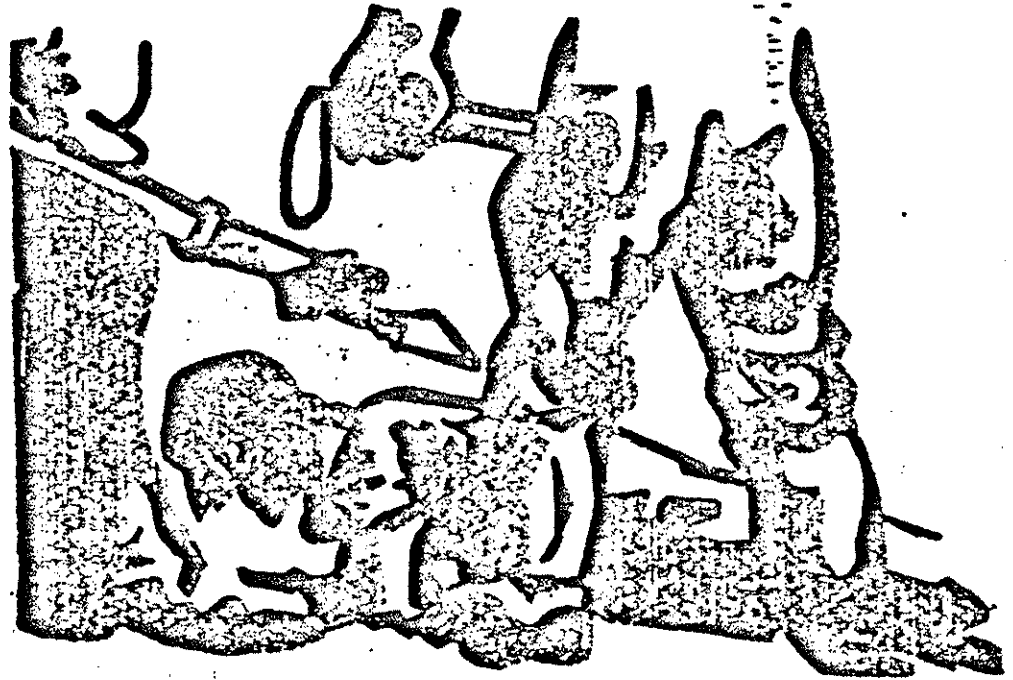


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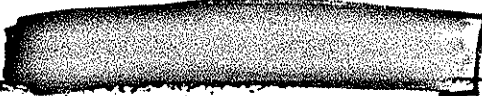
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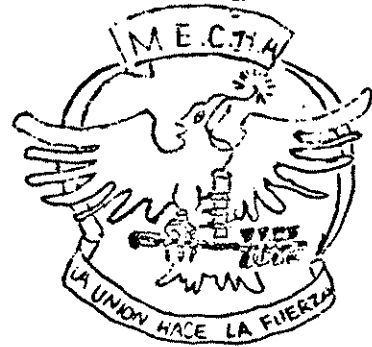
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NEWS BRIEFS NEWS BRIEFS NEWS BRIEFS NEWS BRIEFS

M.E.C.H.A. Adds New Meeting Time

It was decided at the MECHA conference this past Sat. to add another day-time regular meeting, Wednesdays at 12 noon, for MECHA members. This would make it possible for those students who work in the evening to attend the weekly meetings. The Tues. night meeting schedule will continue as before.

REMEMBER: Mecha now meets
Tuesdays at 7:30 p.m.
Wednesdays at 12 noon



Mesa Directiva Meetings
Thursdays, 4:00 p.m.

Panel Discussion on

- *Honorarium
 - *Police Riot
 - *Salazar Inquest
- Trident Lounge, Wednesday,
October 28, 1970 at 11:30 a.m.

La Casa de Carnalismo First Aid Class
meets every Wed., at 5:30 p.m.
for the next eight weeks. All
invited.

Joaquin Murieta Center: California
State Scholarships Available

Competition for the California State Scholarships is now in full swing. The Centro would like to see as many students as possible apply; this is FREE MONEY, there are no loans attached to it. All students who have not been placed in a college are asked to come in according to the following schedule: (according to last name initial

MON: A-F TUE: G-L WED: N-S THUR: T-Z

For the time being, we will take new students and referrals on FRIDAYS ONLY.

If you are already in college or have dropped out, please let us know by calling: 264-7233.

Address: Centro Joaquin Murieta de Aztlan
3510 Whittier Blvd.
Los Angeles, California 90023

Applications available at Centro, Casa de Carnalismo and E.O.P.



