



El Viernes pasado se celebro una bonita fiesta en la Iglesia San Jose. La fiesta fue en honor del Padre Michael O'Dwyer en su cumple años. El Padre fue regalado un bonito investimento hecho por miembros de la parroquia. FELICITACIONES DE PARTE DE LA VOZ!

Chicano Delegates Visit Cuba

Raza Unida Party Delegation to Cuba—"A country with no poverty or unemployment."

The following came out of a press conference held on May 8 in San Antonio with Zavala County Judge José Ángel Gutiérrez.

A 13-member delegation of the RUP recently returned from a two week trip to the country of Cuba. The RUP was invited by the Cuban government to visit their country. José Ángel Gutiérrez, RUP National Chairman and head of the delegation, explained that the Cuban government had offered an "invitation" to the Chicano group to visit its country as early as 1971, but because of other priorities and the political climate at the time it was decided to hold off the visit.

por Víctor Becerra

Gutiérrez said that they encountered no difficulty from the U.S. State Department but pointed out that their delegation was the first official representative of any "minority group" to go to Cuba.

According to Gutiérrez the purpose of the RUP delegation visit to Cuba was threefold. First, the party wanted to witness and participate in the Cuban experience first hand, secondly, to see what solutions the Cubans have found that would be applicable to the very practical problems that Chicanos face in southern Texas, and, thirdly, to explain to the Cubans what the Chicano movement was about in the U.S. from the viewpoint of the Raza Unida movement.

The delegation upon arrival requested to visit such specific places as the housing project sites, schools, hospitals, and agricultural fields so that they could evaluate for themselves the quality and viability of such

programs. The Cuban government was very cooperative in this regard.

In the area of education, Gutiérrez stated that the Cubans have a very advanced system. As examples he pointed out the opportunity for all students to work at their own individual pace and the process involved in the advancement of a student. For a student to advance he/she must meet certain criteria such as militancy, value of work, intellectual, morality and leadership. Should a student fail in meeting the criteria he/she is tutored and given another chance until he/she finally does pass.

Another area of Cuban "progressiveness" that Gutiérrez observed was in the housing projects. The government would provide technicians and materials while the "people" provided the manpower, thereby creating a better relationship between the government and the people.

Gutiérrez said that before Cuba accepts establishing diplomatic relations with the U.S. three conditions will have to be met. The first is for the U.S. to lift the trade blockade it has on Cuba, second is for the U.S. to acknowledge Cuban sovereignty and, third, that the U.S. change its policies of "exploitation" of Latin American countries.

In summation the trip was a very worthwhile venture because of its educating value. The delegation learned a great deal about Cuba, but more important they saw "progressive" programs (housing, education, agriculture) that were working and viable. What needs to be done now is to relay this information and experience to the government here in the U.S. and to the Chicanos so that they can see how this country can get moving.

RAZA UNIDA VISITA CUBA

Delegación del Partido Raza Unida a la nación de Cuba—"Una nación sin pobreza y desempleo."

Lo siguiente viene de una conferencia de prensa llamada por Jose Angel Gutierrez, juez del condado de Zavala el dia 8 de Mayo

Una delegacion de 13 acaban de regresar de un viaje a Cuba. La delegacion eran miembros del partido Raza Unida y el viaje duró dos semanas. Raza Unida fue invitada por el gobierno de Cuba para visitar a la nación. José Ángel Gutiérrez, encabezado de la delegacion y tambien del Partido Nacional de Raza Unida, dijo que el Gobierno Cubano habia invitado al grupo Chicano que visitara a Cuba desde 1971 pero que por causa de otras actividades y el ambiente politico, se decido retrasar la visita.

