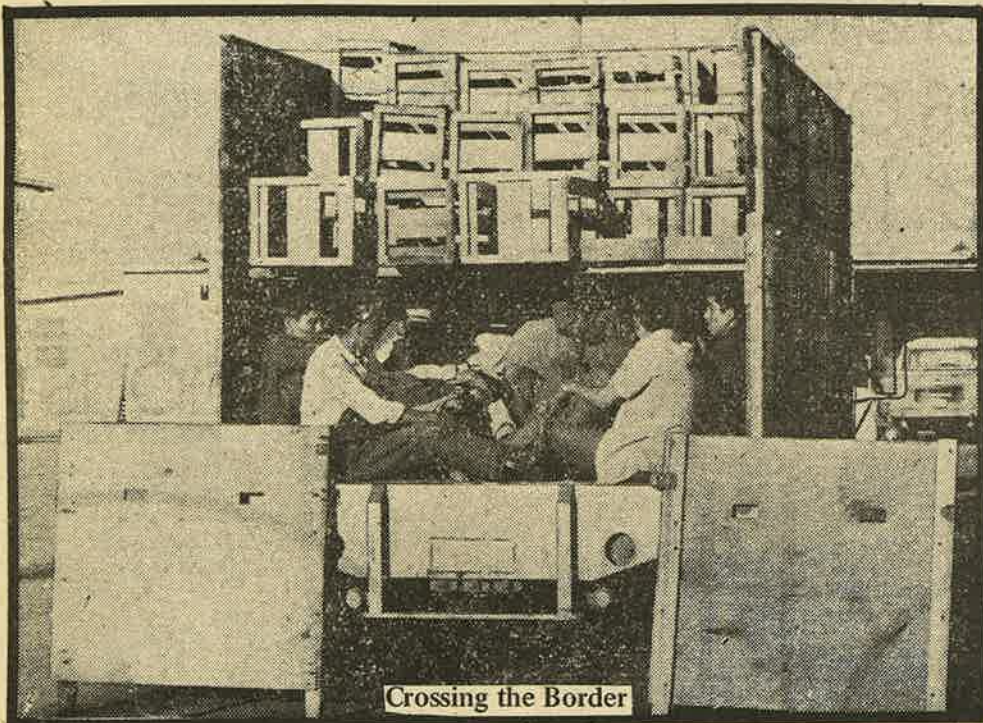


The Rural Tribune

September, 1974

Volume 2, Number 10



Problem without end

Illegal Aliens

The most harassed, poverty-stricken and fearful group in the United States may well be the several million aliens who live in this country illegally. On the other hand, no one can deny that having up to ten million people in the nation who pay no taxes, use scarce social services and occupy increasingly hard to get jobs (such as agricultural labor) is a vast problem.

Leonard F. Chapman, Commissioner of the Immigration and Naturalization Service (INS), the agency which is charged with enforcing laws against illegal immigration, has estimated that "in a very short time" there may be 15 or more million illegals in the U.S. Although illegals come from every nation in the world, more than 90 percent cross over the border from Mexico, Chapman says, "The reason they come is very simple: They come to get a job and earn money. The lure is economic, in other words. What seems poor pay to us is a fortune to them. Many of them work below our minimum wages. Many of them do not pay taxes but do benefit from welfare and unemployment compensation. Their children go to our schools."

"Fifteen to 20 years ago, almost all were migrant farm workers. That's no longer true. There has been a great deal of mechanization of agriculture, so that the number of farm laborers has declined. Some are still in agriculture, but most are now in service jobs — waiting tables, driving taxis, ... and in piecework industry.

"These are not criminals. They're good people who are in an impoverished condition and are trying to find work, a salary and a wage so they can support their families."

Many aliens cross the border by simply slipping under or over the fences. But increasingly they come into the country with the help of organized smuggling rings. The smugglers are called "coyotes" and charge from \$200 to \$700 per person to bring people

across the border. Frequently the alien is simply dumped in the huge barrios of Southwestern cities and left to fend for himself. If he can gather a little money, he may send for his family from Mexico, or he will send back home as much of his pay as he can possibly spare.

Illegal immigration has grown swiftly in the last few years, especially as more family units come across the border instead of the usual single men. The flood of aliens represents the most massive migration of people to this country since the early years of the century.

Not only officials of the INS, but labor leaders as well are concerned about this mass migration of population. Steve Edner, head of a Los Angeles local of the United Cannery and Industrial Workers Union, says he sees "great exploitation of illegal aliens by some employers. The illegal aliens don't stand up for their rights. They are fired before their paid vacations are due, and the other workers have to foot the bill for those on relief."

A report by the American Civil Liberties Union says, "Few (illegals) hold unionized jobs. In fact, immigrant labor — particularly illegal immigrant labor — is preferred by some employers, notably in agriculture, as a counterweight to unionizing activities by American workers."

Cesar Chavez, head of the United Farm Workers Union, calls the illegals frequent strikebreakers. An aide to Chavez said that "the INS, in collusion with the growers, lets illegal aliens into this country, and then does nothing to catch them when they are here."

In mid-July Chavez claimed that the Border Patrol (a part of INS) had ignored 49 sworn affidavits identifying more than 2,000 illegal aliens. The Border Patrol denies the charge, but one official says, "We need three to four times as many men as we have now to do the job properly." Presently, they have 2,400 agents.

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In Forest Grove

Rent Strike

In June of this year, the renters at Grove Mobile Estates in Forest Grove were notified of a \$5.00 or \$10.00 (depending on lot size) per month rent increase. Instead of quietly and individually paying this increase, many of these people met together and decided that they should agree to some basic tenant rights and services with the landlord, Arden Danielson.

The renters' first action was to form the Grove Mobile Estates Improvement League. The League then prepared a petition stating what they believed to be their rights and the obligations of the landlord for repairs. The petition made the payment of the rent increase conditional on Danielson's agreeing to the tenants' rights and making various necessary repairs and improvements. Without Danielson's agreement, the rent increase amount will be placed in escrow, to be released when an agreement is reached. Almost 200 residents of the mobile park have signed this petition.

Some of the conditions of this petition concern possibly health and safety hazards; examples are inadequately buried power cables, broken playground equipment and leakage from underground sewage pipes.

Other conditions of the petition are addressed to basic rights which tenants feel they are entitled to. For example: use of the recreation room by tenants and guests, all mail delivered to spaces as addressed without management's interference, and short term guests without additional charges.

On August 20, 1974, there was a meeting held with members of the League, Danielson, Jerry Baker, park maintenance man, Mrs. Johnson, park manager, Carla Johnson and Judy Schilling from WCCAO attending. Each of the points of the petition were discussed. Danielson agreed that more could be accomplished between the tenant group and the management. He suggested that a committee of tenants be formed to work on resolving the issues. No final resolutions were made, however.

Danielson was not available for further discussion the week of August 26.

Bud Schmidt

THE RURAL TRIBUNE
Washington County Community
Action Organization
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Hillsboro, Oregon 97123

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At the 1973 festival

Senior Citizens Arts Festival

The Senior Citizens Cultural Arts Festival will be held at the Lane County Fairgrounds, 796 W. 13th St., Eugene, Oregon, on October 5-6, 1974. The only qualification for entering is that all participants must be 55 years old or older.

Entries will be accepted in five areas of cultural arts: drama, music, visual arts (painting, drawing, floral arrangement and others), traditional folk arts (carving, weaving, quilting, tatting, spinning, black smithing, cheese making and many others), and literature.

The first such festival was held September 22-23, 1973, in Eugene. It was a unique opportunity for many seniors in Oregon to share their creative works with the community.

The Artist in Residence Program at Celeste Campbell Senior Community Center, Eugene, sponsored the festival. Two goals of the Artist in Residence program were: (1) To give awareness to older people that she/he can make creative contributions to society; and (2) to increase society's awareness that the older individual has the ability to make creative contributions.

The idea for the Senior Citizens Cultural Arts Festival came from seeing that our older citizens had little or no chance to display or to share their talents. This idea became a reality through the funding of a grant by the Eugene Room Tax Committee.

Cedar Chest

The Cedar Chest is a resale store located at 133 S. 3rd in downtown Hillsboro and is operated entirely by volunteers. Proceeds are earmarked for senior citizen programs and services in the county. Recently the volunteers presented a check for \$2000 to the Hillsboro Senior Citizen Transportation fund to assist in financing a mini-bus to be used exclusively by elderly county residents who are unable to get to doctor's offices, shopping centers, friend's homes.

The store receives its merchandise from donations from the community-at-large and from consignments by individuals. Many people have clothing, furniture, household goods that they no longer want or need and are invited to put these items on consignment, sharing the sale price with the store. Also encouraged are handcrafted, gift items. A large number of people have supplemented their incomes in this manner. Articles on consignment must be worth at least \$1.00 with a limit of 20 items at any one time accepted. Consignments are accepted for a period of 60 days.

The store has expanded its floor space and is able to take small pieces of furniture, lamps, bookcases, dishes, bric-a-brac. Winter clothes are being brought in and many nice coats, shoes, sweaters, men's suits are available for extremely reasonable prices.

Further information can be obtained by calling the store, 648-4838 or Judy Pattee, general manager, 640-1450.

Approximately 200 seniors were involved in sharing their creative talents during the two day festival. Their creative works and talents were viewed by an audience of more than 5,000.