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SALAZAR INQUEST: Continuation of Legalized
Racism and Oppression

The decision of the jury at the Coroner's Inquest concerning Ruben Salazar's murder at the hands of the S.L.A. Sheriffs is another clear example of the bigotry and utter disregard for justice that the power structure manifests against the Chicano community. However, this is not the first time that the courts and its apparatus has trampled on the Chicano. Ever since the United States seized AZTLAN (the Southwest) from Mexico, racism and oppression became the systematic pattern of behavior. The U.S. power structure unleashed the frontier population on the Chicano and encouraged them to climb up on the backs of our people. Valuable land belonging to RAZA was stolen by official laws backed by Anglo-controlled courts, Anglo law-enforcement, and settlers dehumanized by the U.S. genocide against Native Americans and Blacks. This robbery continued into the 1940's, even though it was in clear violation of the Treaty of Guadalupe Hidalgo.

In 1942 seventeen young Chicanos were convicted in what was up to that time, the largest mass trial for murder ever held in Los Angeles County. According to Carey McWilliams, "Mexicans had been pushed around by the Los Angeles police and given a very rough time in the courts, but the Sleepy Lagoon prosecution capped the climax. It took place before a biased and prejudiced judge (found to be such by an appellate court); it was conducted by a prosecutor who pointed to the clothes and the styl of haircut of the defendants as evidence of guilt; and was staged in an atmosphere of intense community-wide prejudice which had been whipped up and artfully sustained by the entire press of Los Angeles.

So it was with the cowardly murder of Salazar. The Coroner's Inquest has been a farce and sham which has shown clearly the relationship of the press, courts, and police which have put the S.L.A. community on trial while they conveniently cover up the fact that the sheriffs attacked 20,000 Chicanos - gased, clubbed, and beat our people - thereby inciting a riot which culminated in the murder of three Chicanos and the arrest and hospitalization of 100's. But, they have failed to fool the community; their tricks and false accusations are apparent as night and day. The Chicano community will not rest until the occupation troops (police) leave our Barrios, the police murderers are brought to trial before a People's Tribunal, and the systematic oppression and brutality of the power structure is terminated.

EL PODER CHICANO AL PUEBLO CHICANO!!!

TODO EL PODER AL PUEBLO!!!

VENCEREMOS!!!

Nacho Gonzalez

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The Medium of Association

by camilo perez

The dumbfounded populace blinks at the spectacle of an elegant hoax. The real tragedy of the Inquest is blurred in the pious testimony of film reels and photography. A series of carefully distorted court scenes turn a tragic death into a T.V. spectacular.

A staff of emotion engineers manipulates every act. Every move is carefully weighed and utilized. It becomes a study of psychological drama. Incriminating statements are cloaked in seemingly objective questioning. Hidden innuendoes flank attacks of rhetoric and counter with subtle allegations. It becomes a mistique of associations. Mao and Moratorium become blurred into one. Honor and law and order loom in the distance. Time is biographically dissected. Positioning becomes a critical pivotal point. As any artist knows, the first few scenes of a drama is when the attention of the audience is most acute. The Force presents its testimony first.

A western tradition of service revolves around the first few shots while the eyewitness photographer narrates in a touching voice of boyscout appeal.

Later on, in the following scenes, there appears the brash opposition. The careful nuances, product of three centuries of drama, come into play. A web of complex relationships come to the fore. In a counterplay of tacit maneuvers, the burden of guilt by association falls on the interrogated. The questioning becomes incisive. Repeated questioning raises a doubt as to the admissibility of testimony. A few mastery strokes swings the pendulum of credible doubt. The mindtapping is successful. Salazar is guilty by association. The jury turns-in a verdict of justifiable homicide. The inquest is closed.

Beware of the Pigs
TO THE PEOPLE IN THE COMMUNITY

Years ago people were scared to come out after dark because of the youth of the streets.

Now all the people including the youth are afraid to come out at dark for fear of being Harrassed by police officers.

Since the Chicano Moratorium, more and more Chicanos are being arrested for little things.

Just last weekdn I witnessed police brutality in front of my house. There was a car driving pass my house. Some kids were in the car. Officers stopped them. They didn't bother to ask what or where they were doing or going but just got them out of the car and kicked their asses.

One of the officers radioed in for assistance. The help came, the other police not knowing what was happening, started beating-up on one boy and ended-up cracking his head.

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beware of pigs cont'.

Concerned parents that witnessed this brutality, spoke out. One lady told the peace officers, "If you are going to arrest these lads just arrest them, don't crack their heads." The officers told her that if she didn't shut-up, they were going to arrest her. She told the officers, "then go ahead and arrest me." They did.

