

El Excentrico

August 20, 1975



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Irene "Gypsy" Sanchez (right), secretary for the Santa Clara County Commission on the Status of Women (CSW), congratulates Donna Koelsch on becoming Chairperson of the Commission.

Donna Koelsch succeeds Adrienne Chang Kwong who served as the Commission's first Chairperson. She was formerly Vice-Chairperson of the CSW as well as being active on the Committee for Ethnic Minority Women.

Gypsy Sanchez, one of two Chicanas on the CSW staff, was formerly with Model Cities.

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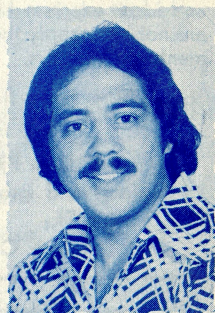
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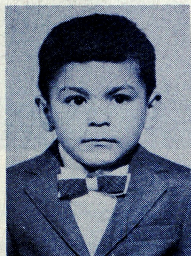
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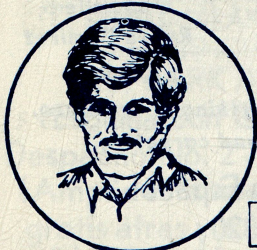
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By **LUIS JUAREZ**

OPINION

Chicano's Image Getting Better

It has taken a long time, but our political and law-and-order leaders are no longer trying to discredit militant Chicanos as trouble-makers, subversive or criminal.

The news media has aided significantly to this attitudinal change by better coverage of Chicano civil rights efforts and accomplishments.

Not long ago the only news coverage Chicanos had was when members of their ethnic group were arrested on drug charges or other crimes: "Witness said that two Mexican or Latin looking men were seen fleeing from the scene of the crime."

We have come a long way since the 1940's when a group of young Chicanos made national and international news when they rebelled violently against the establishment. They were called Pauchucos (zoot-suiters).

A great contemporary Chicano leader, Cesar Chavez, is willing to give his life to stress his philosophy of non-violence whenever his followers become discouraged and want to resort to violence to win their cause.

Today, local Chicano organizations such as La Confederacion de la Raza Unida have learned to use the law and the courts to win civil rights battles.

Conferences with our elected officials and government administrators and Chicano leaders have succeeded in resolving peacefully and amicably many issues that could have taken violent form.

Even conservative, liberal, and ultra-liberal Chicano leaders have come together to resolve their differences and form a united front.

The City of San Jose, along with a number of Southwestern cities, is beginning to recognize the need for Chicanos in administrative positions rather than the traditional unskilled jobs.

California state government under Governor Brown has so far established a record for appointments of Chicanos to high level posts.

Chicanos, nevertheless, are still far from being recognized on their own merits as every human being should be.

Unfortunately, many employers feel obligated to fill their minority quotas forced upon them by government legislation or work contracts.

Many Chicanos are moving into the so-called meaningful jobs and administrative positions by Affirmative Action programs. This method sometimes leaves a feeling as empty as being forced to accept public assistance in order to live.

Nevertheless, the Chicano is now reaching "pay dirt" and has learned how to "play the game." The job, however, is just beginning because he has a long and arduous task to elevate the Chicano people to a higher social and economic level.

The most significant factor is that our society has begun to take the Chicano serious and it is listening. Which is really what we have been asking all the time.

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Suicide In Normal People

The announcement that someone has committed suicide conjures up peculiar images in the mind. People who didn't know the victim are likely to think that he was one of society's misfits. Perhaps he was an eccentric genius who couldn't adjust to living among those who could not understand him, people imagine. Or perhaps a criminal with a guilt-laden conscience. Or maybe someone with a long history of bizarre behavior in whom suicide seems to be just one more erratic act.

According to the American Association of Suicidology, such stereotypes are misleading at best. Suicide is common in all segments of society—rich and poor, black and white, young and old. The stereotypes only serve to make people disregard the possibility of suicide among their own friends and relatives.

The association warns that suicide threats should always be taken seriously because many people who threaten to take their lives actually do it. If someone you know talks about suicide or does other things that suggest he might be thinking about ending his life, get help right away by calling a suicide prevention center, crisis intervention center, mental health clinic, family physician or clergyman. Don't assume that someone you know is not "the type" to commit suicide. Make sure a potential suicide victim gets professional help.

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ALPHA 66 Y LA INDEPENDENCIA CUBANA

Lo usual, cuando de la República de Cuba se habla o comenta, es mostrar la semblanza simpática y graciosa de un "Robin Hood" de leyenda nombrado Fidel Castro Ruz, glorificado por la prensa norteamericana hasta la saciedad y no menos bien presentado por la claqué internacional comunista y sus compañeros de viaje y tontos útiles.

No es fácil lograr llevar la verdad cubana a las grandes masas latinoamericanas en estos tiempos de "detente" y coexistencialismo de las potencias dominantes en el mundo político. Las botas del totalitarismo avanzan a pasos agigantados por el orbe, al igual que en la negra era hitleriana con sus crematorios y campos de concentración, pero ésto a nadie parece preocuparle.

En días pasados, el Area de la Bahía contó con la visita de uno de los paladines de la lucha por la independencia cubana del presente, o sea, la independencia del coloniaje soviético a que se encuentra sometido Cuba. El Sr. Andrés Nazario Sargén, Secretario General de la organización revolucionaria cubana ALPHA 66, visitó varias ciudades de esta región, procedente de Miami, Florida, via Los Angeles, ciudad esta última que fuera sede recientemente del Congreso de las delegaciones de ALPHA 66 para el estado de California.

