

EL ***DIARIO*** **de la** **GENTE**

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BOULDER, COLO.



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Veronica's spirit unbroken

Honoring her pledge that she will never testify before the second Federal Grand Jury "investigating" the 1974 Boulder bombings, Veronica Vigil has served the first of a possible 47 month sentence in Denver County Jail.

After being served a subpoena by the same F.B.I. agents who the day before asked her to answer some questions, Veronica was held in contempt of court for her refusal to testify before the grand jury. Veronica was held in contempt because she would not allow herself to become a tool of the U.S. government even after her court has "granted" her immunity (a weapon in itself).

Veronica has refused to acknowledge this illegal use of the grand jury whose purpose is not to find the murderers of our people but to father information on Chicano activists and organizations.

William Kunsler, in a tape recorded message to Veronica, stated that the only way to put an end to the abuse of the grand jury by the United States government is through committed individuals like Veronica who would rather go to jail than to submit to this tool of repression.

Veronica's attorneys are currently seeking a review by the Supreme Court in their effort to free her. The Supreme Court justices will vote on whether or not they will hear her case. If she loses at the Supreme Court level Veronica faces 11 months immediately. If a new grand jury is empaneled she faces an additional 18 months. Altogether she can be held in jail for 47 months.

Veronica's spirit cannot be broken by prison bars, because she has placed her faith, not in the judicial system of the United States, but in her own commitment to the Chicano Movement.

Dora Esquibel

System harrasses family

Dora Esquibel, a former CUMAS student, now attending USC, is facing a two year sentence for alleged conspiracy, accessory to burglary, felonious joy riding, and possession of stolen property, namely guns.

All charges have been dropped except for two: receiving stolen goods, and accessory after the fact.

Recently, she was found innocent of receiving stolen goods by the jury, and guilty of accessory after the fact. A motion for parole was made and denied.

Dora's two youngest children have been affected mentally and socially by the trial.

She has seen her son, Randy sent to a reformatory. She keeps having to pay for a guilt not fairly proven, she lost her job and chances of getting a decent job in the future look worse with each passing day.

Dora and her family have been harassed by La Junta police ever since they moved back to their native community.

In August, 1974, police broke into her home and illegally searched her house on the

Dora's lawyers have filed for a new trial charging the previous trial was discriminatory and based on Dora's political activism.

The motion for a new trial is expected to be denied. If this happens, she will appeal to a higher court.

Dora, the mother of four children, has been struggling for the past ten years to support

The Denver County Young Republicans presented their "First Annual Man-Of-The-Year Award" to conservative beer baron Joseph Coors last Wednesday in the glittering splendor of the Phipps Mansion Tennis House in Denver.

Oddly enough, the Republican party-goers were not talking about the award ceremony as they sipped cocktails and ate hors d'oeuvres. Most could not even say why Coors was selected other than that he "is a fine man," though the vote for the

man was unanimous.

Instead, the pre-award ceremony chatter was about the demonstration going on outside. About 50 demonstrators, mostly members of the Aztlan Boycott Coors Committee, were picketing the circular driveway in front of the tennis house.

A few women said they were afraid the protestors might attack lone women, and one man was worried that his car would be vandalized. Another man said he wished he had brought his gun.

Outside, with the exception of noise caused by slogan-shout-

Calendario

Oct. 24, Friday, EOP Conference 9 - 5 all invited

UMAS-EOP in Willard will be closed all day

Oct. 27, Monday Annual Puerto Rican Solidarity Day

Nov. 7, Friday, Poly-Cultural Dinner 6:30 - 10:00 pm, UMC Ballroom

Dance: Aguila 9 - 1 am for Veronica Vigil Defense; Lafayette, 406 E. Simpson

Nov. 8, Saturday, Conference for the Chicano Press in Pueblo

Nov. 9, Sunday, Dinner for Veronica Vigil Defense at Saint Thomas Aquinas Church, 904 14th, Boulder

For further information call 492-6571 or 492-8836.

CRIF law school protest

Chicanos disdain rally

A rally was held at the Fleming Law School on Sept. 29, 1975 with the purpose of pressuring the law school into hiring more minorities and women to the law school faculty. To the supporters of the rally the intentions were focused on publicizing the law school's hiring policies.

To many Chicano law students, the rally wasn't as meaningful as they wish it to be. For this reason the Chicano law students did not support it. To Chicano law students this issue

is not the number one priority, because as they say, at this point it would seem to be a waste to channel their struggles in "academic-classroom activism."

Even if they struggled toward modified hiring procedures, what guarantee would Chicano law students have that the person or persons hired would not be either a woman for example, or a black professor; In many instances minorities are played against one another.

ing and whistle-blowing, the picket proceeded in a peaceful and orderly manner. And, probably to the disappointment of the prejudiced party-goers, no women were raped and no hubcaps were stolen.

Coors has long been known as an enemy of minorities and the Left. His company has been convicted numerous times with discriminatory employment practices and has firmly refused to accept any affirmative action plans. As a University regent, Coors opposed student freedoms, promoted restrictive policies against the rights of women students and spearheaded the drive against Students for a Democratic Society. (SDS was a radical, anti-war organization that was eventually kicked off campus by the regents.)

Coors is also known for his

CHICANO LAW STUDENTS STATEMENT

The Chicano Law Students Association views the role of the Chicano in the legal profession to be one of an advocate of, and an activist for, social change, with his/her organizational activities based within the Chicano community as opposed to "academic-classroom activism" which is of little or no benefit to Chicano people. Thus, the integration of the law school faculty, we believe, is of little significance in affecting social change. Therefore, the integration of the faculty at this law school is low on the list of priorities for which the Chicano Law Student Association will devote time and energy.

The Chicano Law Students Association had no organizational input in the establishment of the Committee for a Racially Integrated Faculty (CRIF) or the formulation of that committee's policies or objectives. Further, the Chicano Law Students Association is not interested in the non-selective, indiscriminate hiring of Spanish-surnames. Any involvement by this organization in a move to integrate the faculty would mandate a selective process to attain new faculty committed to the interests of the Chicano community. Sponsors for Monday's affirmative action demonstration have failed to address themselves to these policy considerations.

Thus, the Chicano Law Students Association has adopted a policy of non-involvement in the current affirmative action activities.

anti-union practices. Thirteen unions have been on continuous strike against his brewery since 1968. Strikebreakers have been used to bust all those unions. In turn, the unorganized workers have been exploited by not being paid overtime and not receiving other benefits. In addition, Coors attempted to break United Farm Worker of America strikes by transporting non-union grapes in Coors trucks.

Environmentalists are another group at odds with Coors. Though the beer company says it is concerned about the environment and has set up a recycling program as well as developing a can without removable tabs, the company has also vowed to fight the efforts of Sensible Citizens Against Throwaways to ban all non-returnable beverage containers. SCAT feels Coors' new can innovation was an economic move rather than a moral one.

For all these reasons, Chicano organizations have been boycotting Coors beer since 1967.

At Wednesday's reception, Coors' only comments were that he did not know why the demonstration had been set up and that he felt the protest was "rather ridiculous."

In his acceptance speech, the only reference made to the picket was a gratuitous remark: "As you can see, I am a controversial figure." Everyone laughed.

He urged the Young Republicans to rebuild the party and bring it up from the "doldrums" it is currently in. The Republicans should stay away from "liberals" like Nelson Rockefeller and Jacob Javits, Coors said. They don't stand for the "strong moral principles" needed to revive the party, he said.

By the time his short speech was over, eight of Denver's finest had cleared the demonstrators out of the driveway and sent them on their way home. Nonetheless, the protesters felt they had made their point and left peacefully.

For more information about Coors and boycott, contact Juan "Freddy" Trujillo through the UMAS office.



Denver Post Photo by John Sunderland

HONOR FOR COORS PROTESTED

A group identifying itself as the Aztlan Boycott Coors Committee assembles outside the Phipps Memorial Conference Center, during a Denver Young Republican meeting, to protest the selection of Joseph Coors as "man of the year." The Wednesday night protest was short lived be-

cause the Phipps center at 3400 Belcaro Drive is private property and police notified demonstrators of that. The group left after about 40 minutes of protesting. Coors, a Golden industrialist, has been nominated by President Ford as director of the Corporation for Public Broadcasting.

Beer baron conflicts with protestors



Dr. Jesus Luna

Director of Chicano studies

Dr. Jesus Luna has been appointed as the new Chicano studies director at the University of Colorado in Boulder. Jesus "Chuy" Luna, 31, received his B.A. in History, Pan American College, 1967 and a Ph. D., North Texas University, 1973.

He is currently trying to establish a committee consisting of seven Chicano students, seven faculty members, and seven community members to help support a Chicano studies program.

He believes we need more Chicano teachers into the faculty staff of the University of Colorado at Boulder. His wish is to see that we not only have a program for Chicanos but also a school of Chicanos.

There is one thing Luna would like to clarify, Chicano studies is not limited to Chicanos only, but to anyone who is interested in knowing our history and our present contributions, and to become aware of the Chicano problems he has faced and will counter with today.

One faculty member is Manuel O. Naranjo, who was one of the first U.M.A.S. Spanish instructors in the fall of 1969 and spring of 1970.

He is currently at the University of Colorado as a lecturer of Spanish, as well as being Luna's faculty assistant.

Manuel has a very positive outlook on the committee with the leadership of Luna, as he states, "Dr. Luna is very concerned about the department and I am sure that under his guidance, provided of course that he is given the cooperation which he needs, the program will be able to grow and improve so it can become a viable part of the University and community. I am very much impressed with the abilities of Dr. Luna as a director of the program."



Dr. Jesus Luna

Time will tell if the program and Jesus will accomplish their goals, but with the help of our Raza we can accomplish beyond that.

