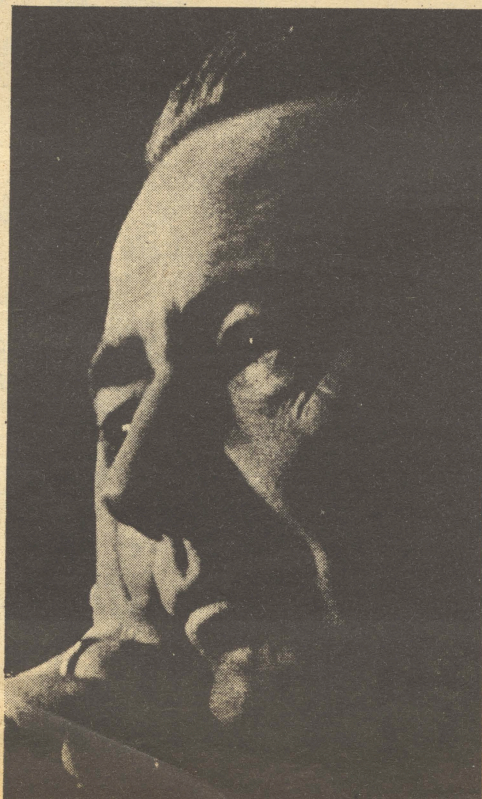
CESAR E CHAVEZ
806 NO EASTMAN LOS ANGELES CALIF

DATE: FM JUN 1 124PPDT
CHECK: 53 PDF TEX
TEL: 265-1053
CITY: LOSA

SIGNATURE: CESAR E CHAVEZ
DIRECTOR UNITED FARM WORKERS ORGANIZING COMMITTEE AFL CIO

CHG TEL CFN FURN
SAME
806 NO EASTMAN
LOSA

WU 550 (1-62)



CHICANOS HOLD VIGIL IN WASHINGTON D.C.

ATTENTION: Ramsey Clark

We come here today to present this statement as a petition and demand that Justice Prevail in this land for all people, that the civil, human, and constitutional rights, of all people be respected and protected. Black, Red, White, Puerto Rican, and Mexican American people, regardless of color or religion must have equal protection under the law. The duty of this office is to insure that justice in the Courts, the Police System, the political structure, and Administrative Office become the reality instead of a nightmare for all of our minorities.

In particular we bring to you an issue of serious importance to the Mexican American people of our country.

In March 1968, 15,000 predominantly Mexican American students walked out of East Los Angeles public High Schools. These students walked out of their schools because of the cultural and racial discrimination, the inferior quality of education, and the insufferable conditions found there.

In 1957 an Executive Order was issued to enforce the Supreme Court decision of 1954, regarding discrimination in Education; that decision is considered the law of the land. We demand the enforcement of this executive order in the School System of East Los Angeles, and in those school systems in the whole Southwest where our people are in the

UNTIL RELEASE OF EAST L.A. 13



VIVA LA CAUSA, CARNAL!

SET OUR BROTHERS FREE-RIGHT NOW!

We the undersigned in protest of the injustice to our 7 brothers, injustice of false charges, disproportionate bail, police state methods of seizure, search and hunt: in protest of the injustice all of us in the chicano, black, Indian, and Puerto Rican communities have suffered at the hands of a Racist system: in support of the HUNGER STRIKE of our brothers in jail symbolizing our people's hunger for justice:

WE DEMAN OUR BROTHERS BE FREED IMMEDIATELY AND ALL SUCH POLICE INVASIONS OF OUR COMMUNITIES CEASE, WE WILL DEFEND LA RAZA.

VIVA LA RAZA!

LIBREN A NUESTROS HERMANOS

IMEDIATAMENTE!

Nosotros los suscritos en protesta contra la injusticia de cargos falsos, fianza desproporcionada, metodos policiaicos de busca y arresto; en protesta contra injusticia que todos los de las comunidades Chicanas, Negras, Indias y Portoriquenas han sufrido a manos de un sistema racista; en apoyo a la HUELGA DE HAMBRE de nuestros hermanos encarcelados que simboliza el hambre por la justicia que siente nuestra gente:

DEMANDAMOS QUE NUESTROS HERMANOS SEAN LIBERTADOS IMEDIAMENTE Y QUE TERMINE TODA INVASION POLICIACA EN CONTRA DE NUESTRA COMUNIDAD. DEFENDEREMOS LA RAZA.



majority. We demand this, not only on the basis of the 1954 Supreme Court Decision, but more importantly on the basis of the 1848 Treaty of Guadalupe-Hidalgo. Under this Treaty a bilingual education and an education respectful to our culture and history is guaranteed. Under the Constitution of the U.S. your office has the obligation to uphold treaties entered into as the Supreme Law of the Land.

In addition to an immediate executive order, enforcing the Treaty of Guadalupe-Hidalgo, we further demand that the Department of Justice and the Civil Rights Commission act immediately to insure and guarantee the Constitutional Rights and physical safety of 13 persons (5 on a Hunger Strike) who were illegally indicted in Los Angeles on false charges of Conspiracy to Commit a Disturbance, more specifically for participation in the East Los Angeles Student Walkout. These indictments were brought about by a secret Grand Jury. The following were falsely imprisoned. Eliezer Risco, Editor of LA RAZA; David Sanchez, Prime Minister of the Brown Berets; Joe Razo, Minister of Training, Brown Berets; Cruz Olmeda, Chairman of the Brown Berets; Fred Lopez, Staff of LA RAZA; Sal Castro, Teacher; and Moctezuma Esparza, Vice President, UMAS.

