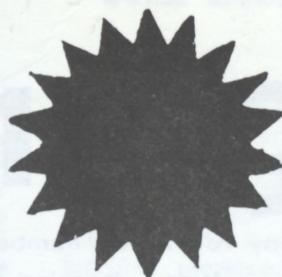
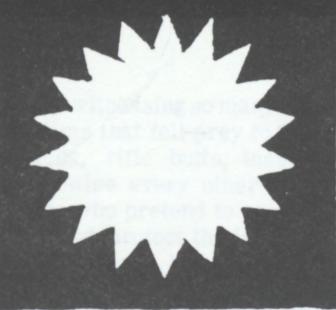


the collegian

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saint mary's college of california friday morning, November 20, 1970.



The Dawning of the Farm Workers Dream



ACTIVITIES

By Lee Jones

The last competition for a collegiate athlete is always a very emotional game for him. Last Saturday this day came for six men on the football team. One man on the soccer team who is out with a broken ankle stood on the sidelines. One saw defeat, the others victory.

For Lako Tongun, a senior, the soccer team played well but not well enough as Cal Berkeley rolled over the Moragamen 5-2. Scoring for Saint Mary's was freshman Guy Kuhn with Joe Blell adding another late in the game. This finale brought to an end a rather dismal season for the Saint Mary's team. With only one win to their credit versus nine losses the team can only look to next season when ALL starters from this season's team should return. Throughout this season the Saint Mary's squad has shown signs of greatness but lacked the overall maturity to capitalize on the breaks. High point of the season was the 5-0 loss to San Jose State. This game was a lot closer than the score indicates and was probably the best game played all season by Saint Mary's.

Across the fence at two o'clock six men from the football team were honored. They were Jerry Chabola, Bob Godfrey, John Blackstock, Greg Schneeweis, Gene Domek and clearly the favorite of the afternoon, John Ring from Ojai, California. Football is a sport with plenty of emotion and these six showed what the game was about all afternoon.

The offense sparked on that afternoon as Jerry Murphy went to the air in style and rolled up more aerial yardage than in any other game all season. Don Angel looked great for the ground game as Julio Lopez looked strong, but not his real self. On the defense, it was a good day for them against a rather strong Oregon ground game. The problem of finding number 72 all afternoon made the going rough. As people in the stands remarked, he seemed to get larger as the game went on. Despite this all Jim Datrice grabbed one interception and blazed to a touchdown and Don Hensic snarled another and returned it to scoring position deep in Oregon territory. Entering the game late in the fourth quarter, #41 John Ring still found time to make three tackles. Also seeing action were backs Bob Lorenzi and John Williams. The two units combined to give the Red and Blue Gang their most points since George Gallis' team renewed football back in 1967. Saint Mary's tallied 48 points to Oregon's 28. This win gave Coach McKillip a winning season with a 5-4 record. Looking to next season the maturity of Julio Lopez and Don Angel should give Saint Mary's one of the best ground games on the coast. Jerry Murphy can be great and may do just that with another year of experience in his belt. Not to forget Mike Fannuchi, he will be an important part of next season's varsity. The high scorer for this season, he can only get better. I predict our best team since our return to football.

* * * * *

Coming up in the future here on campus will be the movie, "Mein Kampf" to be shown on the 20th. Admission to this will be 25 cents. There will be two showings of this film. The afternoon showing is at 2:30 pm and the evening showing at 9 pm.

On the 30th of the month, "THE GRADUATE" will be shown on campus at Dryden Theater. To be screened at 3 in the afternoon and also at 7 and 10 at night, admission is set at \$1, but for this film it is well worth it.

December 1st sees experimental poet, TOBY LURIE on campus for a reading of his poems. Pat Bonacci's describes them as chant poems. No admission is charged and this will take place, hopefully before the season opener for the basketball team. That night the "new team" faces the Bulldogs from Fresno State. Bruce Hale's team complete with new look and enthusiasm should be off to a good season with both Herm and Roy Brown at full strength, Sam Hill and Chris Dayak always make the game exciting and fast to watch. This could be the start of a new trend in a new era. Be there to shake the timbers of S.M.M. Gym.

Looking off-campus, the Bay Area holds much in store in things to do for the coming weeks.

This weekend at FILLMORE, Bill Graham presents Arthur Lee and LOVE. Following them will be The James Gang and Black Sabbath.

Over at the Oakland Coliseum Arena the Northern California Boat and Sport Show enters its final weekend. Displays are numerous and lavish, well worth the time spent to head on over there.

Later on in the month at the Coliseum, THREE DOG NIGHT and COLD BLOOD will present a concert. To be held on the 29th admission is set for \$4.50 as the low and \$6.50 as the high.

This weekend in Berkeley there will be two great shows. On Saturday night at 7 and 10 Ten Years After and Mylon hold concerts. Then on the next night James Taylor (teams with Odetta) for two. Shows at 8 and 10 pm with admission set for \$3.50 and up to \$5.50.

Over in THE CITY at WINTERLAND there will be The Steve Miller Band along with Country Joe Macdonald and Bib Brother and the Holding Company. Admission is \$3.50 for both Friday and Saturday's shows.