While she was busted, she informed them that she worked for the community and that her husband was going to call the community service for which she worked, and inform them of what had happened to her and the youth. The officers then released her. The following day this woman's family and the community service who works for picketed outside of the police station.

People of the community don't fear their fellow Chicano brothers but fear the pigs.

Reprinted from the BARRIO NEWS
Junior Reporters

Maria Cabrera
Robert Cristo

LOS ANGELES TIMES

Friday Morning, Feb 6, 1970

WHO IS A CHICANO? AND WHAT IS IT THE CHICANOS WANT? BY: Ruben Salaz

A Chicano is a Mexican-American with a non-Anglo image of himself. He resents being told Columbus "discovered" American when the Chicano's ancestors, the Mayans and the Aztecs, founded highly sophisticated civilizations centuries before Spain financed the Italian explorer's trip to the "New World".

Chicanos resent also Anglo pronouncements that Chicanos are "culturally deprived" or that the fact that they speak Spanish is a "problem".

Chicanos will tell you that their culture predates that of the Pilgrims and that Spanish was spoken in American before English and so the "problem" is not theirs but the Anglos' who don't speak Spanish.

Having told you that, the Chicano will then contend that Anglos are Spanish-oriented at the expense of Mexicans.

They will complain that when the governor dresses up as a Spanish nobleman for the Santa Barbara Fiesta he's insulting Mexicans because the Spanish conquered and exploited the Mexicans.

It's as if the governor dressed like an English Redcoat for a Fourth of July parade, Chicanos say.

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who is a chicano? cont'.

When you think you know what Chicanos are getting at, a Mexican-American will tell you that Chicano is an insulting term and may even quote the Spanish Academy to prove that Chicano derives from chicanery.

A Chicano will scoff at this and say that such Mexican-Americans have been brainwashed by Anglos and that they're Tio Tacos (Uncle Toms). This type of Mexican-American, Chicanos will agree, don't like the word Chicano because it's abrasive to their Anglo-oriented minds.

These poor people are brown Anglos, Chicanos will smirk---"What, then is a Chicano? Chicanos say that if you have to ask you'll never understand, much less become a Chicano.

Actually, the word Chicano is as difficult to define as "soul". For those who like simplistic answers, Chicano can be defined as short for Mexicano. For those who prefer complicated answers, it has been suggested that Chicano may have come from the word Chihuahua--the name of a Mexican state bordering on the United States.

Getting trickier, this version then contends that Mexicans who migrated to Texas call themselves Chicanos because having crossed into the United States from Chihuahua they adopted the first three letters of that state, Chi, and then added cano, for the latter part of Texano.

Such explanations, however, tend to miss the whole point as to why Mexican-American activists call themselves Chicanos.

Mexican-Americans the second largest minority in the country and largest in the Southwestern states (California, Texas, Arizona, New Mexico and Colorado), have always had difficulty making up their minds what to call themselves.

In New Mexico they call themselves Spanish-Americans. In other parts of the Southwest they call themselves Americans of Mexican descent, people with Spanish surnames or Hispanos.

Why, ask some Mexican-Americans, can't we just call ourselves Americans?

Chicanos are trying to explain why not, Mexican-Americans, though indigenous to the Southwest, are on the lowest rung scholastically, economically, socially and politically.

Chicanos feel cheated. They want to effect change. Now! Mexican-Americans average eight years of schooling compared to the Negroes 10 years. Farm workers most of who are Mexican-Americans in the Southwest, are excluded from the National Labor Relations Act unlike other workers. Also Mexican-Americans often have to compete for low-paying jobs with their Mexican brother from across the border who are willing to work for even less.

Mexican-Americans have to live with the stinging fact that the word Mexican is the synonym for inferior in many parts of the Southwest.

That is why Mexican-American activists flaunt the barrio word Chicano--as an act of defiance and a badge of honor. Mexican-Americans, though large in numbers, are so politically impotent that in Los Angeles where the country's largest single concentration of Spanish speaking live, they have not one of their own on the City Council. This, in a city politically sophisticated enough to have three Negro councilmen. Chicanos, then, are merely fighting to become "Americans". Yes, but with a Chicano outlook.