Andrés Nazario Sargén nos trajo la vibrante denuncia sobre el marirologio cubano, los cinetos de miles de presos y semi-presos (de 80 a 100,000 prisioneros en las cárceles y campos de concentración), nos narró de los campos de concentración estila nazi dispersados por todo el territorio de la patria del gran José Martí y los sufrimientos de la juventud cubana. O sea, Andrés Nazario vino a denunciar una vez más, lo que no aparece en las románticas informaciones sobre Cuba, y tan bien creidas —desgraciadamente— por muchos que desconocen la verdad, lo real de la monstruosidad cubana.

El Sr. Nazario Sargén ocupa la más elevada posición dentro de la organización ALPHA 66, institución con representaciones en todos los EE.UU. así como en otros países fuera de Cuba. En el interior de la Isla, base principal de la organización, ALPHA 66 cuenta con una intrincada red clandestina que cada día se perfecciona más, y que tiene como objetivo final el derrocamiento del régimen ruso en la República de Cuba.

En este nuevo período de lucha patria, más de 35,000 cubanos han sido condenados a muerte por fusilamiento y con cada nuevo dfa, un nuevo martir surge en la lucha contra la Unión Soviética.

La lucha de los valientes cubanos contra el extranjero invasor, como ayer fuera la heroica gesta de los hermanos mexicanos contra los invasores franceses y de otras precedencias; se mantiene en pie de guerra y sin vacilamientos y así se mantendrá hasta la victoria final, no obstante la fortaleza militar de las tropas invasoras y de sus titeres locales.

El gobierno de Castro ha sido totalmente incapaz de liquidar las fuerzas de ALPHA 66, llegando a reconocer publicamente que ella representa la única amenaza seria contra la estabilidad del régimen. El pensamiento del maestro José Martí se cumple a cabalidad: "Trincheras de ideas valen más que trincheras de piedra".

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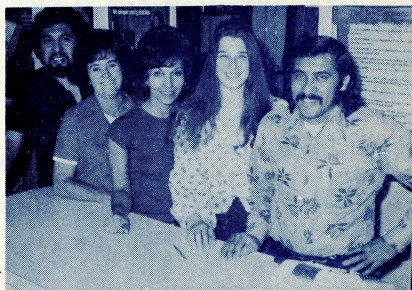
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One doesn't have to have been around the Monterey Peninsula since 1928 to appreciate Manuel Campos' personality and life style, but it would probably help. Manuel, who is many things to many people here, is a combination of up-to-the-minute modern Monterenos and one of John Steinbeck's more colorful characters. A musician, businessman and treasure-lode of off-beat rollickingly earthly tales of the Peninsula in its hey-days of the late '20's, '30's and '40's. Manuel continues to actively participate in those activities of the area that best bespeak of our stylish heritage and way of life.

Manuel was born in the city of Chihuahua in Mexico on September 16, 1907 (the day Mexico received its independence from Spain in 1810) and lived there with his father, a baker, and mother, a descendant of the famous and intriguing Taharumar Indians until 1914. His father, Manuel Garcia Campos, one of four children, who climbed to have French blood in his veins, moved the family to El Paso, Texas, to get away from Pancho Vila's skirmishes which Manuel remembers witnessing many times.

"Once in 1912, Pancho Villa attacked Chihuahua. The soldiers were shooting from the roofs of the houses—we were kept in the house by our frightened mother for three days and three nights until the rebels left.

"We could have been rich Mexicans for my grandfather Victoriano Campos was a wealthy landowner who was not very nice to his wife Refugio. He was a "rounder" and grandmother got fed up to the teeth with his antics, packed up the kids and moved to Santa Rosalia de Camargo, a little town in the state of Chihuahua. She washed clothes, cleaned houses and did all sorts of odd jobs to keep the family together. Not only did she support her four children, Manuel, Pancho, Maria and Louisa, but her aged father. None of them say my grandfather again. She made up her mind to sweat for her bread rather than take abuse from a rich husband."

Manuel explained that both his uncle Pancho (who was the eldest) and his father Manuel apprenticed as bakers starting when they were 14 years old. "Even though my father didn't have much of an education he was clever with figures and in business and when he learned his trade well he moved to

(continued next page)

Romana (nee Torres) the half Taharumar Indian and Mexican girl.

"We lived in a typical Mexican house of 3 rooms with an iron grill work on the windows and an old fashioned iron door—the front of the house was even with the sidewalk. Actually we were very poor for there was five of us kids. I still can remember going to bed hungry.

"I can remember my mother paying 10 cents for a big bone and with five cents she'd buy a handful of mixed vegetables from the street vendor's cart, and with it she'd make a big pot of soup for our lunch. We had beans three times a day and tortillas. Sometimes for supper she'd make a drink called "Champurrado" — made from corn meal and/or flour with coca added. Or it was "Atole Blanco" — another drink but this one was flavored with "piloncillo" — the brown candy made from sugar cane. And, of course, we had lots of hot chili.

"My father left us in El Paso and went back home — here we lived in a two room house. At nights the floor was like wall to wall kids. I went to school but on Saturdays and Sundays I'd shine shoes and sold newspapers. When I made my quota of 50 cents I ran all the way home with it.

"When I could read quite well, about nine or ten, my mother and her friends would take me to the movies, the silent pictures, so I could read the titles to them. Those were the days of Pearl White, Hoot Gibson and Charlie Chaplin."

After a year in El Paso, Manuel's father came to take the family back to Chihuahua,

"but my mother refused to go, fighting was still going on.

"We'd sit around a big table at night and my mother would tell us tales of the Taharumar Indians and once she mentioned how she missed being serenaded by the organ grinder that my father would hire for a lark after having a few too many drinks."