In football the Crew plays host to the 2nd Floor of D.L.S. Hall on Sunday on Wedemeyer Memorial Stadium. Though losers in their last outing the Crew figures to be strong favorites due mainly to their revised and highly technical offense. In Detroit, the fabulous 49ers from THE CITY will be out to make it victory number 8 as they face Lem Barney and the Lions. Alex Karras will be in this one too.

Well that about wraps it up for now. See you in a few weeks. Until then have a Happy Thanksgiving and pray for peace.

Soy Chicano

Soy un chicano
Nacido en el barrio,
Conozco el estado
De todo el chicano
Defiendo y peleo
Porque es necesario
Activa es mi vida
Y no estar sentado,
Porque es necesario,
Saber el problema
De cualquier chicano
Yo no quiero estrellas
Ni oro, ni mares
Busco la justicia
Que aun no encontrado
Que vivi mi raza
Mi raza querida
Que viva la causa
La causa de vida

by Hector Padilla



From the barrio I enter a world,
A world of the prejudiced.
I see new and different people,
Those who advocate social in-
justice,
What am I?
I must stop and see what is
happening to my mind,
I see new and different people,
People who are torn between
love and hate.
How will I adapt to my new
environment?
Will I become hateful or will I
try and understand?
I must wait and see.
I am me,
I am Chicano.

by mundo



PEAKS

PEOPLE'S

N

PEAKS

PEOPLE'S

POLICE BRUTALITY

Man has many faculties within his being that he controls and manages. He is among other things a lover and a killer. A paradox, yet man is a profusion of paradoxes, some strange, some beautiful, and some evil.

Man created an object called war where he exercises his power to kill. I speak of war, but not a war between country against country or anything within, but rather a war that is just as

deadly, a war which exists the minute we walk outside our door. It's called society against the authority represented by its militia which is commonly known as the police.



The Chicanos of the southwest have been, for many, many years the victim of injustice by the police. They are treated as dogs being chased for the pound. They are told to stay in their areas, they are constantly being stopped for no apparent reason.

Juveniles have always been the picture of police harrassment: Mrs. Jesusita Virgil of Silver City, New Mexico, stated that in February 1968, her 16 year old son was arrested for truancy and placed in jail. The school principal and the probation officer reportedly offered the boy his choice of going to the state re-



formatory, joining the Job Corps, or leaving the State. Willie T. Gonzalez, a resident of Silver City, commented on this incident: "They do this for Spanish-speaking people, they give them this kind of choices. To anglos, it is just a matter of going to their parents and solving this between them. That is the way it is done for one group and done differently for another." (United States Commission on Civil Rights, March 1970.)

Discriminatory treatment of young Chicanos was alleged in other areas of the Southwest. Other forms of treatment are: lack of courtesy, inequalities in treatment of traffic violations, harrassment of narcotics addicts in Chicano communities, and inadequate police protection.



It is very prevalent that a great deal of prejudice is exercised in law enforcement and it has created a serious problem in relations between the police and Chicanos. And the war continues.

Chicanos deserve to be treated as citizens every day of our lives. For it was drummed into us every day in elementary school when we stood before the flag and chanted, "...for liberty and justice for all." Remember?

PLIGHT OF THE PEOPLE

The plight of the farm worker in the southwestern United States has become one of the most controversial topics of this decade. With the rise of Cesar Chavez and the United Farm Workers Organizing Committee, great success has been achieved. However, several points must be kept in mind if the public is to acquire a proper conception of what the plight is about and why it has been brought to the attention of the nation.

First of all, keep in mind that the United States is now the most affluent society in all aspects on the face of this earth. We maintain the highest standard of living, we can afford to spend millions in the Vietnam War, in foreign aid, and in the space program. Yet the ideal of social justice is far from completely realized in our land.

In reference to the farm worker, 43% of the nation's poverty exists in rural areas. This rural poverty is not solely prevalent in the Southwest; it



exists throughout this nation. The poor in the countryside are isolated, powerless, and unorganized. They represent 7% of the working force and yet they suffer 22% of all fatalities from work accidents. The farm workers without a union contract have often lacked workman's compensation, decent wages, and collective bargaining rights because of their exclusion from the National Labor Relations Act.

The farm workers exclusion from the National Labor Relations Act has been the most detrimental legislation enacted against them. Because of this act the farm workers cannot negotiate for better working wages and conditions, because of this act the plight of the farm worker is very much a realization. If not for dedicated men like Cesar Chavez, the farm workers would be the same ignored people of sixty years ago.

Now let us look at what I consider one of the basic factors perpetrating this social injustice. As cited in a small pamphlet titled, "Farm Labor Organizing 1905-1967," I present the following: In 1966, Hunts Foods, one of the largest farms in California, turned up in a legal fight for control of Crucible Steel. The dispute reached the Illinois Court when stockholders charged that a conspiracy was taking place which would bring the eventual control of Crucible over to a group headed by the finance committee of Hunts Food and Industries. The chairman of this committee was also the chairman of the Wheeling Steel Board. Hunts Food is also re-

ported to have an important stake on the McCall Corporation and Canada Dry Corporation.

