

EL EDITOR

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FIJAN DEMOSTRACION EN HALE CENTER EL LUNES



¿Qué Pasa?

Este Sabado se llega el día de Elecciones. En las ultimas dos elecciones nuestra gente no a saliedo a votar. No sabemos la razon porque pero si cada quien hace un esfuerzo para llevar a su vecino a votar entonces puede salir mas gente. Si necesita informacion llamenos a nosotros al 763-3841 para informacion. Recuerde que si voto en la ultima eleccion esta elejible para votar no falte.

VOTEN EL SABADO

Hale Center [Especial]

Este pasado Lunes 1° de Mayo, más de 200 personas acudieron a una junta de Padres de familia para personalmente presentar quejas de abusos cometidos contra sus niños.

La Reunión se llevo a cabo en el salon de la Iglesia Catolica St. Teresa en esta comunidad de Hale Center, a las 8 p.m.

Muchos de los Padres de familia tuvieron la oportunidad de expresar su descontento ante el grupo de personas y presentaron sus quejas en contra del principal de la escuela North Elementary, el Sr. Hayden Moore.

El Padre Clarence Hubert, de la Iglesia St. Teresa, dijo al grupo que los dos agentes representantes del Depto. de Justicia que estaban allí presentes, no estaban autorizados para rendir juicio sobre el caso. Advirtio, que esos oficiales, unicamente cumplian con su mision de recoger datos e información sobre los eventos sucedidos. "Estas personas, hacen lo que 'Santa Claus'. Solo preguntan lo que deseamos, pero no nos cumplen nada," dijo Fr. Hubert, refiriendose a los oficiales del Community Relations Service, un Depto. del U.S. Dept. of Justice, con una oficina central en Dallas.

Despues de oír varias quejas presentadas esa noche, George Cerny, uno de los oficiales del Depto. de Justicia, se dirijio a la audiencia para decirles que el siguiente día, irian a conferenciar con la Mesa Directiva Escolar para tratar de resolver el problema.

El Sr. Trinidad Pardo, dijo que circulaba el rumor de que el "School Board" trataria de trasladar al Principal Moore a otra escuela, con el fin de aplacar la comunidad. Un vocero del grupo Concerned Citizens of Hale Center, dijo que no se conformarian hasta ver que Moore sea despedido del Distrito Escolar de Hale Center por completo.

Otra persona que estaba allí presente esa noche, dijo que en uan ocasion, él fue personalmente a reclamar el abuso de los niños del cual se quejaban varios padres. "Yo conosco personalmente al Presidente del School Board y fui a su casa. Me dijo que eran solo chismes y cuentos. Me dijo ademas que jamas creyera que Mr. Moore podria ser capaz de estas acusaciones. Mas tarde, me di cuenta, que el Principal y el Presidente del School Board eran socios en un negocio ganadero."

HISTORIA DEL CINCO DE MAYO

En un 5 de Mayo de 1862, las Armas Nacionales se llenaron de gloria con la victoria del General Ignacio Zaragoza, la gloria tambien pertenece a su ejercito improvisado que han sabido defender su independencia ese mismo pueblo que a sido noble y orgulloso de sus tradiciones. Es el pueblo que inicio la independencia, el pueblo fue el que defendio nuestra segunda independencia en la gloriosa batalla de Puebla en la cual el inmortal General Zaragoza ciño los laureles de la inmortalidad.

En el glorioso día 5 de Mayo, el ejercito Mexicano derroto al ejercito victorioso de Sevastopol, Imkerman y que ya aterrizada a toda la Europa, del siglo pasado, ese ejercito, fue rechazado por el menos numeroso ejercito Mexicano.

Cuantas cosas sucedieron entonces, cuantos heroes ciñeron la corona de laurel.

Puebla de Zaragoza, General Ignacio Zaragoza, reportastes al Sr. Don Benito Juarez tu triunfo. Pero dias mas aciagos venia atras para el pueblo Mexicano y para nuestro Presidente, aquel Indio puro de Oaxaca con el semblante y las facciones imperturbables del Indio Oaxaqueño no mostraron felicidad ni enojo. Sabía Juarez que realmente sucedia cuando mas tarde en su peregrinar por el desierto te habia de recordar grande entre los grandes, tu memoria no se nos olvida aun.

El Cinco de Mayo, Zaragoza defendistes a Puebla del invasor sostuvistes la plaza no fue

tomada por asalto...Ho Zaragoza tus palabras son impercederas cuando dijiste lo siguiente.

El ejercito Frances, se ha batido con mucha bizzarria; su general el jefe se ha portado con torpeza en el ataque.

Las armas Nacionales se han cubierto de gloria. El 2 Abril habia de suceder de diferente manera la ciudad de Puebla fue tomada por asalto por las fuerzas republicanas de Porfirio Diza a los usurpadores de Mexico.

Juarez que al peregrina en los confines de su tempestades de la derrota. Pero con la fe ciega en el porvenir y en el triunfo de las armas de la Republica, atravesaba Juarez las llanuras de desierto. Como Moisés, llevando consigo las esperanzas y la libertad de un Pueblo.

Aquella pequeña caravana cubierta con el polvo de los huracanes, azotada por las rafagas del norte, acosada por el sol del desierto, no levantaba en la catastrofe politica el becerro de oro de la intervención para adorarlo.

Aquel grupo de hombres llevaba el sentimiento del patriotismo, llevaba la fe de la revolucion, llevaba la Republica.

Las simpatias de la nación se fijaban en ese punto del horizonte que caminaba como una sombra entre las tormentas Australes, hasta de tenerse en los confines del horizonte de la Patria.

La humanidad y la historia seguian esas huellas, como la estrella de la Libertad en los

mares inquietos de la Revolucion.

Juarez rodeado de los hijos de la Republica, que le habian seguido a las apartadas regiones del norte, como los guardianes de la arca de oro en que estaban depositadas las tablas de la independencia, es mas grande que Napoleon I atravesando el desierto de las piramides para subyugar a un pueblo.

Que doloroso contraste al detenerse aquella caravana nomade en el limite de la republica, desde donde comienza la patria de Jackson y de Lincoln.

De un lado de aquella linea imperceptible una nacion grande, poderosa que lanza mil barcos en todos los mares, que ostenta su armadura de hierro ante el mundo civilizado, que posee una bandera intacta con las regiones polares y se duerme al rumor de las cataratas del niagara...

Del otro lado opuesto, el territorio Mexicano...Ay! Nuestro pecho se oprime dolorosamente y nuestras lagrimas contenidas por tantos años de infortunios, se agolpan a nuestras pupilas!..Mexico esa patria tan querida, donde aun palpita la caliente sangre de nuestros padres y de nuestros hermanos, sobre las tumbas abiertas de la revolucion!.. Esa vasta extension, cenida por las aguas de atlantico y el pacifico encierra el mundo de recuerdos que forman la historia de nuestras desventuras y nuestras glorias. Cada montaña es un monumento donde se escribe el nombre de una

batalla. Cada campo el sitio de una hecatombe. Cada Bosque la historia de un combate o de una derrota!..Donde veais un pueblo incendiado, una ciudad abandonada, un campo cubierto de cruces, unos niños llenos de harapos, que huyen al percibir la nube de polvo que levanta vuestro caballo, deteneos un instante y descubrir con respecto vuestra frente; Estais en presencia del heroismo y delante de los martires de la independencia!..

Aquellas ruinas hacindas, aquellas cenizas que arrebató el soplo de los huracanes, guardan una pagina sombria para la humanidad y un timbre de gloria para la patria!..En medio de esta desolacion, oir entre el grupo de las montañas y en todas direcciones el eco de los rifles y los cañones, y el grito de la pelea...Mas Alla!... Todavía más Alla!...Donde el desierto parte sus soledades con el suelo de Washington, a un hombre fatigado por los tormentos de la peregrinación, con el alma henchida de amargura, la frente sombriamente serena, apoyando sus brazos en los hombros de los más fieles de sus compañeros, esos espíritus tranquilos que han alumbrado con su inteligencia la marcha de la revolución, como los genios de la esperanza y del porvenir".."Todos evocando con el aliento y el corazon a la republica y a la libertad!...A Juarez; la desgracia no habia podido alterar aquel semblante simepre quieto en las visicitudes de la politica. Nadie al verlo en aquella reserva digna e impo-

nente, hubiera creído que aquel miserable suelo era el giron postrero de sus dominios. Desde el ultimo palmo de territorio nacional, sentenciaba al imperio a muerte y esperaba la hora, que soñaría al fin en el reloj del destino, en que el pueblo renaciera de aquel sopor de muerte que le aletargaba. Cuando todo esto sucedia, en el ultimo palmo de tierra que quedaba para la Republica, en la Angelopolis se gestaba otra victoria. Sol Puebla de Zaragoza, en ella se estaba fraguando otra victoria y el 2 de Abril de 1867 quedo grabada en la historia con letras de oro otro triunfo de la Republica. Mas grande quedo tu nombre, Inmortal General Zaragoza.

CINCO DE MAYO

Puebla de Zaragoza es una ciudad que guarda la mayor parte de esas paginas sombrías de nuestras revoluciones. Puebla es el album donde hay cantos heroicos y hojas sombrías, ensagrentadas. Esa ciudad, unas veces ha sido el baluarte de la libertad y de la independencia, y otras el castillo feudal donde se han concentrado las ideas viejas y los monumentos de la barbarie. La ciudad de Zaragoza es una plaza fuerte, toda vez que se fortifica. Puebla es una ciudad cerrada. Dos pequeñas eminencias le sirven de atalaya El mundo entero sabe como se llaman esas piramides de roca, asiato de la glorias patrias, cifras de granito arrojadas en ese valle encantado que sobreviviran a los siglos y a las

P.14

Celebrando el Cinco de Mayo

Por Juan J. Gloria

La celebración del Cinco de Mayo está arraigada en la comunidad chicana de los Estados, por el simple hecho de que los Chicanos sienten una necesidad de celebrar las fiestas culturales y patrióticas de aquel país que les dió su ser, el país de sus abuelos, México. Es una búsqueda ansiosa que desea volver a los orígenes de sus antepasados, para así mismo definir lo que son ahora y lo que serán mañana.