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TRIALS & TRIDULATIONS

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IT SEEMS TO ME THAT I AM NOT ONLY TRYING TO COPE WITH A BI-CULTURAL ATTITUDE, BUT ALSO A BI-CAREER LIFE! THE LATER OF THE TWO IS MY NEW EXPERIENCE. I CAN SEE HOW SOME PEOPLE GET HUNG-UP HERE AT SCHOOL, AND SAY TO HELL WITH THE BARRIO! I AM NOT CONDONING THIS ATTITUDE, BECAUSE I AM NOT LETTING THIS SITUATION GET A HOLD OF ME. SCHOOL IS REALLY A VERY EASY-HARD LIFE. EASY BECAUSE OF THE BROADS, CURADAS, AND OF THE WAKING UP TIME, I MEAN IT IS EASIER IN RESPECT TO A FACTORY JOB. HARD BECAUSE OF THE WHOLE NEW JARGON IN CLASSES AND OF THE LACK OF DISCIPLINE I HAVE TOWARDS READING, WHICH IS SOMETHING I HAVE DO IN ORDER TO STICK IT OUT.

I HAVE ALSO ATTENDED TWO M.E.CH.A. MEETINGS AND WILL JOIN THIS GROUP OF CHICANOS AND CHICANAS AS SOON AS I RUSSTLE UP A DOLLAR! LIKE MOST GROUPS THAT I LINK UP WITH I DO NOT ALWAYS AGREE WITH THEM 75% OF THE TIME. BUT AS I STATED EARLIER THIS IS ONLY AFTER TWO MEETINGS, I HOPE TO CONTINUE TO ATTEND M.E.CH.A. MEETINGS, AND IF I DO NOT AGREE I WILL TRY TO PERSUADE THE MEMBERS TO SEE MY SIDE OR I CAN TAKE THE EASY WAY OUT AND QUIT. BUT I DO NOT TAKE THIS "LOVE IT OR LEAVE IT" BIT, IF I DO NOT LIKE IT AND IF I THINK SOMETHING IS WRONG I WILL TRY AND CHANGE IT!

BY: RUDY GOMEZ

C/S

CARNALES AND CARNALAS,

THE MOVIMIENTO TO MANY OF US HAS BEEN, IN THE PAST (AND NOW), CENTERED IN THE LARGER CHICANO AREAS SUCH AS EAST LOS ANGELES, DENVER, AND SAN FRANCISCO. IN THE SAME LIGHT THE "COMMUNITY" HAS BEEN DESIGNATED TO THE SAME AREAS. THUS HEAVY CONCENTRATION OF POLITICAL ACTIVITY AND POLITICAL THINKING HAS BEEN CENTERED AROUND THE "COMMUNITIES OF EAST LOS ANGELES, DENVER, ETC. IN REALITY THE COMMUNITY IS ANYWHERE, WHERE THERE ARE CHICANO BROTHE WHETHER THEY ARE ONE HUNDRED OR A THOUSAND.

IN PICO RIVERA THERE ARE APPROXIMATELY 49% CHICANO BROTHERS THAT HAVE BEEN PASSED OVER BY THE MOVEMENT, BECAUSE MANY CARNALES DON'T UNDERSTAND THE PROBLEMS OF OUR BROTHERS WHO LIVE IN A COMMUNITY WITH A WHITE MAJORITY. BUT AS OF LAST YEAR THERE HAS BEEN A MOVEMENT STARTED IN THE BARRIOS IN PICO.

THE CARNALES AT EL KANCHO H.S. HAVE BEEN WORKING HARD ON A STUDENT AND COMMUNITY MOVEMENT. THEY HAVE ELECTED THE NAME "BROWN UNION" FOR THE ORGANIZATION. BUT ONLY FOR A SHORT WHILE. A NEW NAME WILL BE VOTED IN AFTER THEY HAVE ESTABLISHED THEMSELVES ON CAMPUS. THE NEW NAME WILL BE A FAMILIAR NAME TO US ALL AS M.E.CH.A. STUDENTS. VIVA LOS CARNALES DE PICO RIVERA.

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BY: TOM VASQUEZ

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MEMORANDUM STATEMENTS AT MEETING

"The need for an alliance with students from other countries is very necessary if the students activities toward a better society are to be effective." This and other points were brought out when Alejandro Alvarez, a student from Mexico City, spoke at our meeting last Tuesday.

The question of nationalism was also explained when an analogy of Zapata was made. It's one thing to institutionalize something in order to suppress it. Like Zapata has been institutionalized in Mexico so that his ideal of "Land & Liberty" are covered up by corrupt politicians.

The danger of overt culturalism was also discussed when the point was made that the Chicano has suffered cultural assassination, but most important he has suffered political, economic, and social castration at the hands of the dominant society which if put all together brings about this cultural deprivation. For culture is a product of your political, economic, and social position in any society.