Again in 1967, another battle for control comes into existence. This time it involved the Holly Sugar Corporation, second largest producer of sugar in the United States. Also involved was the Houston Oil Field Material Company, Inc. and Western Nuclear.

It was also reported that the Greyhound Corporation, looking for a source that supplies food stuffs to its \$115 million food service was discussing a merger with the food giant Libby, McNeal and Libby.

These two incidents point to the fact that large corporations like Hunts Foods and the Holly Sugar Corporation, which represent American Agriculture are controlled by corporations such as, Crucible Steel, Houston Oil Fields and Western Nuclear which in turn represent American industry. This same conglomerate of American big business involving agriculture and industry is the determining factor

MECHA vs MECHA



Saint Mary's Mecha football team led by Pete Chacon, Louie Rivera, and Mario "Sapo" Salazar squeaked by Stanford's Mecha 32-31. The game was played at Saint Mary's. It was an exciting contest which saw the lead switch hands several times. Our sparkling offense led by Pete Chacon, David Gai and Alejandro "Mosca" Contreras, generated enough spark to push past the Indian defense. And our tenacious defense, led by Mario "Sapo" Salazar and Izzy Gutierrez, naved its way through the offense in fine fashion. But it was a hard played football game as the score indicates.

After the game beer and other refreshments were in order as a bit of socializing took place. Friends were made and a long relationship with our brothers from Stanford was assured.

In a couple of weeks Mecha's football team once again goes to battle. This time with San Jose State. Congratulations to the Mecha football team of Saint Mary's.

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CHICANO RIOTS

I had looked forward to the Chicano War Moratorium and march for such a long time, I had almost come to look upon it as some event that would arrive, take place and then be neatly tucked away in some back part of my head. Far from being unmeaningful, it lingers with me as a startling and mind-boggling event.

Driving over to Belvedere Park was "no big thing" to me—almost commonplace. It's only unusual aspect was that this was the first National Chicano War Moratorium. Approximately one hundred thousand people were expected from across the nation but primarily from the seven southwestern states—AZTLAN. An accurate number of participants was twenty thousand and the march itself, including the proceedings afterward, were anything but commonplace.

Participants huddled and walked in groups along the designated march route. Organizations marched one behind the other with some of their leaders acting as monitors, plus the added ushering of Brown Berets and monitors appointed by the Moratorium Committee. The march or walk itself was uneventful and pleasant even allowing for small talk with friends and acquaintances when they met. Upon reaching the bridge on Whittier Blvd. and Eastern Ave., "gritos" were shouted by the people and the shouts bounced off the metal framework of the bridge, echoing in our heads, bringing about a feeling of solidarity. This feeling lasted until an isolated incident was seized eagerly by the Los Angeles County Sheriff's Department and the Los Angeles City Police Force to evoke chaos and violence on a peaceful and legal activity.

After reaching the end of the march, which rallied at Laguna Park, we waited for the scheduled speakers to begin. I decided on a glass of beer to occupy my time. Next to the bar (where I had my drink) I noticed a liquor store closed but with about fifty people inside and some apparent commotion. This incident (which I will detail later) was the excuse the police and the Sheriff's Department used to unleash a flood of "riot-control forces" into the park area and East Los Angeles—the community of many of the Chicano Students here at Saint Mary's. Not more than ten minutes after entering the bar we heard what seemed to be four or five sirens coming down Whittier Blvd. from both its east and west ends. I ran out of the bar, and ran the three blocks back to Laguna Park.

There we saw about fifty cops walking, staggered ten abreast, clearing out the park with batons in hand. Other cops walked along the side street to the park, which is a residential section, shooting tear-gas canisters into the huddled onlookers. All this took place over the shouted warnings to disperse. It was physically impossible to "clear the area" within the time allotted by the police officers in view of the mass of people congregated in the park and its sidestreets. The people, failing to move fast enough, brought on baton-swinging officers. This was met with an angry reaction from the people and the end result was a heavier concentration of cops in the small area surrounding the park. The cops actions in clearing out the park spread this angry reaction throughout east Los Angeles and that night Whittier Blvd., Laguna Park's northern border burned. Fires erupted all along its business section. Billowing smoke could be seen for miles around.

During the march, police officers could be seen fully clad in riot gear. The officers wore helmets, boots, and held tear-gas canisters with guns. All along 3rd Street, Atlantic Blvd., and Whittier Blvd., police officers (clad with this paraphernalia) peered at the marchers. This sight created a feeling of uneasiness and was part of the reason violence erupted afterwards.

The incident at the liquor store involved people not paying for items acquired and the owner closing his place of business. On a warm afternoon the people wanted to buy refreshments and they clamored for the store to re-open. The crowd grew and quite possibly (I am not certain) some windows were broken. This is irrelevant because of the incident. This was the excuse given.

While all this was taking place, I drove along the march route trying to locate the rest of our group. At several intervals I parked my car and I watched a blaze. I remember Helmick's Firestone Center burning and also Bond's Clothing coming down in flames.