He taught U.S. History at East Texas State University, lectured on the history of Mexico at North Texas State University, and in addition, Dr. Luna also presented a workshop on the "teaching of the Chicano Experience" at Dos Palos Junior High School.

He has had published Jesus Luna's *Abe Lincoln Story, Chicano: The Evolution of People*.

Involved in many community affairs, he also organized Los Chicano Club. He was chairman of a fund raising committee entitled OPERACION NAVIDAD (Operation Christmas) to help raise funds for the needy people in Fresno and give a Christmas basket.

Elections in California

UFW ahead of Teamsters

Despite some inaccurate media reports to the contrary, the UFW is far ahead of the Teamsters in the elections being held in California under the state's new farm labor law. As of this writing, the results showed UFW with 13,757 to 8,167 for the Temos—and many of their votes are subject to change pending court hearings on illegal practices. Further, the UFW has won elections at over 30 ranches formerly controlled by the Teamsters, where the workers apparently had a bellyful of back door contracts and racism.

But at every ranch with a UFW contract, we have been re-certified by wide margins. In fact, the Temos could only muster enough support to challenge us at just one UFW ranch—Inter Harvest, where they were soundly thrashed 1167 to 28! These results should lay to rest forever the Teamsters' dreary line that the workers were dissatisfied with the UFW's enforcement of their contracts.

These victories are being won despite a massive campaign of terror and intimidation waged by the growers and Teamsters. Worse even than the infamous Posse Comitatus and similar vigilante squads attacking our people has been the inaction of the Agricultural Board instituted to oversee the elections.

The current events in California have led many groups to reinforce their support for the UFW's boycotts. At a press conference last month, such was the position of the Colorado Labor Council, The Denver Area Labor Federation, the Independent Drivers Association (Yellow Cab), Amalgamated Clothing Workers, Teachers Union, and Butcher Workmen.

Nationally, the AFL-CIO has sent a number of organizers, including our good friend Jay Dee Patrick, to help in the elections campaign. Another endorsement was issued recently by the Catholic Church's Committee on the Spanish Speaking.

Faced with flagrant violations—from growers padding payroll lists of eligible voters with foremen, supervisors, labor contractors, relatives, deceased workers and even hired goons (like at Gallo), to closing the polls early as to conveniently exclude whole crews of UFW sympathizers from voting (Hanson ranch), and dozens more, the board has refused to prosecute. The result has been that thousands of farmworkers have

again been denied their legal rights.

Our response has been to organize a massive nationwide campaign to appeal to Governor Brown to fire Walter Kintz, chief counsel of the board. The pressure we have mounted has finally forced the board to act, as the article describes. They will meet in the next few weeks to resolve some of the disputes which have occurred, particularly that the companies have

Consumer column

i'm so small what can i do?

by Patricia Garcia

One need not look very hard in today's society to see that the rich keep getting richer and the poor are getting poorer. And if one is born into poverty, as many of our people are; (on a migrant farm or in an urban ghetto) then the chances of escaping that environment will probably be very slim unless one has an opportunity to become educated.

It is a fact that unemployment rates are higher for Chicanos as compared to Anglos and Blacks, and unemployment is even higher yet, among our elderly folks. They are poorer than most Mexican-Americans of all age groups and poorer than most Anglo-aged people.

It is time we start showing more concern for our people, young and old alike and doing something—taking action, to better the living conditions, working conditions, as well as health and social conditions for our raza.

Consumer education seems to be a viable alternative toward alleviating many of the limitations and restrictions that are placed upon the poor. But to many people, consumer education means very little.

"The Poor Pay More"

Some of the basic problems of the disadvantaged are: 1) low-income, 2) lack of low-cost credit, 3) lack of information, 4) fraud and deception, 5) legal exploitation, 6) inadequate housing, 7) lack of social services.

Because of low income, the poor are often unable to make cash purchases except in small, uneconomical quantities. The modern competitive marketing facilities are not part of the economic structure of the barrios, and low-income consumers often are unaware of bargains or better buys, better shopping areas, and better quality. Thus the odds are that for the poor person, the savings in buying during bargain time will be very slim, for they usually do not have the "cash" needed at the time, to buy items of sale price. When they finally do get the money, the bargains will have all been picked over by those who did have the cash.

In a society which depends so much on credit as one of the means of attaining life's necessities, the poor often lack adequate information about the true cost of credit. It is not surprising then, that the poor man often does not qualify for low-cost loans. This is because most banks regard him as a bad risk. Credit for borrowing is available to the poor (only if they are employed), at higher rates. And under most state laws a buyer is forced to pay even if the merchandise is never delivered or does not live up to warranty. As you can see this stipulation places a great amount of pressure on the poor and obviously is often not worth pursuing in the long run.

No Protection

The percentage of fraudulent and deceptive practices is high within the barrios although laws have been designed for protection of unfair practices by creditors.

Many of these laws, however, must be enforced through legalities. Since most poor people do not have remedial access to legal assistance and are often intimidated by the idea of legal proceedings, this effectively amounts to legal exploitation and thus to no protection at all.

House-Poor Homeowners

It is ironic that homes owned by people which once showed pride and achievement, now represent poverty and isolation.

Old houses and buildings which generally have building code violations, comprises the low-income ghettos and barrios with substandard facilities. The housing is usually both bad and expensive.

Landlords often do not keep tenant housing in good repair because it is "costly" to them, and frequently will not even fulfill obligations of providing heat, hot water, and custodial care. Public officials and agencies, too, are often negligent in health and building code enforcement.

Because of lack of economic or political power, residents receive little or poor services from officials and social agencies.

Besides being subjects of eviction, streets remain unpaired and unrepaired, public transportation is inconvenient and expensive, schools are inadequate, and recreation and health facilities are inferior.

It is interesting to know that the poor consumers are paying for these services through taxes, at the same rates as the rich.

All these conditions then, will limit a low-income consumer and restricts such choices as where to live, where to shop, where to borrow, and overall, how to improve the conditions in which he lives.

But where does one begin to understand and analyze their consumer problems? Consumer action programs can be of help in beginning to change the condition of the poor consumer. These alternative programs can operate to bring the poor consumer an opportunity to live better and experience some control over one's own destiny.

In the next issue of El Diario we will look at consumer action programs in more depth. Tune in next month.

Estimados Estudiantes:

UMAS is coordinating a registration preparation program for you to help ease frustrations involved with the registration process.

Orientation:

November 10, 11, 12, 13
5:30 p.m. Geology 121

Individual advising on:

requirements, controlled classes, and all questions you may have in rooms 108, 114, and 207.

*Please obtain grade transcripts before orientation. Available for Arts and Sciences major at Hellems 152 for 10 cents.

Scheduled dates:

Nov. 10-11, Students with last name A-L
Nov. 12-13, Students with last name M-Z

If you cannot possibly make these dates, come by Academic Advising, Willard 322, 492-8318. Actual pre-registration will be held Nov. 18-21. We will notify you of the location later.

¿Tienes problemas academicos?

Academic Advising will help you solve them.
Academic Advising, Willard 322, 492-8318

Editorial

Coors empire built by greed

Back in 1966 the Colorado GI Forum (a Chicano veterans organization) began receiving complaints that the Coors company was discriminating against Chicanos and Blacks in its hiring and promotion practices. The Forum investigated the accusations and found evidence to support the charges. Thus began an intensive boycott against the Coors companies and their products.

Since then, the boycott has been successful in some areas of the state and not so successful in others. The drive to make people aware of the boycott intensified at times and was quite successful. The effort at other times has slumped to a low, mostly because of apathetic attitudes.

We now seem to be coming out of this slump. Indications of a renewed interest in the boycott of Coors have been apparent since the beginning of the year.

On the evening of Oct. 15, 1975 in Denver, Joseph Coors was honored by the Denver County Young Republicans as their 1975 Man-of-the-Year. Before Coors received the award, he was given a greeting by about 60 members of the Aztlan Boycott Coors Committee. The following press release was issued at that time:

"The AZTLAN BOYCOTT COORS COMMITTEE opposes not only the selection of Joseph Coors, by the Denver County Young Republicans as their 1975 MAN-OF-THE-YEAR, but also his nomination by President Ford to sit as a director on the Corporation for Public Broadcasting.

The Boycott of Coors Beer is still on and will continue. The reasons for the boycott go beyond the initial charges of Racist Employment Practices."

The continuation of the boycott is motivated by a humanistic approach to the controversy surrounding the Coors family and its corporate empire. The Coors issue is an outstanding example of arrogant systematic corporate exploitation of workers, consumers, small businesses, and the environment. Coors is a family-owned multimillion dollar conglomerate with dealings in: beer, dog food, cans, bottles, military ceramics, and fucking around with the natural balance of our Mother Earth (an example of this, is the cloud seeding done in the San Luis valley to increase the production of barley used in the brewing of their beer).

Many charges of union busting, consumer abuse, repression of student and women's rights, and a phony concern for the environment have been raised by critics of the Coors empire. It is a well known fact that the Coors empire was built by the greed of one family at the cost of sweat and misery of thousands of people. Now is the time for students and community people in Colorado to continue and expand the struggle against Coors.

YA BASTA CON COORS! CHICANOS ARIABA COORS ABAJO!
contributed by Aztlan Coors Boycott Committee

Letter to editor

Editor's Note:

Hector Subia was transferred to Medium Security at the beginning of October. Within a week of his transfer, Subia was called on the loudspeaker to the main complex of the prison. He was then taken to the hospital in the prison again.

September 29, 1975

Greetings,

My revolutionary love and respect to you and all the Chicanos de Boulder.