Over thirty senior craftsmen demonstrated their particular arts to younger people, and the natural outcome was the younger audience members becoming involved and participating in the construction of that art work. At the same time, senior painters were discussing their works with younger people, both sharing their thoughts and feelings about painting.

Senior show people had a chance to perform their musical and dramatic works for a highly appreciative audience.

Many friendships developed among senior citizens themselves, founded in sharing their talents with the community and their contributions to the overall success of the festival.

Both senior participants and audience members stated that the festival greatly surpassed their expectations and that future festivals should be held to continue the spirit of the first one.

The 1974 festival recognizes that the arts are a way to share the cultural values of one generation with another generation. We hope that you can participate.

Entry blanks and information can be had from Gerri Nutt, RSVP, 330 N.E. Lincoln, Hillsboro, phone 648-8928.

DM

Seniors in College

More and more older people with young minds are finding their way to university and college campuses around the country in an effort to "stay with it."

Portland State University, through its Institute on Aging, offers two special programs for these older adults.

The League of Older Students (better known as LOOS) was founded in the fall of 1972 by a retired U.S. Army colonel working toward a Master's degree in sociology and who felt there should be an organization to bring older students on campus together.

LOOS membership is open to any enrolled student who considers himself or herself to be an older student. Currently, LOOS members range in age from the mid-20's to the 80's. Brown bag luncheon meetings are scheduled twice monthly and frequently feature guest lecturers.

Primarily, however, LOOS exists to help the "new" older student coming to PSU through the registration process, to find a good academic advisor and generally to learn his or her way around the Park Blocks campus.

LOOS also has established a counseling service with the University's Counseling Center to help older students with re-entry problems as well as personal problems related to returning to school.

The Retired Persons Association are retired or soon-to-retire individuals from all walks of life who share an enthusiasm for learning and personal development. RPA meets twice monthly and develops its own courses and activities. Quite often members present special lectures on their own areas of expertise.

The group has developed a play reading and on going creative writing class. This fall RPA people will be able to attend a Public Affairs Forum twice a month. Members of the Portland news media will appear to discuss major issues of public interest.

Generally, an RPA member enters PSU as a non-admitted student to take university courses on a non-credit basis. A LOOS member, however, is more likely to enter PSU as an admitted student to take courses for credit.

Any person over 65 who does not wish to earn course

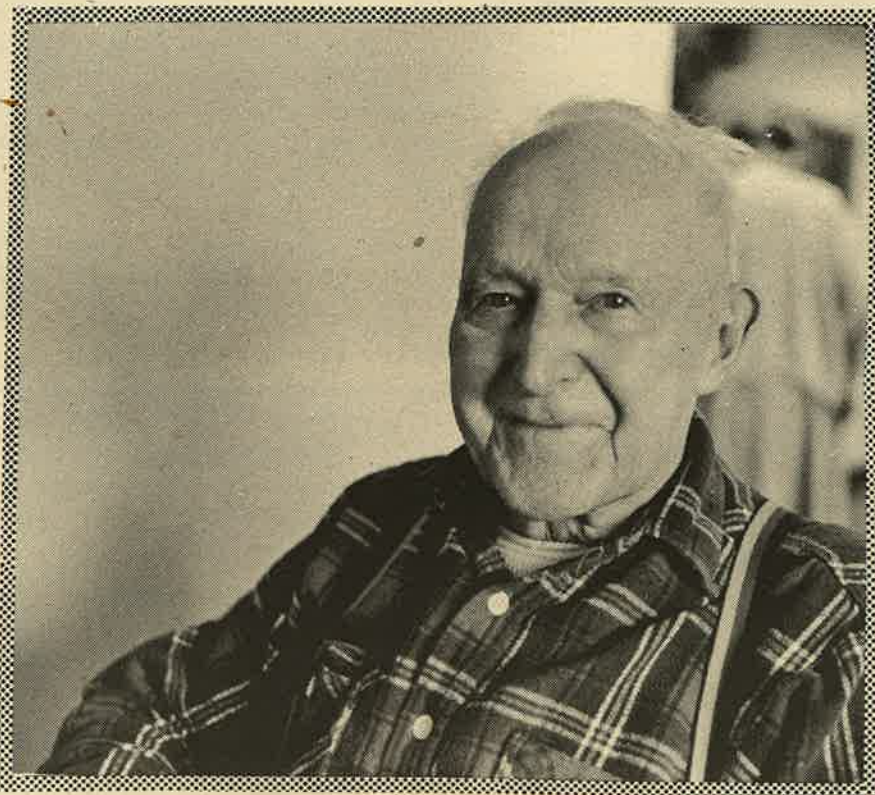
credit may attend PSU classes on a space-available-basis and pay the special senior citizen fee of only \$5 per credit. Charges for special materials, if any, are in addition to the per-credit rate.

Fall term registration for older adults who wish to register on a non-credit space-available-basis for \$5 per credit is Tuesday, October 1 from 8 a.m. to 7 p.m. at the Registration and Records window in the Neuberger Hall lobby.

Older adults who wish to register for one to six hours of credit courses at the part-time student rate may do so from 4 p.m. to 7 p.m. Friday, September 27 in Room 203 of the Health and Physical Education building.

Those who wish to register for more than six hours of credit courses at regular tuition rates must go through the formal admission procedure. The first step is to contact the Admissions Office at 229-3511. Registration for this category of older students is Friday, September 27 from 9:30 a.m. to 3:30 p.m. with regular PSU students.

For further information regarding fall registration, LOOS or RPA, contact the Adult Learning Center at PSU, 229-4739.



Community Planning

Development interests may dominate some Community Planning Organizations (CPOs) if homeowners don't participate, according to Ardis Stevenson, OSU Extension staffer who coordinates the county's new citizen participation program in land-use planning.

In reply to comments that a few of the county's fourteen CPOs seem to be more representative of special interests than of community residents, Mrs. Stevenson explained that each CPO operates independently, and participation is by individual initiative rather than invitation or appointment.

"A CPO's recommendations reflect the opinions and values of the people participating and if residents don't participate, recommendations may omit their viewpoint," she said.

A preliminary review of

participation indicates that homeowners dominate in eight of the eleven CPOs that have been organized so far. For example, 98% of the Cedar Hills/Cedar Mill CPO and 88% of the Raleigh Hills/Garden Home CPO are residents of the area, but in Cooper Mt./Aloha 24% are non-residents and 18% are realtors or developers. In the Sherwood/Tualatin group about half represent various development interests.

"Hopefully each CPO will broaden its participation to include all the points of view in its community — land owners, developers, residents, etc., so that CPO recommendations on planning decisions will reflect community values and goals" the coordinator said.

All meetings are open to the public, and additional information is available from the Washington County Extension Service.

SEPTEMBER

9 — Tigard / Metzger / Bull Mt. CPO No. 4 — Tigard Methodist Church

10 — Cedar Hills / Cedar Mill CPO No. 1 — Cedar Mill School

10 — Hillsboro Area CPO No. 9 — County Public Service Building, Room 200, First Street, Hillsboro

11 — Gaston Area CPO No. 11 — Place to be announced

11 — Laurel / Blooming CPO No. 10 — Midway Fire Hall — 8 p.m.

11 — Banks / Timber / Glenwood CPO 14 — Banks High School — 8 p.m.

17 — North Plains CPO No. 8 — Riviera Motors Training Center

17 — Somerset West / Rock Creek CPO No. 7 — McKinley School, 1500 N.W. 185

19 — Raleigh Hills / Garden Home CPO No. 3 — Atonement Lutheran Church, Scholls Ferry Road

24 — Sherwood / Tualatin CPO No. 5 — Sherwood Friends Community Church

OCTOBER
1 — Verboort / Roy / Hillside CPO No. 13 — Place to be announced

*All meetings are at 7:30 p.m. unless otherwise noted.



Tribune Interview

Welfare Advocate Oregon's Hungry Poor

Mary Lou Rivera has been on the job as Welfare Advocate for about one month now, and the Rural Tribune talked with her about the kinds of problems that she is helping people to solve. During this first month, Mary Lou has talked to and seen more than fifty people, so the range of problems that she has met is quite broad. The Rural Tribune asked her to talk about the most common problems.

"Maybe the thing that I have seen the most of is people who don't have any money or food. They have run themselves down to their last penny before they would try to get help," Mary Lou said. "For the people who qualify, we try to line them up with emergency relief through welfare."

"The worst problem is that the most destitute people don't have any fixed address, and you can't get welfare without having a home address. If you can find a landlord who will agree to let a family move in and take a partial payment on the first month's rent, then welfare will give an emergency advance which can be used to cover part of the rent." Mary Lou went on to describe the hectic and high-pressure situation of helping someone through that process, trying to find housing and running back and forth between the landlord and welfare.

Mary Lou has seen a large number of migrants during the past month. "I have had several cases of migrants who have no money and find themselves being charged for food stamps. The problem is that eligibility for food

stamps is based on the person's anticipated income. That means that a person or his employer is asked what they will make in the upcoming month, and then the charge for the food stamps is based on that figure. But there are many migrants in the area this summer and the harvest has been very bad for many crops, so you might have no work or only one or two days per month. So, welfare may ask them to pay \$20 or \$40 for their stamps when the people don't have a penny."

"It is possible for someone to borrow money to buy the stamps, and they can get that money back by going through a fair hearing." If you have this sort of problem, Mary Lou can help you to file for and go through the fair hearing.