Gutierrez dijo que la delegacion no habia

Address to:

The National Conference of Catholic Bishops

MEMBERS OF THE AUDIENCE, OF THIS DISTINGUISHED PANEL, AND OF THE COMMITTEE:

As the nation prepares for the celebration of its two hundredth anniversary, individuals and communities everywhere across the land are asking themselves just what are the portents of this potentially prophetic ritual. Is it, some wonder, that at such times one should seek to know only those things which are good about what the nation has accomplished during the last 200 years? Or is it, as others say, that the bicentennial should occasion a catharsis not only of our national spirit but also of our national guilt? I think it is a true reflection of the times in which we live that there should exist such widespread and deeply-felt division over just how the bicentennial should be celebrated, and over its historical significance.

In my judgment, if we were to ask those Chicanos and Chicanas who have labored, struggled, and fought in the last five to ten years for the just recognition of our national material and spiritual rights about how they feel toward the bicentennial, they would reply simply that we have little to celebrate, for our revolution of independence has not yet come. Certainly that is my own judgment. And it is also my view that this is precisely what the Chicano Movement is seeking for our community — our independence.

With these prepared remarks I hope to explain, at least briefly, why such large numbers of Chicanos and Chicanas should think and feel that we do not enjoy the rights of an independent people. Even more specifically, these remarks will also deal with just what might be the significance of why we feel the way we do for the Roman Catholic Church in the United States.

NEW CONSCIOUSNESS

I do not think that it will come as any great surprise to anyone here that I should say that since the early 1960s there has been developing within my community a new consciousness. A large and significant number of my people refer to this new consciousness as a Chicano and Chicana consciousness, and as I say it evolved out of the social, cultural, and political struggles of the Chicano Movement which appeared suddenly in the 1960s. It is of course true that Chicanos have been struggling for our rights since long before the decade of the sixties, but the consciousness of which I speak only dates from those years. In brief, what happened in the 1960s is simply that we began to see our social situation in this country in a new light. We began to see that we were not a regional but a national minority; but more importantly we began to see ourselves in a remarkably new way, as a unique and distinctive people shaped by specific and identifiable historical and social forces. We began to understand, amid the crisis of the struggle itself, the nature of the forces that had produced our disfranchised status; we began to understand the complex and often concealed ways in which racial and social discrimination works.

In the process of reaching this new understanding, we discovered our true history — we became a historical people — and we also began to apply critical theory and methods to the study of our social situation and also to the tasks of arriving at new solutions.

Historically we discovered, as Rodolfo Acuna has admirably shown in his work, *Occupied America: The Chicano's Struggle Toward Liberation*, that as a people we were the product of the U.S.-Mexican War of the 1840s; that our specific history began then, as a result of that war, for it was in the second half of the nineteenth century that we were economically, socially, politically, culturally and even psychically disfranchised or deprived of our rights. When the war ended, there were only about 85,000 Mexicans living in the territories taken from Mexico (including Texas, which had been taken in the 1830s); nevertheless the process of disfranchisement that took place then also affected the thousands of Mexicans that came over later beginning in the early 1900s. In other words, there took place during the second half of the nineteenth century the making of a structured set of relations — economic, political, social and cultural — between the dominant Anglo society and ourselves which assigned to us the status of a colonized minority.

EARLY CALIFORNIOS

How was that violence and discrimination actually practiced? As we all know, there is a long and tragic historical catalog of the violence done to the people of the conquered territories immediately following the Mexican War, and it continued in the years that followed. Even Leonard Pitt's *The Decline of the Californios*, which is not a work of Chicano history, documents that violence. Pitt writes of the "alienation of the second generation" of Californios because of that violence between 1865 and 1890. If, as Pitt shows, the "principal men" of the Mexican Regime which came to an end in the mid 1840s went to their graves embittered between 1865 and 1890, then what are we to think of the lot of the common people?

Of the leading families Pitt writes: "Of the 45 Californios representing the 25 families whom Thomas Oliver Larkin has enumerated in 1846 as the 'principal men' of the old regime, the vast majority went to their graves embittered. Indeed, the gentry had experienced what might be called California's only true social revolution: they were a ruling class militarily conquered, bereft of national sovereignty and a constitutional framework, and alienated from their land, homes, civil rights, and honor. They had retained little else besides their religion and a thin residue of honorary political influence."