Well, as you've heard, the prison is in a state of lock-up again. Cell House 1 is for the Chicanos and C-H 7 for the Blacks. Plus C-H 3 is all around lock-up. Things here seem to be getting more and more out of hand. But as I've stated before, prison officials love unrest, riots, killings, and lock-ups. Or something would be done to change this racist cold-blooded system of C.S.P. We keep hearing promises of community base programs, programs here inside the walls, such as training for jobs. But as always their words are as empty as their minds. Something must be done to help us all. We were not sent here to die. We were sent for help and to pay for our crimes. But society is not giving us a chance, because they are aware of prison unrest, problems can be worked out, if someone out here would care enough to help us.

Even before this last riot Sept. 28th, 1975, out of 3 cell houses 2 were locked-up. One must wonder, as to the type of administration that heads C.S.P. As our calls for help to them has not been heard. Yet I hear on the radio, that changes are taking place here. Granted

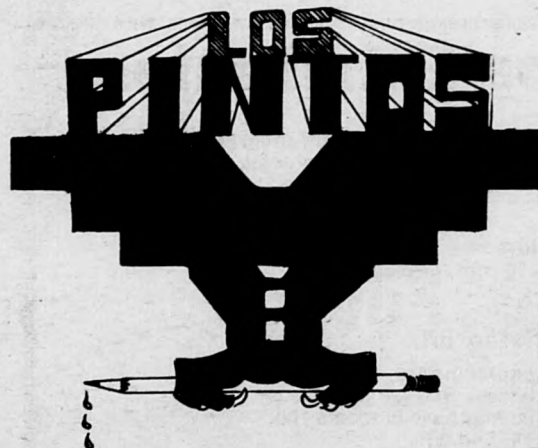
they are, they are going from bad to worse. We are Political Prisoners, as what crimes we committed, were and are due to society's hang-ups. We are society's and C.S.P. failures because they are too taken up playing their roles in politics, they worry more about who will run for office, etc. and do nothing about our problems here at C.S.P. I often wonder, where will this end! Must this prison be another Attica, must good brothers die a slow death daily, before something, someone comes to our AID? HELP!

Your newspapers really add light to what might be a dark hole in my life. The article about your summer program was beautiful! I've been to college and I know the problems of college life. One cannot learn of the love and understanding between Chicanos unless they enter the world of CARNALISMO Y CHICANISMO. Sure you can stand on the sidelines and hear talk. But all you'll hear is what the teller wants you to hear. In order to hear the true facts, in order to feel the Beauty of Brotherhood, one must enter their struggle, take part of reality, be, feel, love, understand and most of all GIVE, for then and only then can anyone know what La Revolucion, La Causa, El Movimiento, or whatever you want to call our struggle, is! Myself, I call it Life, for without my Gente, without love, in all reality: What is life? Viva La Familia Cosmica.

I'll be back at Medium Security Oct. 2nd, I hope that I'll see yourself and many others de Boulder at the juntos there.

As just seeing a Beautiful Brother/Sister brings hope and faith into our hearts. As we NEED your support in here. The younger vatos, need a pretty face, a soft voice and

understanding de una chicana in order to see what's being missed. SMILE.
In Struggle,
Hector Subia
VENCEREMSO
VIVA LA RAZA DE BOULDER
VIVA LA CRUSADA
Y VIVA MI HITA WINKIE,
wherever your mom took you!



Letter to the editor

Editor's Note:

Two pintos tell of the racial flare-ups in Canon City.

To our Gente,
De los Chicanos encarcelados en Canon City

The purpose of this letter is to awaken you to our problems inside the walls here at the prison, and how you as Chicanos can aid us. We will attempt to show you first the problems that confront us and the alternatives we presented to the Governor through Warden Evans and Mr. Agee and the decision of ultimately stopping negotiations by inmates with the administration, by the administration with no regard for human life, Chicano or otherwise!

A. An inmate committee was formed at the request of the administration to resolve the racial tension that occurred due to armed confrontation between Blacks and Chicanos Tuesday, Sept. 23, 1975. It left three Blacks stabbed or wounded, and one white paralyzed from the waist down possibly for life.

B. This committee was to consist of eight Chicanos, eight Blacks and eight whites. Chicanos and whites to represent Cell House #1 and the Blacks to represent their people in D Cell House #7, where they are temporarily housed. We then started meeting with federal mediators Tuesday, the 26th of September.

C. They asked us for alternatives to segregation. Legally none exist, so we chose not to discuss this issue immediately as both sides, or I should say, three sides agreed we would sooner or later integrate. This was not advisable at the mo-

ment due to built-up tension on all three sides. (Excluding the administration)

D. The built-up tension in the Cell Houses identified as the primary problem at the moment this caused by being confined without distraction 24 hours a day in their cells with only one baloney sandwich in the morning and one meal at night. Showers whenever "they" thought of it. So far two showers have been taken (this started eight days ago) and no physical exercise whatsoever. This we felt deserved our attention first and that of the administration. To seek relief!

The Dept. of Corrections felt that this could not be because if they were to open the cells in Cell House #7 the Blacks would or could injure the protection cases housed there (the rats) even though they're screened off. It was possible for the Blacks to choose going to the gym for up to eight hours a day, while negotiations were being tended to by the representatives.

Our joint reply was no because the Blacks would be deprived the use of phones and other necessities. All this time the 24 Reps held a caucus to discuss other alternatives. We then asked the administration to consider moving the protection cases to the gym and letting the Blacks out since their area was screened off anyway. At this time Mr. Agee said he had to fly to Denver to have counsel with a higher authority and bring back an answer later that evening.

Upon returning, he said they would consider nothing until we came together in the same Cell House: Blacks, whites and Chicanos. In the eyes of the Rep., this was action not considered. The consequences, so soon after a racial disturbance as has been proven in the past and we question strongly the logic in this decision. It is obvious we don't have a voice that will realistically affect or guarantee our physical well being, Black, white or Chicano.

It seems that in a normal society one could apply their logic of coming together, shaking hands, and everything would be fine. But this is not Boston and this is not a normal society. We can not go to the park to relieve our tensions, but rather contain them and deal with it the best way possible. We'd like to remind someone, anyone that this is a confined society—not a free society.

Let our Gente decide our fate. We need help up here as we feel and see our rights being violated. Not just Chicanos, but all convicts. The Dept. of corrections continues to subject us to cruel and unusual punishment. Even the guards agree the administration's decision is questionable.

We need attorneys and the exposure of the media so the free world will get the truth in our attempts to solve our immediate problems. Chicanos Black and white.

A people in need, reaching out to you for help.

Viva La Raza,
Gregory Ramirez

CORRECTION

Youngsters in the Saint Vrain bilingual program attended the celebration-protest of 16 de Septiembre in Lafayette, not Boulder Valley school students.

El Diario de la Gente is an independent newspaper and magazine published by Chicano students at the University of Colorado at Boulder. We publish our newspaper monthly during the school year, with a magazine at the end of the semester. The editorial content does not necessarily reflect the views of any Chicano organizations on campus. Our office is in the University Memorial Center, Room 416, University of Colorado, Boulder, Colorado, 80309. We can be contacted at 492-8836.

El Diario de la Gente welcomes all letters and contributions. If you wish to have something published in our newspaper or magazine, send your manuscript to *El Diario*, UMC 416, University of Colorado, 80309. All letters must be typed, double-spaced, and signed by sender. We welcome information, poems, photographs and other contributions from our readers.

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Benefit Dance for Veronica Vigil

-Aguila-

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406 E. Simpson St.

Lafayette

For information call
655-3310



"These people sleep by day and prow by night"

The 1930 Hearings

The year 1929 ushered in the Great Depression. Whereas the number of Mexicans entering the United States from 1925 to 1929 was 238,527, from 1930 to 1934, only 19,200 migrated into the country. During the years from 1935 to 1939, this number fell even further—to 8,737. The decline in Mexican immigration did not, however, quiet the restrictionists, they only became more vocal. The House Committee on Immigration and Naturalization again began hearings in 1930. The debates were a replay of the previous hearings. Once more, agricultural and industrial interests defended the Mexican's "special standing," and once more, the same interests were against their immigration. Of the several bills introduced in 1930, the Harris Bill loomed as the major one. There, new arguments were advanced for restriction: *widespread unemployment, the racial undesirability of the Mexican; and his alleged un-Americanism.*

The best example of overt racism can be found in a report prepared for John Box by Dr. Roy L. Garis of Vanderbilt University. As an "authority" on Eugenics, Garis wrote:

Their minds run to nothing higher than animal functions—eat, sleep, and sexual debauchery. In every huddle of Mexican shacks one meets the same idleness, hordes of hungry dogs, and filthy children with faces plastered with flies, disease, lice, human filth, stench, promiscuous fornication, bastardy, lounging, apathetic peons and lazy squaws, beans and dried chili, liquor, general squalor, and hatred of the gringo. These people sleep by day and prow by night like coyotes, stealing anything they can get their hands on, no matter how useless to them it may be. Nothing left outside is safe unless padlocked or chained down. Yet there are Americans clamoring for more of this human swine to be brought over from Mexico.

Garis continued that the only difference between Mexican women of the lower and higher class was that the high-class Mexican women were just more "sneaky in adultery."

Groups such as the Immigration Restriction League, Inc., of New York asserted that the Mexican could not be assimilated to Anglo-American institutions. It charged, "It is ridiculous for us to limit European immigration and continue to admit Mexican peon labor..." Moreover, it rightfully stated that Mexicans were not naturalizing and becoming Anglo-American citizens like other immigrants.

From Occupied America—The Chicano struggle toward liberation by Rodolfo Acuna.

From Veronica...

Chicanos,

Although many a times the philosophy and the rhetoric becomes antiquated, if not repitious, at this point I think it is essential to contact the outside world.

I strongly believe "Los Seis" were eliminated by the white men, regardless of the white men's theory that a faction of the Chicano Movimiento killed our beloved hermanas y hermanos or their other absurd theory.