"We did manage to solve the situation of the receptionist at the food stamp office turning people away before they had a chance to see an intake worker. Several people came to me and said that the receptionist hadn't let them see anyone who was qualified to judge their case." Mary Lou praised the speed with which the problem was tackled by the welfare staff after she brought it to the attention of Bonnie Caton, head of the County welfare office.

"We get many cases of people who speak only Spanish or very little English. They often feel very misunderstood and isolated. I think that there is a real problem with interpretation in the welfare office. Many times the interpreter is a receptionist or typist who may

have an attitude against people applying for welfare, and the caseworker or intake worker can't tell if the translation is being done right or not."

"Many times people who speak only Spanish just don't know what their rights are until I tell them in their own language."

Mary Lou summed up her first month on the job by saying, "This is certainly interesting work." She emphasized that she saw her main job as accompanying people to the welfare office. "It is all a question of attitude. Many recipients have a real fear of the welfare office. They feel that they can't take any risks with their grant which is all the money that they have in the world. So, I can do many things that they cannot, because I don't owe welfare a thing." DM

The serious effects of inflation upon Oregon Welfare recipients are putting pressure on the Governor and Legislative leaders to call a Special Session of the Legislature.

Welfare recipients are living at a sub-standard level — 92% of what the Legislature has deemed is the lowest possible amount on which a family can make it.

Along with this they are faced with no cost of living raises to meet the high levels of inflation. Welfare recipients pay a higher portion of their income towards food, and food is one of the highest inflated items, reaching around 25% in the last year.

Welfare recipients are not making it through the month on their allotments, and it will get worse when winter and fuel needs arrive. They

can't wait until the regular legislative session for an increase, even if it is made retroactive.

Helping agencies are being drained of resources that welfare should be providing to those who are eligible, which means that the poor who do not qualify for welfare have nowhere else to turn.

A co-operative effort from all concerned citizens is needed to help this crisis. Governor McCall supports a Special Session if Legislators agree to the seriousness of the problem. He has requested this needed increase in his own budget.

Please contact your state legislator and impress upon him or her the need for a Special Session — hopefully before October 1, 1974.

Jerralynn Ness

Help For Consumers

James Hynson, a Vista volunteer, is now serving as a citizen's consumer advocate in the Community Action offices. He stands ready to help people who feel that they have been taken advantage of when they bought either goods or services.

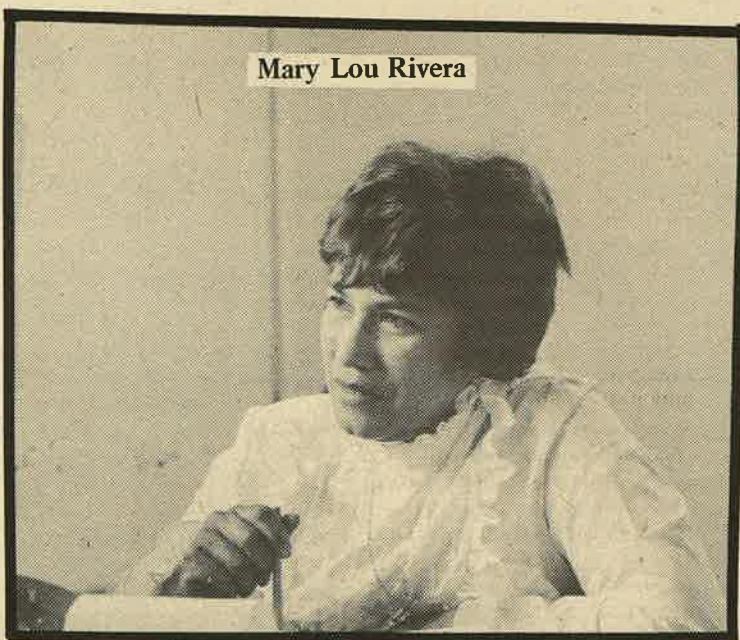
As a consumer advocate, James sees himself providing a direct link between the consumer and business. He will both advise you about your rights and, if you wish it, represent you to the person you are complaining about. If you need legal help, he will help you to find it.

Examples of problems that James is prepared to handle include defective goods, inadequate services, such as car repairs or home maintenance, and failure to live up to guarantees and warranties, as well as answering questions about consumer rights.

James is also prepared to offer counselling to people who are having problems with credit. He certainly cannot clear you of your debts, but he can help to arrange terms or other ways of satisfying creditors or agencies.

What James needs now is to hear about peoples' problems. Give him a call at Community Action, 648-6646.

DM



Mary Lou Rivera

Fill in this application and send it to: Head Start, 546 E. Baseline, Hillsboro.

Llene esta aplicacion y mandela a: Head Start, 546 E. Baseline, Hillsboro.

Applications will be screened and places filled according to our policy which indicates that we must take into consideration the developmental needs of the child, family and financial circumstances. Parents will be notified as soon as possible. You will then be asked to complete additional forms.

Date

I. The child

Full name _____ Sex _____
 Name known by _____ Date of birth _____
 Lives with _____

Special problems (language, emotional, physical, etc?) _____

II. Child's Mother

Name _____ Phone _____
 Address _____
 Employed or in training? Yes No
 By whom _____ Phone _____

III. Child's Father

Name _____ Phone _____
 Address _____
 Employed or in training? Yes No
 By whom _____ Phone _____

IV. The Family

Status: (circle)	Married	Welfare
	Widow	ADC
	Separated	Working
	Divorced	Training
		Other

Number of adults living at home _____
 Total number of children living at home _____
 Gross monthly income _____ Special financial problems _____
 Take-home monthly income _____
 Child Support _____
 Other _____

(This information is needed to determine eligibility and will be held in strict confidence)

Program Year 1974-75 starts the end of Sept.

What Is Head Start?

Washington County Head Start will have four program units serving a total of 60 children. The children in each unit will meet for classes two days each week in the center. Each teacher will visit the families of their enrolled children at least once every other week (for sharing and training in parenting and other skills). Special activities and field trips will be scheduled on Fridays.

Parents are expected to become involved in their child's Head Start experience. They can do this in a variety of ways such as volunteering in the classroom, attending enrichment sessions, or by serving on committees, such as the Policy Council.

In the center the children will play games, listen to stories, draw, paint, go on field trips, learn about themselves, their family, and community and their own and other cultures. They will play together, sing, see words, and talk to children and grown-ups. They will be surrounded by smiles and brightness.

Services

Two days in the center with other children, one teacher, one aide, and trained volunteers (parents and community people.)

Hot lunches and snacks when in the center.

Regularly scheduled home visits by our teachers and other resource people.

Information concerning available services in the community, with referrals when necessary.

Complete medical and dental screening, diagnosis,

and treatment (EPSDT). Also nutrition and mental health information and study sessions.

Opportunities for parents to learn how Head Start operates and to help it work more effectively.

Opportunities to learn about other areas of interest (i.e. First Aid, crocheting, making toys at home, etc.) during the time the child is at the center.

Eligibility

Preference will be given to four year olds, but please submit applications for three's and five's in case there are openings.

Priority will be given to families within OEO guidelines.

The family should live within reasonable range of the center in order to have transportation provided. Otherwise, carpools can be organized. (mileage paid).

Some children of over-income families may be accepted in the program; priority to be given to those with physical, developmental, or emotional handicaps.

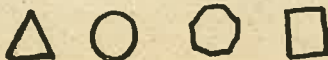
A waiting list will be kept when the centers are full.

Free service funded by U.S. Dept. of Health, Education, and Welfare in cooperation with the Washington County Community Action Agency.

Call Nancy Gann at 648-6646 or write to Head Start, 546 E. Baseline, Hillsboro.



LEARN



Coping in a Strange System Few Answers for Troubled Migrants

Enrique Mendez Flores

"For a cradle to rock, it must be made entirely from the same kind of wood." So states a Spanish proverb. The story that follows explains its significance.

For a long time we have known that thousands of people move or are brought into Oregon from the Southwestern states.

These people include not only persons of Mexican descent who were born in this country, but many of them are Mexican nationals, or "wetbacks" as they are more commonly called, who cross the bank of the Rio Grande to enter the United States. Men, women and children of all ages — even entire families — come with the hope of finding the kind of life that will improve their condition.

With most of these people of Mexican descent, the level of education varies according to ages. There are "Pedros" who can read and write Spanish, but they do not understand English. There are "Antonios" who can read and write some English but they cannot do the same in Spanish. There will be the "Manuels" who cannot read or write either language. Most migrants are citizens of this country but a large number, especially the younger persons, have entered illegally. For both groups the problem is the same. They need to find some way to earn their daily bread.

On a typical afternoon in the spring after a long, hard winter, most middle class people are busy with their ordinary business. But at this time another group of people who concern themselves with the familiar pangs of poverty suffered by our Mexican citizens begin to move their luxurious cars, pick-ups and station wagons to Texas, New Mexico, California and elsewhere in the Southwest. They are "coyotes" who bring illegal aliens into the U.S., and they are labor contractors. With the same spirit that motivated their Spanish ancestors and with a belief they are kind of a 20th century Moses, they promise a free trip to the promised land where there will be a lot of money and a rich harvest.

In Mexico, they have already contacted local "coyotes" and have begun to gather up people, especially poor men with large families. The people have been promised many things (read the contract that is published in these pages) and they believe the stories that there really are seven cities of gold, as promised by these modern conquistadors.