While we might wonder how Pitt has a rather odd way of viewing a social revolution, his conclusion does make a dramatic point. In addition, he also makes the point of how between 1854 and 1865, 16 to 20 percent of San Quentin inmates were Californios or Mexicans, and he observes: "a high figure in view of the relative numerical decline of the Spanish-speaking." From his vantage point the record is clear — both the high and low born suffered from the violence of the postwar years, and such events established the chief features of the structured social relations that subsequently ensued.

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As such, on the one hand, we were thereafter expected to become Americanized; while, on the other, we were economically and politically stripped of legal rights; our racial ancestry became the object of deeply-rooted and violent discrimination, and our cultural heritage was deprecated in the most denigrating and ignominious terms. Even worse, more often than not we were simply ignored.

While the government and leading institutions of this country concentrated, as they said they did, on making this land one of prosperity and plenty for all Americans; while they concentrated on making this country powerful and great, at the same time, the same government and those same institutions practiced violence and discrimination against us, as they did also against the other colored minorities.

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Although historical research is just beginning on the question of the historical treatment of Chicanos by the Roman Catholic Church, preliminary findings indicate that in the period from the Civil War to the beginning of the 20th century, there is little evidence that the Catholic Church, or any of the established churches, showed any real interest in working for social justice for Chicanos.

In a paper read at the American Historical Association meeting at San Francisco in 1973, Professor Matt S. Meier proposed how it was only in the latter decades of the nineteenth century that the established churches began to show concern for social justice toward immigrant groups. Within the Catholic Church, important liberal bishops like John Keane, John Ireland, and John Spaulding, drawing particularly from *Reverum Novorum*, sought to involve the Church in social reform. But their efforts were mainly directed at urban immigrant minority groups in the industrial centers of the East and Midwest, and mostly at Irish, Polish, and Italian Americans. It is even the case that when the established churches did start to show concern for social justice in relation to the colored minorities, they did so toward the Native Americans and the Blacks but not toward the Chicanos. As early as the 1890s, Catholic Churches in the United States, as Meier pointed out, started taking up an annual collection for the Native American and Black missions, but such was not to be their attitude toward Chicanos.

Indeed, as Meier pointed out: "the views of the Catholic hierarchy and its clergy in the south-west toward Chicanos might be expected to differ from that of their Protestant competitors, but surprisingly their attitudes were quite similar." By this, he meant that culturally Catholic missionaries in the southwest were closer to their Protestant counterparts than they were to Chicanos. Catholic clergymen in the southwest, Meier stated bluntly, "often viewed Mexican culture as inferior to their own."

In a more recent article published in *Asián*, Professor Jose Roberto Juarez focused on relations between the Catholic Church and Chicanos in south Texas between 1836 and 1911. Some of his conclusions, drawn from extensive primary sources, parallel those reached earlier by Meier. Specifically, Juarez concluded that the absence of a Spanish-speaking native clergy resulted in that the Church "did not understand the nationalist aspirations or the thirst for social justice of the Chicano," during those years. When the Second Congress of American Catholic Missionaries met in 1913, for example, the new bishop from Corpus Christi, Paul Nussbaum, still referred to the 100,000 Mexicans as "poor, lazy, and without ambition." It is also interesting how Juarez shows that the Oblates of Texas became

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Indeed, as Meier pointed out: "the views of the Catholic hierarchy and its clergy in the south-west toward Chicanos might be expected to differ from that of their Protestant competitors, but surprisingly their attitudes were quite similar." By this, he meant that culturally Catholic missionaries in the southwest were closer to their Protestant counterparts than they were to Chicanos. Catholic clergymen in the southwest, Meier stated bluntly, "often viewed Mexican culture as inferior to their own."