These men are accused and in jail on the grounds that they inspired and contrived the E.L.A. walkouts and boycott. City officials of Los Angeles are using these individuals arrested as scapegoats to obscure the fact that the prevailing unsatisfactory conditions would today or tomorrow result in student revolts.

The right to protest and the freedom of speech and many other Civil and Constitutional Rights have been violated by the City of Los Angeles. The excessive bond of \$12,500 per person violates the Supreme Court Rule of pre-trial punishment by the imposition of heavy and excessive bond. This blatant disregard for the rights of the accused in the Los Angeles situation can only inflame and revive the past violations of minorities in that city. It also serves to display to the nation and the world the inequities of justice and equality that exist in this country.

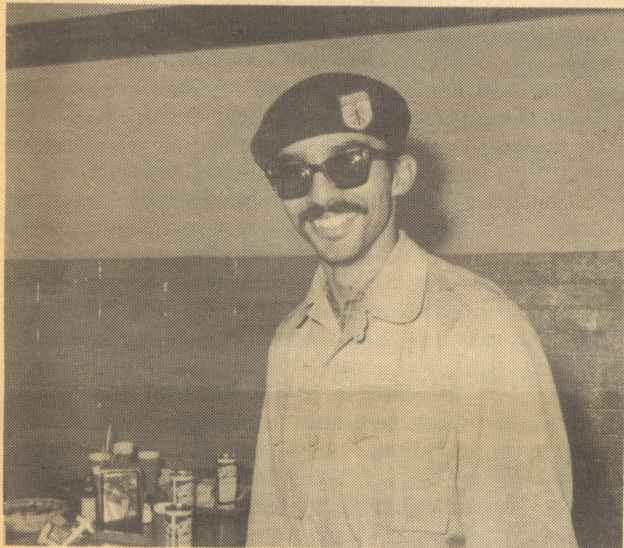
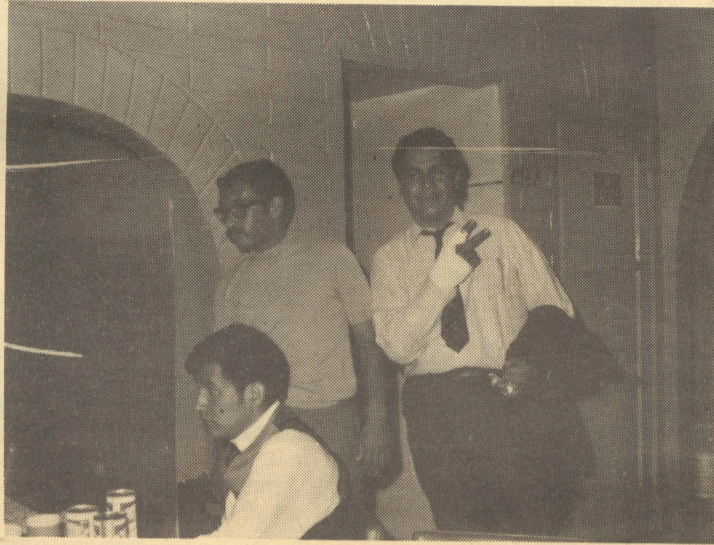
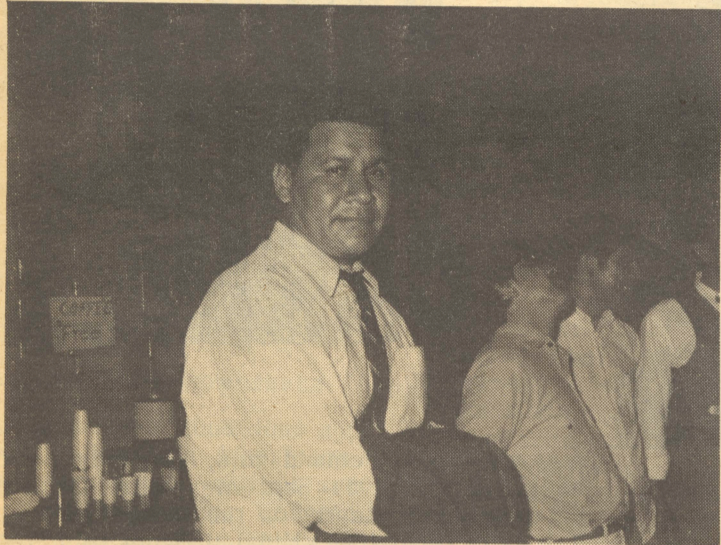
The racist attitudes and actions of the Political and Administrative bodies of Los Angeles cannot continue unchallenged, uncorrected or unpunished. We the Mexican American people of the Southwest demand the release of these prisoners and the dismissal of all the contrived false charges against the entire 13 indicted. It is of great concern to us that positive and corrective measures be taken by your office and those other federal agencies involved. We pledge our wholehearted support to the noble cause of our brothers.

We dedicate ourselves not only to support the East Los Angeles Thirteen but are also determined to correct the oppression and injustices that all of our people suffer in this nation. We are determined to bring about changes regardless of the sacrifice or the methods needed to gain our freedom, our liberation, and our self preservation.

We demand that the Attorney General grant immunity for all those indicted immediately and forthwith.