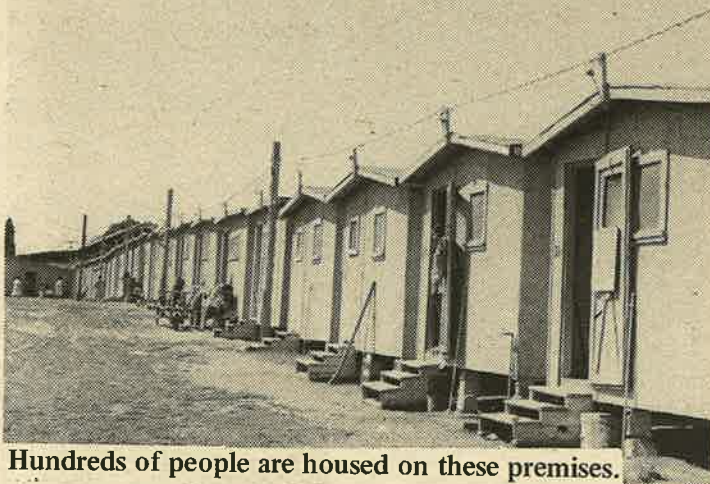
They travel thousands of miles in crowded buses under all kinds of inconveniences. Complaints of sick people, crying children, sexual advances, varied kinds of snoring, and the eternal odor of expelled intestinal gas. This kind of suffering will be endured endlessly before they arrive in the promised land.

With no public fanfare, they arrive late at night and in the darkness are assigned to their "mansion-houses" where their brown bodies will feed bed-bugs, fleas and lice that await their meals. With worried glances, these people observe the living conditions; but they are very passive and say nothing after deciding to wait until the next day.

There is always someone who has especially clean habits and wants to go to the centrally located bathhouse for the hot and cold showers or "douches" (note the finely worded print in the contract), and some of them decide to bathe in order to get up early and begin to get organized; five people shower and the water begins to cool, ten more use it and the hot water is all gone! Five showers for more than three hundred people seems to be what the sufferers can expect. The next day is taken up by the task of unloading the buses, getting out kitchen utensils, blankets, sheets, clothes, and since there are no closets, an improvisation is easy, because Mexicans are very inventive, and a broom stick will suffice.

The married men leave it to their wives to complete the last employment details, so they and the single ones go to meet the jovial boss who greets them with a big smile and a hearty "HI!" They learn about the rows full of strawberries, cucumbers, and blackberries and begin to discuss with the facility of a federal tax collector the thousands of dollars that will be earned on the big farm. For all of this they are indebted to their great benefactors, the "coyotes" who with their cronies wait nearby in the taverns for payday. Some return to their 12 x 16 houses thinking about their good fortune and immediately write home to tell their countrymen that here they have seen for themselves what had been described to them and they should go see the local coyote who will arrange to bring them here for \$300, \$400 or even more, and will promise them that in the great state of Oregon all crop pickers with a brown skin are welcomed more than tourists from California.

Home Sweet Home —



Hundreds of people are housed on these premises.

Among the group there is always a self-appointed "lawyer" who realizes the great swindle imposed upon these victims; as a spokesman, he complains to the boss or the foreman, who responds: "According to the contract that you signed, if you want to return because our facilities do not suit you, you can pay your fee; after all there are many people who would die to have a house like that which we gave you." So our great friend, the lawyer-spokesman suffers like all the rest and hopes to accumulate some thousands of dollars if he can change his luck.

While the workers go about their task, the buses continue to arrive loaded with poor devils; the cabins

fill up and the overflow is assigned to other quarters. These people, or more appropriately, these human beings (take note you damned coyotes) are taken to a barn where they will not have the good fortune of finding privacy in being assigned to a bunk and will get a mattress only by chance. Here also like their friends in the cabins they are welcomed as meals for the bedbugs, fleas and lice, but with the difference that here they meet the inevitable rats and mice who feel menaced by these foreigners and after eating will return to their holes from where they will emerge on the following day to see what has been left for them in the dining room. These people want to bathe but the shower consists of a cement block and a plastic bucket for dumping water over their heads.

The coyote knowing full well about the people who entered the country illegally, visits them frequently to warn them not to run off without paying his fee; after all, they have been quite lucky to have found a patron who wants to help them so much. He reminds them that they cannot leave now, that they have no legal rights and that if they do not pay him, when he returns to his home village his friends will settle things. A week goes by, then two, three and finally a month, three months, and that which was temporary in the beginning has become permanent and our friends the "wetbacks" accept the bum deal; by then the scene is familiar and the inhuman conditions form a part of their daily lives so that after a while they do not even notice it.

The long-awaited payday arrives; the coyotes who waited so anxiously in the tavern hasten to carry out



for a free ticket to the land of the mariachi band and tequila.

Summer ends and the people leave, not before promising themselves that next year things will be better and that if something is offered to them they will not forget the contractor who has already become their patron.

Thousands of people return with tear-filled eyes now that the thousands of dollars have turned out to be but a few cents, most of the earnings having been spent to feed the family. Others have vowed never to return to live again in this filth. Some remain hoping to find a job or a home for the family.

The boss, the contractor and the coyote begin to make their plans for the coming year, scheming to improve the transportation system and to upgrade the living conditions simply because the number of complaints seem to increase each year. The boss declares: "What more do they want me to give them, what I provide cannot be found any place." The contractor says: "Really my boss-man is just great." And

the coyote slyly concludes: "Don't sweat it, I talk to the people that continue coming, they remember what poverty is like in Mexico and those wetbacks are all stupid, they want to take what you offer. What happens with most of them is that they become belly-achers and don't appreciate anything good."

And so a vicious circle develops, apparently these human reptiles believe that exploitation and robbing people will go unnoticed by their victims. They assume that the general public is going to remain perpetually ignorant of civil rights and never know that robbing them of their money or holding back on their salaries is illegal. The truth of the matter is that these times are passing and sooner or later these things will be understood; the exploited people are not so stupid as they think; the people who are exploited so much by them have to keep quiet, but this silence won't last now that there is ample evidence and documentation to prove the vile exploitation of the worker in the field.

EMF

Chicano History

In order to understand fully what brings illegal Mexican aliens to this country, the history of this country must be examined by experts. Dr. Dahl has been an ardent student of that land of many contrasts, Mexico. Dr. Dahl states in his article 'Mexico's Historical Legacy', which will appear in our paper, "Citizens of Old Mexico are entitled to be proud of their culture and hopeful about their future."

Leonard F. Chapman, U.S. commissioner of immigration and naturalization recently visited Portland. Chapman estimated that between 6 million and 7 million aliens are in the United States unlawfully. He also warned that the situation will become worse in years ahead unless steps are taken at once. Chapman said, "The illegal aliens make things worse for unemployed people by competing with them."

Immediate actions should be taken not against the illegals who are attempting to escape the life of poverty that hangs on him like a ball and chain in his native land, but against the "arranger" or Coyote (term used by the Mexican people) whose services are manned and financed by owners of farms. The situation not only applies to Mexican illegals, but also to Mexican-American families who are lied to and hauled from the southwest to harvest the fields.

Another issue not particularly affecting the illegals, but certainly affecting the lives of

all citizens of this country is that of Latin American or Mexican history. It has been impossible to persuade educators to teach Latin American or Chicano history in high schools or at the undergraduate level. Richard Slatta has been unable to find employment in the area of Chicano subjects. Interested students are learning Latin American history only in graduate schools. Professor Victor Dahl at Portland State University teaches Mexican History in an unbiased manner. I have attended as an auditor many of his lectures and indeed the facts and figures are all there.

If we are to understand and relate with our neighbors from south of the border and definitely with Chicanos in this country, then we must know more about their history.

Is there a difference between Chicanos and Mexicans? Yes. This difference will be brought out by the writings of two individuals who have shown their concern about how the United States has mistreated Latin America and its own people.

I asked Richard Slatta why he was interested in Chicano history in Oregon. (His masters thesis was on the subject.) He stated, "United States history is all lily white," meaning perhaps the same thing that Chicanos are saying. A change in our educational system must be made now for the benefit of everybody. EMF

Los que explotan--y los explotados

El Dilema de Nuestro Tiempo

"Para que la cuña apriete tiene que ser del mismo palo." Reza un adagio en el idioma Español. La historia a continuación describe con exactitud su significado.

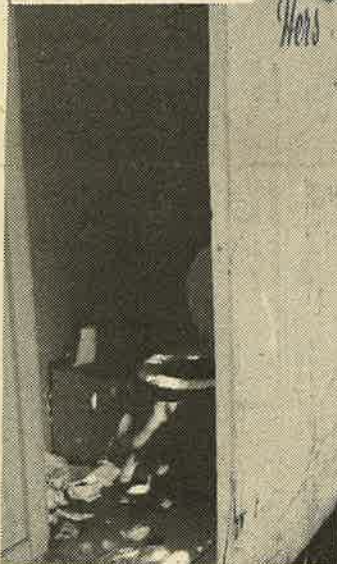
Hace años tenemos conocimientos que miles de personas son traídas o vienen desde lejanos estados del sur de este país.

No únicamente personas de descendencia mexicana, varios de ellos Mexicanos nacionales mas vulgarmente llamados "mojados". Con ellos llegan miles de señores, señoras, señoritas, niños, niñas y uno que otro animal consentido de la familia. Viajan con la esperanza de ganarse un medio que les proporcione mejores condiciones que las actuales.