Se celebran las fiestas patrias con gran esmero, porque ellas hablan al Chicano de la valentía de sus antepasados. La celebración recuerda a cada Chicano que hubo líderes y héroes de su misma raza que se opusieron a la opresión, a la negación de los derechos humanos del pueblo.

El Chicanismo ha sido más que todo, caracterizado por una actitud rebelde, una actitud militante, pero pacífica. Es por esto que busca en la historia y en la celebración de la misma una causa, una razón que apoye su contemporánea protesta contra las fuerzas que le oprimen hoy en día.

Pero celebrar el Cinco de Mayo es más que una búsqueda, es una afirmación de lo que somos, una esperanza y un grito que traduce lo que quisiéramos ser -un pueblo libre, libre para ser como somos, libre de hablar nuestra lengua, libre de participar en la vida nacional, a nuestro modo, libre de expresar nuestros sentimientos más sinceros sin que seamos burlados.

La Celebración del Cinco de Mayo dice al pueblo norteamericano, somos Chicanos y tenemos mucho que ofrecer, pero no queremos guardarnos nuestra riqueza, queremos compartirla, por eso celebramos para que en esa convivencia, netamente Chicana, pueda el pueblo norteamericano compartir y al mismo tiempo enriquecerse.

Históricamente en México, se celebra el Cinco de Mayo, para recordar el día en que los mexicanos derrotaron al poder de la influencia francesa, representada en la figura de Maximiliano y Carlota, regentes austríacos impuestos por el gobierno francés de Napoleón.

La gente chicana no puede perder su meta si sigue con fidelidad y recuerda la sangre que derramaron nuestros antepasados mexicanos para crear una nación libre y mexicana.

Comentario Político

Por Carlos Quirino

En este comentario quisiera dirigir me apoyo para los candidatos del Partido Raza Unida en las primarias de este Sabado el 6 de Mayo. Aquí en el condado de Lubbock el Sr. Bidal Aguero esta corriendo para la posición de Comisionado del Condado es el candidato mas preparado y informado para poder representar no solamente a la gente Chicana de este condado pero tambien a cualquier residente. Como nativo de este pueblo a sido educado en las escuelas de esta ciudad desde el primer año de escuela hasta que recibio su bachillerato de la Universidad de Texas Tech. Tambien recibio su Maestría en el ramo de educacion de la Universidad de Wisconsin en el año 1974.

Como activista entre la comunidad Chicana son numerosas las hazañas que ha desarrollado. Fue uno de los primeros fundadores de la primera Camara de Comerciantes Mexico Americana de la ciudad de Lubbock, COMA. Tambien fue elijido Vice-Presidente de la Camara de Comercios estatal TAMACC. Recientemente fue nombrado como portavoz de la comunidad Chicana en la organización CASS (Citizens Alliance for Successful Schools) que

de el distrito de Lubbock cuando las cortes federales decidieron que seguia la discriminación entre raza en nuestras escuelas.

Bidal Aguero es el presente representante en el comite ejecutivo estatal del Partido Raza Unida del distrito 29. En los pasados diez años, Bidal a demostrado sus capacidades como lider con su dedicacion a promover el bienestar de la comunidad luchando por mejores viviendas para nuestra gente, el desarrollo de la comunicacion con el periodico El Editor, su interes de el trabajador obrero y campesino y del estudiante Chicano entre varias Universidades.

Para Gobernador le doy mi apoyo a Mario Compean, un hombre reconocido en Tejas y tambien en este paiz como organizador activo en la lucha para el mejoramiento de nuestra gente. Nativo en San Antonio, Mario Compean fue uno de los primeros fundadores del Partido Raza Unida. Mario Compean fue graduado de la Universidad de St. Mary's en San Antonio con un Bachillerato en ciencias Politicas con estudio especializado en economia. Durante sus estudios en la Universidad Compean se intereso en el desarrollo del movimiento Chicano y principio el activismo de la juventud de Tejas

CARTA AL EDITOR

Sr. Editor:

Quiero que me publique esta carta, por favor. Hace unos dias, agarro trabajo de policia de la ciudad, un muchacho que atendio a la escuela aqui en Olton y graduó el 1972. Se hizo policia profesional, fue sargento de policia en Littlefield por 2 años y fue policia en Hereford Texas.

El año pasado, regreso a Olton, donde agarro sus estudios, y para estar con sus Padres. El policia se llama Juan Arroyos. Como el pueblito esta muy desordenado, dio "Tiquetes" a varias personas, incluyendo a 2 Councilmen de la Mesa Directiva de la ciudad. Como son comerciantes influyentes, se enojaron y querian que el Jefe de Policia lo desocupara. Hubo un miembro de la mesa directiva que estaba contra los 2 que querian desocuparlo, pero como quiera, decidieron darle solo 3 noches de trabajo por semana. Juan Arroyos, renuncio su puesto.

Yo deseo mucho, que todos se den cuenta lo que esta pasando aqui en Olton, Texas. Quiero que sepa todo el publico y los hombres de importancia, que este pueblito de Olton esta testo de mariguanos. Hay unos individuos que se apellidan [Apelativo Omitido] y son los que surten con marihuana a los escuelantes. Hasta los muchachos y chamacas Americanas usan la yerba. Chamacos de todas Razas.

Esta corrompido Olton, Tx. y los prominentes inluyentes, no dejan trabajar a los policias Hay ley y yo quisiera que alguien hiciera algo de esto. Yo soy conocido de este ex-policia Juan Arroyos. Sin firmar.

con la organizacion de MAYO.

El pasado Octubre Mario Compean fue uno de los principales organizadores y dirigentes de la primera conferencia Nacional para Indocumentados en los Estados Unidos. Como candidato para gobernador Mario Compean a dirigido su campaña a todo ciudadano viviendo en el estado de Tejas que esta interesado en la revitalización de gobierno que refleja los intereses de la gente de Tejas y no el interes de grandes corporaciones, bancos, acieteros, y rancheros millonarios como Dolph Briscoe.

Para Senador creo que el Sr. Luis A. Diaz DeLeón es el mejor representante que podríamos elejir. Basado en sus respuestas hechas a el por el Votoers Guide preparado por Hispanics Organized for Political Education (HOPE), el Sr. DeLeon demuestra su interes en la unidad de nuestra raza, su oposision al plan de Carter en respeto al trabajador indocumentado, el problema de desempleo de nuestra gente, y su opinion que los pobres sean Mexico Americanos, Negros o Blancos tienen el mismo derecho de obtener servicios medicos, no importe su clase economica.



PADRE GONZALEZ

Del Escritorio Del Padre González

6 Mayo, 1978 — Día de elecciones. En este día vamos a decidir quienes van a ser nuestros representantes tanto en el nivel del condado, como distrito, y estatal. Y es de suma importancia que nuestro pueblo tenga voz en las elecciones de nuestros candidatos. En el sistema politico en el cual vivimos, esta es la unica manera por la cual un pueblo tendra derechos e igualdad. Si un pueblo no sale a votar, sera ignorado por todos.

Asi que les estamos urgiendo que el día 6 de Abril salgan a votar, y no solamente ustedes, si no tambien que animen a sus vecinos a que vayan con ustedes.

Tambien es de suma importancia saber por quien estamos votando. Todos los candidatos, y no importa para que puesto corran, nos hacen miles de promesas, que nosotros sabemos muchos de ellos nuncan las van a cumplir y quizas ya ni los voeremos aver hasta la siguiente eleccion. Por eso vamos a votar unidos y a elegir a las personas que deveras han demostrado interes en nuestra comunidad. Y si todos votamos unidos, ganaremos.

Yo les recomiendo los siguientes candidatos para que voten por ellos:

Para Gobernador
DOLPH BRISCOE

Para Attorney General
Price Daniel

Para U.S. Congress
KENT HANCE

Para State Senate
Jesse T. George

Para State Representative 75-B
Froy Salinas

Para District Attorney
Muy Importante
JOHN T. MONTFORD

RECUERDE EL QUE NO VOTE NO ESTA CUMPLIENDO CON SU REONSABILIDAD A SU FAMILIA Y SU COMUNIDAD.

ALVIN
AJones

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I don't know
how come we have
elections... We
always win!



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Editor/Publisher

Bidál Agüero

Curanderismo Workshop Highlights Herbs, Practitioners

The Curandera sought out the relatives and barrio acquaintances of a young prostitute suffering severe depression and uncontrollable crying spells and invited them to a meeting. Psychiatrists had tried but could not help the young woman.

The Curandera accompanied the young woman to the meeting and instructed those in attendance to wad up large pieces of paper and in unison throw the wadded-up paper at the prostitute and curse her.

"I am sorry I offended you," the young woman bitterly wept as she received the biblical form of stoning punishment for adultery. Shortly after this unusual therapy took place, the young woman recovered from her mental illness.

Such was one cure Diana Velasquez, 38, noted Curandera from Denver, related to a large audience at the Phipps Tennis Club in Denver, Feb. 17, at a Curanderismo workshop.

Curanderismo is the ancient form of healing practiced by Indians and Spaniards that became an integral part of Chicano culture. The apparently dying form of mystical curing is going through a resurgence as young Chicanos and Chicanas search for their true heritage.

The Curanderismo workshop, sponsored by the University of Denver, attracted some better-known Curandera herbalists and Chicano historians in the region. Manuel Naranjo, a historian from Denver, told of the various aspects of Chicano healing.

"Mal Ojo" Noted

Admiring but not touching a baby could cause "mal ojo" in the child, an ailment which would require the attention of La Curandera. Nervousness could be resolved by going to La Sovadora (masseurs) whose soothing massage and spinal treatments would cure you of your tension.

La Medica (herbalist) would prescribe the appropriate "yerba" for any aches or pains. She would also cure the "empacho," severe constipation in a child.

El Resador would pray for your problem. He was the one who heard confessions of wrongdoing, Naranjo said. Rituals and prayers were in order for el "susto," nervousness, melancholy, depression, and other common ills of the country folk.

"Today we think these cures are backward," Naranjo chided, "but they still work."