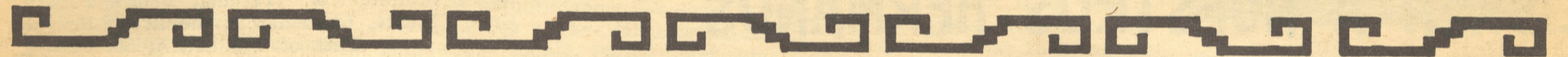
FREE AT LAST



After 72 hours of a "HUNGER STRIKE" Cruz Olmeda, Joe Razo, Eliezer Risco, Moctezuma Esparza and David Sanchez enjoyed a banquet of Mexican "soul" food at the restaurant Las 4 Milpas.

Friends, lawyers, members of the Ad-Hoc committee and others celebrated a victory that was in reality a victory for the whole community. The freedom of the Chicano Prisoners of Liberation from the jails in which political opportunism had placed them is a milestone in our movement for the liberation of La Raza.

It's a true victory celebration, no talk of business, all knew that at night plans had to be made for the long struggle ahead.



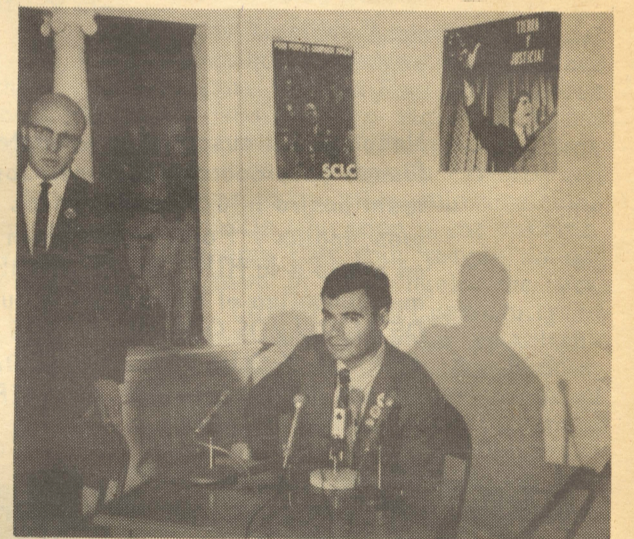
ARRESTS WERE POLITICAL

The day after their liberation, representatives from the ex-prisoners held a press conference at La Raza Nueva Community Development Center, 2449 Gates ST. Joe Razo, Eliezer Risco, David Sanchez, Fred Lopez, Moctezuma Esparza and Cruz Olmeda gave reporters their interpretations of the events over the weekend.

David Sanchez spoke of the attempts by the Establishment (see story Reddin, Younger and Their Dog Pack, page 5) to crush the emergent movement for Liberation among chicanos. The downtown goons talked to the Lambes and thought they could move against the community without any fight. But, they were wrong, said Sanchez, they have helped unify the community, "they have created a community backlash—that might even get out of control."

Eliezer Risco, speaking of the motivations behind the arrests said: "Younger and Reddin wanted to appear like the White Knights in shining armor descending to save the community in time of danger, but that both of them had political motives. At one level, Reddin and Younger were concerned with the Primaries. Younger with his own election and Reddin with the Police Bond Issue." On the other hand, they thought that the interest in the elections would keep people from coming out to the defense of these few activists, and they decided to "play out all their cards, but they got busted."

The political future of both Younger and Reddin hangs now in the balance. It depends on whether the Community continues to mobilize itself and fights this battle in the Courts, all the Way. Orale Raza, no se dejen!

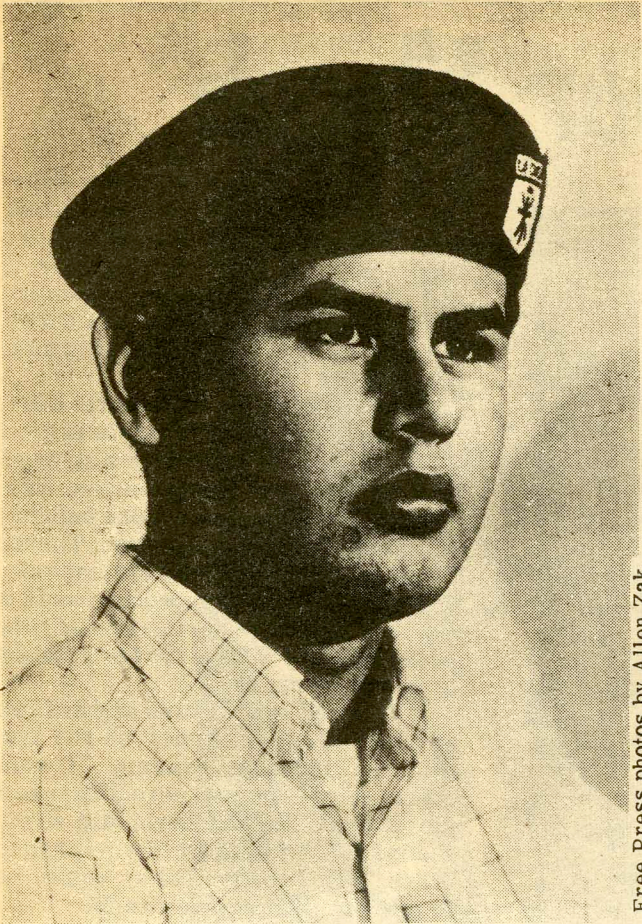


CASTRO OUT OF CLASSROOM

School administrators are following in the footsteps of Jefe Placa Reddin and D.A. Younger. When Sal Castro, one of the Chicano Prisoners of Liberation returned to the classroom of Lincoln High School on Tuesday morning, May 3, he found a substitute already there! When he went to talk to Mr. Ingles, the principal, he was told to go and see somebody at the Board of Education.