Monday, two days later, four sheriff deputies came to my home without a search warrant and ransacked each room in my home. I was not present so they questioned my parents and received information which they would use against me later. Their appearance was menacing, unusually large men, wearing green overalls and helmets, carrying nightsticks.

This article was written by Hector Jaime Sandoval who was an eyewitness to this police instigated riot.



The enemies of the country and freedom of the people have always denounced as bandits those who sacrifice themselves for the noble causes of the people. —

Emiliano Zapato

As the struggle of the Movimiento continues, we should be more conscious of becoming fully prepared for a complete defense of our lives and beliefs. We are witnessing all over Aztlan

the worsening of conditions for all our people. Armed repression on a mass scale, (the East Los Angeles riots) is growing and now the racist "gringo" is using every means to destroy the whole movement: physically and mentally. But they gave failed.

Physically, Chicanos are growing in numbers. Mentally, many of us have become conscious of the injustice dealt and still being dealt to our Raza and we are finally reacting to it by forming within our minds, our hearts, and our actions the concepts of Chicano and Mi Raza Primero.

The headquarters of the Movement encompasses the whole community of La Raza, the "barrios." Our revolution cannot be stopped and as we unite ourselves, our oppressors are dividing themselves so much that their "American Dream" has virtually turned into a "nightmare."

The Movimiento is not a fad. It is a struggle that will continue as long as we suffer under the dictatorial rule of the "Disunited States of North America." We must never be convinced of defeat. The United

States political, social and economical system for a long time believed that it had finally controlled our lives. They created the slums we live in, they tried to destroy our language and culture, they denied us the right for justice and they thought that they had chained us to being forever slaves.

But how stupid they have been! It is precisely from these conditions that our insurrection has risen. It is because of these conditions that we as Chicanos are waiting to boycott against the unfair labor conditions of the campesino, to speak our native tongue, maintain our Indian culture and even to gain back the stolen lands of our ancestors.

Out of hate has grown love. Love for La Raza, love for our carnales in all of Aztlan and our pride in being Chicanos.

Let us unite as one, struggle as one and overcome as one. Viva La Raza!

—Joaquin H.



DRAFT LAW COLUMN:

Each week The Collegian offers a Draft Law Column to its readers. The column is written by John M. Striker and Andrew O. Shapiro of the Military and Draft Law Institute, New York City. Striker and Shapiro are the authors of a recent draft law guide, "Mastering the Draft: a comprehensive guide for solving draft problems," published by Little, Brown and Company.

This column is offered as general advice; for specific questions on the draft, a draft counselor should be consulted.

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MASTERING THE DRAFT

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The C.O. "Disruption" Policy

During a recent interview with this reporter, Draft Director Curtis Tarr remarked: "There's a substantial feeling in the country, I understand, against conscientious objection, a feeling that you'd rather not help a conscientious objector if there's a chance to help somebody else. In Michigan the other day I talked to the state director of selective service, and he said a fellow came into his office and said, 'I just finished my civilian work as a C.O. I'm the father of three, happily married, but I can't support my family. . . Nobody wants to hire a conscientious objector. That's a tragedy.'

Yes, it is. And there is irony in the Director's very recognition of the tragedy. Dr. Tarr, himself, is inadvertently helping to cause the tragedy by failing to end a reprehensible and long-standing policy of Selective Service: the so-called "disruption" policy governing a C.O.'s civilian work.

C.O.'s in class I-O (opposed to both combatant and noncombatant military service) may be called upon to perform two years of civilian work in lieu of induction. The Selective Service act and regulations require only that the civilian work be in the national health, safety, or interest. There is absolutely no mention of disrupting a C.O.'s life.

While the state directors of selective service maintain lists of approved civilian work, local draft boards have the final say. They decide ultimately which job an individual C.O. can take. The only guidance a board has in deciding whether a particular job is appropriate lies in Local Board Memorandum No. 64. General Hershey issued this LBM in 1962, and Dr. Tarr has not yet seen fit to change it.

LBM No. 64 provides in part: "Whenever possible (civilian) work should be performed outside of the community in which the registrant resides. The position should be one that cannot readily be filled from the available labor force. . . and should constitute a disruption of the registrant's normal way of life somewhat comparable to the disruption of a registrant who is inducted into the Armed Forces."

This "disruption" policy implies a vindictive judgment on the part of Selective Service: namely, that civilian work which punishes serves the "national interest." In essence, LBM No. 64 asks draft boards to treat a C.O. as if he were being sent to a civilian boot camp. Such a policy tends to de-emphasize, if not ignore, a C.O.'s individual talents and the availability of work that exercises and develops those talents.

How does the "disruption" policy benefit the national health, safety, or interest? To pose this question is to ask, in effect, whether the "disruption" policy is authorized by the Selective Service act and regulations. In this reporter's opinion it is not.

One court, however, has recently decided otherwise. In *Hackney v. Hershey* the federal trial court for the middle district of North Carolina held that LBM No. 64 is valid.