Manuel told an odd story about his uncle Pancho. "He was drinking a little on the heavy side and when the policeman came to get him at the bakery he refused to go. In desperation he grabbed one of the baker's knives and cut the fellow up pretty good. The judge gave him the choice of a long term in jail or a stint in the army. He joined the Mexican cavalry and saw a lot of action during the revolution. He saw fleeting glances of Pancho Villa many times but not often."

Manuel remembers a special day in June of 1919 when living in El Paso. Pancho Villa came to take over Juarez one night. We could hear the cannons and the guns and the men yelling. The next day I skipped school with a lot of other kids and we stood on the bank of the Rio Grande and watched the war going on on the other side. The rebels would yell over 'You Gringo lovers come back to your country.' They almost captured the city but the American soldiers drove them back."

In reminiscing Manuel said, "I used to wonder how it would be to live in a house with electricity. We had lamps and cooked on a coal oil stove. It wasn't until we moved to Santa Clara that we had electricity."

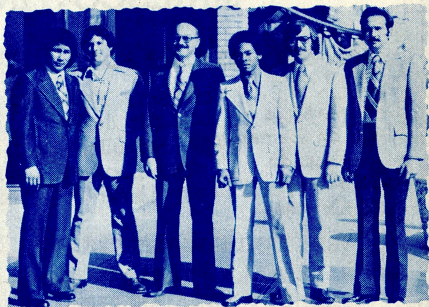
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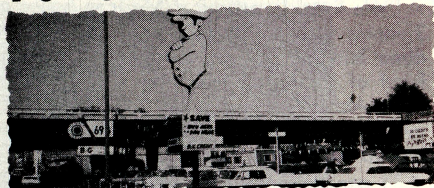
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FALLECIMIENTO

La Sra. Ruth García Vda. de Fierro, nació en El Paso, Tex., el 13 de Febrero de 1892. Falleció el 22 de Julio y fué sepultada en el Oak Hill Memorial de San José, Ca., el 25 de Julio de 1975.

Se casó con el Sr. Juan J. Fierro el 29 de Noviembre de 1913 y quedó viuda en Agosto de 1965.

La Sra. Lena Manriquez de Gomez, hija de la Sra. Ruth García Vda. de Fierro, desea expresar sus más sinceros agradecimientos a todas las amistades y familiares que le acompañaron y que enviaron cartas y ofrendas florales.

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It was in April of 1919 that Manuel's eldest Rafaela went up to Ryde to work in the asparagus. "She saved enough money by July to pay our whole family's way to a new way of life. We all worked for the Pratt Low Canning Company. The following year we moved to Santa Clara. Things looked pretty bright for us there. That's when mother bought me my first bicycle. I loved it so much that I rode it from the house to the 'back-house.'

"My mother used to say 'It is not hard to make money — it is hard to take care of it.' I saved every penny I could. When I had the tavern in New Monterey the Mexican people used to call me 'El Judio Mexicano' which translates to Mexican Jew. I guess because I didn't smoke, drink or give anything away for free."

Soon after they moved to Santa Clara where he finished school and started working he took "Solfeo" — lessons in reading music. "My brother played the steel guitar and I used to strum on the guitar, playing by ear, since I was about 14. Working 10 hours a day at the A-Block Canning Co. and taking lessons was too much so I quit the music. I earned \$4.00 a day for all that hard work."

In October he came down to Monterey to work during the fishing season, returning to the San Jose area to work at a fruit packing house. "I remember one season we worked three days and three nights at the Del Mar Fish Canning Co. Another fellow and I made a pallet on the floor of gunny sacks and would take 10 minute catnaps when we could. Nobody went home, everybody

worked and worked — some of the ladies fainted from fatigue."

In 1933 he became a member of a Mexican musical group called "The Early Californians" and he was one of the first Mexican musicians to broadcast over radio station KQW in San Jose.

Manuel recalls some memorable times at the tavern Rancho Grande at 228 Lighthouse Avenue. Many of them concerning the soldiers who were especially fond of gathering around to sing with Manuel's music.

During these same years he operated Rancho Grande, Manuel became increasingly involved in music and he was the first Mexican to introduce Portuguese, Spanish and Mexican music over station KDON, the first radio station on the Monterey Peninsula, then located at the old Del Monte Hotel in 1936. Later on he had his own broadcast every Sunday morning at the station. He then moved his show to KMBY where he broadcasted for 18 years. In the late '50's he appeared every Saturday on TV Channel 8 with his show "Manuel Campos and His Rancheros."

He and his wife, Lupe, were married in December of 1941 and they reared four children Victor, and Elizabeth, both graduates of University of California, and Lucy and Nellie. Lupe helps Manuel in the management of their rental property and the Mariachi band that he is probably best known for.

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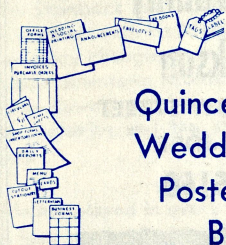


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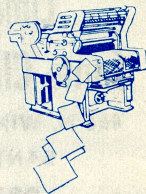
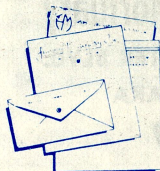
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the American Federation of Musicians that he is very proud of and he has been one of the Board of Directors and vice-president of A.F.M. Local 616.

Manuel has for a long time been co-sireded a leader of the local Spanish speaking community and has many people coming in to him for advice on obtaining citizenship and on election issues. In 1946 he was elected Supreme President of the Sociedad Internacional de Beneficios Mutuos, Inc.

Manuel is as entertaining a conversationalist as he is a musician and can regale a listener with endless anecdotes and stories. He is proud of his mother's descendancy from the Tamarumar Indians of Chihuahua and explains some of the unique traits they had. "The Indians were very peaceful, quiet Indians who came to the markets in the vil-

lages very quietly early in the morning to sell their wares. They never gave the government any trouble like some tribes did. And, they are very fast runners who are noted for their ability to outrun deer! They wear their hair long and dress very scantily in white."