The day before, while still behind bars, Sal Castro had called the school to inform them that he would be in his classroom the following day, and that they should not call a substitute. At the Board, Castro was told that he was being reassigned to an office job at the Hill while the case was in the courts.

Meanwhile, Mr. Davis, the teacher whom the parents want out because of his racist statements, remains in the classroom. We wonder if the Board really cares about education.



Free Press photos by Allen Zak

DAVID SANCHEZ, BROWN BERET PRIME MINISTER

For over 120 years the Mexican-American has suffered at the hands of the Anglo Establishment. He is discriminated against in schooling, housing, employment and in every other phase of life. Because of this situation the Mexican-American has become the lowest achiever of any minority group in the entire Southwest.

the brown berets

Because these injustices have existed and the Anglo Establishment shows no signs of changing them, because the cries of individuals have gone unheard and fallen upon deaf ears, a group of young Chicanos have come together under the name of the BROWN BERETS to demand an immediate end to the injustices committed against the Mexican-American.

occupation forces

strike again

in East L.A.

David Sanchez (prime minister) and Cruz Olmeda (chairman) of the Brown Berets, were among the Chicano community leaders that were arrested on the night of May 31. They were falsely charged with a serious felony—conspiracy. Conspiracy to riot during the March student walk-outs in East Los Angeles. Yet there were no "riots" or any indications of a "riot," the only ones who had riots in their minds were the so-called "peace officers." This was made evident when they charged the high school students with their overgrown billy clubs.

The Berets have only "conspired" to improve the education of our children. Does better education warrant a grand jury indictment and police strategy?

This is plainly another way in which the establishment is strangling the right of the Chicano community to voice its opinion; a constitutional right. Are we to let our rights be violated? What rights have we left?

David, Cruz and the others MUST BE SET FREE to insure that future events such as this not be repeated whenever the establishment sees fit. For if we let this pass, all our rights (supposedly guaranteed) will surely disappear. MUST THEY REMAIN POLITICAL PRISONERS?

By the Brown Berets

BROWN BERETS

The Brown Berets are not a gang, car club, or private social group; it is an organization of young Chicanos dedicated to serving the Mexican-American community.

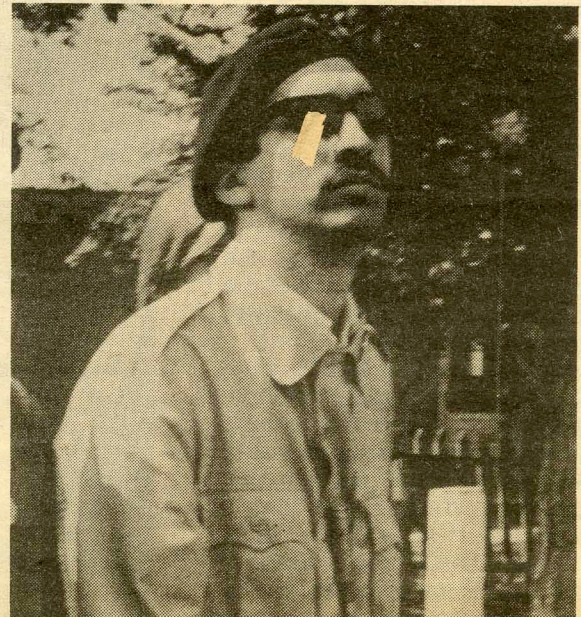
THE PURPOSE OF THE BROWN BERETS IS SUMMED UP IN ITS MOTTO

ten point program

1. Unity of all of our people, regardless of age, income, or political philosophy.
2. The right to bi-lingual education as guaranteed under the Treaty of Guadalupe-Hidalgo.
3. We demand a Civilian Police Review Board, made up of people who live in our community, to screen all police officers, before they are assigned to our communities.
4. We demand that the true history of the Mexican-American be taught in all schools in the five (5) Southwest States.
5. We demand that all police officers in Mexican-American communities must live in the community and speak English.
6. We want an end to "Urban Renewal Programs" that replace our barrios with high rent homes for middle-class people.
7. We demand a guaranteed annual income of \$8,000 for all Mexican-American families.
8. We demand that the right to vote be extended to all of our people regardless of ability to speak the English language.
9. We demand that all Mexican-Americans be tried by juries consisting of only Mexican-Americans.
10. We demand the right to keep and bear arms to defend our communities against racist police, as guaranteed under the Second Amendment of the United States Constitution.

to serve

To give vocal as well as physical support to those people and causes which will help the people of the Mexican-American communities.



CARLOS MONTES, MINISTER OF INFORMATION

to observe

To keep a watchful eye on all federal, state, city and private agencies which deal with the Mexican-American, especially law enforcement agencies.

why a brown beret?

The brown beret was chosen because it is a symbol of the love and pride we have in our race and in the color of our skin. The BROWN BERET also acts as a symbol of unity among chicanos.



GILBERTO CRUZ OLMEDA, BROWN BERET CHAIRMAN



RALPH RAMIREZ, MINISTER OF DISCIPLINE

to protect

To protect, guarantee, and secure the rights of the Mexican-American by all means necessary. How far we must go in order to protect these rights is dependent upon those in power. If those Anglos in power are willing to do this in a peaceful and orderly process, then we will be only too happy to accept this way. Otherwise, we will be forced to other alternatives.