The case involved a C.O. with both skills and experience in laboratory, research, and related medical fields. This C.O. was working as an inhalation therapist supervisor at the New York University Medical Center. His work had been approved as acceptable civilian work in the national health, safety and interest by both the state directors for North Carolina (where the C.O.'s draft board was) and New York City (where the Medical Center was).

The draft board disagreed. It noted in the C.O.'s file: "Local Board is not satisfied with job at New York University Medical Center because this would not disrupt registrant's way of life." Incredibly enough, the board assigned the C.O. to hospital work in North Carolina which the court later found to be "of a routine nature which require(s) little training and no formal education." The court also found that the C.O.'s new work was "minimal and did not employ his capabilities, talents and training. . ." As a result a young man may sweep floors in North Carolina, while a hospital in New York goes without a specialist.

This procedure has got to stop. Officially sanctioned disruption ultimately contributes to the very public attitude which Dr. Tarr calls a tragedy. If a C.O. is forced to perform useless civilian work, will he ever be regarded with respect? And what does he have to show for his two years of waste and degradation when his civilian work is over, and he seeks a real job? No wonder Dr. Tarr hears stories about C.O.'s who cannot support their families.

This tragedy which can last for years begins with the official policy of disruption for disruption's sake. You can help end this policy. Write to us. We have already influenced policy changes through this column. Of course, we will not send your letters directly to Dr. Tarr. We always preserve the confidentiality of your communications. However, we can use the sheer volume and general sentiment of your mail as evidence that repeal of LBM No. 64 is long overdue.

As usual send all letters to "Mastering the Draft," Suite 1202, 60 East 42nd Street, New York, N.Y. 10017.

FREE BREAKFAST PROGRAM

The Chicano and Black students of Saint Mary's College have undertaken the task of beginning a free-breakfast program. This free breakfast will be held in Oakland and will take place at predominantly Chicano and Black grammar schools. The children who attend these schools ordinarily do not have a hot breakfast every morning. And so a few dedicated and unselfish students with the help of carnales from Oakland have initiated this free breakfast program. The program is slated to begin in February and continue on to the end of the school year.

Although this is a Chicano and Black students program, these two groups ask the cooperation of all students of Saint Mary's in this worthwhile campaign. The basic duties are: cook the food (usually bacon



and eggs with hot chocolate), serve the children, and clean up afterwards. The hours are short, three to four hours, and this work is all totally volunteer.

Programs such as this are currently in operation but we have felt a need for expansion into other low income areas. We need your support. The program will cost approximately \$100.00 a week. Donations are in dire need if this free breakfast program is to exist.

The Chicano and Black students are taking this as a means to realize a series of such community actions. We sincerely hope that your trend of thought will be similar to ours and that immediate action on your part, will be taken in support of this and other future programs.

by Mario Salazar

RHEEM

THEATRE

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Camelot

ORINDA

THEATRE

254-2233

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and

Kelly's Heroes

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the sounds
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WHO ARE WE?

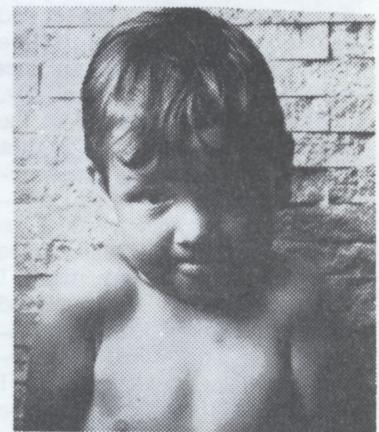
In my tiny world of uncertainties a very deep feeling in my soul pricks the very breath of my existence. This feeling rips and tears like a savage beast tearing into its young victim. Exhausted, I search for an answer, but find none. Who am I? I've always thought I was a proud American. After all, I killed Japs in my back yard when I was a kid, I hit home runs in Yankee Stadium, I went fishing with Tom Sawyer, I ate turkey on Thanksgiving.

That all seems like a long time ago. The red, white and blues have faded like my past. And the dreams which I saw in the stars have turned into little black empty pits. The chills I once felt whenever I heard the Star Spangled Banner have turned into chills of hate. The open hand

I once placed over my heart has now taken the shape of a closed fist and is raised in protest above my head. I am no longer American; then what am I? I am literally a bastard child, I have no parents. I am trying to reconcile the conflicts of my history, and I am trying to find my place in the sun my forebears once worshipped as a god.

Below the foundations of our Spanish culture, I sense the ruins of a civilization never before seen. I am not European, that is rather obvious. I live a Spanish life with Indian contradictions. What am I? Call me Chicano, for that hermano is what I am. And collectively we are LA RAZA.

by oscar perez



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LETTERS

November 10, 1970

Editors
Saint Mary's Collegian
Post Office Box 12
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Gentlemen:

Recently a copy of the Collegian, October 9, 1970, fell into my hands and I must say that for a Catholic College I was surprised and sickened.

Do you mind if an old-style Catholic, mother, and graduate of a Catholic institution of learning asks a question or two? I know I'll be branded "up-tight", or whatever slang corruption of the King's English applies these days but I just can't believe that the decent 98% of the kids at Saint Mary's haven't asked themselves the same things:

1. Since when does blatantly communistic propaganda on the Selective Service System find its way into a Catholic publication?