Los grados escolares varían según la edad de las personas, vienen los Pedros que saben leer y escribir el idioma Español, pero no en Inglés. Los Antoniós que medio escriben y leen el Inglés, pero no lo hacen en Español. Los Manuales que no saben leer ni escribir ambos. La gran mayoría de migrantes son ciudadanos de éste país, habiendo una gran porción de individuos jóvenes que se encuentran ilegalmente. Para ambos el problema es igual, necesitan buscar el pan de cada día a como de lugar.

Una tarde de primavera cuando la naturaleza empieza olvidar el crudo invierno y la clase media se dedica a sus

A necessity of life.



labores cotidianas, un grupo de personas compuestas de contratistas y coyotes, preocupándose de la pobreza que sufre nuestra gente mexicana, se dirigen en lujosos automoviles, camionetas y pick ups a los estados de Texas, Nuevo Mexico, Arizona, California, etc, con todo el espíritu de sus antepasados los españoles y con la creencia de ser los moisés del siglo XX, a prometer toda clase de facilidades y un viaje gratis a la tierra prometida en donde las cosechas y los dólares abundan.

Al arribar a esos estados hacen sus contactos en México con caciques locales, que les mandan individuos pobres especialmente si tienen familias grandes. Con falsas promesas (lease el contrato que se publica en estas páginas) hacen creer a la gente que en realidad las siete ciudades de oro que sus antepasados buscaban existen.

En autobuses destartalados viajan miles de millas entre toda clase de incomodidades; lamento de personas enfermas, lloriqueos de niños; insinuaciones sexuales, una variada serie de ronquidos, y el eterno olor a gases digestivos. Sin otro remedio que aguantarse ya que son muy machos y pronto llegarán a su paraíso terrenal.

Sin bienvenidas de políticos llegan a altas horas de la noche y en la obscuridad son asignados a sus mansiones, en donde sus cuerpos morenos contribuirán al enrequecimiento de las chinches, pulgas y piojos que los esperan en grandes comitivas. Con los ojos perplejos estos individuos observan las condiciones de vivienda, pero como son muy pasivos no dicen nada y optan por esperar el día de mañana.

Como siempre hay un "limpio entre la bola," quiere bañarse en "la casa centrica de duchas de agua fria y caliente," (noten la palabra tan fina de la palabra regadera) a el se unen otros más y deciden tomarse un buen baño para sacudirse el polvo del camino y estar listos al día siguiente para el "jale", al bañarse cinco el agua empieza a entibiarse, cuando son diez el agua caliente se ha acabado. Después de todo, el campo proporciona cinco regaderas que para trecientas

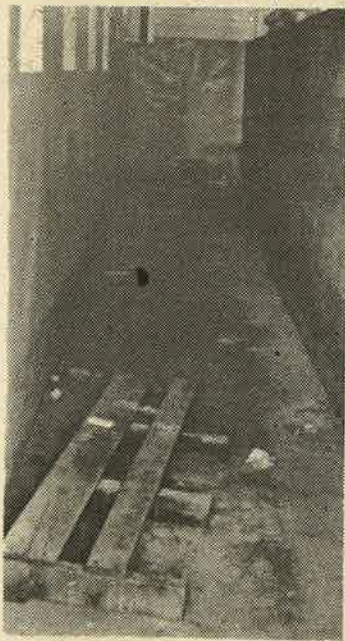
gran sonrisa los recibe con un caluroso Hi. Se les enseñan los grandes surcos llenos de fresas, pepinos, moras y en la mente de nuestra gente empiezan a dcurrir con la habilidad de un investigador de impuestos federales, los miles de dolares que ganarán en el gran campo, no sin antes quedar eternamente agradecidos a sus benefactores los COYOTES, quiénes esperan en la cantina mas cercana el ansioso día de pago. Varios de los "mojados" regresan a sus habitaciones de 16' x 12' pensando en su buena suerte e inmediatamente escriben a sus pueblos a informar a sus paisanos que aquí está la "papa". Aconsejan que vean al compadre fulano de-tal quien conoce bien las movidas y que por una cantidad ridícula de \$300.00 a \$400.00, serán traídos hasta éste gran estado de Oregon, quien recibe a todo pizcador con la piel morena pero rechaza a turistas del vecinc estado de California.



De tal palo tal astilla

personas es más que suficiente.

Al día siguiente nuestros personajes se dan a la tarea de descargar autobuses, sacar utensilios de cocina, colchas, sábanas y ropa en general. Como no hay roperos y los



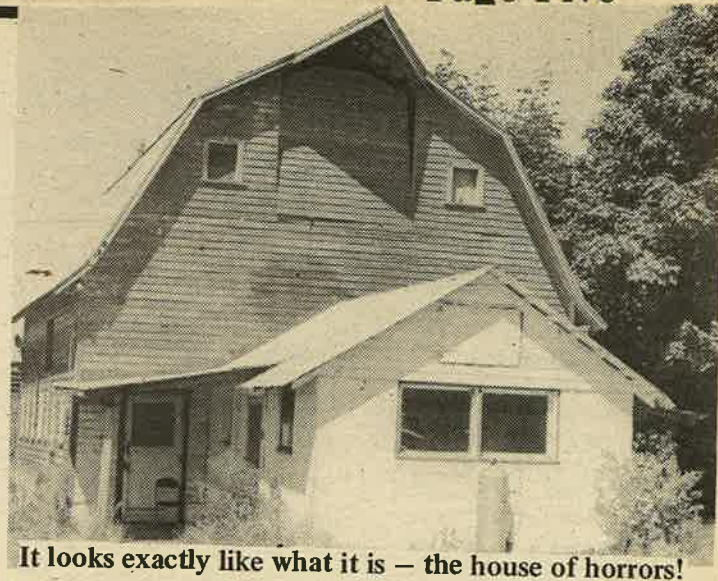
a bucket.

The only means to shower -

mexicanos son muy ingeniosos, un palo de escoba es más que suficiente. Aquellos que son casados mandan a sus mujeres a hacer los ultimos detalles de empleo y los que no tienen se enfrentarán al buen patrón quien con una

Entre este grupo siempre hay un "letrado" que se da cuenta de la gran estafa de que han sido victimas esta gente y opta por quejarse con el capataz o mayordomo quien les contesta déspotamente; "Según el contrato que esta gente firmó, pueden regresarse a costo suyo. Si no les gustan nuestras comodidades, hay milés de personas que se morirían por tener una habitación como las que les dimos." Así nuestro buen amigo el "letrado" se aguanta como los meros machos y espera acumular unos cuantos miles de dólares y esperar que su suerte cambie.

Mientras los trabajadores andan en la labor, los autobuses siguen llegando repletos de infortunados. Se llenan las cabinas y el resto es asignado "provisionalmente" a otras habitaciones. A estos individuos o mejor dicho seres humanos (tomen note señores COYOTES) se les lleva a un granero en donde sin privación alguna se les asigna su litera, el que alcanzó colchon bién el que no ni hablar. Aquí también como sus compañeros de las cabinas son bienvenidos por comitivas de chinches, piojos y pulgas, con la diferencia que aquí se encuentran los eternos roedores, quienes sintiéndose amenazados por la presencia de estos "extranjeros" regresan a sus agujeros de donde saldrán



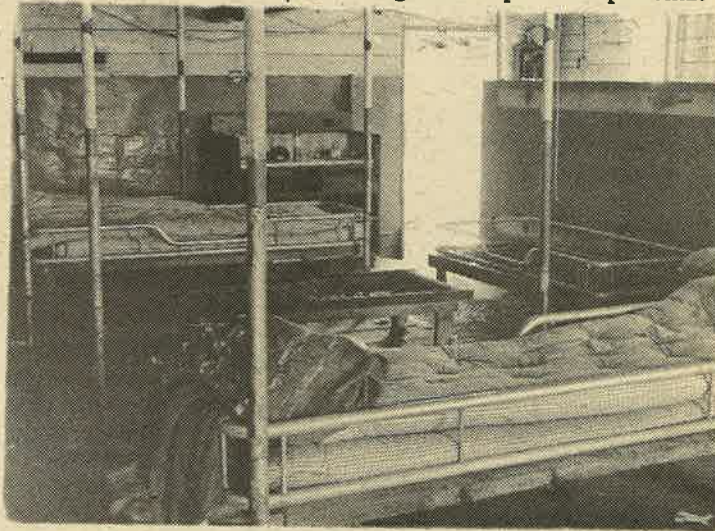
It looks exactly like what it is - the house of horrors!

al día siguiente a ver que les dejaron en el comedor. También éstos individuos desean bañarse, su ducha consiste en un bloque de cemento y un bote de plástico para acarrear agua fría.

Los COYOTES sabiendo anticipadamente que estos "mojados" son ilegales les pagan frecuentes visitas donde se les informa que no se vallan a pelar con sus honorarios y que sean agradecidos con su capataz y patroncito que son muy buenos y los van a querer... mucho. Los amenazan que no se vallan a poner al brinco con nadie ya que sin derechos no pueden hacerles nada. Mencionan también que vale más que les paguen porque de lo contrario cuando regresen a sus pueblos allá sus compadres los "arreglarán".

Así pasa una semana, dos, tres, un mes, tres meses, y lo que en un principio fué provisional se vuelve permanente en donde nuestros "mojados" se conforman al tornarse el escenario en un ambiente familiar y las condiciones inhumanas de vivienda pasan desapercibidas.