Methods Criticized

The treatment of illness with herbs was "prosecuted" by the church according to Anna Vigil, a Curandera from Southern Colorado.

The treatment of illnesses with herbs is associated with the supernatural, a personal experience which was eliminated by the requirement of licenses, and stricter laws regulating their applications. Ironically, many pills prescribed by doctors originate in the same herbs prescribed by la Curandera.

Santuario Built

Senora Madrid, teacher of Curanderismo in New Mexico, told of the origin of the Santuario in Chimayo, N.M. Prior to the coming of the Spaniards there existed a sandy volcano that constantly spewed forth sand from within the earth. One day, following the arrival of the Spaniards, a vision appeared to a newly-arrived Chicano settler instructing him to build a shrine over the sand volcano.

Thus, occurred the building of the shrine thousands of Chicanos journey to yearly as a source of spiritual power.

To this day many Chicano families swear the dirt gathered at the Santuario has healing effects. The spot where the dirt is taken from continues to replenish itself, according to Madrid.

Manzania, Osha, and lengua de vaca were some of the herbs noted for their curative effects. The panelists recommended the use of natural light to prepare teas and other concoctions. "Leave a mixture of tea out of

doors over night to capture the power of the moon," Madrid said. Likewise, certain teas should be left outside during the day to capture the power of the sun.

The Chicano people are said to be "so superstitious," Diane Velasquez said. "But we have always been a religious people. To our people God is very real."

Community Gives Right

The Curandera has a special relationship with the supernatural, but will not use her powers without the acceptance of the community, according to Velasquez.

Velasquez said her power as a Curandera was nurtured by her grandmother, who was also a Curandera. She married an Indian whose father is a medicine man and who taught her more of Curanderismo.

The San Antonio, Texas native encouraged the audience to look to elderly people—our grandparents. "Ask them how they cured a headache," she said.

"We have one of the richest resources in the world in our grandparents," she said emphatically.

Speaking about hexes, Velasquez said, it is easier to think you are hexed than to take responsibility for

your actions. However, individual rituals and prayers, depending on its intensity may help.

The services of a Curandera requires a fee, not a specific amount of money, Velasquez said, but rather a gift in exchange for the Curanderas services.

Velasquez described her work as a "labor of love" in helping others with their problems or illnesses.

Spiritual Reasons

Gloria Witek, psychic healer from Denver, credited spiritual growth as the reason for our being. Illness and other misfortunes are the lack of harmony among our spirit, mind and body.

Witek said when we get out of control, or lose peace within ourselves, illness may result.

She also attributed the psychic abilities to the supernatural. She cited parallels between seven power points in our bodies and symbolism in the Book of Revelations in the bible.

She said there are seven power points in our bodies which spiritually maintain our being: the crown, universal conscience: the throat,

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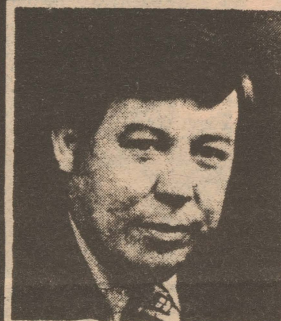
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Future History Outline of Chicano Participation in American History

Hispanic Americans are increasing their awareness of their role in American history. New emerging Chicano writers researching southwestern United States history will reveal some startling facts on this segment of Americans that is destined to become one of the largest political and economic forces that may well redeem this country from all its racial injustices of the past.

One such book is Carlos Larralde's *Mexican Americans: Movements and Leaders*, published last year by Hwong Publishing Company in Los Alamitos, California. This book will become the future outline for Chicano history.

The book contains some revealing facts:

Did you know that *La Raza Unida Party* founded recently by Jose Angel Gutierrez is based on a petition signed by one-hundred six (106) Cortinistas and submitted to the United States Congress in 1850?

Did you know that the original research on the Spanish and Mexican land grants which set on fire the mind and soul of New Mexico's Reyes Lopez Tijerina was researched by Francisca Reyes Esparza, granddaughter of the famous Carlos Esparza, a faithful Cortinista?

Much of Carlos Larralde's book comes from unpublished sources and activities of Chicano leaders like Juan Cortina, Carlos Esparza, Santos Benavides, Aniceto Pizana, Jose Villarreal, Catarino Garza, Teresa Urrea, Jose Mosqueda, Nicano Rodriguez, Luisa Garfias, Ricardo Flores Magon and his brother Enrique, Venustiano Carranza, Octaviano Larraolo, Caremlo Tranchese and others.

The book describes the Cortinista Movement (1848-1876), The Teresita Movement (1888-1905) and the Magonista Movement (1904-1919).

When Mexico conceded the Southwest the concession left many bewildered Mexicans searching for a leader in a land that suddenly had an official new language. Many Anglo Americans are still under the mistaken impression that ALL Americans of Mexican descent came from Mexico. This was Mexico. Hundreds of thousands of Mexicans remained behind with the false hope that the Treaty of Guadalupe Hidalgo would protect their language, religion and culture.

Juan Neopucceno Cortina formed a political movement that greatly tempered the American abuses against the new American Citizens. The Treaty of Guadalupe Hidalgo was signed on February 2, 1848. Mexico was too weak and besieged with internal problems to concern itself with the rights of the Mexicans that had become Americans under the treaty. And the Americans considered these native inhabitants strangers from a foreign land.

Juan Neopucceno Cortina was born on May 16, 1824 in Camargo on the Mexican side of the Rio Grande River, where his father was a Mayor. Cortina eventually became governor of Tamaulipas. He organized the local vaqueros into a calvary and fought the battles of Palo Alto and Resaca de la Palma against General Zachery Taylor's forces. He was known as Cheno.

Cheno didn't like tobacco or alcohol. The

American forces and the Texas Rangers committed atrocities, massacres and rape, especially at Mataororos Monterrey, Veracruz and Mexico City. This made a lasting impression on Cheno's mind that had a profound influence on his actions to protect his people.

After the Mexican American War, Cheno founded La Raza Unida political party. Cheno initiated a petition asking the U.S. Congress that a separate territory be established below the Nueces to be known as The



Carlos Esparza was a cattleman and a shrewd politician. He remained a loyal supporter to Juan Cortina's guerrilla warfare against the Texas Rangers. Tough and patient with Cortina, Esparza trained Cortina's staff, soldiers and spies to the satisfaction of his stern discipline.

Territory of the Rio Grande. One-hundred six (106) Cortinistas signed the petition that requested offices of a territorial government, the rights of appeal from the courts of the territory to the Supreme Court, a legislative assembly, and "that the present laws of Texas, excepting such as relate to real property, may be provided for said territory, until others can be enacted by our own legislature."

La Raza Unida was supported by some Anglo Americans who signed a second petition to help the Cortinistas win their goals. Historian Frank Dugan wrote: "They were all men of opportunity, all associated with the big traders of the border, such as Sam Beldon, Charles Stillman, Richard King, Miffiin Kennedy, and James O'Donnell," in the article "The 1850 Affair of the Brownsville Separatist," that appeared in the Southwestern Historical Quarterly in



Miguel V. Calderon October 1957.

Cortina and Carlos Esparza made public announcements that they had not sought the support of men like King, who encouraged others to help the Cortinistas to form a separate territory from Texas.

One such Chicano hero who fell "hook, line and sinker," (as Gwenn Eytcheson would say) for Stillman's and King's line was Jose Maria Jesus Carvajal, who raised and lead his own troops. Carvajal had hoped that Juan Cortina would join him and his cause and set up the Sierra Madre Republic as had been the hope of Stillman and King.

The first Cortinista petition did not attract much public attention in political circles. When Senator Thomas J. Rusk of Texas saw the second petition where King and Stillman were supporting the Cortinistas, he said, "What their object is I do not know . . . They have taken charge of the Mexican population and are engaged in directing their action to their own purposes."

The Cortinistas presented the petition to Senator Henry Clay of Kentucky on March 11, 1850. The Senator said that he did not know the person (Cortina) and that he was unaware that there was any dissatisfaction in that area of the country.

After the territory was conceded, local inhabitants like Cortina had to move fast to protect their rights. Squatters started taking legal lands protected under the Treaty of Guadalupe Hidalgo. The Raza Unida petition before the Congress fell on deaf ears.

By 1853, the Cortinistas had given up the separatist movement with sorrow. In Brownsville, Charles Stillman, who controlled the town, used deceitful means to acquire more Chicano property. Those who fought to prevent Stillman's plans were prosecuted and convicted in the courts. Even the church was no match for Stillman.

Cheno raised an army of 12,000 men. La Raza Unida party consisted of Las Aguilas Negras (The Black Eagles) who were the core of power and instilled discipline and loyalty. The primary function of Las Aguilas Negras was maintaining intelligence communications over parts of Texas and Mexico. The Las Aguilas Negras strived to destroy every Texas Ranger to prevent the atrocities against the Mexicans that remained in the conceded territory. They collected revenues to support Cheno's military organization.

Los Fielde de Cortina (Cortina's Faithfuls) were Cheno's private troops and were responsible for contingency and emergency planning. They manufactured uniforms and ammunition and purchased heavy artillery and medical supplies. They were responsible for disciplining and training every Cortinista for battle.

Los Exploradors (The Explorers) were a branch of Cheno's forces. They were responsible for patrolling the lower Rio Grande River and parts of the Gulf of Mexico. Texas Rangers had developed a pattern that alerted Cortina's men of an advance attack. The Texas Rangers would confiscate every rifle from every Mexican the day before a massacre. Many times Cortina's men would be waiting for the Rangers.

On November 22, 1859, Cheno and his

armed forces fought the Texas Rangers who had superior arms. He defeated them. The Texas Rangers were headed by Charles Stillman who had raised his own local army. Brownsville was almost renamed Stillman.

During the Civil War, President Abraham Lincoln offered Cheno the rank of Brigadier General, as did the Confederates. Cortina remained aloof and uncommitted on the American Civil War. Cortinistas fought on both sides of the Civil War.