SERVE OBSERVE PROTECT

Southwest Poor March

The march of the poor from Los Angeles to Washington, D.C. was not an easy one. It had its rough moments in places like El Paso, Texas and Truth or Consequences, New Mexico (there is really such a town) and it had its high points in places like Albuquerque and Denver where our Chicano brothers did themselves proud in preparing memorable receptions for the poor, black, brown, red and white.

None of the marchers from Southern California will soon forget the fabulous reception they got in Albuquerque where they were greeted with a historic mass rally of more than 1200 people in the Civic Auditorium. It was truly an inspiring meeting with Reies Tijerina of the Alianza acting as chairman and speakers including Marlon Brando, Rev. Ralph Abernathy, Chief Mad Bear of the Tuscorora tribe and several others.

As Tijerina said to the big crowd which almost completely filled the big hall, "What a beautiful bouquet I see here in front of me—such colors—brown, black, white and red."

It was a memorable evening not only because of the fine speeches which spelled out the grievances of the Chicanos, the Black, the Indians and the poor whites but because the people were very much a part of the meeting. They came to participate, not just to listen.

They showed how they felt when Rev. Bernard Lee, aide to Rev. Abernathy, appealed to the crowd to help the poor by donating all they possibly could. More than \$2000 in cash was donated, many giving \$20. But when a nun sent up her ring it started a flood of jewelry, watches, rings, bracelets and every other imaginable type of valuable jewelry to be used to help finance the march of the poor.

They had come to participate in the march of the poor in every way they could, not just to applaud fine speeches.

But this was just the beginning of the memorable events for the march of the poor in Albuquerque. The next morning more than a thousand people marched through four and one half miles of streets in that city—through the barrios, the ghettos and the downtown business district. Many joined them as they passed by.

The mass meeting, the march through the city and the final rally at the Old Town Plaza, were as much a personal vindication and triumph for Reies Tijerina as for the march of the poor.



Throughout the Southwest the weak kneed had capitulated before the pressure of local establishments and criticized the appointment of the militant Chicano leader as head of the Southwest delegation. He had been appointed by the late Dr. Martin Luther King to this post.

But the critics had to join with the marchers—so strong was the impact of the march on the poor of Albuquerque. One of those critics was New Mexico Archbishop James Peter Davis. He joined the ranks of the marchers while they passed through downtown Albuquerque. There were others.

Welcome to Our Land

But if things were bright and pleasant in Albuquerque, thanks largely to the Alianza, they were not so in El Paso which some of the marchers described as a "concentration camp." There the four busloads of Chicanos, Blacks, Indians and Anglos found themselves virtually locked into the El Paso Coliseum for the night. The county sheriff's men surrounded the hall throughout the night and around midnight a bomb scare resulted in a search of the cavernous hall, while the poor stood in the center of the building—many of the children with tears in their eyes.

Some who had come to the Coliseum to bring food for the poor were turned away by the sheriff's men. The local cops were running scared and the militant Chicanos in that city never did get a chance to visit with the poor from Los Angeles, Phoenix and Tucson.

One would think that there were troubles enough for a whole trip in El Paso but that town with a strange name, Truth or Consequences, New Mexico, provided some more unpleasanties the following day. There, some of the Brown Berets and others on the march stopped at Arnold's Bar on Broadway during a brief rest period. The owner of the bar refused to serve them.