By
Rodolfo Quinones

MEETING FIELD

A MEETING table was set up by the MEETING Organization at the south side of the Cafeteria to give information to incoming Chicano students. The table serves many other purposes, the most significant being that it provides a gathering area where Chicano students can get acquainted and begin to relate with one another. Also students can take on an active part in MEETING by helping to distribute free literature and helping to raise funds for the MEETING treasury by selling posters, buttons, etc. This will help MEETING become a more closely knit organization, this will build strength in the organization. We must begin to live up to our MEETING motto; "La Union Hace La Fuerza"

The MEETING table is set up daily from 10:00 A.M. to 3:00 come on out and lets get together.

Venceremos
Liguel R. Gomez.

ANY PERSON WISHING TO SUBMIT ARTICLES IN THE NEWSLETTER CAN MAIL THEM IN CARE OF SIMI PADILLA, E.O.P. OFFICE, CAL-STATE, L.A. OR DEPOSIT ARTICLES IN THE NEWSLETTER BOX IN THE E.O.P. OFFICE!!!!

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Consecration of Bishop Flores Shows the Strength of an Idea

BY RUBEN SALAZAR

The consecration of Patricio Flores, a former Texas migrant farm worker, as a bishop of the Catholic Church indicated once more the church's growing sensitivity to the Chicano community.

The mass of consecration held Tuesday in San Antonio on the Mexican holiday Cinco de Mayo was unusual in many ways. The ceremony was conducted in English, Spanish and Latin and televised in Los Angeles, San Antonio and Mexico City.

Instead of holding the rite in an august cathedral, it was held in an informal convention center to accommodate large numbers of *la raza* who applauded enthusiastically—unheard of in such ceremonies.

The music came not from a serious choir or majestic organ but from a joyful *marachi* band.

Among the special guests of the 41-year-old cleric, who became the first Mexican-American to be raised to the hierarchy of the church, were Cesar Chavez, Bishop Sergio Mendez Arceo of Cuernavaca, Mexico and Jose Angel Gutierrez, leader of the activist Chicano organization MAYO.

The guest list alone showed how involved Bishop Flores is in the problems of the Mexican-American, the farm worker, the young.

Chavez, who read one of the epistles at the mass of consecration, had already been recognized by the church as an important leader when the church's Bishops Committee announced in Los Angeles April 1 that a "breakthrough" agreement between Chavez' grape strikers and some California grape growers had been reached with the help of the Catholic Church.

This was a bitter defeat for those who claimed Chavez was not the true leader of the grape strikers. The defeat for growers wanting to discredit Chavez became more poignant when Archbishop Timothy Manning of Los Angeles told a press conference that he hoped the agreement between Chavez and a small number of growers will be but the

beginning of a chain of such contracts."

The fact that Bishop Mendez Arceo of Cuernavaca was present at the consecration of Bishop Flores publicly revealed the new bishop's affinity to the church's liberal wing. Bishop Mendez Arceo, a maverick in the Mexican conservative hierarchy, has many times proclaimed himself a staunch *Zapatista*. Emiliano Zapata, a Mexican revolutionary and a land reformer, is a hero of the Chicano movement.

Bishop Mendez in 1968 was the only Mexican bishop who refused to sign a declaration in support of the Pope's new ban on artificial contraception and was the only member of the Mexican hierarchy to condemn the Mexican government's repressive acts against students in the riots at the University of Mexico.

★

The invitation of Gutierrez, MAYO leader, who also read an epistle at the Flores consecration, probably shocked the Texas establishment because Gutierrez is known as one of the most militant Chicano youth leaders in the Southwest. Unlike Chavez, who is softspoken and dislikes Chicano militant talk, Gutierrez is a forceful speaker on what he considers "Anglo crimes" ranging from the Vietnam war and the draft to bad Mexican-American education and the "suppression" of Mexican culture in the United States.

Bishop Flores, who with his parents and eight brothers and sisters migrated from farm job to farm job in his youth, believes communication between the church and the so-called militants must remain open.

Bishop Flores' consecration was a remarkable spectacle: guitar-playing *marachis* mingling with miter-wearing bishops and barrio Chicanos mixing it up with plume-hatted and white-tie-and-tailed Knights of Columbus.

It gave one hope that an ideal, like the Catholic Church, can still bring people together.

newspaper, city and state.)

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Los Angeles, Calif.

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To the Chicanos, It Is How Narrowly a Candidate Lost

BY RUBEN SALAZAR

When you're as politically im- potent as are Mexican-Americans, the extent of the latest election defeat takes on an exaggerated significance.

With characteristic resignation, the Chicano candidate on election night watches for future trends more than immediate victories.

Perhaps the "best defeat" for the Chicano in Tuesday's election was that of Abe Tapia, candidate in the 45th Assembly District. Looking over the election returns, Tapia was realistically jubilant.