One such Cortinista was Carlos Reyes Esparza who lived only a few miles from Juan Cortina. Racial strife continued daily. A certain David Horsely was found dead in a near-by orange grove. The news spread to John Coffee Hays, Texas Ranger commander. Hays took revenge on all Mexicans in the area. In 1847, ninety (95) Mexicans were murdered by this danger group.

Carlos Esparza, like many other Mexicans in the area, remained bitter toward the Americans, especially the Texas Rangers. Esparza soon found himself helping the Cortinistas with money and supplies.

As head of Las Aguilas Negras, Esparza hired spies to gather information for Cortina on the movements and deeds of the Texas Rangers against Mexican families in Texas. Cortina studied this information that later determined many battle sites against the Texas Rangers.

Cortina was a man of literary interest and saw his appointment as head of Las Aguilas Negras as a curse to his romantic and calm inner world, but duty compelled him to accept the position.

Esparza built better homes for his workers and hated their *jacaes*. He disciplined the merchants and landowners who charged high prices to peons. If the peon complained, Las Aguilas Negras investigated the case. They did not hesitate to use brutal methods to solve problems.

Like Cortina, Esparza remained virtuous. Useless talk was forbidden. Esparza died in 1885. Esparza was a philosopher whose dichos have survived to this day. They were published in another book by R & E Research Associates, Inc., 4843 Mission Street, San Francisco, California 94112. The author of the 123-page book "Carlos Esparza: A Chicano Chronicle" is Carlos Larralde.

Cortina's men were disciplined. When Santos Benavides, a prominent Larado merchant, who had a minor scuffle with Cortina's men because Benavides was a commissioned captain of a Texas Ranger company, Cortina issued orders not to attack Benavides. The strict order went further; not to attack any Chicano in the Civil War. Cortina did not want to fight his own people.

The Teresita Movement (1888-1905). During the late 19th century, Chicanos found a spiritual leader—Teresa Urrea. She became the symbol of many Mexican campaigns against Diaz's abuses. The effectiveness of her movement is due to such men as Lauro Aguirre, Flores Chapa, Catarino Garza and others.

Catarino deeply respected Teresa. He was born in Tamaulipas, Mexico on November 25, 1859. Raised in Brownsville, his family helped Juan Cortina fight the Texas Rangers during the 1860's and 1870's. Catarino encouraged the lighting of candles to Teresa. He promoted her goals in a military fashion from 1888 to 1893.

Garza grew up in the region where Chicanos and Mexicans were bitterly hated. They were presented as thieves and inferior beings by a hostile press, *The Alexander News*, *The Bracket News*, *Brady Sentinel*, *The San Antonio Express* and others.

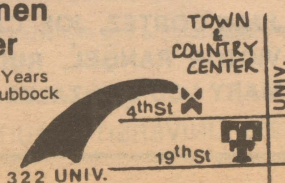
Catarino Garza decided to become a journalist to correct the abuses of the press. He founded *El Correo* in San Antonio and then he founded *El Libre Pensador* (*The Free Thinker*). He found himself criticizing the Texas Rangers. By October 11, 1888, his articles created disputes. The Texas Rangers were ordered to Rio Grande City to deal with the trouble after the shooting of the editor of the Spanish language newspaper, none other than Catarino Garza himself.

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Chicanos killed near Brownsville, Texas. Mexican Americans were rounded up and shot. Small villages of 25-75 persons were raided with every man, woman and child murdered, and then the homes burned, leaving no tract that a Chicano settlement had ever existed.

Victor Sebree, a river guard and ex-Texas Ranger was involved. The uprising was known as the Garza-Sebree Affair. The order that was given by Texas Ranger Walter Durbin was, "The Rangers will attend to all the killing to be done in this county for a while." And so it continued. Little wonder that Mexicans shatter and American politicians failed to understand why Chicanos in Texas reacted with hysteria when the Texas Rangers were sent to the farms in South Texas during the Cesar Chavez boycott strike in the 1960's.

But regardless of Garza's turbulent, ardent and impetuous nature, he was a skillful organizer. His shrewd talent to organize and fight abuses with his pen were effective. In 1889, he organized sixty-five men known as the Insurreccionarios, (Insurrectionists). In 1890 in Hidalgo County, the Pronunciados became an active unit in Garza's army. By the end of that year, Garza had recruited 500 men and battles with the Texas Rangers were raging along the lower Rio Grande River.

Catarino Garza kept evading capture and continued on the move until the United States Army was brought in. Catarino was sorry that the Texas Rangers had succeeded in getting the U.S. Army involved. The Rangers got endless supplies and he could not. The U.S. Army was too strong for him. He made arrangements for his men to escape to Cuba. His revolt came to an end in 1893. He took his defeat not as a disgrace, but as a hard learned lesson. Unable to recruit men, Garza accepted the mistake as his own and went to Cuba to evade the Texas Rangers. Catarino was only one part of the Teresita Movement.

Catarino Garza died in an outbreak during the Panamanian uprising against Colombia in the battle of Bocas del Toro. Faithful Chicano followers buried their beloved leader's body in an unmarked grave in the Panama jungle.

Garza's revolt ended in 1893, but other Chicano leaders continued to fight the battles that eventually carried into the Mexican Revolution of 1910. His spirit lived in the militant Magonistas in Texas.

Another Chicano leader of the Teresita Movement, Jose Mosqueda, lived in the 1890's. Jose Mosqueda realized that if he

was going to help Catarino Garza, he was going to have to fight the Texas Rangers. He always had delusions of being a great hero for his people. To accomplish this he wanted to rob the train's silver dollars to get military supplies. He thought that once he robbed the train he could dedicate full time to raise an army and fight the Texas Rangers.

Jose Mosqueda set a trap on the track at Loma Trozada on January 19, 1891. Mosqueda and his men took bags of gold and silver coins. They did not rush to the Mexican side of the river as the Rangers had feared. They considered themselves guerrilla soldiers on a mission for Catarino Garza. Now they had money for war materials.

Jose Mosqueda had designed a plan on a grand scale to establish a Chicano Republic in South Texas. He later extended the area to include all the American Southwest.

Mosqueda wrote his ideas on the Chicano Republic and documented his political ide-

ology in a small pamphlet, about 30 pages that sold for three cents. Paulino Preciado printed several copies of Mosqueda's pamphlet.

Mosqueda was arrested by Santiago A.

Brito, Chief of Police in Brownsville and special captain of the Texas Rangers. Brito, a Chicano, was a mere tool for the Texas Rangers. Brito whipped Mosqueda, used hot pokers and almost castrated Mosqueda to obtain a confession. But he did not confess. Mosqueda was brought to trial on June 18, 1891 and sent to Detroit penitentiary for life. A relative of Mosqueda received a letter from the Detroit prison that Mosqueda had lost his will to live and he died in prison.

Only a small portion of the money was recovered. Over 10,000 Mexican eagle silver dollars remained missing. Texas Rangers went to Mosqueda's ranch and burned the place, beat his wife and persecuted his relatives in hope of learning the whereabouts

of the missing money.

Many of Mosqueda's relatives went to Victoria and Galveston and changed their names. Few of them returned to Brownsville. Mosqueda's wife died insane. By 1900, half of the Mosqueda family was exterminated by the Texas Rangers.

El Corrido de Jose Mosqueda later recorded by Americo Paredes, was known along the border by the turn of the century. Mosqueda's life was a tragedy. Mosqueda was part of the Teresita Movement, the Chicana Saint.

When Teresa Urrea died in January 1906, another political movement had developed under Ricardo Flores Magon and his brother Enrique. They were the sons of a proud Indian who had served under Benito Juarez. Their love of learning and sensitive nature made them aware of the problems confronting the majority of Mexicans in the early 1900's.

The Magon brothers were journalists and



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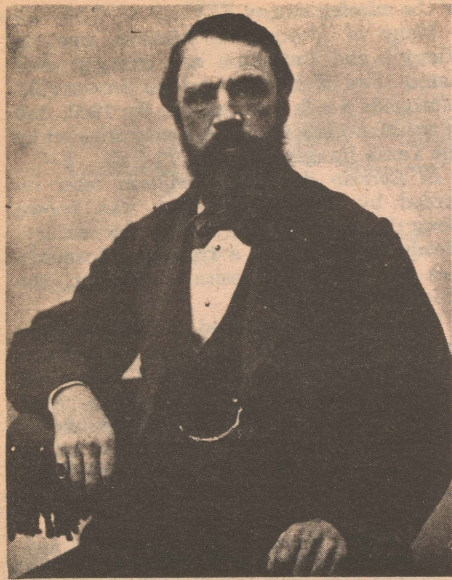
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Juan Cortina, known to his people as "Cheno," while governor of Tamaulipas, Mexico in 1864. Cortina was the leader of the first Chicano movement.

published *Liberacion*, a radical newspaper in Mexico City. They criticized the social evils of the callous Mexican dictator Porfirio Diaz. Diaz had the Magon brothers exiled to Texas, where they published *Regeneracion*, another crusading newspaper. They continued their journalistic struggle to include the Mexicans who lived in the Southwestern part of the United States.

The offices of *Regeneracion* were under surveillance. Enrique was arrested by four Pinkerton detectives and sentenced to three months in prison on a framed charge. The U.S. Post Office doubled the mailing cost for *Regeneracion* by insisting that the newspaper be mailed second class, instead of fourth class.

In 1905, the Magon brothers moved to St. Louis, Missouri. They continued publishing for their large following. Another Magon follower, Enrique Bermudez, started *El Centenario* newspaper in Douglas, Arizona. *El Centenario* published much of the articles written by the Magon brothers. The news of their activities spread throughout the Southwest and eventually reached Mexico City. The newspaper covered disputes of Mexican workers and strikers on both sides of the border. The Arizona Rangers took care of the Mexican strikers on the American side, while Diaz sent the ruthless Rurales (his private troops) and federal troops to crush strikers on the Mexican side. It was known as the battle of Cananea with five Americans and thirty Mexicans dead. The Mexican leaders who survived the battle were sent to San Juan de Ulua, a prison fortress on a tiny island near the harbor of Veracruz. None escaped and many died from starvation and torture.