Por fin el ansiado día de paga, los COYOTES en la cantina se apresuran ha "echarse la del estribo", se ponen de acuerdo con sus cuates a los que se les dan instrucciones de entregar a cuanto "mojado" hay por estos contornos, pero no deben de hacerlo hasta que no les paguen. Estos buenos cuates demostraran como buenos ciudadanos su gran amor a la bandera de las estrellas y las franjas al departamento de inmigración. El contratista al tanto de lo que sucede se apresura a pagarle primero a los COYOTES los cuales andan ocu-



No bedding, no mattress. Sleeping quarters.

pados y no quiere que hagan fila india como el resto de los peones.

El gran ogro (inmigracion) llega, hace su redada y se lleva cuánto "mojado" quepa en su automovil (raro que no utilizan los autobuses del campo) a la carcel mas cercana que tenga lugar para ellos, en donde esperarán su boleto gratis hacia la tierra del mariachi y del tequila.

Así es como transcurren los días y termina el verano, la gente se empieza a ir, se les promete que el año entrante

las cosechas estarán mejor y que no olviden a su gran cuate el contratista quien en muchas ocasiones se convierte en el compadre favorito. Miles de familias regresan peor que cuando llegaron, y los hombres con lagrimas en los ojos se desesperan ya que los soñados miles de dólares no fueron mas que unos cuantos centavos para a duras penas darle de comer a la familia. Otros prometieron no volver jamás ha vivir en estas inmundicias. Algunos quedaron con la esperanza de encontrar un trabajo o una casa en donde se quedarán a buscar mejor fortuna por estos caminos de Dios.

El patrón, el contratista y el COYOTE, hacen planes para el año venidero para mejorar los sistemas de vivienda y transporte. El patrón no está muy conforme que el número de quejas aumenta año con año. El patrón menciona; "Que mas quieren que les de, lo que les ofrezco no lo encontrarán en ningún lado." El contratista dice; "Es muy cierto, mi patrón es muy bueno, a mi hasta casa me da durante el año." Y el COYOTE concluye; "No se mortifiquen, yo seguiré convenciendo a la gente que venga, recuerden que mientras exista la pobreza en México, estos "mojados" seguiran igual de ignorantes y ya verán Uds. como regresarán a recibir sus benevolencias. Lo que sucede es que la mayoría de ellos se empiezan a americanizar, son mal agradecidos y no saben apreciar lo que es bueno".

Así es como año con año se lleva a cabo éste interminable círculo vicioso, que aparentan estos reptiles humanos, que el explotar y amenazar a la gente va a permanecer ignorado por las personas.

Erroneamente asumen que el público va a permanecer ignorante de sus derechos civiles y que el quitarles sus centavos o descontarselos de sus salarios es ILEGAL. Estos tiempos van pasando y la gente no permanecerá estúpida toda la vida, su silencio no será permanente ya que la evidencia y la debida documentación existe. Sabemos los nombres de cuanto contratista existe en el estado de Oregon y sus artimañas para explotar vilmente al trabajador del campo. EMF

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Illegal Aliens

Although denied by Commissioner Chapman, the UFW charge is supported in a recent feature article in the *New York Times Magazine* describing how the "illegal alien racket" works in one part of Texas:

"It was time for one of the big Texas ranchers to harvest a crop. He hired a crew of illegal aliens and notified the chief of that particular Border Patrol sector of his action. The chief patrol agent saw to it that the ranch was not raided during the harvest."

"When the crop was in, the rancher notified the sector chief and before the Mexicans were paid, the patrol arrested them and sent them back across the border. The rancher got his crop out of the field, the chief patrol agent got year-round hunting rights on the ranch and the Mexicans were introduced to slavery and deportation."

Dislike for the INS

The reputation of the INS, itself, has been hurt by two factors: recent charges of corruption in the agency, and the fiercely high-handed way in which INS agents behave toward suspected aliens, such as their mass round-ups of people in Chicano neighborhoods. Charges several years ago of corruption and bribery within the Service led to the Justice Department investigation known as "Operation Clean Sweep."

made by INS officials to compromise legislators, including Rep. Peter Rodino. The attempts were made to prevent future investigation of the INS. Rodino has denied all charges.

The Immigration Service is widely disliked in the Chicano and Puerto Rican communities because of what are regarded as discriminatory raids against all people with brown skin.

The American Civil Liberties Union released a report last month entitled "The Immigration and Naturalization Service and Civil Liberties." It said:

"In May and June of 1973, the INS conducted a 'crackdown' on illegal aliens in the Los Angeles area. In 20 working days, it seized 11,500 illegal aliens.

"A woman provided a description of the raid: on the morning of June 5, at about 7 o'clock, Dolores Avalos was walking down a Los Angeles street when she saw Immigration officers bringing people out of an apartment building and putting them into vans parked in the street. The agents went into apartments without knocking, pulling people out dressed as they found them at that early hour of the morning.

"Bertha Duarte de A's two sons were born in this country. When an INS agent came to her house on May 30

"The standard of identifying suspects: ethnic appearance. Anyone who 'looked Latin American' and lived, worked, drove or walked in a Chicano neighborhood, was, at the very least, likely to be stopped on a demand for identification." In addition, the "suspect" was in danger of "forcible entry into his home, physical assault (not to mention verbal abuse, harassment and humiliation), search and arrest without warrant or probable cause, denial of counsel, insulting and brutal treatment while in detention and deportation with only perfunctory hearings or no hearings at all. Legal permanent residents, holders of valid visitors visas and native-born American citizens were all caught in the dragnet."

The ACLU reported on similar raids against other nationalities: "In the summer and fall of 1972 the INS conducted 14 'subway operations' in New York City." Agents stationed themselves at the top and bottom of stairs leading to subways, seized people who had the 'appearance' of illegal aliens and demanded their papers.

Similar sweeps — which the INS calls "area control operations" — have been held in Chicago, Denver, Dallas and San Juan.

A new wave of such deportation raids is underway again in Los Angeles and all along the West coast. In Los Angeles, INS agents have set up highway checkpoints and have raided factories. US government detention centers

In Washington County

"Illegals" Talk

The following is an interview with ten illegal aliens ("illegals"). It was held in a small apartment in Hillsboro where the ten (all men) lived. The aliens ranged from their late fifties to 19 years old.

The interview was conducted in Spanish, but was translated by the interviewer, and we have not changed it back into Spanish. The first voice is that of the interviewer.

I asked these men if they would mind if I asked them some questions. They all looked at each other first, then one by one they all said, "No, I don't mind." A few asked what kind of questions, so I went on and explained as best as I could, so as not to confuse them in any way.

Q: You, sir, I'll ask you first, being that you're the oldest here, and perhaps the only one in this group that has been coming to work the longest, right?

A: Yes, that's right. I've been crossing over since 1945 or '46.

Q: Did you have permission to come work in those days?

A: Yes, I did. At that time we got contracts for anywhere from three months to six months. Rare was the time anyone got to go longer than six months. Then back we went.

Q: Tell me, why are you working here instead of in your own country?

A: Because we all come from small towns and if you don't own a piece of land you have nothing and when you're poor in Mexico, you're poor!

Q: How do you cross over, I mean, do you have to pay someone to cross you over?

A: Well, there are different ways to get across and it's really a hardship for many reasons.

Q: May I ask what some of those reasons are?

A: Sure. First of all, we scrape up the amount asked for to cross us over, which is anywhere between \$200.00 person, to \$300.00.

Q: You mean someone actually charges that amount to cross you over?

A: Oh yes. Sometimes they charge even for food if they stop so we can eat somewhere and that's another \$25.00 or so in their pockets.

Q: What kind of food is worth \$25.00 per meal?

A: Just a sandwich and maybe something to drink.

Q: Why such a fantastic and needless, not to say ridiculous, price?

A: It's the risk of stopping, not the food we are paying for.

Q: Where do they drop you off at, some ranch or nearest town, or where?

A: If we're lucky we get taken outside of either a small town, farm or ranch whatever, or even a big city. If not, then we just walk, hoping and praying every step of the way we find some place to sleep, eat and leads to farm labor places, someone Chicano to ask for information in hopes that if we do they will help us.

Q: Have you had any problems with any of the "Migrant Families?" I'm talking about the families you work with?

A: Oh, maybe one or two out of say ten might dislike us being here.

Q: Do they ever refuse to help you in any way? I mean other Chicanos?

A: Oh! Maybe one out of every ten might just look at us and say, "Go back where you belong, go home!" These kind we try to avoid.

Q: Say, you mentioned scraping up this \$200.00 or \$300.00. Just how do you go about doing this?

A: From good friends, relatives, a dollar here and there, plus whatever we've saved for this purpose.

Q: Once you get across, do these people or persons that drive you across make sure you understand where to go for work and what to do not to arouse any attention of any immigration officer that might be around?

A: No, all they care about is their money; once they cross us over they couldn't care less if they shot us all down just so they don't get caught and can continue to soak money from all of us.

Q: What about the one's that leave families behind. What do their families think and how do they feel about their menfolk leaving to go to another country?

A: They don't really like the idea, but they don't say much, if anything. They worry because many have gotten killed because of the carelessness of the "Coyote."

Q: "Coyote?" What is or who is this "Coyote?"

A: That's a well deserved title given to the person that crosses us over, because of the way they go about bringing us and just dumping us, worrying only for their own safety.

Q: I've noticed that none of you really go anywhere; you just hang around your apartment. Why?

A: Because we don't have any papers to show in the event we get stopped by the local police and it's off to jail for us, and then back to Mexico.