I know for a fact that America is an "unjust country," with its ill-conceivable myth called the constitution. If "true laws" existed I would not have been incarcerated. I state this with many reasons; I will simply elaborate on one.

The moment I refused to cooperate with Bob Bishop, the federal Pig- Investigator, he within 24 hours acquired a subpoena. And yet the farce law

purports that the F.B.I. has "no" subpoena power. But yet I was subpoenaed and wheeled before the Federal Grand Jury simply because I refused to "cooperate" with the white man's agency called the F.B.I. Thus, the F.B.I. is manipulating the Federal Grand Jury for their own utilization.

I was asked to elaborate on the treatment here. What can I say simply that an inmate is striped with the exception of one's mind.

To the Chicano Revolutionaries I say if you don't plan on being incarcerated or plan on dying "por la causa" don't even place a toe in the door of the Revolution.

"If it's a true revolution you triumph or die"—Che

"Los Seis viven en espiritu."

Con Amor Revolutionaries
De La Carcel
Veronica Vigil

UFW/-Continued from page 3

challenged the votes of every single striker (and thus, their votes have not yet counted in any election) despite the law which clearly grants them this right.

When this issue is resolved, the outcomes of many elections will be affected (for instance, at Gallo—with the striker's votes counting we won handily.) Many of the tainted elections will be re-run, although some will have to wait until next year. If the workers don't have to fear for their safety by voting UFW, you can bet that we'll increase our victories significantly.

These events are all the more reason to maintain the boycott. By our pressure we can insure that where the UFW has been certified, the growers will bargain and sign a contract. This can also serve as notice to the board that the eyes of the people are on them, and that we simply expect them to enforce the law so that the workers can be afforded the rights that they so deeply deserve.

Senor Miguel Restaurante



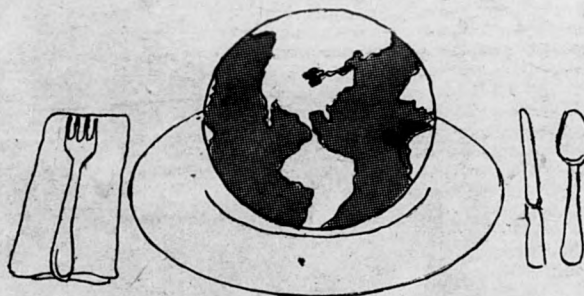
—Authentic traditional Mexican dishes like Menudo, Mondongo, and Chile Verde plus the popular foods so well known like Tacos, Burritos, Tostadas, Rellenos.

- Large quality servings
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CUANDO AMANECE EL DIA

Cuando amanece el dia digo:
que suerte tengo de ser testigo
como se acaba con la noche oscura
que dio a mi tierra dolor y amargura!

Y ahi veo al hombre
que se levanta, crece y se agiganta.

Cuando amanece el dia siento
que tu carino crece con el tiempo
y al entregarme una mano en el pelo,
y al entregarme dolor y consuelo.

Cuando amanece el dia digo
a mis dos hijos que traigan la luz
de sus miradas para iluminar
tanta esperanza du trabajo y pan.

Cuando amanece el dia pienso
en el mitin de las seis en el centro,
donde estaba todo el pueblo gritando,
a defender lo que se ha conquistado.

WHEN DAY IS BORN

*When day is born I say:
what fortune to be a witness
of the end of the dark night
that has given my Country so much pain and bitter.*

*And there I see man
rise, grow and become a giant.*

*When day is born I can feel
your love grow with time,
while your hand caresses my hair,
while you give me pain and consolation.*

*When day is born I tell
my two children to carry light
in their eyes, to illuminate
with abundant hope both work and bread.*

*When day is born I think about
the six o'clock gathering in the center,
with all the people around shouting
and defending that which they had conquered.*



NI TODA LA TIERRA ENTERA

Ni toda la tierra entera
sera un poco de mi tierra.
Donde quiera que me enueentre
siempre sere pasajera;
me trabajo cotidiano
mis estrellas, mis ventanas,
se convirtieron cenizas
de la noche a la manana.

Puedo hablar, puedo reir
y hasta me pongo a cantar,
pero mis ojos no pueden
tanta lagrima guardar.
A pesar de lo que digan
no me olvido, companero,
de que el pan que me alimenta
siempre sera pan ajeno.

Quisiera estar en mi puerta
esperandote llegar.
Todo quedo alla en Santiago,
mi comienzo y mi final.
Se me quedara siquiera
el don de pedir un si
elegiria la gloria
de volver a mi pais.

NOWHERE IN ALL THIS WORLD

*Nowhere in all this world
will there be a piece of my Country.
Wherever I may be
I shall always be a stranger;
my daily work
my stars, my windows,
will become ashes
from night to morning.*

*I can speak, I can laugh
I can even sing,
but my eyes cannot keep back
so many tears.
Despite what I say
I cannot forget, Comrade,
that the bread that nourishes me
will always be the bread of others.*

*I want to be at my door,
waiting when you arrive.
Everything was left there in Santiago,
my beginning and my end.
And if I were permitted
to make a wish
I would choose the glory of returning
to my Country.*

VIENTOS DEL PUEBLO

De nuevo quieren manchar
mi tierra con sangre obrera
los que hablan de libertad
ye tienen las manos negras.

Los que quieren dividir
a la madre de los hijos
y quieren reconstruir
la cruz de arrastrar a Cristo.

Quieren ocultar la infamia
que legaron desde siglos
pero el color de asesinos
no borroaran de su cara.
Ya fueron miles y miles
los que entregaron su sangre
y en caudales generosos
multiplicaron los panes.

Ahora quiero vivir,
junto a mi hijo y mi hermano,
la primavera que todos
vamos construyendo a diario.
No me asusta la amenaza,
patrones de la miseria:
la estrella de la esperanza
continua siendo nuestra.

Vientos del pueblo me llaman,
vientos del pueblo me llevan,
me esparcen el corazon
y me aventan la garganta.
Asi cantara el poeta
mientras el alma le suene
por los caminos del pueblo
desde ahora y para siempre.

WIND OF THE PEOPLE

*They still want to stain
my land with workers' blood
those who talk of freedom
and have black hands.*

*Those who want to separate
mothers from their sons
and want to reconstruct the cross
to drag Christ.*

*They want to hide the shame
they have dispersed for centuries
but the color of assassins
cannot be cancelled from their faces.
They are in thousands
those who have offered their blood
and in multitudes
have multiplied the loaves of bread*

*Now I want to live,
together with my son and my brother,
a springtime for everybody
we are building day by day,
The threat of the masters of misery
does not frighten me
the star of hope
continues to be ours.*

*Wind of the people they call me,
wind of the people they bring to me,
they scatter my heart
and blow on my throat.
Thus the poet will sing
until his heart resounds
along the paths of the people
now and forever.*



Los Parras Cantan De Revolucion

Angel and Isabel Parra with Patricia Castillo are world known Chilean singers and composers. They sing of their country, which is no longer their country.

Since the coup which overthrew Allende's government all forms of popular art have been banned. Angel Parra was declared a "people's enemy." He was arrested, tortured and later exiled to Mexico.

Here are lyrics from some of their songs.

La Senora Laura Allende

Dona Laura Allende, sister of the late president of Chile, Salvador Allende, spoke about the vents that led to the Chilean coup and the performance of Unidad Popular, during Allende's short lived term, as the democratically elected president of Chile.

La Senora Laura Allende was a representative of Unidad Popular in the Chilean Congress. After the overthrow of Salvador Allende's government, she was imprisoned for five months, and since her release, Mrs. Allende has been traveling, educating people of the reality in Chile.

El Diario includes in this issue, a translation of the most relevant points of her dissertation, given on September 25 on the Boulder campus of the University of Colorado.

Companeros, gracias por el recibimiento.

I want you to know that I use the word 'companeros' because I feel that the struggle we are waging is not only that of Chileans, but of everyone, that is why all of us must relate to one another as Companeros.

I want to speak to you of Chile, but especially of Unidad Popular and its performance.

There are people who do not understand the process that took place in Chile. The process that took place in Chile was truly difficult, because we had to function within the frames of constitutional and legal structures.

In Chile, a legal democratic government had always existed. A system that granted some freedoms but restricted others. We were very proud of this democracy. It had existed for more than sixty years and we thought that we were free.

Through all these years the working class organized and grew stronger, as a consequence, their strikes—and struggle as a whole—was often suppressed by force of arms.

This struggle gained form in 1902 and it originated in the mines. During this period, all the governments observed the same negative attitude toward the worker, especially during the term of Frei. These struggles helped the growth of the workers which they applied, organizing in political parties, such as the Socialist Party, the Communist Party, the Christian Democratic Party (this last one was constituted by people from different classes of the population but its leaders were linked to the Chilean right, and which also was linked to the National Party, which counted with a working class base.)

In harmony with the workers' struggle, we formed the Party Unidad Popular, in which the Communist Party, the Socialist Party, MAPU (Christian left, faction of the Christian Democratic Party) and MIR (Movimiento de Izquierda Revolucionaria) formed a coalition. However, MIR did not join Unidad Popular because they perceived different ideas of how to wage the struggle, but MIR supported Unidad Popular in every one of its campaigns.

Unidad Popular presented its program, and with it, their support of Salvador Allende. Allende gained a relative majority of the vote, so the Parliament had to decide who was to become president. There was doubt in the Parliament that Allende was going to abide by the Constitution. But once the members of Parliament were assured by Unidad Popular, that Allende was going to pursue the changes that they proposed, through the consti-

tution, then they voted him in.

Essentially, Unidad Popular aimed at transforming the life of the workers. This was achieved by the creation of the 'Año Social de la Economía' (Social Year of the Economy) that focused initially on expropriating national monopolies, which were supported by national and international capital. Basically what Unidad Popular attempted was to recover Chile's natural resources, especially the mining industry and the banking system, which was also nationalized, to prevent credit from being manipulated by the few hands that had always controlled it.