The Arizona Rangers confiscated the offices of Ricardo Flores Magon. He was charged with violation of the American neutrality laws. On March 10, 1909, Magon and two of his followers were sent to Tombstone, Arizona. The Mexican government sent gifts and money as a "token of gratitude" to the U.S. sheriffs who had captured Magon and his men. The Magons



Chicanos killed in 1915 in present site of the city of Alamo. Some Texas Rangers destroyed documents to erase their atrocities, but not even time has erased the grimness and hatred, captured by this photography, against this segment of Americans.

spent eighteen months in jail.

After their release in 1910, the Magon brothers gathered several hundred armed men in Chihuahua. They were forced from

Mexico. They moved to Los Angeles where they promoted their famous newspaper, *Regeneracion*.

They organized the junta of the Mexican Liberal Party of Los Angeles. The party provided funds which obtained supplies to launch a serious social revolution in Mexico. They raised a volunteer army, many Chicanos came from all over the Southwest, and took Mexicali and Tijuana without a struggle. Depletion of military supplies forced the Magonistas to abandon Tijuana. They returned in small bands to Los Angeles and San Diego. In July 1910 they tried to reconquer Lower California. Mexican federal troops defeated Magon and his men. It was a disastrous defeat for the Magon brothers who suffered deep humiliation.

The United States government took action against the Magon brothers and their followers on charges of violating neutrality laws. The trial, which lasted from July 1910 to June 1912, almost two years, was held in Los Angeles.

Ricardo Flores Magon was sentenced to Leavenworth Prison where he died on November 21, 1922. It is believed that he was murdered.

His body was taken to Mexico for burial where the Mexican Chamber of Deputies went into a recess to honor his achievements in the Mexican Labor Movement. Many Chicanos and Mexicans along the border mourned him.

Other Magonistas continued their work. One zealous Magonista was Aniceto Pizana. By 1915, the Magonistas were divided into two camps: Conservative Magonistas wanted social, economical, educational and political rights through the American system of

government. They wanted to exercise their democratic rights by voting in national, state, and local elections without retribution from local politicians that had taken control over Texas. Some of these politicians hired Texas Rangers to suppress any Mexican political ideas. The Americans of Mexican descent were not considered Americans.

The Seditonistas wanted to overthrow the American government and establish an independent American Southwest nation. This segment of Magonistas believed that the United States was not totally democratic. They wanted to destroy those governmental institutions that oppressed them. Violence was the only method to put an end to the abuses of the Texas Rangers.

Fearing exposure, Pizana and other Magonistas did not write their memories. They were considered bandits in Texas and could endanger themselves and others. Some Texas Rangers did write their memoirs which reveal their hostile views and deeds against the Magonistas. These memoirs were whitewashed to present the Texas Rangers under a favorable light.

The Texas Rangers were created to take care of the Mexican and the Indian problem. They were so ruthless that the conservative segment of the Magonistas created separate organizations to serve as decoys to hide their activities from the Texas Rangers. Some of the leaders in the conservative Magonistas movement founded the Knights of America and the Sons of America who were the merging groups that later formed the present-day League of United Latin American Citizens. But since its founding, its leaders were pale by comparison to the earlier leaders.

The Magonista Movement was practically over by 1919. The leaders that continued the struggle were remnants, a trace of what had been a former pride for self determination.



Catarino Erasmo Garza was a fearless energetic young man who constantly fought the Texas Rangers from 1888 to 1893. He was considered a saint, a hero and a rogue.

The last known massacre this writer ran across during his research for his novel, *The Ramarisk Tree*, by Texas Rangers, local ranchers and even the United States soldiers was known to have occurred on January 18, 1918. It was known as the Provenier massacre, on the American side of the border. Twenty-five peaceful Chicanos were awoken from their sleep at midnight and taken from their warm beds and shot. Fifteen names have come up. Below are thirteen of those names: Roman Nieves,



To pacify the American authorities, Carranza arranged Pizana's arrest. Pizana was arrested by this bold, Mexican officer, Jose Montemayor, who took him by train to Mexico City. Yet Montemayor and Pizana were old friends; therefore, the arrest was a pretense to deceive American authorities. Later, Carranza made Pizana an officer.

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Hutimio Gonzalez, Manuel Morales, Pedro Herrera, Serapio Herrera, Viviano Herrera, Lonjimo Flores, Alberto Garcia, Amrosio Hernandez, Paulo Jimenez, Juan Jimenez (17 years old), Serapio Jimenez, Delucio Jacques and others.

This time there were no leaders to defend the Mexican Americans anymore. The leaders were gone. Ricardo Magon was serving time in Leavenworth prison, Teresa had died, Mosqueda had died in a Detroit prison, Catarino Garza had been dead over twenty-five years. There was no one to fight for the rights and lives of the Americans that had stayed on the American side of the border.

Perhaps someday the genes of these leaders will emerge somewhere and history will have a different story. Perhaps this time it can be on an economic and political level, in a democratic way and not with so much bloodshed.

The book *Mexican Americans: Movements and Leaders* may be purchased directly from the Hwong Publishing Company, 10353 Los Alamitos Blvd., Los Alamitos, California 90720, (213) 598-2428, for \$5.95.



Tiburcio Vasquez was born in Monterey, California on August 11, 1835. He was a special hero to many Chicanos because he dealt out his own particular brand of justice. He fought many Anglo American abuses against Chicanos in California. His reputation grew fast from 1852 to 1874. Vasquez was found guilty in California by an all-Anglo jury and another Chicano leader was hung.

Senator Bentsen Pledges Priority to Hispanic Hard-core Unemployed

Washington, D.C.—Senator Lloyd Bentsen said recently that in his new role as Vice Chairman of the Joint Economic Committee of Congress, he will give priority attention to the problem of hard-core minority unemployment in the U.S.

Bentsen spoke in Washington at a two-day conference on Hispanics in Business, sponsored by Amigos de SER/Jobs for Progress, a private manpower organization.

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Anita Esparza, niece of Carlos Esparza, is now 83 years old, living in Texas, has provided information for this research.

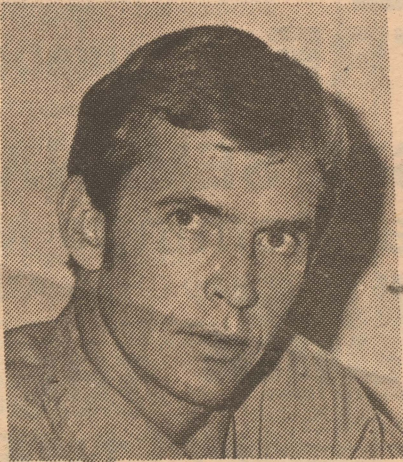
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LA CULTURA AZTECA

Por Demetrio Almaguer T.



La existencia de tecnología y ciencia en las tierras de México se remonta a un pasado de 18,000 años. Las pruebas de esta afirmación se encuentran por miles tanto en las estelas mayas de Yucatán, en los murales de Bonampak y en cientos de lugares.

En la zona de Cuicuilco (lugar aledaño a la ciudad de México), fue encontrado bajo una capa de lava de 7 metros de espesor una zona de vestigios arqueológicos. Esta zona llamada "La Región" fue sepultada por la erupción del volcán "Xitle", que ocurrió aproximadamente hace 18,000 y 20,000 años, cálculo que se desprende de las pruebas obtenidas del carbono 14.

Como la erupción fue súbita, quedaron intactos todos los utensilios que revelan la vida familiar y la organización social de esa cultura.

Gracias a las valiosas investigaciones practicadas por el Ing. David Esparza Hidalgo, se ha llegado a redescubrir la computadora azteca denominada Nepohualtzinzin.

Este computador azteca, perdido por siglos y que resulta ser más veloz que las computadoras electrónicas, revela el pensamiento matemático indígena y sirve para hacer cálculos matemáticos, algebraicos, calendáricos y astronómicos.

Además de las cuatro operaciones fundamentales de la aritmética, en el Nepohualtzinzin pueden realizarse otras más como elevación al cuadrado, extracción de raíces —cúbica y cuadrada— porcentajes, operaciones algebraicas, cálculo diferencial e integral.

Además el Nepohualtzinzin es una matriz de

computo en las disciplinas matemáticas para el conocimiento de los movimientos de rotación y traslación de cuerpos celestes como la Tierra, la Luna, Marte, Venus y otros planetas.

Esto explica los vastos conocimientos que sobre este campo tenían nuestros antepasados.

Este redescubrimiento lo debemos al Ing. Esparza Hidalgo, investigador mexicano que dedicó 20 años a la investigación para conseguir lo que ningún otro investigador había logrado desde la época de la conquista hasta nuestros días: esclarecer el pensamiento matemático indígena.

The existence of science and technology in the land of Mexico remounts a past of 18,000 years.

The proof of this affirmation is found by thousands in the maya steles of Yucatan, the murals of Bonampak and many other places.

In the zone of cuicuilco (a bordering place in the City of Mexico), was found under a 7 meter thick layer of lava, a zone of archaeological vestiges.

This zone called "La Region" was buried by the

volcanic eruption of the 'Xitle' that occurred approximately 18,000 and 20,000 years ago according to the measures taken from the radioactivity of the carbon 14.

Like the eruption occurred unexpectedly, all the utensils and tools have been found intact, because of this reason it has been possible to reveal the domestic life and the social organization of this culture.

Thanks to the highly valuable researches carried out by the engineer David Esparza Hidalgo, it has been possible to reach the rediscovery of the aztec computer called the "Nepohualtzinzin".

This aztec computer, lost for centuries and that resulted to be more rapid than the electronic computers, reveals the mathematical thoughts of the old natives, and serves to make mathematic calculations: algebraic, calendar and astronomical.

Besides of the fundamental four arithmetical operations, the "Nepohualtzin-

zin" can realize some more: percentage, algebraic operations, differential calculus, integral calculus, extraction of the square and the cube roots. It was also the main computer used in the mathematical discipline to obtain the knowledge of the translation and rotary movements of the planets like the Earth, Moon, Mars, Venus and some others.

This explains the vast knowledge in this matter that had our ancestors.