In a more recent article published in *Asián*, Professor Jose Roberto Juarez focused on relations between the Catholic Church and Chicanos in south Texas between 1836 and 1911. Some of his conclusions, drawn from extensive primary sources, parallel those reached earlier by Meier. Specifically, Juarez concluded that the absence of a Spanish-speaking native clergy resulted in that the Church "did not understand the nationalist aspirations or the thirst for social justice of the Chicano," during those years. When the Second Congress of American Catholic Missionaries met in 1913, for example, the new bishop from Corpus Christi, Paul Nussbaum, still referred to the 100,000 Mexicans as "poor, lazy, and without ambition." It is also interesting how Juarez shows that the Oblates of Texas became



Se presentó una de las estudiantes de la escuela LOIC. Los estudiantes de esa escuela dieron un fashion show el pasado viernes. Siguen mas fotos en la proxima pagina.

CONVERSACION:

1º.-Yo no creo en eso que andan haciendo tocante los prisioneros.

2º.-No piensas tu que toda persona tiene el derecho de ser humano y ser tratado como humano en donde quiera que se encuentre, sea en la iglesia o en la carcel.

1º.- Si pero esas personas comitieron un crimen y deberian ser castigados.

2º.- No estamos peliando que los criminales no sean castigados pero que el derecho de ser humano no se le deberia negar al prisionero que se encuentra encarcelado, algunos con razon y algunos sin razon.

1º.- Todavia no entiendo.

2º.- Miralo hasi, si algun dia tu o uno de tus hermanos se encuentran en la carcel, con razon o sin razon, te gustaria que te trataran como un animal?

1º.- Ni yo ni nadie de mi familia nunca estaremos en la carcel o prision.

2º.- Muy seguro que hasi pensaban los abogados y compañeros de Nixon.

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Esto creara mas cooperacion entre la gente y el gobierno.

Gutierrez dijo que antes que el gobierno Cubano acepte establecer relaciones diplomaticas con los E. U., tres condiciones se tienen que encontrar. La primera es de que el E.U. tiene que quitar el blockade que tiene contra Cuba. En seguida los E. U. tienen que reconocer soberania de Cuba y ultimo los E. U. tienen que cambiar la politica de explotar las naciones de Latin America.

En conclusion, el viaje fue valioso

The National Conference of Catholic Bishops

vided in their outlook toward Chicanos: the hierarchy was pro-Anglo to their attitudes while the lower clergy took up the cause of Chicanos.

Works in progress suggest that the situation did not change abruptly in the 20th century. From the vantage point of the 1970s, we can see that the situation has changed somewhat, but obviously many Chicanos still are of the mind that we still need to ask, to what extent have the attitudes and policies of the Roman Catholic Church truly changed toward Chicanos?

In a publication entitled, "Liberty and Justice for All," distributed by the Committee for the Bicentennial of the National Conference of Catholic Bishops, I have read how the United States has the fifth largest Spanish-speaking population in the world; of how the number of Hispanic Catholics in the United States is estimated at more than 10 million, second only to Italians among ethnic groups. We know, of course, that the vast majority of the Spanish-speaking population in this country is Chicano. We are the second largest ethnic minority in the United States, and west of the Mississippi, we are the largest ethnic minority.

CHICANO & THE UNIVERSITY

Since the 1960s, as a result of the new militancy of the colored minorities, public sentiment and even public policy has started to change slowly toward the plight of the minorities. But the situation of Chicanos, I can safely say, has not yet been fully heard in the forums of the government nor of our leading public institutions. Indeed, there already exists ample evidence that some of the meager gains made as a result of so much sacrifice in the 1960s are beginning to be taken back — witness for instance the troubled and stagnant status of so-called Affirmative Action programs. In fact, increasingly we hear from the one would think most unexpected sources, the liberal academics and professional associations, of "reversed racism," of the pampering of the minorities, and of the threats posed to sacred "standards" by the admission of Chicano students, faculty, and management staff to institutions of higher learning.