Unidad Popular applied a profound agrarian reform aimed at the reduction of landholdings. Prior to Unidad Popular, landholdings consisted of 80

ing time to work in rural areas, in transportation and in other tasks. Only the Catholic University maintained itself aloof of these activities. The students of the Catholic University were all Christian Democrats, or belonged to the National Party.

Unidad Popular offered the children of the workers with the possibility to go to the universities. We made agreements with the CUT (Central Unica de Trabajadores) to provide funds for students of scarce resources. By filtrating the children of the workers into the universities, we foresaw the possibilities of changing the existing professional structures. The lawyers, the doctors, the engineers, were traditionally opposed to these changes, more so, when Unidad Popular put them into effect.

A new force entered the universities. The people had the

still forced to acquire machinery and parts from the United States. Traditionally, foreign capital had flown into the country, as well as equipment. All of these channels were closed to Unidad Popular.

In 1972, Salvador Allende came to the United Nations to talk about the situation in Chile, and to express how Chile was an object of a direct economic aggression.

Allende exposed the program that I.T.T. had to overthrow his government. Despite the fact that he was applauded, the situation did not change. It has been published in all major newspapers in the United States, how the United States government, through the CIA, promoted what the CIA termed the 'Destabilization' of the Chilean government. They did this by delivering money to subsidize strikes and fomenting the hoarding of food by the reactionary sectors.

Now we realize the degree to which we had been infiltrated by the CIA. This becomes clear by new findings about assassinations that took place then, specifically that of General Schneider, which at one point we thought had been perpetrated by the right, but now, it has come to light that it was done by the CIA.

Some people have told me that what happened in Chile was good, because it is their belief that the Communists were after United States money.

Salvador Allende in his address to the United Nations said that Anaconda and Kennecott, in forty two years, had taken four billion dollars in profits, when their initial investment was thirty million.

It is important to understand that Chile has regressed fifty years in the struggle of the worker. Our agrarian reform has been totally abolished. Again, contracts with American corporations are in effect. Our mineral resources are back in hands where they were before. The present government has gone as far as paying compensation to these corporations, with money that the United States gives the Junta. The gains that we had accomplished have been, once more, delivered along with the rest of our country, to private, local and foreign capital, mostly to transnational corporations.

These corporations have no homeland. They penetrate other countries until the people are no longer in control of their own lives. The trans-national corporations operate with the same feeling in the United States. They do not feel that their country is the United States. As an example, take General Motors, which is trying to reestablish itself in Chile, despite the high unemployment that exists there.

The coup was staged in the name of democracy and liberty, words that all of us value with pride, but the youth must begin to think, what type of freedom do they want to impose on us. The struggle for the real freedom must be waged in all nations. What has happened in Chile is a meaningful lesson, but what is happening at this time shows that they are not only contented with the wealth; they have imposed a puppet government; a government that derives its strength from the use of armed force; a government that acts in a fascist way. Fascism must be stopped! I do not think this struggle is going to last a long time. This is a new Viet Nam and we will struggle until victory.

Laura Allende



Hectrs. per owner. Unidad Popular submitted a bill to Parliament to reduce this holding to 40 Hectrs., distributing the remaining forty to the campesinado. Soon, large concentrations of campesinos emerged, with full control of the land.

Little by little the people realized what Unidad Popular was doing, adding strength to the organized workers, represented by the Central Unica de Trabajadores, which had two million workers. The workers carried the program further, to the extent of administering and running their industries. They were encharged of deciding the production programs as well as the distribution of labor. The same process took place in the province, where the small industry operated.

It was this level of organization that provided the workers with the tool, to successfully resist attempts by the bosses who tried to impose strikes upon them, for example, the truckers' strike, which as we know, was subsidized by the CIA, a fact that has been certified by a Congressional investigation.

The Chilean youth played a major role during the government of Allende, by volunteer-

opportunity to have professionals among its ranks. The universities, themselves, were soon transformed due to Popular input and to a law that passed, which granted the students their rights to vote along with their professors, in the selection of courses, instructors and administrative functions. The autonomy of the universities was respected in all of its forms. All of this gave the student a clear understanding of the nature of the struggle.

All of these changes gave Unidad Popular a successful standing with the people. This success was manifest in the last election held at the Parliamentary level, where Unidad Popular gained many seats. This precipitated the coup.

I want to give you a picture of what Chile was, to point out the internal conflicts that were taking place within.

The economic chaos was brought forth by the rich who still controlled large sectors of the economy. Under the banner of 'Patria y Libertad' they formed groups, to fight the workers.

The tragedy was that we continued to be a dependent nation. Even though we had liberated our copper, we were



From the Denver Center

San Cajetano—within its walls memories remain

Within the walls the memories still remain even though everything else is now gone. San Cajetano was more than a church—to its people, it was a way of life.

An historical account of this church located at 9th and Lawrence. The new San Cajetano located at Alameda and Raleigh was blessed two weeks ago.

LESSON #1—AURARIA

Today:

San Cajetano's Church remains in the hands of the Auraria Educational Complex. Yet, a goodly portion of the present student population attending the Denver Campus, Metro and Community College will not realize the implications of having 'San Cajetanos' used as a multi-cultural center. This includes those involved with the administration of the tri-college.

Probably what will stand out is that it is now an 'ex-church.' Hopefully, what I write will enlighten those who will frequent the place in the future and possibly contribute to the emerging Auraria Community. The San Cajetano community had established itself prior to the completion of the Church proper.

In 1922, Father Bartolomeo Caldentay C.R. gained the permission of the well-known Father O'Ryan, pastor of St. Leo's Church, to use the basement of that Church for services to the fast-growing Mexican population coming into the Denver area. St. Leo's at that time was predominately Irish and was located on the corner of Ninth Street and Colfax Avenue.

Bishop John J. Tihen duly impressed by the large number of Mexicans (Chicanos) then attending services, in June, 1922, gave his own permission to form a Church for the 3,000 to 5,000 crowding into the Church proper and overflowing into the basement where standing room was unavailable.

Father Caldentay was a Spaniard of the Theatine Order of Clerks whose principal duty was to establish in this country a religious force to meet the needs, temporal and spiritual of the Mexican people. The problem of the 'Spanish-speaking' Community was in need to some response. These were made known to Mr. J.K. Mullen a well known philanthropist who answered this need by donating a parcel of land located between Eighth and Ninth Streets at the Lawrence St. junction.

In 1923 Father Onofre 'Humphrey' Martorell succeeding Father Caldentay the new pastorate, raised \$5,000 required to begin the construction of "their own Church." All of this money was raised by the migrant workers of the Great Western Sugar Company, and others who came north from the impoverished villages of New Mexico. All the money was deposited in a bank that suddenly declared bankruptcy. The great-hearted J.K. Mullen then donated the needed monies to begin the construction of St. Cajetano's Church.

October 1924 was the year that the solid foundation was laid and became a 'basement Church for the Mexicans,' until the \$15,000 debt was eliminated, slowly and painfully, by the poorest of this ethnic group which was soon to become Denver's largest minority.

Completion of the Church followed in 1926, again made possible by J.K. Mullen who fulfilling his wife's desire to see the Church completed complied with her wish. Once more the spectre of a \$20,000 debt loomed and the working people of the parish set out to eliminate it.

March 21st, 1926 became a historic event for the Church. It was consecrated. An estimated 10,000 'Mexicans' and others from the region attended the impressive ceremony of Consecration. It became the hub of all activity relevant to the 'Spanish-speaking' in the Denver area and beyond, the center whose heart and soul was dedicated to the spiritual, economical and even the physical well-being of the people.

As far back as I can remember, San Cajetano's Church served not only as a location for spiritual purpose—a personal aesthetic, but also for those

its membership, forming a 'familia' concept that contributed to a high level of efficiency. This became the means to accomplish major needed projects and the continuation of the relevant cultural nature of the 'Chicano' people who so heavily populated Auraria. This same solidarity helped to carry out events of numerous benefit to all the people throughout the years since it first was established.

Contact with the city officials was usually made by and through the Church and its contributing members.

As I write of San Cajetano, it becomes almost impossible to put into words the vast scope of

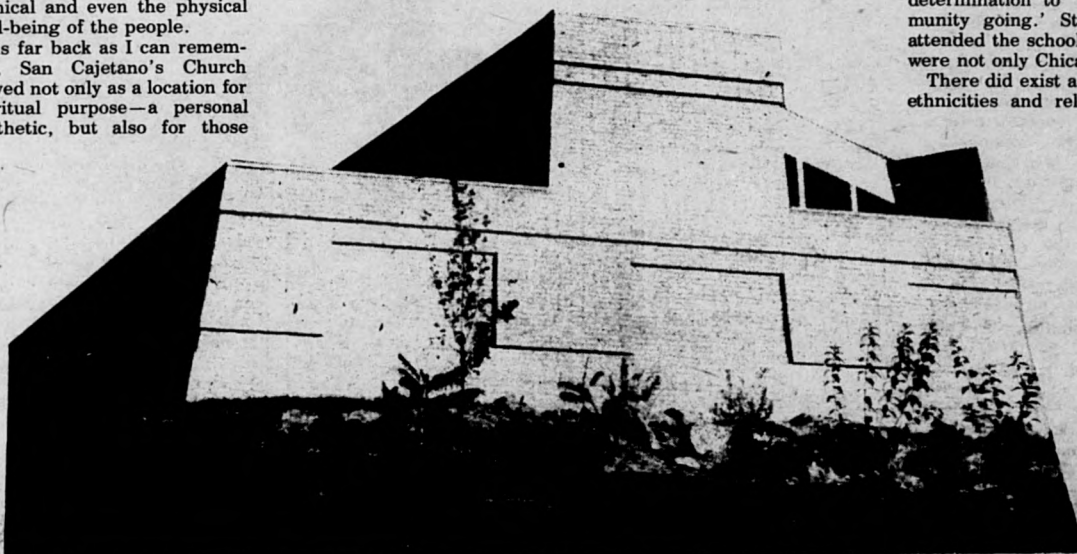
Together as a unit they kept the Auraria Community informed and involved. Participation at the functions gave the people, even those who did not attend services there or the school, moral and physical support. An aspect of communal structure.