2. Since when is filth published under the guise that it is being written by a nun? (Incidentally, a quick call to the Diocesan Office confirms one's suspicions that NO SUCH ORDER AS THE B.V.D.'S EVEN EXISTS!)

3. Since when is it considered "cute" to blaspheme, to sneer at, to ridicule the Catholic Church which all of you were raised in—and all this from within in a SUPPOSEDLY "Catholic" institution?

Any student of history who looks at the other great civilizations that have fallen will discover that they fell not from attack from without but from the filth

and corruption which was carefully fostered by enemies from within. We know who they are and what they stand for in our country.

I beseech you students to reject the corrupters, the cynics, the "Sister Ursulas" with their truly satanic attack on our Faith and our country.

I hope my message reaches the good kids at Saint Mary's, but I haven't much hope. Somehow when a little truth and logic from "the other side" is received by the "enlightened" press it never seems to get published. But I have tried and my conscience is clear.

God bless the decent people. God bless the United States of America!

C.T. — Orinda

P.S. I am ashamed to admit it but things have gotten so bad that for obvious reasons I can't sign my name.

\$50.00

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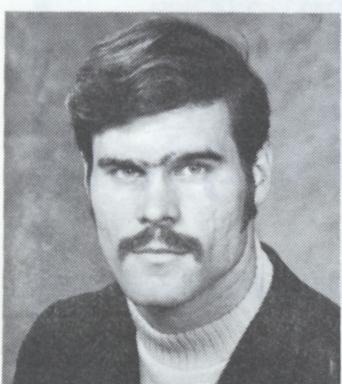
Leading to the apprehension of the vandals who robbed the Pool Hall Friday night, 11-13-70. -- Contact Manager anytime -- Bob Baldwin

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FOOTBALL PLAYERS OF THE WEEK LOYOLA

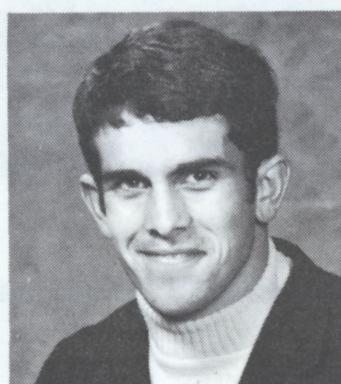
Defense



RICK YOCKE

Rick played the best game of the season. His fine pass rush and excellent containment of the end runs enabled the Gael defense to stop numerous Oregon drives. His fine interception set up another Gael touchdown.

Offense



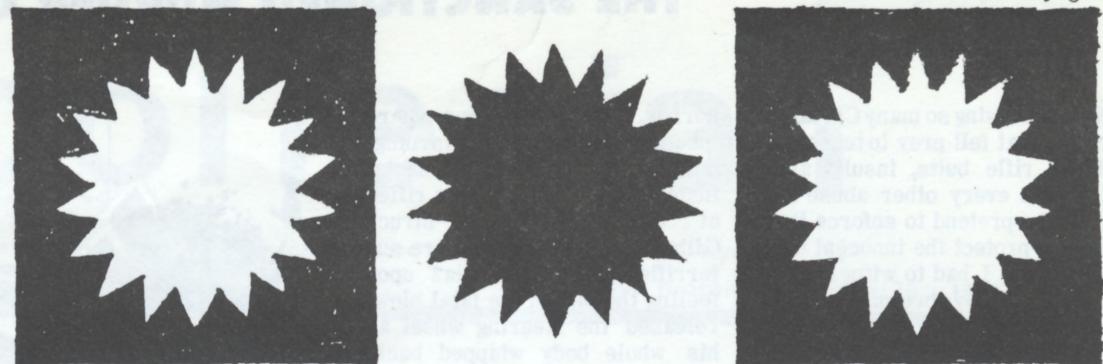
JERRY MURPHY

Jerry Murphy culminated a fine season with by far his greatest game of his career. Jerry ran for two touchdowns, and threw another. His superb play calling and fine team leadership lead the Gaels to a crushing defeat of the Oregon Tech football team.



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NEWS COLUMN

B.S.U. Dance

On Friday, November 20, the Black Student's Union will be sponsoring a dance at the Holy Names cafeteria. The dance will last from 8:00 p.m. until 1:00 a.m. The band to be featured will be "Sounds of the Syndicate." The price is \$1.25 per person.

Arts and Crafts Show

There will be an arts and crafts show on Friday, December 4, at 1:00 p.m. Weather permitting, the show will take place in the De La Salle Quad. Weather not permitting the show will take place in the De La Salle Recreation Room. The proceeds from the sales will go to the artists.

Reception

On Saturday, November 21, at 8:30 p.m. the Sophomore Class will hold their Sophomore Class Concert Reception in Oliver Hall.

Movie I

Friday, November 20, the Saint Mary's Social Committee will sponsor two showings, one at 2:30 p.m. and the other at 9:00 p.m., of the movie "Mein Kampf." It will be shown in the Dryden Theater.