"I got 29% of the vote and the district is about 30% Chicano," Tapia said. "I went out for the Chicano vote and that is what I got. Why should I complain?"

President of the Mexican-American Political Assn. Tapia conducted a strictly Chicano campaign: no Anglo advisers, no emphasis on party labels, no compromises.

The advice he did take was from Cesar Chavez who told him to organize the barrios and not to worry about immediate results. Tapia lost the election but won the Chicanos. He's not too sure what it all means right now but he smiles happily when he talks about all those Chicanos who went to the polls for the first time in their lives.

Another Chicano who had an impressive loss was Oscar Z. Acosta, a militant attorney who received more than 100,000 votes for sheriff. During the campaign, he defended establishment-shaking Catolicos por la Raza, spent a couple of days in jail for contempt of court and vowed if elected to do away with the sheriff's department as it is now constituted.

Acosta, easily recognized in court by his loud ties and flowered attache case with a Chicano Power sticker, didn't come close to Sheriff Pitchess' 1,300,000 votes but did beat Everett Holladay, Monterey Park chief of police.

★

A poet of sorts, Acosta complains about a society which prefers "the soft lights to the glare of nakedness" and castigates "people too weak in character to raise the necessary issues."

Looking back at his campaign, which was confined mostly to self dramatization, Acosta is most proud of running as a Chicano who "stuck to my guns and never copped out to a thing."

Why he got 100,000 votes for sheriff will have to be analyzed by political pundits. But in the Chicano community Acosta's impressive loss was an enigmatic ray of sunshine.

Then there were the Mexican-American candidates who tried to win by more conventional means. The best known, of course, was Dr. Julian Nava who ran for the "non-partisan" office of superintendent of public instruction.

He got 500,000 votes to Max Kaf-

(Indicate page, name of newspaper, city and state.)

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ferty's 2 million votes and Wilson Riles one million plus votes. The fact that Nava, a Mexican-American, and Riles, a Negro, ran against each other strained black-brown relationships—unavoidable in the minorities' desperate scramble for meaningful participation in our society.

To the Chicano, despite many valid arguments to the contrary, Riles' victory means simply that blacks receive more support and understanding by Californians in general than do Chicanos.

Jess Unruh tried to salve this situation by publicly supporting a Mexican-American for controller, Herman Sillas, but apparently it was too late. Sillas lost to fellow Democrat Ronald Cameron and Chicanos, whether fairly or not, blame the Democratic Party. The party, they complain, never goes all out for a Chicano candidate.

★

The Chicano candidate who may have made his last "impressive loss" and will be missed is Richard Calderon who lost the nomination in the 29th Congressional District to State Sen. George E. Danielson by about 2,000 votes.

This is Calderon's fourth defeat in politics, the last two by very small margins.

Commenting on Tuesday's results, Rep. Ed Roybal, the only Mexican-American California congressman, lamented that Calderon could have won if he had gotten the votes another Mexican-American, Isaac Ruiz Jr., received in the race. Calderon lost by 2,000 votes and Ruiz received 2,000 votes.

AL ESCOBAR

Vocero del
Trabajador
Mexicano

Sin Fronteras



CONFIDENTIAL

Vol. 2 No. 1

Los Angeles, California

Septiembre, 1975

LA PRENSA DEL PUEBLO

- SIN FRONTERAS is a national newspaper for the Mexican-Chicano worker.
 - The new SIN FRONTERAS is a newspaper about our needs, our struggles and our victories.
 - SIN FRONTERAS will inform you about the struggle of the militant campesinos in Texas, the mass deportation raids in the work-sites of Los Angeles, the organizing efforts of steel workers in Chicago, and the racist Kennedy-Rodino proposed bill.
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LA PRENSA DEL PUEBLO

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El trabajador necesita un periódico que no tuerza las noticias. El trabajador Latino en particular no cuenta con un periódico libre de distorsiones y prejuicios en lo que concierne noticias y análisis de sus esfuerzos en este país para realizar sus deseos y esperanzas.

Además, la prensa dominante hace muy poco para darle luz a las luchas obreras que se llevan a cabo diariamente en los países de América Latina y otras partes del mundo donde el trabajador lucha por sus derechos democráticos y humanos.

En E.E.U.U. hoy el pueblo Latino en general y en particular los Mexicanos estamos tomando pasos importantes en luchas económicas y políticas ya sea por derechos democráticos sindicales o sea por otro lado.

Luchas políticas en nuestras comunidades como la campaña contra las drogas venenosas que invaden nuestras vecindades.