Thus, President Derek Bok, of Harvard University, made the following observations on November 11, 1974, at a NAACP Legal Defense and Educational Fund dinner:

"Critics have also expressed a similar concern over the admission of minority students. On this point, we must be candid about the facts. In trying to recruit

larger numbers of minority students, most universities have admitted many applicants with grades and test scores below the levels of other applicants who do not happen to belong to disadvantaged groups. This practice is understandably irritating to those who are not admitted and has even led some disgruntled applicants to bring law suits to protest their exclusion. The controversy has united such strange bedfellows as AFL-CIO, the National Association of Manufacturers, and the American Jewish Committee in a common complaint that preferential admissions violate objective standards of fairness and merit of fundamental importance to our society.

"I understand these criticisms; I also disagree with them profoundly."

Bok went on to say how, "as we all know, one of the unhappy legacies we have inherited from a history of discrimination and inequality has been a pattern of inferior schools, inferior jobs, and inferior environments for most people from minority groups. Under these circumstances, an admissions policy based entirely on comparative grade averages and test scores will simply perpetuate inequality and carry it forward into adult life."

I make reference to President Bok's remarks because not only do they show how public attitudes have been changing toward the few gains made in the 1960s by the minorities, but also because of his reference to the historical record, which to us is of eminent importance. It seems to me that the leadership of our major institutions must examine the historical record, and come to terms with it not only with rhetorical palliatives but with concrete commitments even at the risk of having to make some unpopular decisions.

There is some evidence that this has happened within the Catholic Church to some degree. Some of my friends at La Paz, with the farmworkers, noted to me recently how prior to 1970, only individual Catholic priests and sisters struggled for the cause of the farmworkers but how after that year various orders began to make collective commitments. We also know that the National Conference of Catholic Bishops organized a Farm Labor Committee to help in the difficult negotiations of the late 60s and early 70s, and there are now at La Paz numerous representatives of several orders throughout the United States helping with the cause.

In my few visits to San Antonio I have also heard of the extraordinary work of the Catholic South-

west Regional Office for the Spanish-speaking, headed by Lupe Anguiano, and also of the similarly significant educational experiment at the Mexican American Cultural Center, headed by Rev. Virgilio P. Elizondo. There at MAACC, I had the opportunity to engage in discussions about the new social militancy of lay and clerical Catholics, and was introduced to the beautiful work of the Peruvian theologian, Gustavo Gutierrez, *A Theology of Liberation*. I have no doubt that other significant work is being done elsewhere.

But I still continue to believe, largely because of what I hear from Chicanos and Chicanas within and outside the Church that the Catholic Church as an institution still has to make a decisive commitment to the redress of historical wrongs, that the Church, in the practice of the gospel, and especially in those parishes where Chicanos represent significant numbers, must at the least stand for the cause of Chicanos, which means to stand for our independence from discrimination and oppression, for our independence from being a colonized people.

As Chicanos, we find ourselves at a critical juncture at present; from the vantage point of the university where I work I see that

the best and the brightest of Chicana and Chicano students feel a great and consuming frustration at the slowness of legal processes of change. Throughout the country, I also hear similar rumblings of great frustrations, and increasingly the call for armed struggle is to be heard. To some people, those who would exclusively serve their own individual estate rather than participate actively and responsibly in the public affairs of their communities, such calls for armed struggle are so menacing that they immediately shut their minds to the spirit of inquiry as to why this should be so, and instead fall back on platitudes of law and order, or even worse.

Without seeking to be ominous, let me say that time is running out. I have seen some of our very best Chicano and Chicana patriots burned out from trying to bring about change within governmental and other institutions. Our giant bureaucracies continue to demand blind loyalty, and should anyone, Chicano or not, raise their voices in dissent against the stupid policies and primitive self-interest of so many people at the top, they will surely feel the full impact of the machinery of repression.