On the subject of the Peninsula's halcyon days as a resort and playground for both the rich and the rascally, Manuel has many amusing tales. "People enjoyed themselves much more in those days," speaking of the '30's and such places as the old Del Monte Hotel, Cannery Row and Pebble Beach. He played at the hotel many times and says, "There is just nothing to compare with it now. People like Mr. Carl Stanley and Mr. Nat Head

who managed the Del Monte were wonderful. My band used to make three changes of Mexican costumes for one show. Many times the guests — who tipped lavishly — would pay us to go out to Pebble Beach to serenade under some friend's window," he recalls, obviously with a deep feeling of nostalgia.

"One time my Mariachi band was hired to accompany some people playing golf at Pebble Beach and they wanted us to follow them from hole-to-hole for all 18 holes. They had also rented a completely outfitted bar on a cart with a bartender to follow along. When we got to the end of a hole there would be drinks all around and my band would strike up the Mexican music. Frequently after one of these bashes we'd be asked to continue playing on into the evening at the hotel.

"It's too bad I can't give you the details of many of those nights," he told laughing with great relish. "I really miss all those people very much, there were a lot of true characters among them and even some guests who left the hotel without paying their bills."

"Once back in the '30's we were at a party at the prominent Parrot Ranch — I remember that Charlie Chaplin was there with Paulette Goddard — and a very well-known and important Peninsula gentleman who got very drunk and insisted on trading cars with me. My musicians said they were too afraid to go in the car with him driving and we had a difficult time with him. He was a wonderful man, full of fun. But he was so drunk."

(continued next page)

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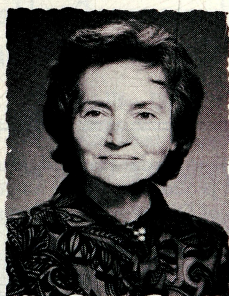
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Mike, Nick and Arthur Marotta were among the musicians that played in Manuel's band. He has entertained such people as

John Steinbeck and S.F.B. Morse, as well as many others with his Mexican music. He has seen many changes in the area, commenting on how downtown Monterey has "gotten all upside-down" and he especially misses the fish canneries and the style of those early years.

He has played in every Merienda celebration here on the first Saturday of each June and is constantly asked to play at weddings, conventions, dances and celebrations. He now has eight musicians in his band and a girl singer and a man and woman dance team. He himself plays guitar, mandolin, banjo, marimba, bass viol, and such "Mexican" instruments as the guido, maracas, biguella and guitarron. He has made two records and

his traveled as far as San Francisco and Los Angeles to play.

Manuel got involved in the dance promotion business presenting such name attractions as Xavier Cugat, Duke Ellington, Harry James and Alvino Rey. While doing this he continued his radio broadcasts although after Pearl Harbor the show was not allowed by the government to be broadcast in Spanish.

He and Lupe have travelled the world, but he maintains that Monterey has the best climate and the nicest people and, where he will continue to entertain with his group.

"I have many pleasant memories playing for the people here over the years," he says fondly. "Once a lady from Seaside asked before her death for a live latin orchestra to play at her funeral. We played and I felt very sad. Her husband kept leaning on her casket saying over and over 'Honey, I brought you the music like you wanted,' with tears streaming down his face. Another time a woman that everyone knew as Dolly asked, when she found she had terminal cancer that I play 'Vaya Con Dios' as she was lowered to her grave, and we did just that."

In a lighter vein Manuel recalls the remark made about him by his friend Ted Durein, "Manuel Campos makes money all around—some people pay him to play music, others pay him to keep quiet."

Asked if he'd ever like to relive some of those early days Manuel's only reply is "Oh, gosh, yes!"

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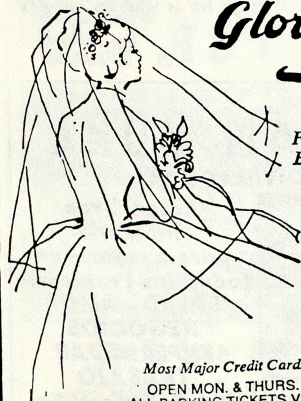
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AT
THE
MOVIES

★
TONY SAENZ



"THE DRAGON FLIES"

20th Century Fox Release of a Golden Harvest-Movie Company production, produced by Raymond Chow and John Fraser. Stars Jimmy Wang Yu, George Lazenby. Written and directed by Brian Trenchard Smith. Camera, Russel Boyd; Music, Noel Quinlan. MPAA Rating: R; running time: 103 minutes.

"The Dragon Flies" is a film, and I use the term loosely, about a Hong Kong policeman sent to Australia to extradite a Chinese courier who works for an international drug syndicate. He gets involved with the syndicate, and, as per usual, wipes it out in a final battle.

Wang Yu, lacking the charisma of the late Bruce Lee, does have an aura about him unlike many of his contemporaries, his talent is even less. George Lazenby does little for his image as an actor by appearing as the heavy.

Due to Lazenby's shortcoming in the film, Wang gets to carry the picture by himself, and fails like a little boy trying to stop the dam from leaking by sticking his finger in the hole.

The Chinese-Australian co-production is the first of its kind and hopefully this won't discourage others from trying this in the future. There is a little of everything, as little as one can have, martial arts sequences, unromantic interludes, armchair traveling and some good acrobatic feats.

There are the usual chases around Sidney, with an unusual kite chase sequence. One plus is the excellent aerial photography of both Hong Kong and Sidney. The music by Noel Quinlan is totally pedestrian and totally unmemorable.