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Actuaciones especiales: Nina Talentino Lucha Moreno José Juan

Fotografía: Daniel López Arreglos y Dir. Musical: Manuel Esperón Música de Fondo: Miguel Pous Línea Argumental: Manuel Esperón Cinegrafía: Rafael Portillo



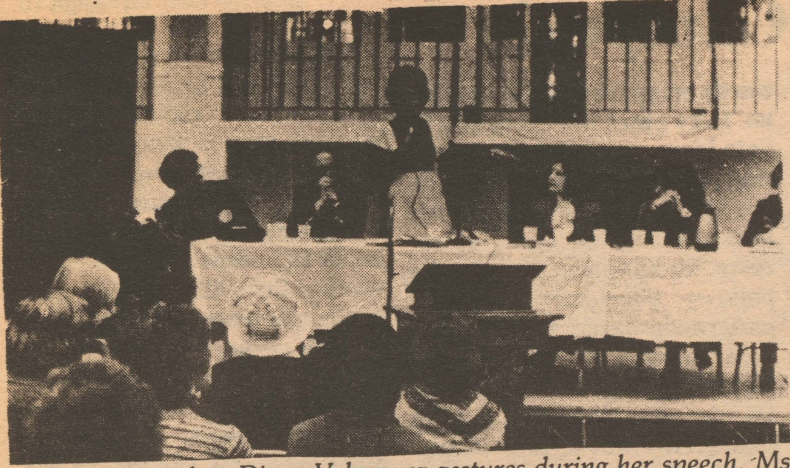
RE-ELECT
DEMOCRAT
FROY SALINAS

He's Doing A Good Job
SAT. MAY 6

STATE REPRESENTATIVE 75-B
#104 ON THE BALLOT

Democratic Primary 1978

Pd. pol. adv., Froy Salinas, Tres. 701 Ct.Pl.



Noted curandera Diana Velasquez gestures during her speech. Ms. Velasquez said curanderismo is associated with the supernatural. Curandero Conference

[Continued]
center of joy: the heart, center of love: the solar plexus (stomach), seat of our personal power: the genitals, center of creativity: and, the spleen, center of our body's well being.

Fear, she said, clouds the flow of energy and makes us susceptible to illness or mental problems.

Witek said she cures people of illnesses or other problems based on the individual's vibrations.

There is no evil in the world, Witek believes but the inter-

pretations of deeds considered evil are lessons for individuals to learn.

She advocates positive thinking and defined the ultimate in man's fate as becoming one with God.

The area of Curanderismo covers a wide array of knowledge in healing and guiding one to a full life. The Denver workshop merely scratched the surface of the mystic science practiced by the forefathers of the Chicano people. Curanderismo was aptly described by a panelist as "the heart of Aztlán."

CARTA ABIERTA AL PUBLICO POR LCLAA

Dear Voter,

We are now at the eve of another election and we should be preparing ourselves for that day of decision at our electoral boxes.

Daily we hear the complaints and laments of our community concerning common problems such as: inflation, high taxes, high utility costs, and the everpresent apathy of public officials toward our community. Notwithstanding this, we continue showing an apathy which is very much ours: that of not voting.

We complain frequently that this should be done and that should be done. When there is a person that is a candidate that we know will do something affirmative about our situation, that person is ignored by that same community in which the problems exist. The elections past and the problems continue, the complaints continue and everything is the same and sometimes worst. The candidate, (the one who would have helped our community) didn't lose because of lack of work and campaigning but because of the **APATHY OF THE PEOPLE**

We, the Mexican American people of Lubbock have the voting power to elect persons who truly can represent us. It has never been done because we have never voted in force. The right to vote is a privilege and a responsibility that we have to exercise if we truly want to be represented. Go vote for your favorite candidate in these next elections.

The Labor Council for Latin American Advancement urges you to honor your responsibility of voting! **¡Si no Votamos, No valemos!**

Estimado Votante,

Estamos ya en vispera de el día de elecciones y nos debemos estar preparando para ese día de decisión en las cajillas electorales.

Diariamente oyimos las quejas y los lamentos de nuestra comunidad sobre problemas comunes como: inflación, impuestos sumamente elevados, el creciente costo de utilidades y la acostumbra aptia de nuestros oficiales publicos. No obstante, seguimos manteniendo una apatia muy nuestra: la de no salir a votar.

Con frecuencia nos quejamos que se debe hacer esto y que se debe hacer lo otro. Cuando al fin hay una persona que se lanza a la candidatura para desempeñar un puesto donde pueda hacerle beneficio a la comunidad, es ignorado por esa misma comunidad al no salir a votar. Pasan las elecciones y siguen los problemas, siguen los lamentos y todo sigue lo mismo o quizas peor. Ese candidato, (el que hubiera servido a nuestra comunidad) no perdió la elección por falta de esfuerzos. **¡Fue derrotado por la APATIA del pueblo mismo!**

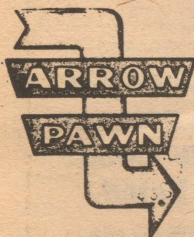
Nosotros la gente Mexico Americana de Lubbock tenemos el poder de elegir a las personas que verdaderamente nos puedan representar. Nunca lo hemos hecho porque no hemos votado en fuerza. El derecho de votar es un privilegio y deber que tenemos que ejercer si es que queremos ser representados. Salgan a votar por su candidato favorito en estas proximas elecciones.

El Labor Council for Latin American Advancement les urge que cumplan con su deber! **¡Si no votamos, No valemos!** Venceremos.

Manuel Aguilar Jr.

Manuel Aguilar — Presidente

Paid for by the Labor Council for Latin American Advancement, Manuel Aguilar Jr. President. For more information call Mary Helen Barraza, Finance Secretary, Labor Union Hall, 1906 4th Phone 747-1808, Lubbock, Tx. Meeting are every 3rd Friday of the month, next meetin will be May 19, 1978, at the G.I. Forum Building, 205 N. University, Lubbock, Tx. After 5 p.m. Call Manuel Aguilar, 762-2682.



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La Familia Campesina

La Sra. Anita Lopez, una dirigente del C.C. of H.C., quien tambien presento queja de abuso, le dijo a la reunion que el tema no era la discriminación en la escuela, sino el abuso y el maltrato de los niños.

El Padre Hubert, intervino para decirle al grupo que "la discriminación es la que predomina en este pueblo." El Padre Hubert, quien se encuentra convaleciente de una reciente operación cirujica, se habia retirado de la junta para descansar unos minutos.

"Los unicos niños que salen golpeados y maltarados, son los de nuestra comunidad Chicana." agregó. "Ellos, (Anglos) tomaron \$146,000 de los fondos de la ciudad para hacer un "Country Club! ¿A cuantos de nuestros (Chicanos) se les permite entrar a ese Club?" pregunto al grupo. Nadie discutió. "Es por eso que les digo que cuando hablamos de abuso infantil, hablamos de la existente discriminación, a la vez. Se vé y se siente por donde quiera. Yo he hecho todo lo posible por hablar con ellos (anglos) en una forma razonable. Cuando fui a hablar con Mayor Brown para que nos diera su apoyo el City Council en esta protesta que estamos llevando a cabo, lo que hizo, fue meterse un puro en la boca y darme la espalda."

Cuando fui a ver a Ed Weil, (miembro de la Mesa Directiva Escolar) me dijo que la Sra. Anita Lopez, habia golpeado a su niño ella misma, para culpar al principal de la escuela!"

"Cuando dacamos a nuestros niños de la escuela," sigui diciendo Fr. Hubert, "y empezamos a marchar, algunos anglos pasaban en sus carros manejando en sentido contrario (one way street) y los policias, no les daban 'ticket'. Pero, si hubiera sido uno de nosotros, no nos hubieran escapado." Agregó ademas que "Nosotros no buscamos derramar sangre, ni los odiamos. Al contrario, nos dan lastima. Por eso es que rezamos por ellos cada domingo en misa, porque ellos estan llenos de envidia del dinero y el poder." Terminó el Padre entre voces de entusiasmo y jubilo de los concurrentes.

En nuestro país hay miles de campesinos que viajan a través de todo el país, cosechando las frutas y legumbres que nosotros usamos en la preparación de nuestras comidas. Son ellos, los que trabajando en condiciones injustas, bajo soles ardientes, sin vivienda adecuada y con salarios bajisimos, brindan al país los alimentos que nos mantienen vivos.

La mayoría de ellos vienen del suroeste de nuestro país, Texas, Nuevo Mexico y Arizona y un gran porcentaje de ellos

son de origen mexicano o chicano. Pero entre esa clase de trabajadores, también hay representaciones de nuestros hermanos de la raza de color (negros), que salen desde el sureste hacia otras partes del país, y puertorriqueños que emigrando desde su país también pasan a trabajar en las plantaciones de la costa oriental de nuestro país (Nueva Inglaterra) mas diferentes grupos de orientales en el estado de California, en su mayoría de extracción filipina.

Todos estos seres humanos cruzan el país hacia diferentes campos de cosecha, pero siempre tras el afán cotidiano de ganarse el pan de cada día.

Ellos son personas invisibles, marginadas, porque nadie los ve ni conoce sus vidas, pues viven a las orillas de las grandes poblaciones, trabajando en campos escondidos, lejos de toda comunicación o vía de transportación. No hay cámaras que detecten su labor, ni niños escolares que visiten esa fábrica de legumbres y frutas



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May 6
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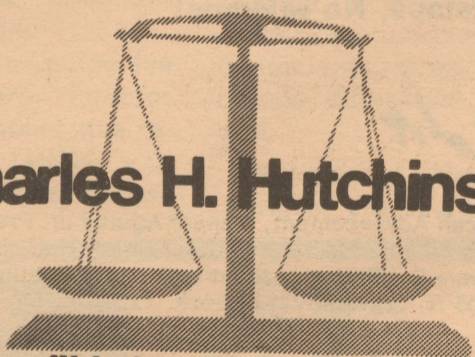
Paid for by friends of Paul Enger. Jim Ed Reagan, Sr., Chairman, 1345-C 65th Dr.

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Charles E. Smith, el actual Juez de Paz ha;

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•Amenazo poner en carcel a estudiantes de Tech y minorias por tratar de apelar las decisiones de Smith; apelar es un derecho constitucional.



