

EL DIECIVELLO

SAN ANTONIO, TEXAS

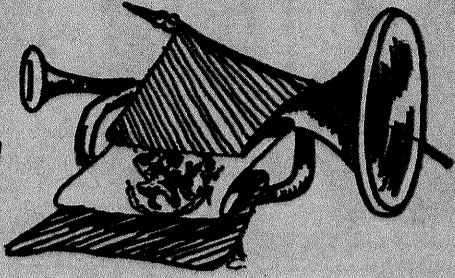
SPECIAL STATE WIDE ISSUE!

MARZO, 1969



SIN VOZ, SIN DERECHOS...
THE DEL RIO STORY

EL
CLA
RIN



M.A.Y.O. SPEAKS:

Estos son unos articulos del periodico de MAYO de Del Rio. Tratan de explicar porque se han envuelto estos jovenes en nuestra "Lucha por Justicia".

Tambien nosotros, come ellos preguntamos:

By now, you have heard or read of what happened in Del Rio on March 15. No doubt the local radio stations and newspapers have blared the news all over your town. And no doubt, they made a lot of money with the publicity on the Del Rio Story. You also probably accept everything you read or heard as truth, the whole truth, and nothing but the truth:

...A group of outsiders, militants staged a ridiculous funeral and got what they deserved...It is the will of the people that VISTA be taken out of Val Verde...VISTA does more harm than good...so on, and so on...

Well, we have been taken for suckers for too long, hermano. That is why we can't remain silent any longer. That is the reason for this special state-wide issue of El Deguello. That is the reason grown numbers of Mexican Americans are realizing that we have been cheated of many of our rights as citizens and that there must be a stop to this robbery by the gringo in Tejas...or else...

Now read on, for the true story of what happened in Del Rio...



Es odio querer que nuestros hermanos vivan una vida decente? Es odio querer sentirnos gustozos de ser chicanos, de la raza de bronce? Es odio querer hacer para nuestras hermanos lo que las iglesias predicacion pero no quieren hacer? Es odio admitir que estamos como estamos porque no tenemos el valor de hombres? Es odio querer ser como los doce apóstoles, peleando contra la injusticia, no como muchos de nuestros ministros que quiren buenas iglesias y campanas de miles de dolares y buenas casas pero que no sienten el sufrimiento ne la agonía del pobre? Es odio querer que nuestros niños tengan escuelas decentes, no sistemas que porque fueron inventados por los gringos, son incomprensibles para muchos de nuestros.

Esta reventando la comunidad. El chisme corre a chorros. "Quien estara empujando a estos pobres muchachos? A de ser algun politico!"

Wait a moment, quero. Que creen ustedes? Que somos borregos para que nos guie cualquier pastor? Muchos en las escuelas nos consideran tontos. Pero quisa no tan tontos, porque nos fijamos en muchas cosas. No le lambamos las botas a nadie, y por eso muchas cremitas no nos quieren.

Esta bien, quisa tienen razon. No habia gran urgencia de que coperaramos con nuestras camaradas de Uvalde. No deberiamos haber andado asustando al pueblo en el centro con los rotulos. Pero no estabamos haciendo algo en contra la ley. Y tuvimos muchos mas pantalones que muchos que se dicen ser muy hombres.

O.K. no nos quieren dar credito de tener brains. Bueno sigan sin asernos caso. Sigam reganandonos por sus propias debilidades. Sigam dandonos consejos que ustedes no siguen. A ver que pasa.

Ya estamos hasta el copete de ver todos estos pleititos entre nuestros lideres. Estan encaprichados hasta el punto que si uno dice, esto es blanco, el otro dice que es negro nomas por contradecir. Hay dos personas especialmente respetados y influentas que nos estan dividiendo toda via mas de lo que estamos. Si estos dos pararan de sus ninerias, podria progresar mucho mas el barrio pobre. Ustedes los grandes nos estan poniendo un ejemplo que nomas no!!!!!!!!!!!!!!!!!!!!!!!!!!!!

EL DEGUELLO is published by M.A.Y.O. of San Antonio, and is dedicated to the unity of the Mexican American people, and to the downfall of all forces that exploit them. This is the first state-wide issue of El Deguello in an attempt to inform the Mexican American community in towns through-out Texas. All articles, letters to the editor, and contributions may be mailed to:

M.A.Y.O.
BOX 37094
SAN ANTONIO, TEXAS

HOW IT STARTED...

...In January, 1967, two highway patrolmen stopped Natividad Fuentes after he skidded on the sleet covered road. They pulled him from the car and brutally beat him; he sustained a fractured skull...

...Again in Uvalde, in August of 68, Deputy Sheriffs assaulted some young chicanos and after throwing them in jail, propositioned the 15 year old girl who was with the youths...

...In December of 1968, one of the above mentioned highway patrols critically injured still another young chicano, this time a soldier just home from Viet Nam...

MAYO in Uvalde picketed the Uvalde jail on the last two occasions. In February, 1969, more than two years after Mr. Fuentes had been injured, the case was "no billed" by a grand jury in Del Rio (meaning there was not enough evidence to try the cop that beat Fuentes).