The film will probably do well in Hong Kong, because they don't know better. It has all the ingredients for good b.o., short on lore and long on gore.

The film has comedy, just the fact that they get you in the theater must make the movie company laugh all the way to the bank, uncrisp dialog and lovely damsels to be "come" the conquered of the "yellow peril," Wang Yu. These factors will make the film an original in losers and if lucky might even win the worst film of the year award from National Lampoon.

If you want a movie to take your date to in the drive-in, this is for you. Because after it starts you will have a good excuse to start getting into other things.

EDITOR'S NOTE:

Tony Saenz is a graduate of San Jose State University with a B.A. in Drama. After leaving a year of grad study in 1973 he went on to try film work professionally.

Since 1973 he has been in "Dirty Mary, Crazy Larry;" "Manhunter;" "Senior Year;" "REMEMBER WHEN?" "The Streets of San Francisco" and "Mannix."

He has a film to be released next year entitled "The Death Machine." The film will be released by Crown International. He plays the part of Tony, a biker in a motorcycle gang.

Besides this impressive list of credits, he has just been cast in the upcoming film, "Bound For Glory," based on the biography of Woody Guthrie, as a protagonist gang leader on freight trains. The film will be released by United Artists sometime next year.

Tony has also done local theater productions in the area for the last ten years. The most recent thing he has done was the role of Judas in "Jesus Christ Superstar," in Sunnyvale earlier this year.

Ton's dream is to make this a steady living and it looks as though he is well on his way.

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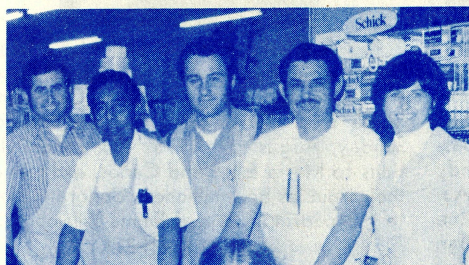
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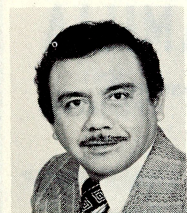
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Candy Veliz



If you don't have a bid for Club San Felipe's 17th Anniversary Ball, you can buy one by dialing 258-7752, and ask for Tino Castillo, or Jerry Moran at 297-9758, or Candy Veliz at 294-4700. The date is Sunday, August 30, 1975, at 8:30 p.m. to 1:00; the place—LeBaron Hotel on North First St., in San Jose. Los Bandoleros from Hollister will play what you want to hear. Everybody is invited. The bids are \$10.00 per couple. Come one—Come all!! Help us celebrate our 17th Anniversary. BAILAMOS??



Above you see two photos of club members and Queens making preparations for our 17th Anniversary Bal.

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WEDDING BELLS



This is Carlos Castillo and Maria Ester. Carlos is the band leader at The Latin Place, and Maria Ester is his vocalist. Carlos and Maria Ester will become Mr. and Mrs. on Sunday, August 31, 1975. Our congratulations to Maria Ester and Carlos, and may all their troubles be small ones. Congratulations to the padrinos, Al and Emma Villalobos.

BELATED BIRTHDAY

Happy Birthday to Lupita Castillo on the 18th of August from her daughters Shirley, Simona, and her son, Jerald, and all the rest of her family. Club San Felipe would also like to extend it's best wishes.

JESUS FLORES

Club San Felipe would like to express our deepest condolences to the Flores family in the loss of their beloved one, Mr. Jesus Flores. May his soul rest in peace.

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POLITICS

I hear tell that Jess Delgado might run for Supervisor, and if he does run without any other Chicano opponent, he stands a very good chance. Let me repeat, if two Chicanos run in the same district, it is a sure

defeat for the Chicano.

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	"	Raffle at Dance		\$ 30.00	
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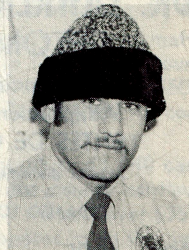
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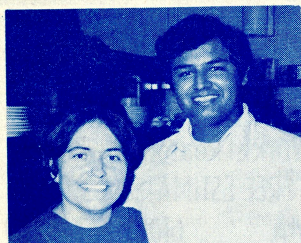
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LA CASA LEGAL SUCCESSFUL PROGRAM AIDING AREA POOR

by LUIS G. JUAREZ

One of the most valuable and successful services for the poor to come out of the federally subsidized programs in this area has been La Casa Legal.

La Casa Legal is a non-profit corporation created to give advice and legal representation to the low income community of San Jose in both civil and criminal areas of law.

Legal counseling and assistance has been, in my opinion, one of the greatest needs of the poor, and the poor in this city are predominately the Chicano families.

Often it is difficult enough for any person regardless of his socio-economic status to know what to do when he is in need of legal help, unless that person has had previous experience with the legal process.

The Chicano poor of this valley have for generations paid the bitter price for this inequity in our society. Mexican families often uninformed of their rights and victims of abuse by unethical salesmen, landlords, employers and others are unable to find the help they need.

On Jan. 1, 1970, at the request of Mexican-American families of this valley, La Casa Legal was formed. Besides helping the hundreds of low income families that needed legal help, its objective was to develop and train Chicano attorneys to serve the low income population and to make these future attorneys more aware of the Chicano socio-economic problems.

Initially, La Casa Legal was housed at the Mexican-American Community Services Agency which provided space, secretarial help, supplies, and telephones.

In 1971, the agency received funding from the Economic and Social Opportunities office for rent, one secretary, telephones, and supplies. During this time, the Chicano law students donated their time or received work study.

In 1972, the agency received Model Cities funding jointly with Community Legal Service, to operate a full legal project doing criminal and civil law with a plan of 80 cases per month.