Perhaps some of you will view such observations as unnecessarily alarming and pessimistic, or even as inaccurate. I have too

treatment to which our people have been subjected in the past, and continue to be subjected to in the present. Much too often we simply feel a mighty and volcanic rage; a rage which through painful struggle might someday turn into creative labor and lives of peace and love. But so much of what will happen to us depends on you, and on all the other major institutions of this country, for it is you and they who hold and wield the levers of private and public power.

What will it take to turn the tide? Surely it will take good sense and all the wisdom that can be mustered, but it will also take technical and material assistance. We are a community that is wholly without capital, and that is not the case because we lack the Protestant good sense of saving and making sound investments. We lack capital because we are caught in an intricate bind: we lack educational facilities that are organized in such a way as to serve our own unique and distinctive bilingual and bicultural needs; because we lack such facilities, we fail at school or are pushed out; and without an adequate and supportive education we are unable to compete in the labor market; as a result our productivity is jeopardized and our social problems are compounded.

Those few among us who do succeed in school, and also in the labor market, for the most part also succeed in the process of losing any vestiges of a sense of responsibility toward our less fortunate brethren, such is the state of public ethics in this country. There are even a few among us who have amassed large accumulations of capital, but they are, again for the most part, even more greatly estranged from the homeland, our great barrios and colonias.

We need technical assistance, and we need capital. But we also need the forums to present our case; we need the support of the spiritual and religious leaders of this country. As we all know, the Catholic Church continues to exercise a large measure of influence over the consciousness and outlooks of Mexican Americans and Chicanos. This influence is mainly exerted by Catholic schools, colleges, and universities, but also from the pulpit and by the extraordinary influence that a parish priest can have in a barrio or colonia. Is the Church truly prepared to deal with our changing consciousness, as it seeks to provide spiritual guidance and support? Can Catholic schools, colleges, and universities meet their obligations to Chicanos and Chicanas, without curriculum programs, faculty, and staff that reflect and can cope adequately

with our unique and distinctive bilingual and bicultural heritage? Is it not possible that the Church as an institution can embrace the *causa Chicana* as a social movement that seeks our independence from want, from exploitation, from prejudice, from failure (which is what keeps our prisons so full of young Chicanos and Chicanas and produces the high percentages of Chicanos in the armed forces), indeed from psychic oppression?

I said earlier that men and women everywhere wonder what prophetic omens will come with the bicentennial. Will nothing happen, in which case that will be in itself prophetic enough? Or will it happen that some enlightened sectors in this country will seek to create good omens, as a result of giving an example of an admission of guilt for the many crimes committed against Chicanos and the other colored minorities, especially our Black and Native American brothers and sisters, as well as an extension of material help. Otherwise how can the nation profess to see itself as a country of law, and not of men? How can the national representatives of this country proclaim next year the democratic greatness of the land when the great majority of my people still do not vote simply because they are disqualified by educational and economic discrimination?

It is my guess that nothing much will happen, that whatever happens to us in the years ahead will largely be the outcome of our very own efforts, of our own Chicano struggle. Perhaps that is the way it should be, as it has always been since time immemorial — that a people should have to fight, violently if necessary, in order to assert their dignity and gain recognition for their identity.

Still I have not yet lost faith in the hope that the Christian ethic does have a place to play in our struggle; that while at the present time its role and importance might appear to some to be small, that in the years ahead it will

grow and shine brightly. Or is it just perhaps one of my illusions of the last few years that will and faith still have a powerful role to play in the affairs of human society? I hope truly that such is not the case.

Respectfully submitted:
JESUS CHAVARRIA
History Department

Centella

Recientemente la ciudad de Calcuta via allá desde la India, con ojos ilustrados por una cultura varias veces milenaria, no falaces pátalos voladores, sino un pequeño satélite artificial que no mide cinco centímetros de diámetro ni pesa tres gramos. Pero que se desplaza con velocidad material, iluminando como un relámpago nuestra mesa de juego.