Movie II

The Theosophical Society Contra Costa is showing the award winning film "How Many Life-Times?" on Friday, November 20th, at 8:00 p.m. The address is 571 Ygnacio Valley Road, Walnut Creek. There is no admission or donation.

Revolutionary Strategy

for the Seventies

This weekend on the University of California there will be a series of lectures concerning the Revolutionary Strategy for the seventies. On Friday, at 7:00 p.m., there will be a Chicano Liberation panel. This will take place in 1 Le Conte Hall.

On Saturday, at 10 a.m. there will be seekers for the Women's Liberation. At 1:00 p.m. there will be a talk on the Palestine Revolution and at 3:00 p.m. a talk on Nationalism and Revolution. On Sunday at 1:00 p.m. Peter Camejo will deliver a talk entitled "The Coming American Revolution." All activities on Saturday and Sunday will take place in the East Pauley Ballroom.

Spring Term Pre - Registration

Preregistration forms for the Spring Term are now available in the Office of the Registrar. These forms are to be filled out by Wednesday, November 25, and are to be signed by your adviser. Procedure in regards to the number of courses required, manner of selection of courses, etc. is the same as that followed earlier this year in filling out the courses for the Fall Term, with the exception being that you are also required to list your January Term course on the form.

Students are encouraged to apply early. Any student encountering difficulties in arranging their program should consult their adviser, the Dean of Studies, or the Registrar.

Department of the Treasury Release

Organ Recital



In a recent Department of the Treasury release the following facts were brought to the attention of the news staff: 1. A snail's pace is a mile every three weeks; 2. Thomas Jefferson invented a hemp machine. Your tax dollars at work.

The rarely performed "Partita" by Bach will be the highlight of an organ recital by Freda Challis Booth on Sunday, November 22, at 4 p.m. in the Saint Mary's College Chapel.

Other features of the program will include the 20th century works of the American composer Samuel Barber and of the eminent French musicologist Marcel Dupre. Completing the program will be works by Sweelinck and Vierne.

Mrs. Booth, a well-known Bay Area artist, holds degrees both from the Royal Academy of London and the American Guild of Organists.

The performance is open to the public and admission is free of charge.

THE SANCTIONED MURDER OF GILBERTO DIAZ

My witnessing so many Chicano victims that fell prey to teargas, batons, rifle butts, insults and otherwise every other abuse by those who pretend to enforce the law and protect the innocent did not suffice: I had to witness the murder of my brown brother Gilberto Diaz.

A group of us were standing on a lawn of a home directly in front of a fire station on Eastman St., near Laguna Park, observing a squad of sheriffs who apparently responded to smoke emitted by a burning police car parked in the station's driveway. The fire was extinguished and guards were placed around the station to prevent further incidents. Suddenly we noticed some activity on Whittier Blvd.; a sheriff's car was pursuing a white vehicle, the driver of another car, a 1957 Chevy, drove into the curb, panic stricken as it was blocking their path. The sheriff who was chasing Gilberto, the driver, yelled out to those guarding the fire station, "STOP THAT MAN!" To our

horror, those standing guard issued neither a verbal warning, nor did they fire warning shots; instead, they leveled their rifles at close range and struck Gilberto in the head before our terrified presence. Diaz upon feeling the bite of the fatal blow, released the steering wheel as his whole body whipped back; his car now out of control struck a nearby utility pole shearing it at the point of impact.

A team of sheriffs surrounded his car, pulling his passenger out on one side and springing his door open so quickly that we could hear the loud sound he made as his body struck the pavement. Gilberto was then thrown upon an army blanket and carried to the fire station's driveway where resuscitators were enlisted and used in a futile attempt to save face with those of us who were watching.

Several sheriffs arrived at the scene instantly and began celebrating and congratulating with much merriment those who had utilized their marksmanship (sic) so well. Their festive mood



was expressed with laughter, handshakes and backslaps.

When the shooting began, a number of local residents were gathered on their front yard, leaning on their cyclone fence observing the action, since they were directly in line of fire they darted toward their home. A number of sheriffs pursued them and brutalized them in spite of the pleas they were crying. Several older women among them were so panic stricken, I thought they were going to faint. The sheriffs could not understand why they had run.

This entire incident was not necessary; Eastman Street runs against the Santana Freeway and no vehicle can make a 90 degree turn at high speed no verbal warning was given; no warning shot was fired; the area was infested with sheriffs, a radio

call would have alerted other units and would have resulted in his apprehension; the death of any human being is no cause for celebration; innocent bystanders should not be harassed when they move to protect their lives and finally, it should not take an ambulance 20 minutes to arrive in any situation of such grave urgency (I TIMED IT), especially when there are several hospitals nearby.

Good thing for the sheriffs that the news media compile their stories from reports; otherwise, the public would not have been deceived for so long. In the news media, the cause of Gilberto's death was first reported as electrocution, he was identified as Lara, and they have yet to reveal the truth about their much celebrated execution.

by Gonzalo Rucobo

who said,

no free speech

things are lookin' better.

thank you all very much

chicanos thank the editor.

chicano staff

of the collegian.