Budgeting was well planned and finances were allocated with the Community in mind. Tuition at the school was \$20.00 for each family, regardless of size. Education was disciplined. (the Benedictine Sisterhood saw to that). The school-lunch program provided a nutritional meal for all who attended, at minimal cost and with the cultural taste of the children in

children would save the families in their clothes costs. The parents agreed to involve themselves in selecting the material for these uniforms, a tacky checkered grey and white material (which I hated). There were always some who could not afford even to buy the material, so the dauntless sisters took it upon themselves to provide the clothes, through programs they devised to raise money often contributing their own meager personal funds.

This is an example of 'community life-style,' and not of simple 'Acts of Charity.' Often when money was needed from either party—it was there. This is another factor in a community development—the ability and determination to 'get a community going.' Students who attended the school and church were not only Chicanos.

There did exist a cross-out of ethnicities and religions. Chi-



New San Cajetano church located at Alameda and Raleigh.

what it had become to the Chicano people. I emphasize not only the Church's role in the Community, but the school, the rectory and the Sisters' convent which at that time was St. Cajetano's complement.

mind. School staff had limited funds to work with. I remember that we probably had the least expensive football uniforms in the entire parochial system. There were the years that parents decided that the 'uniform system' for all the school

cano culture as we know it, was not a class, it was incorporated into the student life.

These are the learning experiences which the relocated people of Auraria carry with them wherever they may have been 'transplanted.'

Continued on page 10

FREE TUTORING UMAS TUTORIAL COMPONENT WILLARD HALL ROOM 323

Cordially invites you to take advantage of free tutorial services offered in all areas of study for all UMAS students.

Your hosts are qualified students, both graduate and undergraduate students who are selected for their comprehensive knowledge in their respective areas, as well as their sensitivity to the needs of UMAS students.

We have tutors for all subjects.

You and your tutor will be able to arrange your own meeting times as often as you may need to meet.

It is not good to make last minute arrangements because "cramming" with a tutor is as bad as "cramming" by yourself.

UMAS Tutorial Staff will assist you as much as possible, but you must come in and request the tutor for yourself.

Come in early to contact your tutor.

For Reservations please call 492-8317, if you are off-campus, or ext. 8317, if you reside on campus.

AVAILABLE!

The reality of drug abuse

Methadone is a suppressant drug. It is administered through treatment as an alternative to heroin. It's there to keep you quiet. What better way to keep the Chicano quiet and allow society to be unaware of what is happening, than by feeding him methadone? The Chicano must be heard. He must find out what methadone is really doing to him.

Drug information is available through the drug services offered by the Boulder Mental Health Center. Drug Abuse Services Project is a program evolving out of one of three grants of Boulder Mental Health Center, providing outreach and treatment for substance abuse as well as integrating and advocating mental health.

Galen Sanchez, coordinator of this service project emphasizes the importance of outreach into the community and establishing a family-type situation rather than a therapist-client type situation. The problem of providing affirmative services to the Chicano is that often the problem exists with several political overtones according to Sanchez. The REALITY is that Chicanos are often unaware of what is actually going on in some treatments.

Junk seems to be picking up in the barrio and it is coming out of one place in Colorado—Pueblo. According to a reliable source this heroin distribution is being controlled by one family out of Pueblo—a white family.

It's a white man's tool to hold the Chicano back and if you

don't believe it, look at someone hooked on junk. According to Sanchez, he has never met anyone who has tried heroin that has not eventually been lead to dependence on the drug. Right now, junk has not been too accessible so those who have recently begun using it are not yet dependent on it. There are rumors that this family in Pueblo is putting more effort into the barrio. If this is true, the heroin mainstream will be growing even larger in our familia de la raza, unless it is stopped.

Once it hits the streets, this junk is only 2 - 3% pure heroin, a poor quality for the heavy price one has to pay for it, and it all leads back to the same methadone treatment trip.

The pot being sold around five points in Denver compared to the pot being sold in white Suburbia is extremely different. The people in the inner city are smoking a lesser grade of pot for more money, while the white suburban smokes a higher grade for less money. The quality also applies for speed,

In REALITY there is a Chicano mafia, but they're only the runners for the white man at the top. So who is most likely to get busted?

These are some of the things Chicanos need to be aware of. The Drug Abuse Services Project is seeking alternatives to abuse treatment and expansion of channel of drug education. Sanchez suggests a therapeutic

community directed to special circumstances such as Chicanos' specific needs in regard to mental health and how these needs should be satisfied.

Presently the Drug Abuse Services Project has expanded to various parts of Boulder County. Offices and workers can be found in Longmont, Lafayette, Broomfield and here in Boulder.

"Helping people take care of their own existence is what we're here for," says Sanchez. This does not only mean treatment, but also education through personal contact and outreach with the community. In short, emphasis should be placed on Mental Health before Mental illness.

Noticia

Cathy Garcia, of Lafayette, was appointed to the Advisory Committee of the Board of Directors of the Boulder County Mental Health Centers.

She is the first youth representative and youngest in the state to be appointed to the committee.

TUTORS NEEDED

Tutors are needed that are interested in working with Chicano children between six and 12 years of age. Persons are mostly needed in the areas of Math, English, History and Reading. Almost anyone can tutor, so if you can spare a couple of hours a week to help these kids call 449-7667, ask for Darlene.

Humane treatment for the insane has roots in Spain

Editor's Note:

An excerpt of a keynote address delivered by Floyd Martinez, Ph.D., Executive Director of the Mental Health Center of Boulder County at the 1975 Annual Colorado Mental Health Conference held at Snowmass, Colorado in September.

Why is the mental health technology we employ largely restricted to that perspective, to those approaches whose historical roots are in Northern and Eastern Europe? Is it that British Empiricism or German Idealism were the only streams of thought in the Seventeenth and Eighteenth Centuries available to form the basis of American psychiatry and psychology? Why do we say that the humanitarian movement in mental health began with Pinel in France in 1792? Is it really true that what we know today as social work traces its beginnings to a "friendly visitor" named Mary Richmond in NYC at the turn of this century? Didn't the ancestors of the Chicano make any contributions to that early history of the mental health disciplines? Don't we own any of that? Of course our ancestors made contributions, but somehow the history recounted in U.S. undergraduate and graduate curricula omits them. Let's examine for a moment, what some of those forgotten contributions are:

The beginning of humane treatment for the insane did not occur in England or Germany or with Pinel in France; it occurred in Spain as early as the Fifteenth Century. Bassoe, in an article entitled, "Spain as the Cradle of Psychiatry," examines the monumental strides that Spain made in the treatment of mental illness with the construction of hospitals specifically for the treatment of mental illness. He writes, "The Cradle of Psychiatry was in Spain, ... earlier than other nations the Spaniards constructed convenient and appropriate buildings, the first real hospitals for the insane in the world." The first hospital was built in 1409 in Valencia, followed by one in Sevilla in 1436, 1456 in Palma, 1480 in Toledo and 1527 in Granada. In the fertile intellectual climate of Fifteenth Century Spain, considerable writing on insanity occurred. Two prolific scholars were Juan De Dios Huarte Y Navarro who wrote on memory and intelligence, and on the brain as the seat of insanity; and Juan Luis Vives who wrote on many topics including a treatise on what today amounts to psychological association or the association of ideas. Zilboorg, in his book on *The History of Medical Psychology* states, "Vives was not only the father of modern, empirical psychology, but the true forerunner of the dynamic psychology of the Twentieth Century." Zilboorg also states that Vives conceptualized many of what today are basic principles in social work including another treatise on community organization.

Even in a brief examination of the extraordinary contributions of Fifteenth and Sixteenth Century Spain to the study of behavior, I would be remiss if I did not mention the greatest observer of human behavior: The man who in my opinion was paralleled only by the observational genius of Sigmund Freud several centuries later: I'm speaking, of course, of Miguel de Cervantes. In Don Quixote, Cervantes masterfully personifies the complicated and tragic world of the psychotic. He skillfully guides us through the distorted perceptions of his hero; his lofty ideals, his propensity to dream the impossible dream, his willingness to fight the unbeatable foe, his inability to live a life that is incongruous with his world. In the original Cervantes state, "En efecto, rematado ya su juicio, vino a dar en el mas extrano pensamiento que jamas dio loco en el mundo...le paracio necesario hacerse caballero andante y irse por todo el mundo con sus armas y caballo a buscar aventuras... Limpias pues, sus armas...se dio a entender que no le faltarba otra cosa sino buscar una dama de quien enamorarse; porque el caballero andante sin amores era arbol sin hojas y sin fruta, y cuerpo sin alma." (Ernest Hemingway just turned over in his grave!)

While there is ample evidence showing that Spain was indeed the cradle of modern psychology and psychiatry, and perhaps social work, it is also evident that it was left to other countries to nurture the new-born disciplines. With the publication of the *Witch Hammer* by Johann Sprenger and Henrich Kraemer, two German authors who professed the existence of witches and offered ways of identifying them, Spain began her plunge into the scientific and moral darkness of the inquisition. One of the tragedies of that period was that the insane were among the most suspect, and humane treatment perished.

Let us leave Spain, then, and turn to our own hemisphere and examine briefly the state of the art in Mexico, the other half of the Chicano's Spanish-Indian heritage.