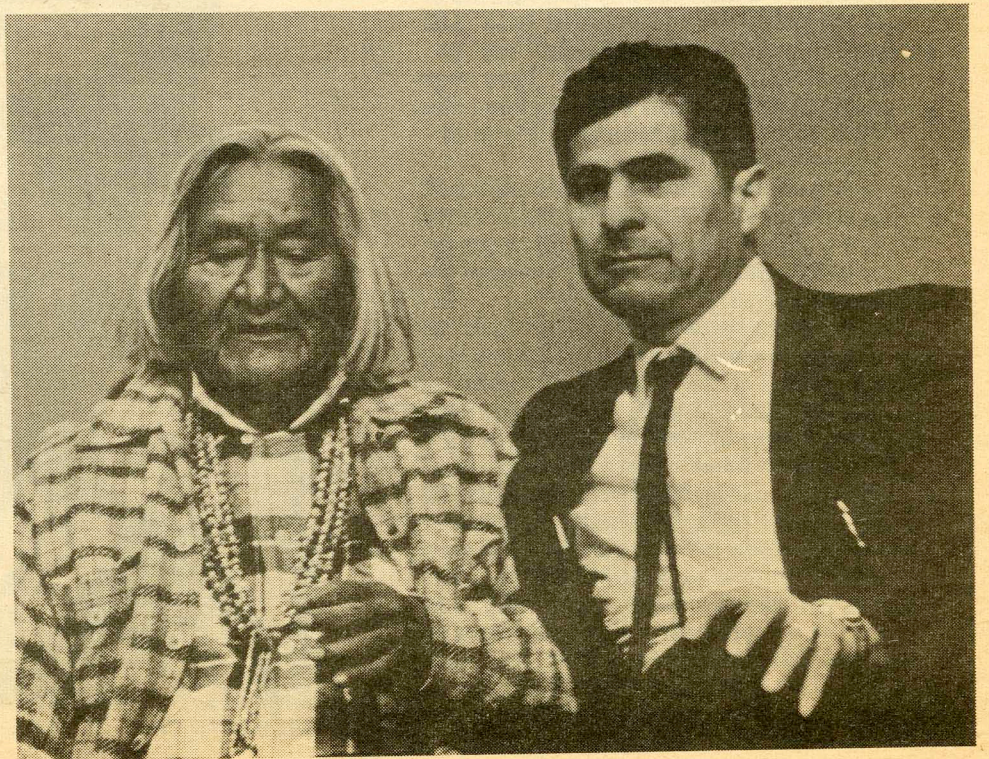
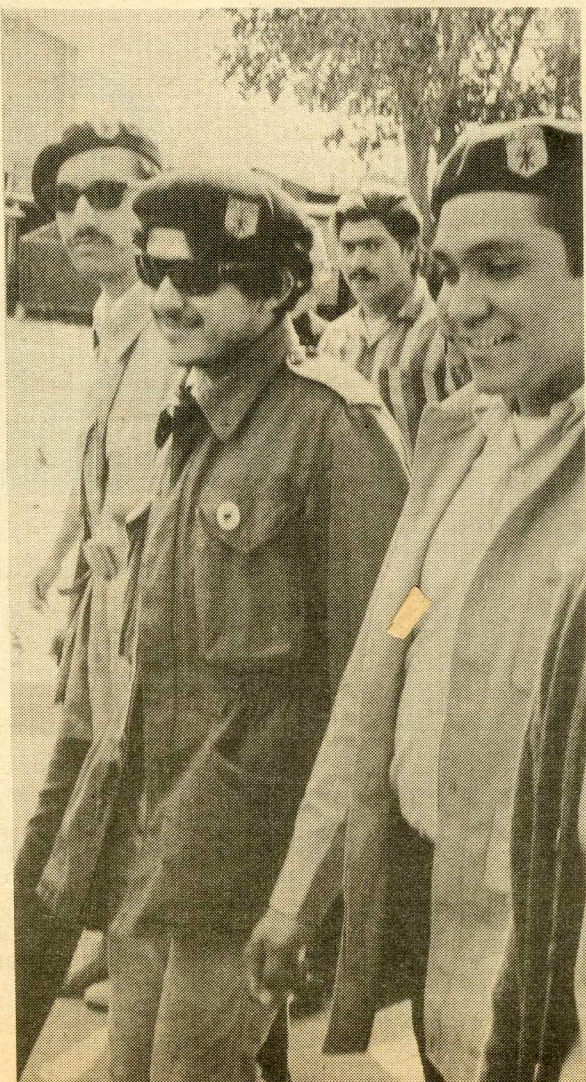
In spite of all the civil rights laws on the books the owner of the bar told the local policeman, "I want these people out of here because I am prejudiced." He never did serve the marchers because the bus had to leave before the issue could be fought out with a picketline.

But another small New Mexico town, Deming, was different and more enjoyable for the caravan of the poor. There the buses pulled up in front of a small two room house where Mr. and Mrs. Haynes and their nine children lived. They were living on a total income of \$60 per week. The poor on their way to Washington took up a collection for a family that was poorer than they. They gave them sandwiches—about 1000 of them—to help feed the hungry black family there.

When the marchers got to Denver, it was Albuquerque all over again only with some added trimmings arranged by Corky Gonzales' Crusade for Justice. More than 3000 people on the capital steps greeted the marchers who converged on Denver from Los Angeles and San Francisco. The two caravans met there and it was truly a Southwestern reunion for many of the poor.

But there was no question that the poor Chicanos, Blacks, Indians and whites were united in making their pressure felt in Washington, D.C. The difficulties, according to our reports, were in the process of being overcome. The main target—the men in Washington who hold the purse strings and who open them only for guns and ammunition in Vietnam where Chicanos and Blacks die in very large numbers was where the big pressure was needed. Pressure to rearrange priorities in this country so that the needs of the poor come first.

With El Paso, Albuquerque, Denver and Kansas City behind them the poor headed for the capital with their share of triumphs and difficulties behind them. Now they were heading for the main target and that is where they are now.



The Peaceful Hopi

TEREZ JOLAN

"The Great Spirit still rules over this land! From ancient time we Hopi have followed the instruction of the Spirit, and we don't need this white man's law to tell us how to live." An old Hopi was shouting at the U.S. Government men as they rode by him in the tractors and trucks, bringing in heavy equipment and loads of logs. He glowered at the two road graders that were invading the village of Hotevilla, a pueblo, about 125 miles Northeast of Flagstaff, Arizona.

Eight policemen, one of them white, and Joseph Lucero, the Superintendent of Hopi Indian Agency, and five white workmen, along with fifteen Hopi puppet Indians were coming into this village, into one of the villages of Hopi Sovereign Nation. "We have lived in this same place, in this high desert for thousands of years," say the Hopi, "and our ruins and rock writings testify to our sovereignty. We have been on this land since the fourth world began."

Alarm was cried from the rooftops. Women ran from their houses to join the old religious leaders who were beginning to question Lucero. The Superintendent explained, "Today, Monday, May 20, 1968—today the electric power lines, paved roads, sewers, telephone, and the water pipes are going to be put into this village!"

"No!" replied one old religious leader, who speaks and understands English. "We do not need these things. We have lived here long time ago—many old people here are still healthy. We don't need water pipes or electric lights, or sewers, or paved road. We have our good spring water. We have our oil lamps. We don't want ugly, black, hard-pave in our village for our people to walk on. We don't want telephone. Mr. Lucero, this is our sacred village."

Then, Lucero talked and translations were made into Hopi language for those people who were trying to understand what was happening. "Tell the people that these things are being put into your village for your own benefit. These public works are good for the Hopi."

"No," said the old leader. "These things are no good for the Hopi. It only mean taxes that we can't pay. It only mean to live like white-man and fight over moneys and lose our homes for taxes and be no more Hopi. We were instructed by the Spirit how to live. We know how to grow our corn. We can take care of ourselves. These public works all coming in here—it must be stopped!"