Q: It's a sad life living this way isn't it? I mean, it gets a little lonely at times?

A: Yes, it gets really lonely if you're in a place where you don't know anyone at all. No one to talk to, no one that speaks your lingo. Yes it's sad, rough and a very lonely life to say the least.

Q: What, may I ask, do you do with the money you earn. Do you send it to your people back home?

A: Some. Well, really, most of it we do, plus we pay those we borrowed from to get over here, and we keep some to live on while we're here.

Q: Why?

A: Well, because we will work for less than they do because we really have no choice and we can't gripe to anyone about it because we're here illegally and don't want any problems with the law, so we get kicked around and say nothing.

Q: Do you ever live outside the camps?

A: Only if there's no shacks available for us. Then we seek either cheap rooms or apartments if possible to live in, but our field bosses don't like us to live outside the camps.

continued on page 8



over the wire

Justice Department figures released by Rep. Andrew Hinshaw (R-Calif.) show that 321 cases of alleged corruption were investigated, 224 were closed 58 are still being investigated, and authorities are considering filing charges in 39 other cases.

Seven low ranking INS officials have been indicted, and one of them has apparently indicated on a tape recording that attempts were

asking for papers, she tried to show him her sons' birth certificates but the officer grabbed the file and started to run outside with the precious documents. She began to cry, the children to yell, a neighbor came to see what had happened, there was pushing and shoving and finally the police were called. At the end of the day, Bertha, with her sons who are American citizens, were deported to Mexico."

The Los Angeles raids, notes the ACLU, were considered the most "successful" ever staged by the INS. They "were not after anyone in particular, so the most obvious course was simply to go into neighborhoods where illegal aliens were likely to be found.

along the Mexican border are crammed with immigrants awaiting deportation.

Solving the Problem

Presently, there is no law against hiring an illegal alien. Only the alien pays a penalty. If the alien is caught, the person is returned to Mexico by bus. However, a bill is pending in the Senate which would change that. Sponsored by Rep. Peter Rodino (D-N.J.), chairman of the House Judiciary Committee, the bill, which passed the House well over a year ago, would make employers liable for \$500 fines and jail if they are found to have knowingly hired illegals.

The employer could get off, however, by a clause which allows him to take the prospective employee's word that he is here legally.

Despite the weakness of the law, the United Farmworkers Union supports its passage. And other Chicano leaders point out that at least pressure will be shifted away from persecuting the whole Latin community.

But no amount of new laws or increases in the INS forces will solve the illegal alien problem. As long as poverty is a way of life for a large mass of the Mexican people, crossing the border will be seen as a way to escape from hunger and deprivation.

Dell Martin



Canning Project

The Community Co-op Canning Project is running at high speed as the harvest season reaches its peak. Monika Belcher, who is head of the Project, which is run from the office of Community Action, told us that the Project now has registered more than 100 people who are able to pick, and more than 100 people who are so disabled or old that they cannot go into the fields.

Recently the Canning Project has gathered beans and pears. In September, they are hoping for donations of corn, apples, and more pears.

The success of the Project is entirely dependent on the

generous donations of farmers and gardeners who allow the pickers to clean their fields after the harvesting machines have passed. The photos in the pages of the *Rural Tribune* show Co-Op members in the fields of Mr. Lloyd Dykes gathering beans. A very few pickers were able to take up to three tons of beans from the fields which were left behind by the harvesting machine. Herb Sahnov of Forest Grove has donated strawberries and more than a ton of marion berries. Dick Hertle of Hillsboro made a large donation of left-over strawberries.

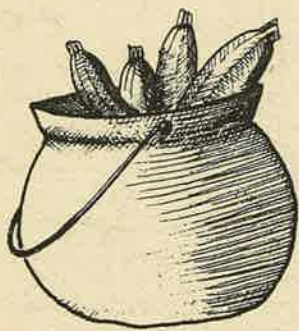
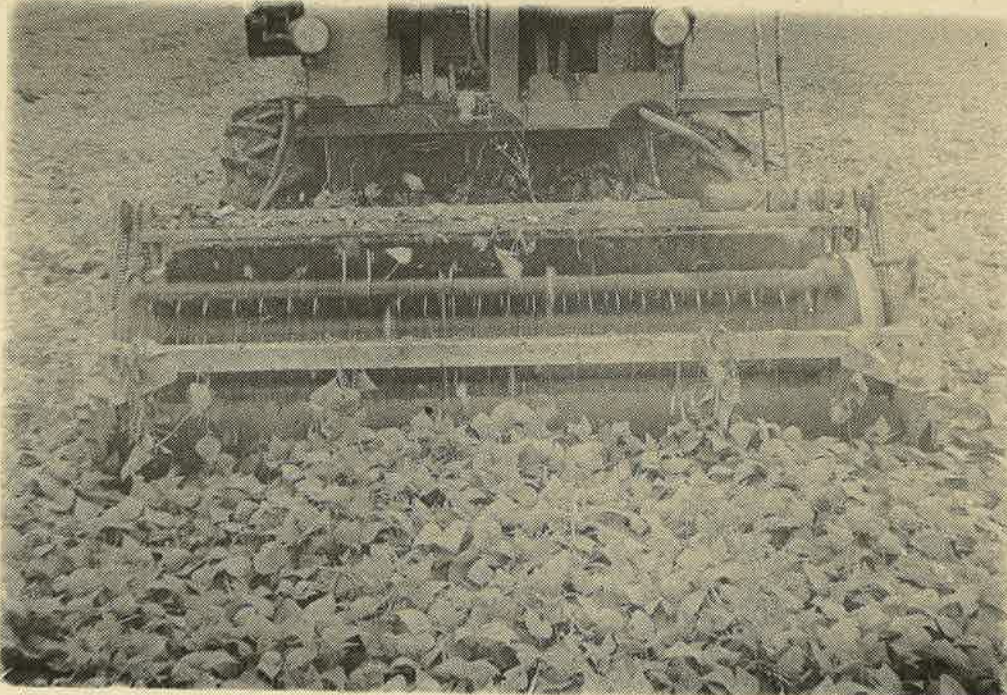
These are only a few of

the many farmers who have helped the Co-Op Project during the summer.

Monika emphasizes that donations from back-yard gardens are just as important as the large harvests given by farmers. As she says, "We don't turn down anything. Even a few zucchinis are important to someone who doesn't have enough to eat."

Monika says that her biggest need is to let people know about the Project. "If people knew about what we are doing, and if the donations from the farmers keep coming in, there is no need for anyone in the County to go hungry this winter."

In the bean field



Community Calendar

- Mon., Sept. 9 Grandma's Corner potluck 12:00 at the Power & Light Building in Forest Grove
Chamber of Commerce luncheon at noon in Washburne Hall, Pacific U.
Forest Grove City Council, 7:30 Council Chambers
- Tues., Sept. 10 Yoga, exercise and dance class, 7:30 pm at North Plains Community Center
Free weight-control class 10-11 am. Wash. Co. Health Dept.
Family Planning Clinic 7-9 pm at P.U., by appt. 648-8852
- Wed., Sept. 11 50-plus Club potluck at the Power & Light building at 12:30
GED classes begin at El Centro Cultural
- Thurs., Sept. 12 Regular noon meals begin at Forest Grove Senior Center, 2032 College Way, every weekday except Wednesday
Immunization clinic 9:30-11:30 at Sunset Chapel on Murray Rd.
Hobby Club, 2:30 at the Community Craft House in Forest Grove
Open House for the new Forest Grove librarian, 3-7:30 pm at Rogers Library
Hope Co-op 5-9 pm
- Fri., Sept. 13 Last day to file application for the Senior Citizens' Cultural Art Festival - call RSVP
Forest Grove Senior Center program - Ted Bressette musical group at 1:00
Hope Co-op 1-9 pm
- Sat., Sept. 14 Hope Co-op 10am-6pm.
- Mon., Sept. 16 Mexican Independence Day
Forest Grove Chamber of Commerce luncheon at noon
Forest Grove Planning Commission, 7:30 Council Chambers
- Tues., Sept. 17 "What You Do Speaks So Loud" - RSVP film at Hillsboro Sr. Center 2:00, All Saints' Episcopal Church
Yoga, exercise and Dance class, 7:30 pm at North Plains Community Center
Free weight-control class 10-11 am at Health Dept.
- Thurs., Sept. 19 Hobby Club, 2:30 at Community Craft House in F.G.
Immunizations, 9:30-11:30 at Tigard Fire Station
Pacific Forum at noon at Washburne Hall, P.U.
Hope Co-op 5-9 pm
- Fri., Sept. 20 Hope Co-op 1-9 pm
- Sat., Sept. 21 Hope Co-op 10 am - 6 pm
- Sun., Sept. 22 Mexican Dinner, Beaverton Methodist Church 12-6 pm 4th and Walnut
- Mon., Sept. 23 Forest Grove Chamber of Commerce luncheon at noon
Forest Grove City Council, 7:30 pm in the Council Chambers
- Tues., Sept. 24 Yoga, exercise and dance class, 7:30 pm at North Plains Community Center
Family planning clinic at P.U. 7-9 pm by appointment only call 648-8852
Free weight-control class 10-11 am at Health Dept.
Candidates' Fair for Forest Grove, 8 pm at the Power & Light building
- Wed., Sept. 25 50-Plus Club outing
- Thurs., Sept. 26 Hobby Club 2:30 at Community Craft House in F.G.
Hope Co-op 5-9 pm
Immunization clinic, 9:30-11:30 at Tualatin City Hall
Used book sale for Rogers Library
Welfare Adv. Board, 11:30 at County Adm. Bldg.
- Fri., Sept. 27 Hope Co-op 1-9 pm.
Used book sale for Rogers Library
- Sat., Sept. 28 Annual Smorgasbord, United Methodist Church at Hilhi cafeteria.
Hope Co-op 10am-6pm
Used book sale for Rogers Library
- Mon., Sept. 30 "Food Preservation" class, 7:30 pm at Aloha High School, Rm. F-3
Runs 10 weeks.
"Homesteading in Foods" class, 7 pm at Aloha High School, Rm. F-6.
Runs 10 weeks.
Forest Grove Chamber of Commerce Luncheon at 11:45

Hobby Club

A new group in Forest Grove, called the Hobby Club, has been formed. Women of all ages meet together and bring their children, if they like, to work on crafts projects.