At about the same time that Spain reached her intellectual pinnacle of the Fifteenth and early Sixteenth Centuries, the natives of Mexico developed the last great aboriginal civilization of the Western hemisphere. By the middle of the Fourteenth Century the Aztecs had built the City of Tenochtitlan near present day Mexico City. By assimilating other tribal groups along with the technology of previous civilizations—namely the extraordinary developments of the Mayas—the Aztec Empire became a marvel of social organization and a milestone in technical achievement. Among their achievements was a complex system for treating behavioral disorders—some of that system was alarmingly similar to our own. Guido Balsasso, in an article entitled, "The History of Psychiatry in Mexico" states that their conceptualization of psychic structure, ego formation and dream interpretation were very similar to those of Sigmund Freud. I guess I should say, Freud's concepts are similar to those of the Aztecs! One of the most fascinating features of Aztec psychiatry were the Teixtomani, a group of specialists who were trained for about ten years in a kind of "Graduate School" called Calmecac. Besides their mastery of Aztec religion, the Teixtomani studied an extremely well developed psychopharmacology and they were trained to differentiate among such diagnostic groups as manics, schizophrenics, depressives and psychopaths. They also studied hypnosis and trephination. An interesting switch was that the therapist often took psychotropic drugs because they would give him expanded insights for treating his patients! Keep in mind that these were the same people that would sacrifice as many as 20,000 people at one time to the

Continued on page 10

¿Quieres hablar?



¿Tienes Problemas en su escuela?

- con Su Amigos?

- con su familia?

Hay están

Gente

Que

COMPRENDEN

SUS

Problemas

en

Boulder.

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Boulder: 443-8500
Crisis: 447-1615

Longmont: 571-0446
or 772-0110
* Se hablan ingles.

Humane Treatment/ Continued from page 9

gods—every aspect of Aztec society was associated with their religion, including their psychiatry. Some of their patients were seen as recipients of special communications from the gods and were given very special treatment.

After the conquest of Mexico by Hernan Cortez between 1519 and 1523 there began a very interesting blending process of the folk psychiatry of the Aztecs and the rational-academic variety from Europe. Both systems persisted more or less simultaneously such that a major diagnostic problem was to determine whether a disease was natural or supernatural, because that would dictate the type of specialist needed—a physician if natural, a curandero if supernatural; and the priests were somewhere in the middle! The point to be made here is that many aspects of the Aztec system of treatment have persisted until the present time. Many of the *Remedios*, *Curas* and *Curanderismo* itself are traceable to aboriginal Mexico.

The humanitarian influence of Spain in Mexico is exemplified by the fact that a hospital for the treatment of the insane was built in Mexico City in 1566—the first in the hemisphere. Most of us were taught that the first one was in Williamsburg, Va. in 1773.

In the succeeding three centuries, Spanish-Mexico maintained a progressive tradition in medicine and psychiatry—not so much in far-reaching scientific achievements, but in the organization and regulation of the service delivery process. For example, as early as 1570 the *protomedicato* system was established, which in many ways was quite similar to our system of peer review. It is interesting to note, however, that no *schools* of thought developed in Mexico except for such systems as *curanderismo*. Scientific developments were highly individualized achievements that did not develop broad academic constituencies or followers. We must recall that between 1540 and 1700 Mexico was preoccupied with the exploration of New Spain, what is now the Southwestern United States, and gold and silver took priority over psychiatry!

The individualistic tradition of the Mexico and Latin American Scholar persisted into the Nineteenth and early Twentieth Centuries. In the mental health disciplines we find scientists like Ingenieros in Argentina, Buendia in Columbia, Delgado in Peru and Pacheco and Alarcon in Mexico making monumental contributions to the literature, but to a literature that fell on deaf ears among U.S. scholars because those works were written in Spanish and the languages of the scholar have traditionally been English, French and German. It was not until the Twentieth Century that a Spanish-speaking scientist was recognized in the U.S. as a "milestone" contributor to the knowledge base we use in mental health. That was Santiago Ramon y Cajal. Ramon y Cajal, who was actually a Spaniard, singlehandedly revolutionized the study of the nervous system between 1900 and 1932. Among Ramon y Cajal's achievements were the first accurate descriptions of the structure and function of the neuron; he also perfected the chrome-silver staining technique for preparing slides for the microscope. He received the Moscow Prize in anatomy in 1900; the Helmholtz Medal in 1905, and the Nobel Prize in 1906. The highest

honor was given in 1932 when the Spanish government approved the construction of a large biological research center in Madrid to be named "Institute Cajal." At the entrance to the institute there is an inscription that reads: *A Castilla y Aragon nuevo mundo dio color; A Castilla y Aragon mundo entero dio Ramon.*

In our own time, Chicano and other Spanish-speaking scholars, administrators, services providers and consumers are struggling to be heard above the roar of indifference and prejudice. The potential contributions to be made *today* to the technological base of mental health are great. There will be sessions on such cultural issues as *curanderismo* and *machismo* there will be sessions on clinical issues such as the identity crisis of the Chicano adolescent, play therapy with Chicano children, services for the aged; and there will be discussions of administrative issues such as accountability, free-standing Chicano programs, and issues in conflict resolution.

San Cajetano/ Continued from page 8

There is an altruistic tendency toward community survival—a sort of continuing social conscience. The Community repercussion at having the St. Cajetan structure stand out as a reference point for Community development brought new blood into this Community. These people again, many in ethnic origin and name, helped to renovate the Church, its general surroundings inside and out.

Where once stood a pillar-crowded bingo room, a modern Community kitchen was realized, through Community input was provided by a sub-contractor whose family utilized their craft in carpentry and renovating. There were residents who were of the St. Cajetan's Auraria Community who contributed donations not of the 'church tithe' nature, but on a realistic level which did not 'soak' the community itself. This was the type of close-knit atmosphere that existed during St. Cajetan's active days.

Now that changes have come to a Community once re-

moved—a new one to succeed, hopefully a similar sort of relationship will come into existence between students and the residents of the surrounding areas. The Auraria Complex can play upon this socio-cultural precedent with the convention of three colleges combined. The Office of Campus Development is such an avenue which the students can use for continued campus community involvement, using the Community to complement the tri-educational system. This may renew those ties that the Auraria residents with themselves generally. Should Auraria become a 'monster' which encroaches upon the surrounding area of the entire community, forcing itself as a tyrant does its serfs, then all the intense and solid foundation laid within the Community are well lost. Sincerely,
A graduate of the C.U. Denver Campus and former resident [lifetime] of Auraria.

Un dia en la historia

October 23, 1969: Berkeley Ysidre Macias, U.C. Berkeley Chicano student leader, receives what his attorney calls "the most severe sentence given a U.C. demonstrator," 9 months in jail.

October 23, 1947

En el ano 1947, el embajador mexicano, el señor Menteros, les pidio a los norteamericanos hacer una esfuerzo sincera y determinada de abolir los perjuicios raciales dirigidos a los chicanos que existen en los EEUU.

In 1947 the Mexican Ambassador, Monteros, asked Americans to make "a sincere, determined effort to do away with the racial prejudices demonstrated against the Mexican Americans."

Look for "Calendario Chicano '76" soon.

Noticias

Entertainers needed to volunteer their talents for Veronica Vigil's Fund Raising dinner Nov. 9, noon - 6 p.m. St. Thomas Aquinas. For information call Ben Romero, 492-6572

Fund raising raffle. Color TV—Grand Prize.

Fund raising for Juan Haro's Legal Defense Fund. For information call Camino Real Bookstore, 233-7586.

Cleo y Estaban Estrada were blessed with a baby girl at the beginning of October. They named her Leticia.

CESMA MINORITY RECRUITING SCHEDULE 1975

October 1975

23— 8:30 am Centaurus HS
10:30 am Niwot HS
2:30 pm Buena Vista Reformatory

28— 8:30 am Buena Vista HS
11:00 am Salida HS
3:30 pm Centro-Alamosa

29— 8:30 am Center HS
10:30 am Del Norte HS
1:30 pm Monte Vista HS

30— 8:30 am Alamosa HS
10:30 am Centauri HS
1:30 pm Antonito HS

31— 9:00 am Centennial HS
11:00 am Sierra Grande HS

November 1975

3—10:30 am Coronado HS
1:30 pm Wasson HS
3:30 pm LULAC, Colorado Springs

4— 9:00 am-11:15 am Pueblo East HS

5— 9:00 am-11:15 am Pueblo Central
1:30 pm LULAC, Pueblo

6— 9:00 am-11:15 am Pueblo South
1:30 pm Pueblo County

7— 9:00 am-11:15 am Pueblo Centennial

10— 8:30 am Rocky Mountain HS
10:30 am Poudre HS
1:30 pm Ft. Collins HS

11— 8:30 am Loveland HS
10:30 am Erie HS

12-13 CWACRAO—1975 Annual Meeting

17—11:00 am Florence HS
1:30 pm Canon City HS

18— 8:30 am Walsenberg HS
10:30 am Primero HS
1:30 pm Trinidad HS

19— 8:30 am La Junta HS
10:30 am Las Animas HS
1:30 pm Lamar HS

20— 8:30 am Highland HS, Ault
10:30 am Windsor HS

25— 8:30 am Ft. Morgan HS
10:30 am Brush HS
1:30 pm Sterling HS

26— 9:00 am-11:15 am Kennedy HS

December 1975

1— 9:00 am-11:15 am Palmer HS
1:30 pm St. Marys, Colorado Springs

2— 8:30 am Billy Mitchell HS
10:30 am Dougherty HS

3— 9:00 am-11:15 am Harrison HS

4—Annual CCHSCR meeting,

Air Force Academy, Colorado Springs



These are the schools Tom Trujillo will be visiting on recruitment. Students are welcome to visit the schools with Tom.