Como ustedes ya se dieron cuenta, estoy hablando del tenis de mesa. El campeonato mundial, con asistencia de casi todos los países que quieren entenderse unos a otros, culminó en la victoria de un muchacho de Hungría, que pudo sobreponerse a los disparos de Stepanovic. Ese otro muchacho yugoslavo que le jugó atléticamente, pero de todo corazón.

Por primera vez en muchos años, los deportistas chinos no pudieron (¿o no quisieron?), llegar al final de la pelea. Ganar o perder es un mero accidente. Lo único que importa es que todos los deportistas del mundo seamos amigos verdaderos del deporte y de la humanidad entera.



CONGRESSMAN EDWARD ROYBAL of California, Congressman Roybal has been one of LAMA's strongest supporters and has rendered LAMA very significant assistance in the Aerospace industry, particularly with those firms located in the Greater Los Angeles area.



SENATOR PETE DOMENICI of New Mexico, Senator Domenici has, by far, been one of LAMA's most effective supporters, particularly in terms of LAMA's relationship with the National Aeronautics and Space Administration and the Aerospace industry in general. LAMA owes a very special debt of gratitude to Senator Domenici for his thoughtful and effective support.



CONGRESSWOMAN YVONNE BURKE of California, Congresswoman Burke has become one of the Nation's most effective advocates for minority business enterprise. Among her many activities, she authored Section 403 of the Trans-Alaskan Pipeline Act which provided for the involvement of minority companies in the Trans-Alaskan Pipeline.



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Consumer Alert

By JOHN HILL
Texas Attorney General

AUSTIN — Home swimming pools used to be within reach of only the wealthy. Now, however, many persons are considering adding a pool as part of a home improvement plan.

Our Attorney General's Consumer Protection Division lawyers caution such persons to consider carefully whether they are willing not only to install a pool, but to maintain it safely. Every family or individual contemplating a home pool should be aware that a certain amount will be needed each year for pool maintenance, whether do-it-yourself or professional.

Demands Diligence
A swimming pool also demands diligence on the part of the owner to assure that unauthorized and unsupervised use of the pool does not take place.

Once the decision to take on both the fun and responsibility of owning a home pool is made, there are decisions to be made about pool features. Our Consumer Protection attorneys remind persons installing a pool to check first on any local ordinances and codes for safety requirements.

Licensed Electrician
A licensed electrician should install any electrical equipment, and ground-fault circuit interrupters are strongly recommended. If diving board or slide are desired, the pool should be deep enough for them, and the slide always should be in the

deep part. Water depths should be clearly marked and a safety float line used to show where the bottom slope deepens.

All sides of the pool should be enclosed by a six-foot hard-to-climb fence with a locked gate. A side of the house should not be used as part of the fence, since a small child could wander out a door or window.

No Sharp Edges
If an above-ground pool is installed, it should have no sharp edges or protruding bolts. The access ladder should either swing up or be removable, so unauthorized persons cannot enter the pool.

Once pool features have been chosen, it's time to select a contractor. The summer season has already brought consumer complaints about a few unscrupulous pool contractors to our attention, so it is very important to be cautious when selecting one to build your pool. Our attorneys recommend that you get three bids from different contractors and check with persons who have employed them to see if the work was satisfactory.

Written Estimate
Then get a written estimate of the cost, and think over the deal a day or so before deciding.

Avoid by all means any contractor who resorts to such deceptive trade practices as "bait and switch" selling, misleading "special demonstrator" prices, or "referral" selling, all of which are against the law.

When you've selected a contractor, get a contract that spells out what is to be done, what kind of materials will be used, when work will start and end, and the total price. You may want to have an attorney look over the contract before you sign, but be sure to get a copy for your files.