In 1973, La Casa Legal de San Jose took full responsibilities for the project and has been operating it to the present. Currently the agency receives funding from the Com-

munity Development Block Grant.

Since July 1, 1972, the beginning of its present funding, the program has handled over 3,660 cases with the following breakdown: 2,407 civil cases and 1,196 criminal cases, and 59 juvenile cases. A total of 3,662 cases, 749 cases remain open.

La Casa Legal has grown from an operation with one law student in 1970, to its present staff of five attorneys, eleven law students, three secretaries, and one accountant.

For low income people, the services are currently \$1, and for middle income people the agency can use a sliding fee scale. The sliding fee scale is based on a percentage of \$20 per hour. The highest possible charge being 80 per cent of the \$20, which is \$16 per hour.

The operations of La Casa Legal entail the efforts of Chicanos and other minority law students supervised by four attorneys. They do intake and prepare all cases prior to the submission to the attorneys.

The law interns complete the majority of the cases with the attorneys. The attorneys receive the case at the time it takes advanced legal knowledge or when the case is ready to go to court.

La Casa Legal has three legal secretaries. Each of the secretaries have received all legal training with the agency. All are bilingual with competence to handle any legal assignment.

In the past, La Casa Legal has been primarily concerned with the legal needs of the Chicano and low income communities. Now the agency is seeking to aid the property owners of the county.

On July 15, 1975, La Casa Legal presented a contract request to the Santa Clara County Board of Supervisors to handle court appointed cases where the Public Defender declares a conflict of interest, and by law cannot handle both of the defendants.

Thus, one or more defendants is appointed a counsel by the court. The county, by law, must pay for these attorney costs, no matter how high the expense. In 1974-75 the county budgeted \$172,000 and had to spend \$500,000. An overspending of \$328,000 for court appointed counsel.

La Casa Legal proposes to do 540 cases in the coming year. If the county continues using its past methods, it will cost over \$357,000. La Casa Legal proposes to do this number of cases for \$235,000.

Their qualifications appear to be excel-

lent. They had an attorney with over nine years criminal law experience and two staff attorneys with four years experience. They have done over 1,100 criminal cases in the past three years, ranging from heavy felonies to minor misdemeanors and traffic matters.

This is a saving of over \$10,000 per month to the county. Further, the agency believes it can easily save \$20,000 to \$30,000 per month in property taxes in the coming year. Of course, this tax money can be diverted to other necessary county uses.

I have followed the work of La Casa Legal for the past five years, and I know that their goal has only been to help the low income person in matters of law, who would not be helped otherwise. Now they are trying to aid the total community, both low income and property owners, and at the same time keep a necessary Chicano agency in business.

In light of the large monthly amount of savings that La Casa Legal can save the county, I strongly recommend that the Board of Supervisors enter into a contract with La Casa Legal as it is set out in the request. This can only aid the county, property taxpayers, and the courts, and provide continued service to the Chicano community.

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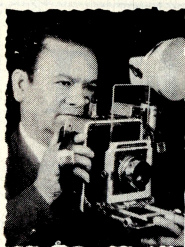


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Los Diablos

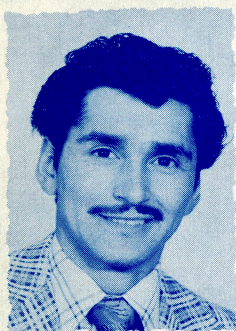
The fantastic music of Los Diablos delighted everyone at the Starlite Ballroom, where they performed Saturday, August 2, 1975. Everyone seemed to be enjoying themselves as they danced to the great and fantastic sounds of Los Diablos. The group is currently residing in Hollywood, California. The group is made up of six members, lead singer, Hector Arenas, other members

include Alfred, Raul, Felipe and Ivan. We wish this great group luck and success with their new albums. They are terrific and we wish them success in everything they do.

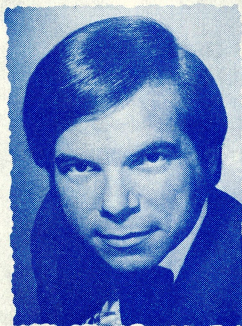
Raquel

Left to right in photo: Elvira Diaz (Chair-woman of festivities for Imperial Valley California Club), Los Diablos and Art Echavarria (Treasurer of Imperial Valley California Club and Raquel Echavarria.

MUEBLES HACIENDA



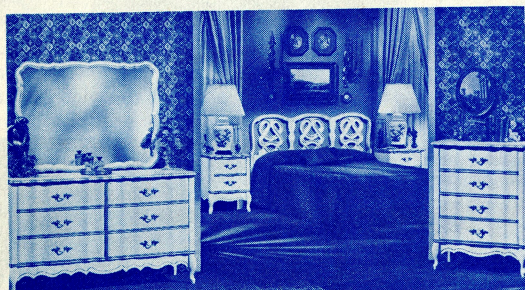
Felix Nanez



Rene De Luna

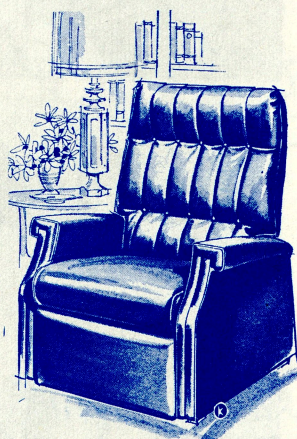


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How I Feel About America

by HUGO H. BAYONA

San Jose Chapter, American GI Forum

Some people call me Chicano. Others refer to me as Mexican American or even as Pocho. Some even think of me as a Mexican because my face is brown and my speech betrays my early upbringing. To me, however, it matters not how people think or refer to me, or what labels I ascribe to myself, because I am, have always been, and will always be an American.