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"UNA ACCION DE SUBLIME HEROISMO"

UNCONDITIONAL FREEDOM, NOW!

October 20, 1950, marks one of the most glorious days in the history of Puerto Rico. Under the leadership of Don Pedro Albizu Campos, the Nationalist Party of Puerto Rico rose in arms against the Yankee imperialism. With their lives and their weapons, the com-patriots reaffirmed Puerto Rico's inalienable rights to be free, sovereign, and independent. In the town of Jayuya—which was taken by the liberating forces—the Second Republic of Puerto Rico was proclaimed. But the Yankee imperialists mobilized their puppet troops on the Island—the infamous National Guard—and under its military directive, one of the most repressive periods ever suffered

by the Puerto Rican people was initiated. Whole towns were bombed by the U.S. Air Force planes; the homes of the Nationalists and other independentists were riddled with bullets, and illegal searches were conducted at gun point. Hundreds were arrested. The home of Don Pedro Albizu Campos was attacked by the puppet police troops, the National Guard, and the F.B.I. After hours of heroic resistance which kept the repressive forces at bay, Don Pedro and his comrades were taken prisoners.

The Jayuya Revolution is, therefore, the living testimony of a people that rises in arms to kick the invaders out of its territory.

The attack on Blair House

Three days later, on November 1, a Puerto Rican commando composed of Griselio Torresola and Oscar Collazo attacked Blair House, temporary residence of the president of the United States, Harry Truman. It was Truman who, months before, through his secretary of defense, had ordered the colonial government in Puerto Rico to totally eliminate the Nationalists, including Don Pedro Albizu Campos. This plan was discovered by the Nationalist Party, and the whole thing climaxed in the October 30th Revolution. Oscar and Griselio, residents of New York, learning of the Revolution in Puerto Rico, tried to travel to the Island to participate in it. But, for unknown reasons, they were unable to get tickets in the airlines that traveled to Puerto Rico. From their desire to participate in the Revolution, and the frustration of not being able to get to the Island, the plan to attack the Blair House was born. In the imperialists' own land, these two heroes, arms in hand, reiterated Puerto Rico's right to be independent. Griselio Torresola was killed in the action, and Oscar Collazo was seriously wounded. Sentenced to death, Oscar saw his sentence commuted to life in prison, thanks to the massive solidarity given to him, and the cause which he represented, both in the United States and on the international level. One of the hardest working persons in the Oscar Collazo Defense Committee, established in New York in 1951, was a young Nationalist—Lolita Lebron. Oscar Collazo, a living example of devout and unshakable patriotism, is still in jail, which makes him the longest held political prisoner in the Western Hemisphere, and possibly in the world.

The attack on the U.S. Congress

Years later, on March 1, 1954, in the Chambers of the U.S. Congress, the bullets of independence blared out again. Puerto Rico is alive, and continues to struggle for its independence—this was the message that those bullets carried

throughout the world. The Nationalist commando, composed of Lolita Lebron, Rafael Cancel Miranda, Irving Flores and Andres Figueroa Cordero, was arrested after the heroic action. This action took place at a time when the U.S. government was trying to hide from the rest of the world the true colonial condition of Puerto Rico, through the creation of the Commonwealth of Puerto Rico (Free Associated State).

The participants in the action, as well as Oscar Collazo, are still in the United States' jails. Lolita was given a sentence of 16 years and 8 months to 50 years in jail. Rafael, Irving and Andrea are serving a sentence of 25 to 75 years. Both in the case of Oscar as well as in the case of Lolita and her comrades, even before the judicial process, they were already tried by the media and public opinion in this country. They were all called mad people, fanatics, etc. However, for the Puerto Rican independentist forces, they are clear examples of dedication to the struggle for national liberation.

At the present time, Lolita is imprisoned in Alderson, West Virginia, Oscar, Andres and Irving in Leavenworth, Kansas and Rafael in the federal penitentiary in Marion, Ill.

A nation at war

We cannot lose sight of the fact that the Nationalist Revolt of 1950, as well as the attack on the Blair House, and the attack on the U.S. Congress, are a direct consequence of an imperialist act of war and aggression. We are referring to the Yankee invasion of Puerto Rico on July 25, 1898. Since that moment, when by the force of their weapons and invading troops they set foot on Puerto Rican soil, there exists a state of war between an intervened nation (Puerto Rico), and an intervening imperialist state (the United States of North America). The armed intervention of 1898 was followed by a complete economic and political control, cultural aggression, and the imposition of the U.S. citizenship on the Puerto Rican people. Since then, the imperialists have dominated the economic, political and social development of the Island. Thus, Puerto Rico became the Yankee's most important colonial possession in Latin America.

In the 1930's, pressed by the liberating forces under the leadership of the Nationalist Party of Puerto Rico, the Yankees mobilized all their repressive machinery to try to annihilate the Puerto Rican revolutionary forces. The Rio Piedras Massacre (1934), the imprisonment of Don Pedros Albizu Campos and other Nationalist leaders through fixed trials (1936), the Ponce Massacre (1937), are only a few instances of hundreds of acts of aggression committed by



LIBERTAD PARA LOS 5 NACIONALISTAS

the invading forces on the Puerto Rican people during that period. These acts occurred within the historical context of an occupied and oppressed nation confronting the intervening and oppressive state. The fact that Oscar Collazo, Lolita Lebron, Rafael Cancel Miranda, Andres Figueroa Cordero, and Irving Flores are today in the U.S. jails is a direct consequence of the acts of aggression mentioned above.

As a result of all these repressive acts, a committee has been formed in New York: *The Committee for the Freedom of the Puerto Rican Nationalist Prisoners*. This committee fills an existing void, since at this time there is no organized force in the United States whose primary responsibility is to struggle for the unconditional release of these Puerto Rican political prisoners. The work of this committee is guided by three basic principals of unity:

1. The right of Puerto Rico—as well as the right of all nations—to be free and independent.
2. The unconditional release of the Puerto Rican nationalist political prisoners.
3. International solidarity with all political prisoners of struggling nations against all

forms of oppression.

All individuals and organizations that accept these principles of unity, and are willing to honestly and consistently work for the unconditional freedom of these five defenders of Puerto Rico's right to independence are hereby invited to immediately join the work of this committee.

At the present time, our work is focusing on:

1. The formation of committees or local groups in New York, as well as in other cities and states, with the objective of making known to the people the case of the five Nationalist prisoners, and mobilize people to demand their unconditional release;
2. The preparation and distribution of educational materials about the Nationalists (pamphlets, flyers, posters, buttons, etc.);
3. The planning of a national action for Saturday, November 1, 1975, to commemorate the 25th anniversary of the attack on Blair House.

From the Committee for the Freedom of the Puerto Rican Nationalist Prisoners

Box #164

161 East Houston Street

New York, NY, 10002

College of engineering Enrollment edging upward

Two years ago the University of Colorado College of Engineering and Applied Science set out to encourage more racial minorities to enter the school and from there to join the engineering profession. The effort is working.

The Engineering Minority Program (EMP), under the direction of Dr. John C. Twombly of the Department of Electrical Engineering, has increased minority enrollment in the engineering school every year since the program began in 1973.

In 1972, only one per cent of the 44,000 engineering graduates in the United States were minorities, Twombly said. He pointed out that, in contrast, minorities make up seven per cent of this year's CU engineering enrollment, an increase of one per cent from last year.

"I am confident we (EMP) contributed to that increase," Twombly said. "I feel we are reaching our objective."

EMP was initiated by the Engineering Development Council, an advisory CU alumni board, when the council became concerned that minorities were not adequately represented in the engineering profession Twombly explained.

There are two reasons why

minority involvement in engineering has been so small, according to Twombly. First, often the educational background of minorities entering college is inadequate to prepare them for engineering. This causes them to avoid the field. Twombly said.

Second, minorities hesitate to take up engineering because of misunderstandings about the profession. Most people do not understand what engineers do. Twombly said.

But engineering is "a-racial, a-ethnic," Twombly insisted. Whatever one's ethnic or racial background, "Newton's law is Newton's law."

Operating under this tenet, EMP has two objectives, to encourage minorities to enter the engineering school and to be available to minority students for tutoring, counseling, career guidance and encouragement.

EMP also provides various services for minority students once they are enrolled in the engineering school. Most of all, according to Twombly, the program tries to reach the students on an individual basis. "The main fact that there is an office here with a staff boosts the (minority) students' morale," he said.

JOB OPENINGS

COORDINATOR OF AN ADOLESCENT DROP-IN CENTER

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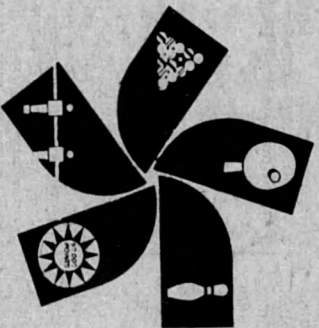
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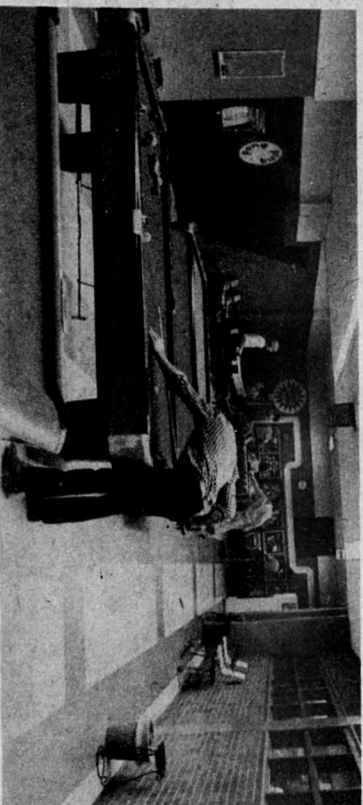
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