This is a very clear example of the "democratic process" and how it works for the chicano in Texas. First, Mr. Fuentes had to wait two years before the "democratic process" even had time for him. Secondly, and even worse, the "democratic process" refused to see the wound on Mr. Fuentes' head. Even so, we are always being told that there are proper channels to follow, that the gringo law is fair, that the "democratic process" is just. MAYO from Uvalde and Del Rio again picketed.

...Soon afterwards, the Del Rio Community Action Agency accused three VISTAS of being politically involved with MAYO. Apparently, some VISTA's had attended some of the MAYO meetings. The agency "proved" to their satisfaction that the VISTAS were guilty by association, and asked that they be fired, because of their relationship to MAYO. They never explained what MAYO was doing that was illegal, either. That's because the only thing MAYO is guilty of, is being aware of the problems that exist for the Chicano community.

MAYO protested the firing of the VISTAS. Then on March 14th, the City Council passed an unconstitutional ordinance, prohibiting parades and demonstrations.

Getting into the act, came the County Commissioners which consists of 3 gringos and one vendido. (incidentally, that one vendido supposedly "represents" 96% of the county's population) They asked the governor to remove all VISTA programs from Val Verde County all together. Oh yes, a VISTA was arrested soon afterwards (for disturbing the peace and resisting arrest) for trying to get an explanation from the malinche county Commissioner's brother.

Del Rio would soon erupt.

DEMOCRATIC PROCESS?

On March 13, the governor sent Val Verde County Officials the following telegram:

CALL LETTERS	FCW	CHARGE TO	GOVERNOR'S OFFICE
MESSAGE:			March 13, 1969

After meeting with citizens from Val Verde County, due deliberation, and responding to the direct request of the Val Verde County Commissioners Court, I have today requested the termination of both Vista programs in that county only. The abdication of respect for law and order, disruption of democratic process, and provocation of disunity among our citizens shall not be tolerated by this office. However, my action should not be construed as criticism of Vista programs elsewhere. I strongly urge you to work to make those programs operate constructively for abolishing poverty as intended. If I can be of assistance to you in any way, please let me know.

With best wishes,

PRESTON SMITH
GOVERNOR OF TEXAS

SENT: 1:45 p.m. March 13, 1969

Porque protestamos y demandamos? Tal vez estas lineas de la poesia de Rodolfo Gonzales ayudara aclarar nuestra posicion.

Aqui estoy parado
enfrente la corte de Justicia
Culpable
por toda la gloria de mi Raza
a ser sentenciado a desesperacion
Aqui estoy parado
Pobre en dinero
Arrogante con orgullo
Valiente con Machismo
Rico en valor
y
Adinerado de espiritu y fe.
Mis rodillas estan costradas con barro.
Mis manos ampolladas del azadon.
Yo he hecho al angloamericano rico
aun
Igualidad es solamente una palabra,
El Tratado de Hidalgo se ha rompido
y es solamente otra promesa traicionera.
Mi tierra esta perdida
y robada,
Mi cultura ha sido desflorada,
Alargo
la linea in la puerta del beneficio
y lleno las carceles con crimen.
Estos entonces
son los regalos
que esta sociedad tiene
For sons of Chiefs
and Kings
and bloody Revolutionists.

"Justice is Dead..."



The Chicano community was furious. The so-called democratic process had turned into a sick, double standard of justice---placate the gringo-controlled establishment on one side and screw the chicanos poverty program on the other side. It was easy to see we would not get anywhere by following the 'proper channels'. The so-called "democratic process" wasn't going to help us, (not with only 1 commissioner for 96% of the population) The newspapers wouldn't print the truth, the entire establishment did not give one damn for VISTA or MAYO, or for the poor of the community. This thing had turned in to something bigger; no longer was the protest only for the removal of VISTA or to defend MAYO, which had never committed any crime in the first place. Now it was an affront to La Raza. In effect, Governor Smith, the County Commissioners, the whole gringo system was saying 'there is no place for you or your problems.' The system was wrong for La Raza; it had to be challenged and changed.

We protested: The removal of VISTA, the false accusations to MAYO, the establishment that intends to keep its poor down, the process of discrimination and racist attitudes that is so obvious to one who has suffered it.

The protest took an unusual form because a recently passed ordinance forbade any demonstrations, parades, etc. except for funerals. The ordinance, which goes against the bill of rights, is unconstitutional and did not prevent the Chicano community from being heard; It was promptly decided to have a funeral for a rabbit named "Justice". Indeed Justice was dead in Del Rio.

The protest lasted about 20 seconds, because there were just too many 'peace' officers at the scene. Earlier in the day, they had been seen at various checkpoints around the city, arbitrarily stopping cars coming into Del Rio. They 'warned' the crowd to disperse, and then immediately began to arrest anyone they could lay their sweaty paws on. The most noticeable thing about the so-called 'law enforcement' officers is that they had no badges or name plates, but were identifiable by their shirt patches and pistols.

When a few older ladies tried to get arrested by getting into patrol cars, they were stopped. The chief was making sure only young people got arrested so that he could justify the demonstration as being held by young MAYO militants. But try as he could, he could not erase the fact that the majority of the demonstrators were middle-aged citizens who were angry at the injustices hurled upon them, and were doing something about it.