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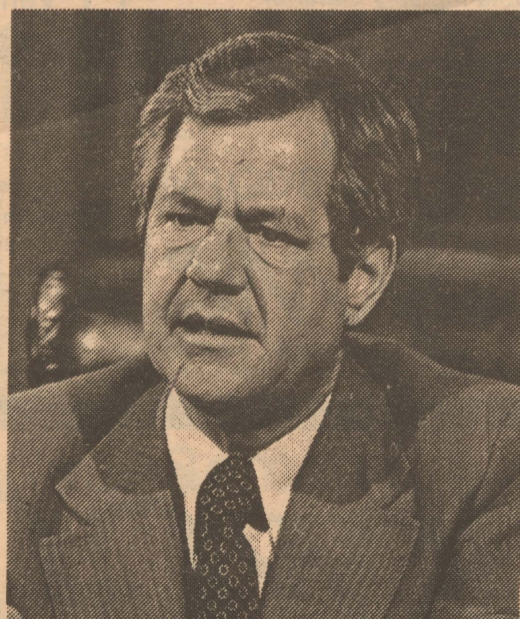
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Mientras se estaban llevando a cabo varias celebraciones a través de la nación, en conmemoración del "Día del Sol", aquí en Lubbock se celebró el día de la Santa Cruz. En el patio de la Iglesia Ntra. Sra. De La Gracia, se llevó a cabo por un grupo de "Matachines" un ritual danzante indígena, lleno de colorido.

El Sr. Jose Garcia, originario de Laredo, Tex. dice ser quien trajo la tradición al oeste de Tejas. Según el Sr. Garcia, la tradición fue originada en México por la tribu Chichimeca y se llevaba a cabo el día 3 de Mayo, de cada año, para celebrar el día de la Sta. Cruz.

Garcia y su hijo, junto con su hermano, Oscar, son unos de los dirigentes del grupo de "Matachines". "Estamos dispuestos a presentar este grupo en cualquier otra iglesia que requiera nuestros servicios", dijo Garcia. Dijo que su deseo es tener un grupo de 50 danzantes, incluyendo músicos de acordeón, o violín, guitarra y un tambor. Por lo pronto, solo cuentan con un toca-discos para el sonido, además de guajes, maracas y otros objetos de sonido ritualístico.

El próximo Sábado, habrá una procesión por las calles circulares de la Iglesia Ntra. Sra. de la Gracia, a las 6 p.m. El domingo después de misa de las 8 a.m., se repetirá la procesión. Esa tarde, a la 1 p.m., se inicia de nuevo el ritual de las danzas de Matachines. Consiste de 12 danzas diferentes.

Our Lady of Grace High School CCD met at 7:30 in the Church Hall. The youths meditated on what the Lords Prayer meant to each individual. There was time for private meditation as well as small group sharing. The group experienced some very touching moments in their personal sharing.

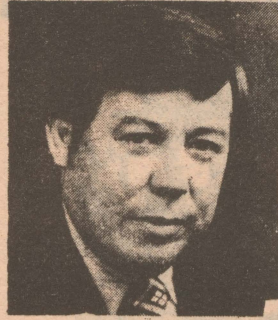
State Rep. Froy Salinas visited with the group which numbered about 50. Mr. Salinas

asked the young adults to remind their parents to go out to the polls and vote next Saturday, May 6.

Next on the agenda Fr. Glenn reported that there had been almost \$300 made at the disco which took place last Saturday night. He asked the group what they wanted to do

with the money. The kids voted to donate \$100 to the Catholic Welfare, \$100 to the CCD fund and to save \$100 for the upcoming retreat in July.

VOTE



RE-ELECT
DEMOCRAT
FROY SALINAS

He's Doing A Good Job
SAT. MAY 6

STATE REPRESENTATIVE 75-B
#104 ON THE BALLOT

Democratic Primary 1978

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We've seen this man in action. Kent Hance — state senator. We know he listens . . . and acts . . . and leads. We need him now in Congress — a man with experience. There's a job to do — and we can count on Kent Hance for strong representation for West Texas. We need to keep good men in government. Kent Hance has proved himself a leader.

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Authorized by the Kent Hance for Congress Committee, Mike Higgins, Treasurer.
1203 Metro Tower, 1220 Broadway, Lubbock, Texas 79401.
A copy of our report is filed with the Federal Election Commission.

**Anuncie
En
El Editor
Le
Conviene**

PRICE DANIEL, JR FOR ATTORNEY GENERAL



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AND INTEGRITY TO SERVE AS
LAWYER FOR THE PEOPLE
OF TEXAS.**

As Attorney General of Texas, my first priority will be to attend to the basic duties of the office promptly and efficiently, with competence and impartiality, under the principles set forth in our Constitution and statutes.

I will actively pursue: openness and honesty in the government; vigorous representation of Texas' best interests; the fight against organized crime and traffic in narcotics; active steps to reduce governmental bureaucracy; and economy in the expenditure of tax dollars.

I will zealously guard the independence that I maintained in my earlier public service as a member and as Speaker of the Texas House of Representatives, and I will always represent the people of this State, and their best interests, in the highest ethical and professional way.

Price Daniel, Jr.

Price Daniel, Jr.

Pol. Adv. Pd. for by Price Daniel, Jr., for Attorney General
Houston Daniel, Treasurer, P. O. Box 13332, Austin, Texas 78711

YWCA OUTREACH PROGRAM

Registration will begin May 3 through June 9 at the Parkway Community Center, 9 to 12 p.m. and 4 to 6 p.m. for classes beginning in July and August please call YWCA at 792-2723.

Elementary classes will be at Parkway Community Center. Adult classes will be held at Alderson Jr. High School.

Magic Bag — Explore of magic through a multitude of magical tricks using household materials. Supplies; one deck cards, two clothespins, and some spare change. Mon. and Wednesday. 10:30-11:30 June 12 to June 28.

Tennis Mon, Wed. 1 to 2 p.m. June - June 28, July 10 to July 26 All \$6 per month each
Callisthenic Exercises on Tues. and Thur. 7 to 7:45 p.m. June 13 to July 11: July 18 to Aug. 10 \$6 a month.
Macrame — Th 7 to 9 p.m. June 15 to July 6: July 13 to Aug. 3. \$6.00
Beginning Tennis — MW 6:30 to 7:30 June 19 to July 26. \$6.

Registration Information

WANTED

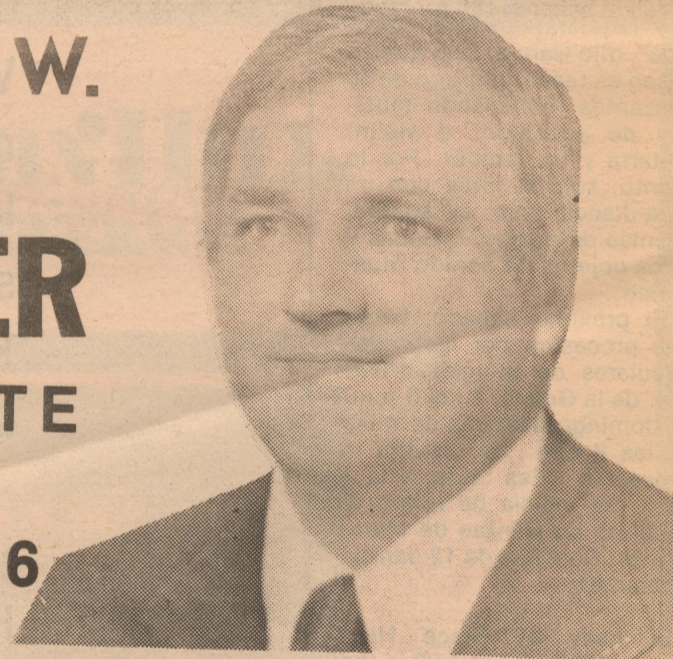
Aquatic Director for YWCA. Current WSI, pool and teaching experience required. Must have flexible schedule. Degree First Aid, and administrative experience desirable. Position open July 1st. Call for Appointment 792-2723.

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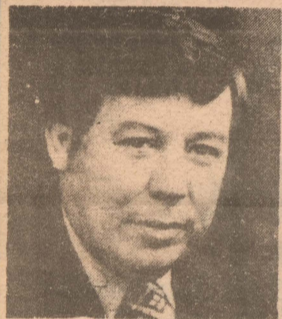
El proximo Senador del Estado de nuestro distrito puede hacer un diferencia importante en el futuro de esta area y para su familia. Este usted seguro de votar por el hombre quien hablara por usted en Austin...Vote por el hombre quien los escucharan y los ayudaran...Vote por el hombre que puede ganar. Ese Hombre es Morris W.

"Moe" Turner.

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"MOE"
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STATE SENATE
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MAY 6



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Morris Turner for Senate
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RE-ELECT
DEMOCRAT
FROY
SALINAS

Esta Haciendo Un
Buen Trabajo

SAT. MAY 6

REPRESENTANTE DEL ESTADO 75-B
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DEMOCRATIC PRIMARY 1978

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Subject to the Democratic Primary, Sat., May 6th
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El Editor, pone al servicio de sus lectores un consultorio personal con el Dr. Cariño, al cual podran acudir por medio de correspondencia postal y sin costo alguno, quienes asi lo deseen. Si tiene Ud. algun problema personal o domestico y no encuentra la solución, envíe una carta a 1638 Main, Lubbock, Texas 79401, y su contestación sera publicada en este periodico, sin revelar su identidad.

Dr. Cariño:

Mi esposo tiene ya 5 años de muerto, tengo 37 años y 3 niños de escuela en mi casa. Hace unos días, en mi trabajo, conoci a un hombre que tambien es viudo y padre de un niño de 11 años. Este hombre, me propone casamiento. Parece ser una persona seria y responsable, pero yo o sigo recordando a mi esposo. Creo que me sería muy dificil adoptarme de nuevo a un marido. Aunque reconozco lo dificil que es para una mujer sola, crear una familia, no puedo aceptar la idea de "reemplazar" a mi primer marido.