Lucero argued, "You people have been listening to outsiders who tell you these things are harmful. You have been taken in by these bad people and influenced by these no-good outsiders people."

The old Hopi explained further to Lucero, "We follow the instruction of our Great Spirit who rules over all this land. We continue to care for our mother earth. We do our duties and our religious ceremonies. Only the Spirit has authority to tell us what to do."

Then Lucero waved a paper in front of the people. "You are defeated," he said. "You are defeated by this petition with 90 names on it."

"But," said the old religious leader, "We Hotevilla Hopis did not sign yes to this paper. We do not need anything from the U.S. Government. We have take care of ourselves for long time, from long time ago. We have our own way to live."

Arguments went on and on until way after high noon. The police lounged in the unmarked, agency cars. Many of the village men went out to the fields, thinking that someone had gone out of the village to have

this Government works stopped. Some of the young Hopi conservatives stayed and watched. They looked at the petition which Lucero was claiming was the defeat for Hotevilla—(this cedar hill, where many Kivas still hold the sacred ceremonies, and where the people gather in the plaza to watch the Butterfly dancers of a hundred people dancing at one time. Where crowds will come to stand on roofs of the sandstone houses to watch the Kachinas dance their "Niman Home Dance" in little more than a month from now, and where the Snake-Antelope ceremonial will take place in late summer. Hotevilla, the last stronghold of the ancient ways, the village where the Great Spirit is helped to protect and guard this whole continent from destructions. If Hotevilla falls, then the dire prophesies may come true, and great suffering will be across the land.)

The petition of 90 names held more than half which were names that the youth did not know. Some names were recognized as families who had moved away a generation ago. Some were Hopi puppets living inside the village. Some were of people living in the white-man towns. Some names were put down more than once.

"These names are property owners here," said Lucero lamely.

"But only the Great Spirit owns property here," was a reply.

It was getting well into the afternoon. Police were again standing around, and young Hopi were eyeing them sullenly. Lucero made a decision. He declared, "Whether you people like it or not, we are putting in these paved roads today and the electric light poles today. We are beginning all the improvements today. Now, I don't want anyone to interfere. You might get hurt or arrested. I warn you all to keep away. Stand back!" He gave the signal for the tractors and the trucks to start.

Everything happened at once. An old man stood in front of a tractor to stop it, but he was pulled out of the way by a puppet Hopi. Pole-digger machines began punching deep holes in the mother earth. The two road graders scraped and gouged around the narrow, little streets. Everyone was in a scuffle—all the men and women and youths and police and puppet Hopis. Women placed themselves into freshly dug holes to prevent the logs from being planted. Trucks backed into position with their log-loads, and the pole-setter machines were pushed into place. Men and women were trying to block the trucks to keep the logs from being unloaded. They were dangerously pushed along in an act of trying to run over the people, while puppets were pulling the Hotevilla Hopis away from the trucks. The women in the holes were getting half buried, and finally a log was kicked by a workman, and the log struck one woman in the head.

That night, old Dan Kotchongva, chief religious leader of Hotevilla, and reported to be anywhere from age 100 to 120 years, sent his messenger out of the village. Prayers were offered in the Kivas. Some lola-bahannas (friendly whites) received the messages. "Kotchongva say for you to tell everybody what happen to us today." This was Monday night, May 20. Everybody was told. Telegrams went to the Secretary of the Interior, to Commissioner Bennett, to Senators and Representatives. An editor of a paper in a large town had some words with Lucero. A quiet spirit appeared and whisked old Dan Kotchongva away to a far city, where, among other things, he taped a T.V. show. Both he and his interpreter can be seen soon on the Steve Allen show.

By Tuesday, all public works in Hotevilla had come to a halt. But the

villagers hesitated to go out to their fields. They partly neglected work throughout the week, apprehensive that Lucero would be back.

One senator mailed some form letters in reply to telegrams. They stated, "I have contacted the Bureau of Indian Affairs and learn that about a hundred Hopi Indians signed a petition asking for street lights, road grading, and other works at Hotevilla. A minority group within the tribe has objected to this action, and the Superintendent has discontinued the work in order that the tribe may resolve the issue among its own members."

By Friday, May 24, the Hotevilla Hopis sent a message. "To all our good friends who help us stop this ugly works in our village—we are so happy that you fast acted about our trouble. We want to live naturally with our own know-how of a good way to live. It may have been act of our Great Spirit and all you people that Government works has stopped. We hope it be stopped for good."

Monday morning, May 27, the trouble broke out again. The Hotevilla Hopis had dug and tugged and heaved until they had pulled out a few standing poles, which had been successfully placed the week before. They drug the logs over to the highway and left them as good riddance. But then arguments ensued with the Hopi puppets. The old religious leaders agreed to a counting of heads, the white-man style, since Lucero had agreed that the villagers could resolve the issue between themselves. Names were put on petitions, and when counted, the Hotevilla Hopis won. It was about 98 puppets against 130 Hotevilla Hopis. The head counting went for nothing.

At 1 p.m. Lucero rode in with his police force and heavy equipment. The Hotevilla Hopis met Lucero in the road and showed him the signed petition. He ignored it. (After all, a majority of the "tribe" could be named from anywhere.) The struggle was worse than the week before, though no one was seriously hurt or arrested. The pole-digger machines dug faster than the women could fill the holes with their bodies, struggling as they were against police and puppets, to reach the holes in time. Then men and children were trying to get into the holes. Some made it, but were yanked out. By sundown an ugly row of posts lined the road from the school house for a mile into the village.