Efforts are being made to find donations of material, used clothing, yarn, decorations, and old toys. These will be used to make items for Christmas baskets and other projects.

The group meets every Thursday at 2:30 at the Community Craft House by the Forest Grove swimming pool. For information call the Volunteer Coordinating Center, 357-5422.

Vol. 2, No. of the Rural Tribune. This newsletter is published monthly by the Washington County Community Action Organization and funded by the Office of Economic Opportunity. There is no charge for the paper and there will be no advertising. We will publish articles and announcements of particular interest to the low-income people of rural Washington County. For additional copies, or to be added to our mailing list, write The Rural Tribune, Community Action, 546 E. Baseline, Hillsboro, Oregon 97123.

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Opinions expressed in these articles are those of the authors and not the opinions of either Washington County Community Action or the Office of Economic Opportunity.

The Rural Tribune welcomes letters to the editor. We ask letter writers to identify themselves by name and address.

Soldiers of Independence



Miguel Hidalgo

During the national holiday celebrations on September 15th and 16th each year, Mexicans always honor and revere Father Miguel Hidalgo y Costilla as the father of Mexican independence. Born in a humble family in the state of Guanajuato in 1753, Father Hidalgo studied for the priesthood and for a time was a distinguished professor of philosophy before going to the village of Dolores near Queretaro to serve as a simple parish priest.

His inquiring mind caused him trouble with Church authorities and led him to assist his Indian parishioners by encouraging them to improve their living standards by raising silkworms and manufacturing such salable items as tiles, bricks and pottery. He learned Indian languages and in every way possible associated with them in their material and spiritual lives.

At the same time, he read widely about the revolutionary events in France and the United States where men had fought for liberty. Ultimately this inspired him to organize a movement to separate Mexico from Spain's control by gathering a group of like-minded revolutionary supporters.

In 1810 his followers organized a plan of rebellion and quietly gathered the necessary arms and equipment. Ignacio Allende, a wealthy landowner, joined the group, as did Miguel Dominguez, a local Spanish official, and his spirited wife, Josefa Ortiz Dominguez. Someone betrayed their plans to the Spanish viceroy, but fortunately for them Dona Josefa learned of the impending danger in time to send a warning. Even though his revolutionary plans had not yet been completed, late in night of September 15, 1810, Dolores villagers heard the

bells summon them early for Sunday mass the following day. But instead of mass, they heard Father Hidalgo appeal to his parish followers to revolt against the Spanish overlords. The Grito de Dolores: "Viva Nuestra Señora de Guadalupe, muera el mal gobierno, became the independence battle cry.

Thousands of poorly armed Indians rallied to the cause and for a time managed to defeat the Spanish forces. Eventually, Father Hidalgo lost control of his followers who slaughtered masses of Spaniards and Mexicans who did not join the revolt. The resulting chaos and destruction saddened the priest and caused his group to lose support. By mid-summer of 1811, the revolutionary army had been defeated and Hidalgo was captured while fleeing north to a hoped-for sanctuary in the United States. Spanish authorities found Hidalgo guilty of treason and beheaded him; for four years his skull was displayed in an iron cage on a wall in Guanajuato.

Hidalgo's sad death did not end the revolt. Another priest, Father Jose Maria Morelos y Pavon, resumed the resistance and in 1813 called a Congress at Chilpancingo which proclaimed national independence and wrote a constitution that served as an inspiration for liberty and self-government. Although Father Morelos superbly commanded his forces, he received no outside help and by the end of 1815 his army had been defeated. Like Father Hidalgo, his Spanish captors deprived him of priesthood before taking his life.

After his death, scattered guerrilla forces maintained the fight and in 1821 these groups worked out a bloodless agreement that expelled the Spanish forces from the country. The Mexican Republic of today celebrates its anniversary of independence on September 16th in honor of the patriotic movement initiated by Fathers Hidalgo and Morelos, two heroic fighters for freedom and human dignity.



Jose Maria Morelos

Soldados de La Independencia

Durante las celebraciones festivas del 15 y 16 de Septiembre, mexicanos han reverenciado y honrado al padre de la patria Don Miguel Hidalgo y Costilla como el padre de la independencia mexicana.

De origen humilde en el estado de Guanajuato, México, En el año 1753 el cura Hidalgo estudió para el sacerdocio y por un tiempo fue profesor distinguido de filosofía antes de ir a la villa de Dolores cerca de la ciudad de Queretaro a servir como un simple sacerdote. Su forma de expresarse le causó problemas con las autoridades eclesiásticas, lidiando ello a que fuera asignado a los filigrases indios, a quienes exortó a mejorar sus condiciones de vivienda y entusiasmarlos a la cría de gusano y manufactura de artículos vendibles como, mosaicos y alfarería.

Don Miguel Hidalgo y Costilla aprendió los dialectos indios e hizo lo posible en asociarse en la vida material e intelectual de los indios. Al mismo tiempo leía arduamente acerca de los eventos en Francia y Los Estados Unidos que luchaban en éste entonces por su libertad. Esto fué motivo de inspiración para formar un movimiento de simpatizantes para librar a México del control de España.

Don Ignacio Allende, rico hacendado, simpatizó con el grupo al cual se unieron Don Miguel Dominguez oficial español y su esposa Dona Josefa Ortiz de Dominguez. Alguien traicionó al grupo y los planes llegaron al conocimiento del virrey español. Doña Josefa supo esto y mandó un aviso inmediato al grupo de rebeldes.

Aunque los planes revolucionarios no estaban completos en la noche del 15 de Septiembre de 1810, los filigrases de Dolores escucharon las campanas para celebrar misa el domingo siguiente, pero en lugar de misa escucharon al Padre Hidalgo, quien suplicó a los presentes que se unieran con él y se rebelaran contra los españoles. El Grito de Dolores; Viva Nuestra Señora de Guadalupe, muera el mal gobier-

no, fueron las palabras que serían el himno de independencia.

Miles de indios mal armados se lanzaron a la causa y por un tiempo derrotaron a las fuerzas españolas. Mas tarde el Cura Hidalgo perdió control de sus seguidores, quienes mataban grandes masas de españoles y mexicanos que no se unían a ellos. El resultado y destrucción fué razón para el entrestecimiento del sacerdote y fué la causa que su grupo perdiera respaldo. A mediados del verano de 1811, la armada revolucionaria fue derrotada y Don Miguel Hidalgo fue capturado mientras huía hacia los Estados Unidos. Autoridades españolas juzgaron a Hidalgo, lo encontraron culpable de traición y fué sentenciado al patíbulo. Su cabeza fue exhibida por cuatro años en una urna de hierro en una pared en la ciudad de Guanajuato.

La triste muerte de Hidalgo no terminó su causa, otro cura Don Jose Maria Morelos y Pavón, resumió el mando y en 1813 llamó al congreso en Chilpancingo quien proclamó la Independencia y escribió la constitución que serviría como inspiración de libertad y gobierno. A pesar de que Morelos comandó de una forma brillante sus fuerzas, no recibió ayuda extranjera y para el término de 1815 su ejército fué derrotado.

Al igual que su antecesor el cura Hidalgo, sus hábitos de sacerdocio fueron despojados antes que se le quitara la vida. Después de su muerte, guerrilleros por diferentes rumbos mantenían el espíritu rebelde y en 1821 éstos grupos planearon un sanginario acuerdo que expulsó a las fuerzas españolas del país.

La Republica Mexicana, celebra su aniversario de Independencia el 16 de Septiembre, en honor del movimiento patriótico de los Curas Hidalgo y Morelos, dos héroes nacionales que lucharon hasta el fin por la libertad y dignidad humana.

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Aliens

Q: Why is this?

A: Because they make more money per person if they can have us in their camps. They get a dollar a head.

Q: It seems as if every way you turn it costs you men money, huh?

A: Yes, it does, if we need a ride we pay, if we need someone to read us a letter or a notice in English we have to pay. You name it and we pay for it.

Q: How long do you plan on being here in Oregon?

A: Just as long as there's work for us to do. After that, maybe we go to Washington or to California again.

Q: Do you like going from state to state?

A: It's not a matter of liking it. We go wherever there's work for us to do. We earn our money by working hard and taking nothing we don't have coming to us.



MEXICAN HISTORY

Mexican history professors Victor Dahl and Richard Slatta, recently graduated from Portland State University, offer their contributions to our columns by bringing to the public eye episodes of the heritage of the people of Mexico and United States citizens of Mexican descent.