After all, what's in a name? If I am an American because I was born in this country, which I was; or because I elected to leave my country of birth to seek sanctuary in America, it does not matter whether I was born in Mexico, or France, or Russia. Nor does it matter whether my skin is white, or black, or brown; or whether I have an accent that identifies me with a specific ethnic group. What does matter is that I am an American, and by virtue of being an American, I am no different than any of my other fellow Americans.

I love my country and will gladly die to preserve it. And, in spite of its faults or any disagreement I may have with my fellow Americans about what America is or should be all about, I will never stop loving it, and will always defend it.

America, to me, epitomizes a system of government, and its people, in perfect balance. It is a true democracy. Conceived with the best of intentions by its founding fathers, and nurtured with the blood and sweat of countless generations of responsible and dedicated Americans, it has grown to become the true cradle of modern Democracy. And while many have dared to shift the balance of power between the government and its people, I worry not about its future because Democracy and its virtues will never perish on the soil of America or the face of the earth.

I am proud of America because it exemplifies to the world an alternative to systems of government where people either live in fear, are oppressed, or are less able to govern their destiny or the destiny of their children. Maybe to them their system of government is better and they prefer it more than they do ours. If that is what they believe,

so be it. To me there is no place like America, and I'd rather be here than there.

I love my fellow Americans and respect them, be they rich or poor, Black or Brown, tall or short, Democrats or Republicans. I love them because I neither see them as a threat to my future, or as competitors for that piece of bread on my table, but because I see them as people who have the same right as I to the resources and benefits of a society which we and our ancestors have created for the benefit of all.

I see it as my responsibility to vote, to work toward the betterment of my community, to care about those who are less fortunate than I. And if I am critical of my fellow Americans for trespassing upon the rights of others, it is not because I seek to turn them against me, but because it is the responsibility of every American to fight for and defend the rights of his fellow Americans.

I view America as a country where hard work and self-determination are the key to success; as a country whose creative and imaginative people have built a technology second to none; as a country whose deep concern for world peace and the welfare of other nations has been the rule rather than the exception.

American means a great deal to me. It means peace of mind, a land of opportunity, a place where my children can grow without fear and achieve most, if not all, of their dreams. A country to which I can look with pride and never be ashamed to claim as mine.

I will not be critical of America. At least not today. Because today all I wish to say is: GOD BLESS AMERICA! THANK YOU AMERICA! PEACE AND GOODWILL TO ALL.

DR. JUAN DE HERAS, D.C.

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1.—EL MESIAS judío no estableció la iglesia católica ni la protestante, ni ninguna otra iglesia y aun a su propia iglesia hebrea la castigó duramente, usando un azote contra su comercio establecido, permitiendo mercaderes y cambistas, usureros, que colaboraran con sus responsavilidades espirituales. Despues de expulsarlos con violencia, les dijo que habian transformado el templo en una cueva de ladrones. Y a la mujer samaritana en el pozo de Jacob, quien quería saber en cual templo se debería adorar a Dios; si en el de su pueblo o en el de Jerusalem, le dijo Cristo: "Ni en el be Samaria ni en el de Jerusalem, porque Dios lo que busca con adoradores que le adoren en espíritu y en verdad".

2.—CRISTO adoraba a Dios únicamente y as desea que nosotros lo hagamos tambien; por eso se nos dice en Exodo Cap. 20 y versos 4 y 5 lo siguiente: "No te haras imagenes, ni ninguna semejanza de cosa que esté arriba en el cielo ni abajo en la tierra, nie en las aguas debajo de la tierra. No te inclinaras a ellas ni las honraras; porque yo soy JEHOVA tu Dios fuerte y celoso.

3.—MIGUEL HIDALGO adoraba a Dios libremente. Usó el estandarte de la virgen como bandera, porque los indigenas mexicanos estaban acostumbrados a adorar algo que vieran con sus ojos, como lo hacian con sus idolos; tambien porque en el cerro del Tepeyac adoraban a un ídolo que ellos llamaban TONATZIN que significaba (madre de los Dioses). Los curas españoles les decian que tambien la virgen era la madre de Dios. Esa es la razón por la que aun ahora continuan viniendo a la villa, engañando ahora como antes a Roma y a España; ellos siguen adoranda a TONATZIN y aun ni se interesan por aprender español.

4.—JOSE Ma.-Morelos . . . abanderando la misma revolucion de Hidalgo contra Roma y para nuestra independencia, hizo nuestra primera documentación libertaria que llamó CODIGO DE APATZINGAN en 1815.

5.—EL PRESIDENTE JUAREZ . . . abanderando tambien la revolucion de Hidalgo y de la independencia de México, defendió al pueblo mexicano e la RAPIÑA desenfrenada y loca de Francia, España y de Roma por forsar al indio en su religión.

6.—FRANCISCO I. MADERO apostol de la democracia en México es el digno abanderado de JUAREZ y de nuestros heroes libertarios anteriores, contra Porfirio Diaz, el Clero fanático y tambien contra el imperialismo de World Street que representa los intereses judios del mundo entero.

Todos los grupos humanos han buscado siempre un hombre fuerte que les defienda de sus enemigos, pero cuando sus heroes mueren se quedan en sus tumbas; sool cuando son nobles como los nuestros en México, los vemos irse pero nunca mueren, aunque las cosas siguen igual.