Diariamente cientos de mujeres Mexicanas son esterilizadas por todo el país sin que la mujer ni su familia ni su comunidad sepa o tenga el derecho de protestar.

Desde 1968 han sido repatriados más de tres millones de inmigrantes de este país para América Latina la mayor parte de ellos. Han sido culpados por el desempleo y la crisis económica en general. No ha habido prensa que proteste e informe acerca de los trucos del gobierno y las grandes empresas en este proceso. SIN FRONTERAS les informará de los acontecimientos en lo que concierne los ataques al pueblo Latino por agentes de la inmigración.

El pueblo Mexicano debe informarse de las leyes propuestas específicamente para perjudicar sus derechos democráticos en el trabajo y en su comunidad. SIN FRONTERAS les informará del significado de estas leyes y como se puede luchar efectivamente en contra de estas leyes. Una ley en particular que pelagra nuestros derechos en este país es la ley Rodino que se dirige específicamente al trabajador inmigrante y que se aplica más al Latino por lo color de piel y su idioma.

SIN FRONTERAS hará todo para informar al pueblo trabajador Latino de sucesos en el mundo que le afectan por ser trabajador como por ser Latino.

SIN FRONTERAS es un periódico bilingüe cuyo propósito es informar al pueblo de la verdad de los acontecimientos especialmente en lo que concierne al trabajador Mexicano y Latino en este país.

SIN FRONTERAS dejó de publicarse hace aproximadamente ocho meses y éste mes vuelve a publicarse primera mensualmente, luego será bi-semanal y semanal.

Ya vuelve SIN FRONTERAS! Suscríbete, infórmate de las luchas del pueblo Mexicano y del pueblo Latino por todo el continente!

Working people need a newspaper which will not twist the news. Latino workers in particular do not count with a national newspaper free of distortions and prejudices concerning news and analysis of their efforts in this country to secure their rights and their aspirations.

Furthermore, the dominant press does very little to bring to light struggles in which Latinos are involved daily both in this country and throughout Latin America where Latino workers fight for their democratic and human rights.

Today in the United States Latinos in general and we Mexicanos in particular are taking important steps in our economic and political struggles whether it be for democratic rights in labor unions or whether it be against the plague of dangerous drugs invading our neighborhoods.

Daily hundreds of Mexicanos are sterilized throughout the country without the knowledge or consent of the individual woman, her family or her community. We must protest and fight against these inhumane attacks on our people.

Since 1968 over three million people have been repatriated from this country, the majority of them to countries in Latin America. These people have been blamed for unemployment and the economic crisis in general. There has not been a newspaper which would protest and inform people of the tricks of the government and the large corporations in this process. SIN FRONTERAS will inform you of events concerning the attacks on Latino people by the agents of the Immigration and Naturalization Service.

Mexican people must be informed of the proposed laws which specifically prejudice our democratic rights both on the job and in our communities. SIN FRONTERAS will inform you of the significance of these laws and how they can be effectively combatted. One law in particular which is specifically aimed at the immigrant worker and which applies more to Latinos because of the color of our skin and our language is the proposed Rodino Bill.

SIN FRONTERAS will do everything to inform Latino workers and working people in general about events in the world which affect them as Latinos and as workers.

SIN FRONTERAS is a bilingual newspaper whose purpose is to inform working people about events which especially concern Mexican and Latino workers in this country.

SIN FRONTERAS stopped publication eight months ago and now returns monthly and eventually bi-weekly, then weekly.

SIN FRONTERAS returns. Subscribe to the new SIN FRONTERAS. Be informed of the struggles of Mexican and Latinos in this country and throughout the continent!

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SIN FRONTERAS

"VOCERO DEL TRABAJADOR
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6:00 p.m. EL 27 DE AGOSTO 6:00 p.m.

MARCHEA POR LA UNIDAD
Y EN MEMORIA DEL 29 DE AGOSTO
Y LOS 3 HERMANOS QUE MURIERON

SE INVITA A TODA LA COMUNIDAD
Y A TODAS LAS FAMILIAS
AMARCHAR JUNTAS EXPRESANDO
UNIDAD Y HERMANDAD

LA MARCHEA SERA EL VIERNES
27, DE AGOSTO A LAS 6:00 p.m.