Church Hypocrisy

Catolicos Por La Raza is one of the most authentic revolutionary groups formed by chicanos in the Movimiento. This group of truly concerned "christianos" was formed when a large mass of chicanos participated in a protest against the misuse of wealth and hypocrisy of the organized church in Los Angeles County last Christmas. The demonstration which took place on Christmas Eve, at the multi-million dollar St. Basil's Church, resulted in the harassment and arrest of twenty-one participants which are now undergoing trial in Los Angeles, for the crime of seeking justice.

Catolicos Por La Raza has been involved and has proven to be an effective organizing force in the process of making La Raza aware of the racist, unrepresentative and non-responsible church which is sucking the hard earned few dollars from chico pocket. The message and work to be done by Catolicos Por La Raza extends to wherever the organized church does not meet its responsibility towards the people. Catolicos Por La Raza is a movement within the Movimiento whose job will not end until every parish in all archdioceses in this country meet the needs of La Raza in the fields of education, welfare, law and the bread-and-butter issues necessary to live as decent human beings in this world. Any world institution which is the second richest and most powerful on this earth, has the power and duty to accomplish all these humane duties.

Catolicos Por La Raza is here to stay. On September 13, 1970,

a courageous, responsible, revolutionary familia de La Raza in Los Angeles, decided to confront the hypocrisy of the church by symbolic protest. Pedro Arias and his family burned their baptism certificates to symbolically protest the chico disgust for the institution called the Catholic Church. As a member of Catolicos Por La Raza, Pedro Arias has made it clear that he is not renouncing the Catholic Faith or the christian dogma. His act on that day was instead a renunciation of Catholic Church hypocrisy and racism as chico people in Los Angeles are only beginning to understand. It was first thought by Catolicos Por La Raza that the church in Los Angeles was only hypocritical in that it built \$4,000,000 churches for the rich and that it had at least a billion dollars in real property alone in that city. Catolicos Por La Raza believed this vast ownership of properties to be hypocritical because the church has always preached "Blessed are the poor," and has always had chicanos selling Christmas seals, catholic papers, cookies etc. for the economic betterment of the Catholic Institution. It also felt it was hypocritical because every Sunday countless millions of Mexicanos, Mexican-Americans, and Chicanos are asked to donate into the Sunday collection box. And donate our people do. Millions every Sunday throughout the Southwest contribute. And so Catolicos Por La Raza became angry because its members couldn't stand to see the abuelitas y los viejos donating to a billion dollar structure when it was known that chico families were

financially unable to afford half the food the Catholic priests in Los Angeles ate and that this Raza was unable to afford decent education, housing, health service and all its needs. But after this initial understanding of Catholic Church hypocrisy in Los Angeles, Catolicos Por La Raza soon found out that that was the only surface hypocrisy. Catolicos Por La Raza members in attempt to talk to the rulers of the church hierarchy at the chancery were thrown out and insulted. Cardinal McIntyre once said: "I was here before there were even Mexicans. I came to Los Angeles twenty-one years ago."

It was at that time that Catolicos Por La Raza began to realize that the Catholic Church in Los Angeles was hypocritical in more ways than merely being rich while its most faithful Catholics, Chicanos, remain poor. It is now realized that the Catholic Church in no way identifies with the poor of the barrio. Not only is the church economically unwilling to talk to the poor, because its greedy holdings and comforts impede it, but also because its Irish-controlled hierarchy, simply has no sympathy for the struggle of our people's basic needs.

And so Catolicos Por La Raza has only begun. Their struggle is not only to pressure the church in social action and commitment, but more important it is to educate our chico population in the barrios that the Catholic Church, as it is presently structured and as it presently thinks and feels, is merely robbing the poor. To make Raza aware that the church is naive and

irresponsible to the needs of the chico in the barrio. Also, it is important to acknowledge that Catolicos Por La Raza has been recognized by Cesar Chavez as an extremely influential force in church participation in the campesino struggle. With the continued support of the Chicano community and with continued pressure on the Catholic Church there will someday soon be the day when our Catholic Church will realize the morality and beauty of the chico struggle. Black ministers throughout the United States have declared their alliance to their people. Protestant Chicanos and other ministers have openly declared to their hierarchies that they

are chico first; i.e., La Raza Churchmen: "We are chicanos first and clergy, second." It is long overdue that the Catholic Church in Los Angeles, and throughout the Southwest have the moral integrity to identify with el movimiento. Catolicos Por La Raza pledges not to stop the struggle until that day has come. The demands of Catolicos Por La Raza will someday be met. When the day arrives we can thank the many families within Catolicos Por La Raza, such as the Arias family, for their dedication and love for the chicanos.

Que Viva La Raza.
by Alejandro Contreras

the collegian

El Creador

Oscar "Tuchi" Perez

El Poder-

George "Topo" Cajiga

La Voluntad-

Samuel "El Gringo" Taff

Writers-

El Espiritu de los Carnales

The cries, the actions, the feelings of the Chicano are manifested in this issue. We have attempted to open the eyes of the Saint Mary's Community to the plight of an oppressed people. We hope the light you draw from this issue will brighten your steps towards peace and understanding with us.

The Chicano Editors