Colo hay uno que recucitó de la tumba con su propio poder y ese es Jesus el verdadero SALVADOR de la humanidad; el que en el Evangelio de San Juan Cap. 3 nos dice a qué vino a la Tierra, en los versículos 14 al 16. "PORQUE DE TAL MANERA AMO DIOS AL MUNDO, QUE HA SIDO A SU HIJO UNIGENITO PARA QUE TODO AQUEL QUE EN EL CREA, NO SE PIERDA SINO QUE TENGA VIDA ETERNA." Ninguna iglesia garantiza la salvación del hombre; Cristo es el único que demostró que tiene poder de hacerlo, cuando al resucitar, se reunió con sus apostoles y nos dejó todas las instrucciones sobre como conseguirlo. Al irse nos dejó dicho que no nos dejaba solos, . . . que el ESPIRITU de Dios estar a entre nosotros para asistirnos e instruirnos en todo lo que se relacione con la voluntad de nuestro CREADOR para nuestra vida.—Si usted cree en Cristo está obligado a creer lo que EL dice en la BIBLIA así como está. MARIA ERA UNA MUJER, no una Diosa, pero el CLERO ha hecho de ella un IDOLO.

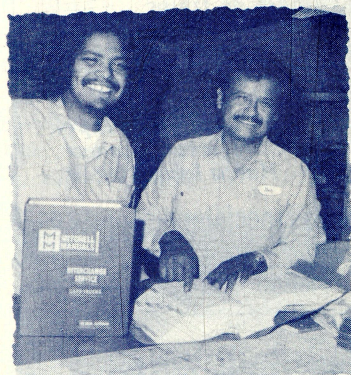
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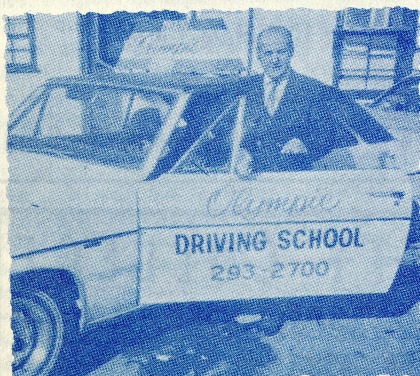
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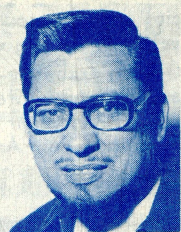
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Treaty of Guadalupe Hildago

Very Significant Document

by LUIS G. JUAREZ

There is no larger minority group in California than the Mexican-American, yet there has been an appalling and almost universal indifference to the problems of this people. This social condition began with the Treaty of Guadalupe Hildago, ratified by Congress on March 10, 1848, which has been perhaps the most significant document in the social history of the California Mexican.

The treaty, which was never implemented, proved to be a cruel deception. The only article that was ever enforced was one insuring the validity of land grants made by the government of Mexico.

Within two years, the Mexican had lost his plurity in the deeded land, and saw the first overt, discriminatory legislation by the new rulers.

A few weeks before the end of the Mexican War, gold was discovered in California by an American at Sutter's Mill. Few people know that Mexicans had been mining the state for several years and, in fact, the first California gold presented to the U.S. Mint was taken by Mexicans from placers in the mountains near San Fernando Mission as early as 1842.

After the strike at Sutter's Mill, Mexicans and other Spanish speaking people went into the gold fields in such numbers that early in 1850 the California State Legislature enacted the Foreign Miners Tax Law.

This new law made it virtually impossible for Latin Americans to mine gold. The Mexican, though born in California, was forced to give up his claim. Significantly, European immigrants took their place beside Americans in the gold fields.

One other document—protesting methods of the police and news media to quell a riot in the forties—is important in this heritage of the Mexican in California. Like the Treaty of Guadalupe Hildago, it also spelled out over international channels the fact that the Mexican in the United States was an American.

This fact was made explicitly clear during the so-called zoot-suit riot in Los Angeles on June 5, 6 and 7 of 1943 when the press

and radio, as well as law enforcement agencies openly encouraged and approved mob action in dealing with zoot-suiters.

In an exchange of notes between Mexico and the United States, a document from the U.S. Government established that the riots concerned only American citizens. At least the U.S. citizen of Mexican descent has an identity.

It was not planned, but from this violence came the beginning of political awareness among the Mexican masses.

A touch of conscience began to work on the educated Mexican who had made the transition and had joined the mainstream of society.

Lawyers and teachers and business men of Mexican descent began to organize, to formulate plans for the emancipation of a people. They began to call themselves Chicanos.

The appearance and growth of Chicano organizations in California, however, has only taken place in the last decade.

In the past, the need for recognition and protection, rather than power, motivated Mexican-Americans to organize into groups that were non-militant and more of a social and civic nature.

The existence of these groups did little but provide a Mexican-American social structure and basic assistance to their members in such programs as emigration, citizenship, and English classes.

The need for militant organizations was never strongly felt, probably in part because of the less rigid discriminatory barriers for persons of Mexican origin.

The result of the subtle approach used by early Mexican-American organizations was the complete absence of community organizations, powerful and united enough to to lessen social grievances. Today, this approach has taken in a new course, that of organizational unity and community action.

The results of this action have been rewarding. The needs of the Chicano people in the fields of employment, education, housing, health and others have been clearly brought to the attention of corresponding agencies.

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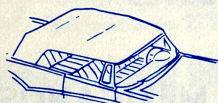
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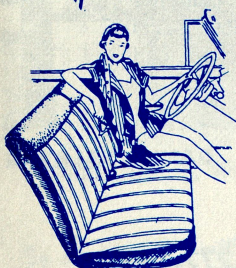
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- Education:** Los Angeles City Schools
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University of California at Los Angeles Extension
Southern California College of Business
- Highlights:** Field Representative for Congressman Edward R. Roybal
of Los Angeles
Member, California State Committee on Public
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Elected California State Assemblyman, 1968 (Democrat)

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