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came is because I was down on my luck. You see, they don't know me by my Penny name, they only know me by my \$5,000 dollar name. You see as Penny, I was not afraid to come over here on the West Side, but as a \$5,000 dollar bill, I would become a damn fool like you. You can understand that, can't you? As a Penny, I felt safe on the West Side. The cop don't even question me over here. When I was across town as a \$5,000 dollar bill, I did not have any problems until I got broke. Like I said, there must be some more penny folks like I said, as a \$5,000 dollar bill, I never heard of the West Side. But as a penny, man, my mind started to wonder and I said there must be some more penny folks here just like me. Man, you don't know how good I felt, when I saw you turn that corner in that old ragged car. You know, damned fool, I was beginning to feel like a damned fool just before you drove up. But when I saw you, I said, "here is a bigger fool, you know what I mean. I passed by all those big fine hotels, but I know better than to go in there as a penny. But when I saw you, I said, "man this is my style! When that money gets here tomorrow, man, I am going to check in at the MGM so I can tell my friends back home what a boss time I had.

"Aren't you going to tell them how you met a good friend, named damned fool, who put you up for the night and gave you some food?"

"No man! I can't do that. If I did that I would be a damned fool like you! Look man, I have got to get some sleep. I got a big day ahead of me tomorrow. Like I said, don't worry about picking me up. I will get a cabman, give me your address so when I get back home I can write you and send you that little favor you have done for me. I am going to need all of the bread I get from home for Down-Town and the Strip."

"My address is : West Side, Las Vegas, Nevada, zip code 00000. Send the letter in care of damned fool. Send it just like that and I will get it. You see, I have been picking up the tab for Down-Town and the Strip for a long time. That's why we look the way we look and that's why we are called by the name of damned fools. Only a fool would let Las Vegas, Nevada use our tax dollars to bring you all to town, and then we don't see you until you have been reduced to a penny.

But you see, everybody you see over here on the West Side is not a fool. Many are dressed in fool garments.

The City Fathers should come to their senses and plan a landscaping, face lifting and renovating for West Las Vegas, so that we can share in the pie economically. Nevada, is planning for a Bicentennial for 1976. She has two years in which to act for the complete restoration and face lifting, of West Las Vegas.

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with a distinct right to moral and political leadership. And where groups who suffered discrimination used to demand equal opportunity, they now demand a guarantee of power.

We have also learned that important social goals can be perverted--and promising programs destroyed--when tribal objectives are given precedence. For example, the notion that education should reinforce cultural separatism is currently jeopardizing programs designed to hasten the entry of Spanish-speaking children into a society where English is the dominant language. There is a desperate need to develop creative and educationally sound approaches to the teaching of the non-English speaking.

Ideally, bilingual education should be a part of this effort, but the concept of bilingual teaching is all too often being advocated as a means of creating a separatist, alternative culture in which the speaking of English does not play a pivotal role.

While we may agree that it can be important for immigrant children to retain familiarity with the language of their parents, at the same time we must recognize that the object of education is to help students cope with an increasingly complex society. Those who minimize this goal are doing inestimable harm to the very children who need quality education more than any other group. Instead of producing students who are fluent in two languages, the proponents of cultural isolation would produce bilingual illiteracy on a massive scale.

What we are confronting here is, in large part, the belief that this member of a given tribe can "relate" only to other members of this tribe. Once cultural isolation is accepted as a positive social goal, inevitably steps will quickly be taken to ensure the tribe's seclusion. Thus we are told that only Hispanic teachers can relate to Hispanic children, and, a little further down the line, that only Puerto Rican teachers can relate to Puerto Rican children, and ultimately, that only Puerto Rican teachers with rural backgrounds

LETTER TO THE ED:

"I am an inmate incarcerated at the Southern Ohio Correctional Facility, without family or friends concerned; seeking outside communication before I lose myself in loneliness. If you are concerned, thus caring to write, my address is: Moses Latson #137-298, P. O. Box 787 Lucasville, Ohio 45648.

Lonely Man Am I,
Moses Latson

can teach Puerto Rican children who migrated from the island's countryside.

Having more blacks and Hispanic minorities as teachers, policemen, judges, social workers and the like is an important social goal. But to suggest that because a black child is taught by a black teacher he or she will receive a better education than if taught by a white, or that a Hispanic criminal defendant will be guaranteed a more just trial only if the judge is Puerto Rican is sheer nonsense: it has no basis in fact and furthermore it entails some dangerous implications. No one would deny that some teachers perform poorly or that they are a factor--among many others--for the failures of minority children.

But no single group--blacks included--has a monopoly on teaching skills, idealism, creativity or the ability to relate to school children, including minority children.

The schools in Washington, D.C., have a black superintendent and a majority of black teachers, yet their problems are every bit as serious as the problems afflicting other urban schools with substantial numbers of black students. The failures of the Washington system are not the result of the racial composition of its teachers and administrators; they are, primarily, a function of the widespread poverty and the dislocation and despair that were generated in the society at large.

The importance of having greater minority representation in education, law enforcement and other social services has nothing to do with cultural solidarity, "nationhood" or community control. The issue here is simply that these are satisfying, respected and generally well-paying jobs which have in the past been closed to minorities. Beyond their value to minority group members as individuals, the integration of civil services and professional jobs is vital for all of society because it is only through integration that a genuine, dynamic pluralistic order--one in which there are no special turfs or privileged positions--can be forged.

NEW FOOD STAMPS

The U.S. Department of Agriculture (USDA) will replace the current 50 cents, \$2 and \$5 food stamp series on March 1, 1975.

The new food stamps -- brown (\$1), purple (\$5), and blue-green (\$10) -- use a more sophisticated design to deter counterfeiting. They are incorporated into redesigned, revalued coupon books.

All current coupons not issued by Feb. 28, 1975, will be collected and destroyed. FNS said that food stamp recipients must spend their current food stamps by June 30, 1975 since retailers will not accept any old coupons after that date.

Authorized food stamp stores will use the \$1 coupon for making

change instead of the current 50 cent coupon and credit slips of 99 cents or less for change under \$1. FNS advised retailers to redeem the current food coupons as soon as possible; banks will continue to accept them for redemption until Aug. 1, 1975.

Values and colors of the new coupon books shown below:

Coupon Book Value	Coupons Inside Book	Color of Ink on Cover
\$ 2	Two \$1	Green
\$ 7	One \$5, two \$1	Purple
\$40	Two \$10, three \$5, five \$1	Brown-gold
\$50	Three \$10, three \$5, five \$1	Blue
\$65	Four \$10, four \$5, five \$1	Reddish-brown

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AMONG INDIANS, MEXICANS, POOR WHITES,
AND OTHER COLORED PEOPLE.

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...the story of a woman possessed by the Devil!



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WEEKDAYS - OPEN 6:30 PM
CONT. SHOWING FROM 7:00 PM
Open 1:00 P.M.
Cont. Sat. & Sun.
From 1:30 P.M.