Le suplico que me oriente con su opinion.

—Viuda Indecisa—

Querida Indecisa:

Antes de tomar un paso decisivo, cerciorece bien de terreno. Ud. parece ser una persona sensata y con suficientes años de experiencia para no dejarse llevar por sus sentimientos.

En su caso, lo aconsejable, sería aceptar con resignacion la perdida de su esposo. Lo segundo, es que Ud. este completamente convencida, de que su interes y el de su familia, sera resuelto con su matrimonio. Ginalmentę, lo más importante es ver que ese hombre que Ud. dice, sea sincero, y este dispuesto a hacer un hogar.

Si todo esto, esta de acuerdo con sus planes, les deseo feliz luna de miel.

Querido Dr. Cariño:

Le escribo para preguntarle algo sobre la politica. Sabe Ud., yo quisiera saber si Ud. me podria decir por quien debemos de votar los Chicanos en las siguientes elecciones generales. Tengo pensado votar por primera vez en mi vida y no quiero gastar mi voto en un candidato que no vale.

—Votante—

Querido Votante:

Siento mucho decirle que no puedo darle un consejo politico. Ud. es quien debe hacer esa decision por si solo.

Sin embargo, debo aconsejarle que se fije por quien vota y no solo lo haga al azar. Tóme en cuenta la historia y plataforma de su candidato. Pero sobre todo, salga a votar y ejercite su derecho como buen ciudadano.

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sufrida en los cuerpos, las largas caminatas, no han llegado a solucionar todos los problemas de los campesinos ello no ha sido en vano, pues se ha efectuado algo muy valioso, la reconquista de un espíritu, de un emblema cultural, de identidad, Hispana. Como pueblo hispano, lucha por la unidad de su raza, y mediante esta unión logrará efectuar los cambios que tanto se necesitan para llevar a cabo la labor de hacerle

justicia a los campesinos.

Ya se dió el grito, ya se izó la bandera roja con negro, ya nacieron los líderes. El pueblo camina, está en marcha hacia su liberación.

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FOR STATE SENATE

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Mexico Reverses Stance

Many Chicano-Mejicanos, particularly in Texas and New Mexico, seeking payment for land previously granted their ancestors by the Mexican government but was later lost or stolen after the Southwest became part of the United States, may be being victimized by international politics.

After being led to believe that some form of monetary payment was going to be made to them by the Mexican government for the lost land, it appears they have been led astray.

Apparently the government of Mexico has no intention of paying the millions of dollars they are seeking. We don't have the money to pay for the lands of those American citizens who have these problems, President Jose Lopez Portillo stated recently, in his first public remarks on the issue.

I believe it is now the problem of the United States. If in addition to losing half of our territory, you can see us paying those who afterward

lost their land, imagine where this poor country would go. It's already got problems enough," he added.

Reies Lopez Tijerina, founder of the Alianza Federal de Pueblos Libres, has been the most prominent leader of the land movement, encouraging Chicano-Mejicanos to believe that they would receive payment from the Mexican government. Tijerina has estimated that the claimants might receive up to \$200 million in restitution.

Mexico cannot pay Mr. Tijerina the millions of dollars, now should she," Lopez Portillo stated. It is a problem that began in the past century with the transfer to the U.S. of half of our territory."

However, Tijerina reportedly has insisted that he has the guarantee of the Mexican government that it would pay for the millions of acres of land.

In January, 2,000 claimants paid \$10 each to attend a meeting organized by Tijerina to discuss their

On Land Grant Claims

claims. At that meeting, Tijerina charged an additional \$22 to process an individual set of records.

In 1976, Tijerina led a caravan to Mexico City where claimants presented their claims to former Mexican President Luis Echeverria, who at that time expressed concern and commitment to resolve the issue.

It's all too apparent that when Echeverria was seeking the secretary of the United Nations post last year, he exploited the Chicano land struggle and helped generate false hope for Chicano-Mexicanos. However, before the situation about restitution gets any larger as more victims of the land thievery step in line, Lopez Portillos is setting the record straight; no deal, Mexico is not going to pay for U.S. greed.

Other Chicanos struggling in the land issue have maintained that monetary payment alone was insufficient, saying material objects can't hide or buy back the injustice, oppression and exploitation that has

been inflicted on nuestra raza by the white man.

Other Chicanos believe that return of the land is the only solution. And more importantly, they are learning that the only way nuestra tierra will be returned is when we decide to take it back.

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generaciones. Gloria ha vosotros, sabrados monumentos, regados con la sangre de nuestros hermanos! Gloria a vosotros que conservais la gigantes huellas del martir del patriotismo y de la independencia! Sobre vuestras rocas sacudio el viento de la victoria los estandartes de la Patri! Vuestra arena se torno abrasante al recibir los rayos incandescentes del sol de Mayo, y a vuestras plantas rodaron mutilados los cadaveres de los invasores!...Salud!...Salud tres veces, campos de heroismo!! Que el espiritu vivificante de la libertad se mezca sobre vosotros, y atraviese los celajes arrebolados de vuestro cielo; que el valor nunca desmentido de vuestros hijos lleve su espada vencedora y sus frescos laureles a los altares de la patria! Por eso Patria querida, donde se encuentren tus hijos en otras tierras extranjeras, tambien te recordaran en estos de el aniversario de tus proesas y las de tus hijos!

QUE VIVA MEXICO

QUE VIVAN

NUESTROS HEROES

QUE VIVA EL CHICANISMO

QUE VIVA LA LIBERTAD

ESCRITO POR MATEOS

Paid for by the Labor Council for Latin American Advancement, Manuel Aguilar Jr. President. For more information cal Mary Helen Barraza, Finance Secretary, Labor Union Hall, 1906 4th Phone 747-1808, Lubbock, Tx. Meeting are every 3rd Friday of the month, next meetin will be May 19, 1978, at the G.I. Forum Building, 205 N. University, Lubbock, Tx. After 5 p.m. Call Manuel Aguilar, 762-2682.

LABOR COUNCIL FOR LATIN AMERICAN ADVANCEMENT

A NEW AWAKENING



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- ... where they can develop their talents to the fullest
- ... to expand their scope of opportunity equal to that available to other young Americans

WE NEED GOOD HOMES

- ... where our families can grow and thrive, as others do
- ... where we can enjoy, in good surroundings, the fruits our labors produce

WE ARE AMERICANS

- ... whose sweat and muscle helped build this land
- ... who want and demand our share of the future

WE ARE VOTERS

- ... who will work through the political process to win our goals
- ... who understand that our economic action as unionists must be backed up by political action as citizens

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- ★ Opportunity, justice and dignity in all areas of American life

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que llamamos el campo. Aquí no hay vacaciones pagas, no hay bonos, no hay cuartos de baño, ni cafetería para ir a descansar, no hay hospitalización, si desmayas de una soleada.

Estos son los campesinos, estos son ciudadanos americanos igual que nosotros, estos son los que enriquecen al país cuando después de ganarse una miseria de salario, lo gastan en la tiendita de la esquina y pagan los impuestos (sales tax) como lo hace todo trabajador.

Empezando este lunes, el país está de fiesta, es decir, se celebrará una semana entera dedicada a ese hombre, esa mujer o ese niño, que dejando su aula escolar va al campo a cosechar la manzana que se comerá otro niño en una cafetería acondicionada. Se celebrarán misas en honor a la familia campesina, los más

comprometidos organizarán 'fund raisers' para recaudar fondos y para enviarlos a las organizaciones que ayudan a los campesinos, habrán reuniones donde se tratará de informar a los que todavía no están enterados que existe este grupo de gente; se exhibirán películas, se ayunará para solidarizarse con ellos. Es una semana de participación en la que el pueblo americano concentra y enfoca sus pensamientos hacia esas familias campesinas, que tanto dan a este país.

Pero, ¿por qué existe una semana de celebración en honor a la familia campesina? Existe porque el campesino mismo, cansado de sufrir, cansado de esperar que otros le ayudaran a salir de esta condición opresiva de vida, no pudo aguantar más, y dijo: ¡Basta!

Surgieron líderes de entre

ellos mismos, para llevar este grito hasta Washington. Primero fue César Chavez, que luchó y sigue luchando por todos los campesinos de California; después vino Antonio Orendain, que juntando su gente en Texas ahora lucha por un porvenir mejor para todo campesino texano, llevando a un gran número de ellos hasta las puertas de la Casa Blanca; Baldeemar Valásquez, que organizando a los campesinos del medioeste en Toledo, Ohio ha conseguido que se le reconozca como líder de esa zona del país.

El movimiento que empezó en California con la Union de Campesinos de César Chavez, ha trascendido los bordes de ese estado y como una mata de uva, un parral, sigue extendiendo sus brazos por todo el país. La semilla que lanzó ese grito angustiado de la gente campesina de California, ha echado raíces y ha hecho que nazcan nuevos líderes hispanos. Si las huelgas, la violencia



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OPEN LETTER — CARTA ABIERTA

Estimado Amigo,

Una vez mas queremos pedir su asistencia. Esta vez en re-elegir a Dolph Briscoe gobernador de Texas.

El Gobernador Dolph Briscoe durante su administración a hecho mucho mas por los Mexico Americanos de Lubbock que ningun otro Gobernador en la historia de Texas.

El Gobernador Dolph Briscoe nos dio mucho mas dinero para los programas de Llano Estacado Farmworkers, S.E.R., American G.I. Forum, IMAGE, CETA, y otros programas de educación que son de mucha importancia para nuestra comunidad.

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Con las promesas que a hecho el Señor Hill se tendra que subir los taxes de las propiedades y se va tener que pagar un income tax estatal de su salario.

El Gobernador Dolph Briscoe no subira nuestros Taxes, nunca lo a hecho y nunca lo hara.

El Gobernador Dolph Briscoe apoyo y firmo la Ley Bilingue y tambien la ley de Educacion para Adultos.

No se deje engañar por falsas promesas, el Gobernador Dolph Briscoe cumple lo que solamente otros prometen.

Nosotros le pidemos su apoyo y su voto por Dolph Briscoe el dia 6 de Mayo. Sinceramente,

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