EN LA ESQUINA 4 Y GLESS

MARCHEAREMOS POR EL BARRIO
REGRESANDO A EL PARQUE
EN LA ESQUINA 4 Y GLESS
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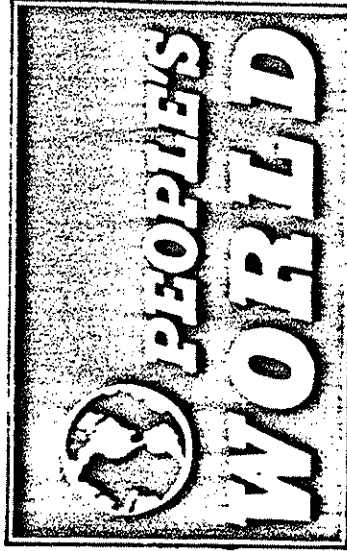
THE CHICANO POWER
IS THE SOLUTION



Some of an earlier demonstration; children of a new decade.

Women at GE
visit to Ontario
strike center

See stories page two



Los Angeles 4th Floor
VOL. 32, NO. 52

Price Fifteen Cents
SATURDAY, DECEMBER 25, 1969

Chicano casualties soar, community in protest

By SAM KUMMER,
LOS ANGELES — The Chicano community by the state department, proclaiming "Venceremos" (we shall overcome). Also in the front ranks was a solemn procession with six

ner was carried by Merrill College (Oakland) students, participating in the Chicano studies department, proclaiming "Venceremos" (we shall overcome). Also in the front ranks was a solemn procession with six



PW reporter, rights committee head honored at Chicano dinner Dec 13

LOS ANGELES — Sam Kushner, People's World reporter, and Rose Chernin, executive secretary of the Los Angeles Committee to Defend the Bill of Rights, were among those honored at a banquet last Dec. 13 for those persons and organizations who had aided in the defense of arrested Chicanos.

The banquet was sponsored by Chicano lawyers and activists who have been active defending the 13 indicted following the massive east side school walk-out in March, 1968, and the six indicted following the protest

against Gov. Reagan's "Nuevas Vistas" conference at the Billmore Hotel earlier this year.

Attorney Oscar Z. Acosta, who has coordinated the defenses of the indicted Chicanos said:

"Since organization is the method to all this madness of political repression, the mass media and the community newspapers have been absolutely indispensable in communicating to the public the truth of the charges and the message inherent in their defense.

"Those local reporters who

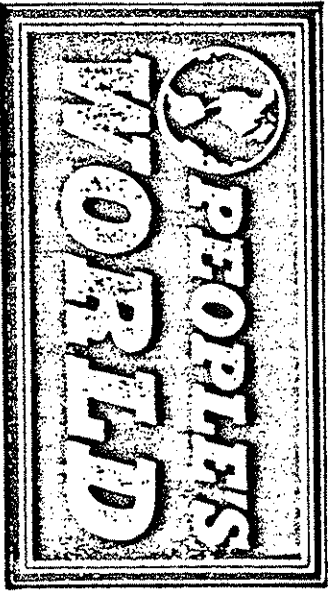
have been so willing and considerate enough to work with the cases also deserve our thanks and our praise: Reuben Salazar of the L. A. Times, Sam Kushner of the People's World and the staff of La Raza (a barrio newspaper).

The Committee to Defend the Bill of Rights and the Southern California American Civil Liberties Union were among those honored for their help.

Also saluted were lawyers associated with the Nat. Lawyers Guild who have joined in the legal defense of those indicted.

SPECIAL EDITION

Millions greet Angela Davis and International Women's Day



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SATURDAY, MARCH 4, 1971
SAN FRANCISCO * VOL. 34, NO. 18

Poor people challenge Reagan

—Story on page 2

Special
8 page
supplement
inside
this
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Cops indicted for civil rights violation

LOS ANGELES — A federal American Civil Liberties Union Grand Jury Wednesday handed down six indictments against Los Angeles policemen and one from San Leandro in a series of cases involving civil rights.

Simultaneously, Atty. Gen. John Mitchell announced in Washington that indictments will be handed down by the shooting of Robert Sanchez by a Los Angeles Deputy Sheriff and in the Los Angeles police killing of a black youth, Jerry Lee.

Police Chief Edward Davis is a fit of anger labeled the federal indictments "an attempt on the part of the eastern liberal Republican party to get minority votes in the nation's largest state." Davis also said Mitchell "should be nominated for the man of the year by the

American Civil Liberties Union."

Los Angeles police officers indicted were Sgt. James J. Wilkins and Harry R. Francis and San Leandro policeman William King.

King was indicted for violation of the civil rights of Guillermo and Guillermo Sanchez, Mexican nationals who were killed near San Joaquin in their apartment.

Officer Peter J. Lantz, who was also involved in the Sanchez case but was not indicted in that case, was charged with violating the civil rights of a Chinese American woman whom he forced to disrobe and to submit to search.

The three other officers were indicted for conspiracy to commit burglary by planting stolen property on the person of a suspect.