Knowing that the Hotevilla Hopis would stay up the whole night to take out the posts and burn them, Lucero left the village with a warning, "We've strung live wire on these posts, and if you try to take them out, you will get burned or electrocuted. It won't be my responsibility if you get your own selves hurt." This ultimatum struck fear into many, though some Hotevilla Hopis did not believe there was any live wire.

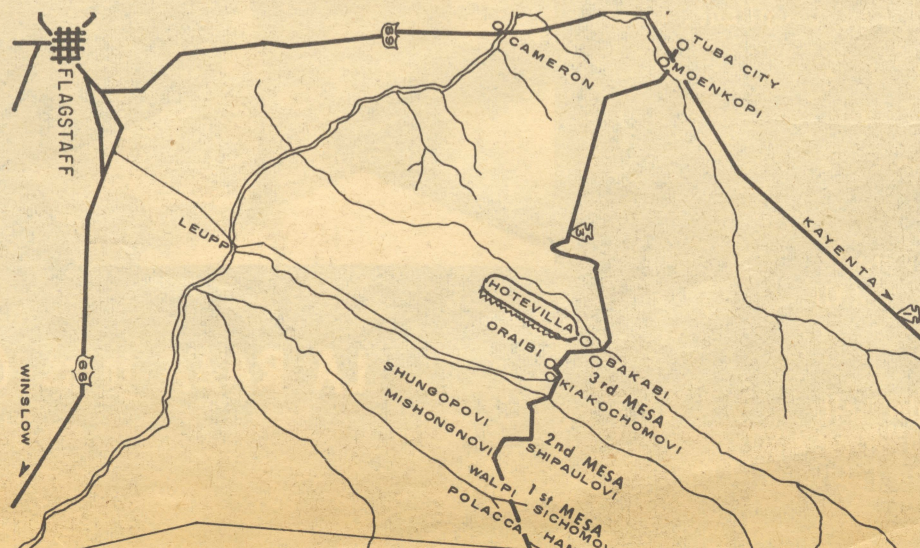
They retreated to the Kivas and had serious discussions with Masaw. The prophesies were discussed anew and all were saddened by the destructions taking place all over the earth, because they know that when their village of Hotevilla becomes only a honky-tonk little town like any honky-tonk town in the United States, then the Great Spirit of this whole land suffers a mortal wound. For then, there will be no more Hopi, no more peaceful people any place on this earth.

The Steve Allen TV show can be seen in Los Angeles, Channel 5, June 21, 6 to 7:30 p.m.

Old Dan Kotchongva, chief religious leader of Hotevilla with his interpreter, Thomas Banyacya—and other guests: Marlon Brando, Mahalia Jackson and James Baldwin.

In New York, on station WOR, June 14, 6:30 to 8 p.m.

In Phoenix on KTAR, time unknown.





"We are behind bars, but those bars are only symbolic of the oppression the Mexican-American people have been suffering for over 120 years under anglo colonization. We are being accused of conspiracy to Disturb the Peace even though there is no proof that we have disturbed the peace in anyway. It is ironic that those arresting us are the same cops that move around East O.A. toting their guns, abusing the constitutional rights of our young Carnales. We are entering tonight into a Hunger Strike until all twelve of us are free. We will non-violently refuse to accept this farce of justice. We issue a call to LA RAZA UNIDA, in the Southwest, to our black brothers, to our Puerto Rican carnales, to our Indian brothers, and to all those Anglos who see through the farce of a system that preaches freedom and practices oppression to demonstrate their solidarity."

"Hoy estamos tras las rejas, pero estas rejas son simbolicas de la opresion que la gente mejico-americana ha estado sufriendo bajo el yugo del Anglo desde hace mas de 120 anos. Nos acuean de conspirar a perturbar la paz ajena, aun cuando no hay preuba de tal hecho. Es una suprema ironica que aquellos que nos encarcelan son los mismos placas que se pasean por el este de Los Angeles con la arrogancia de pistoleros, abusando de los derechos constitucionales de nuestra raza. Hoy por la noche entramos en una huelga de hambre que continuara hasta que los doce seanos vindicados y ealgamos libres. Sin violencia rehusaremos aceptar esta farsa judicial. Llamamos a la Raza Unida en el Suroeste, a nuestros hermanos negros, a nuestros carnales puertoriquenos, a nuestros hermanos indios y a todos aquellos anglos que ven la farsa de un sistema que predica libertad y practica opresion, que demuestren su solidaridad.

**"The assassin's bullet cannot
stop the martyr's cause."**

Kennedy Requiem Procession

Assembly Time

5:30 P.M., Saturday, June 8th at Obregon Park
(Carmelita and 1st St.)

Processional Route

From Carmelita East on Michiqan to Eastern; North on Eastern
to Brooklyn; East on Brooklyn to East L. A. College.

Ecumenical Requiem Mass

8:00 P.M. East L.A. College Stadium

Co-Chairmen

Bert Corona, MAPA
Cesar Chavez, Farm Workers
Rev. Tony Hernandez, CMAU

Fr. Cesar Gonzales, S.J.
Joe Serda, Farm Workers
Fr. John B. Luce
Dr. Julian Nava, Bd. of Ed.

Dr. John Wells
Anthony Rios, CSO
Richard Tafoya, YTEP



**LA RAZA joins Community in mourning
Robert F. Kennedy**