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- Agosto 8 Jornada para mujeres
- Agosto 17 Junta del Sub-Secretariado
- Agosto 28 Cursillo para hombres
- Agosto 31 Fiesta de Colores en Fair Park Coliseum



Mr. Fernando C. de Baca, special assistant to President Ford, welcomes Mr. Aceves and Mr. Deninger of LAMA to the White House during a recent trip to Washington, D.C.



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SEN. JOHN TOWER

WASHINGTON. It's time Congress found out whether Federal regulation of small business has been good or bad, Sen John Tower (R-Tex) said Monday.

Tower said he would introduce a bill to establish a National Commission on Small Business in America. Its purpose would be to study the effect of government regulation on small and minority business, the effectiveness of current Federal aid programs, and possible alternative approaches that would serve small business and consumer better.

The Texas Republican told the National Federation of Independent Business (NFIB) that he thinks government regulations have done more harm than good, and that it is time Congress found out for certain.

"A small business is being unnecessarily frustrated and hindered, I believe, because of increasing government paperwork, and unnecessarily heavy tax burden, and Federal subsidy programs that are capable of helping only a very limited segment of the small business, community," Tower said.

Tower said he would not prejudge the findings of a National Commission on Small Business, but, to his mind, what is really needed is less government, less control and regulation, and more reliance on free market forces in a less restrictive environment.

Los Revolucionarios de Palabra

por Herberto Castillo

Hay quienes, incrustados plácidamente en la nómina oficial o privada, se dicen revolucionarios de pura cepa, limpios en verdad. No luchan por lograr el cambio revolucionario porque "esperan que surjan las condiciones objetivas propicias." Ellos están listos subjetivamente y "se preparan." No suman su esfuerzo al de los que ya luchamos organizadamente porque — afirman — quienes convocan a esa lucha no les merecen confianza, o bien sus declaraciones son tibias, o están llenos de confusiones ideológicas o se trata de grupos aventureros cuando no terroristas.

Quiénes así se expresan viven con las comodidades propias de la clase media y aún mejor. Para calmar sus inquietudes "revolucionarias" organizan discusiones en donde beben licor para entonarse, escuchan canciones de protesta o de denuncia de viva voz o mediante grabaciones, según sus posibilidades. Ahí critican acerbamente al gobierno, al imperialismo, a la desviación de tal o cual gobierno socialista, pero en especial a los grupos que buscan organizarse revolucionariamente en el país. Mientras más buen éxito alcanzan estos grupos en su empeño por conectarse con los trabajadores, más son condenados. Porque "desorientan," dicen sentenciosos.

Algunos de estos compañeros, de procedencia universitaria o politécnica participan en las luchas gremiales que se dan en las escuelas de educación superior, pero limitan su acción a ese ámbito, sin entender que la clase dominante — con inteligencia — les ha confinado a ese medio.

Esas personas las pasan bien. Se sienten tranquilos de conciencia porque en la "teoría" son revolucionarios, y cada día se preparan mejor para actuar. No desprecian las posiciones académicas bien remuneradas, ni tampoco los trabajos en las dependencias del gobierno. No son sectarios, aclaran.

Hace años traté muy de cerca a un grupo de mexicanos de este tipo, teorizantes y "puros." Ahora algunos están muy bien acomodados en las filas del gobierno. Otros, la mayoría, en las escuelas de educación superior. Pero no actúan políticamente. Siguen esperando las

condiciones propicias, y que surjan convocantes más limpios. Tal vez en estos días de fin de año, lector, te inviten a brindar por la revolución que se aproxima. Ellos condenarán ahora a quienes "le hacen el juego al gobierno" porque desean organizarse aceptando el orden constitucional y "aun exigiéndolo." Quizá también condenen el terrorismo y el aventurerismo.

Puedes, sin duda, lector, incorporarte al grupo. La pasarás bien. Pero puedes también invitarnos a ser consecuentes con sus ideas y recordarnos que la lucha en verdad revolucionaria no es de personas aisladas, ni de críticos, es colectiva y de actores, de actuantes. Y deberás recordarnos también que la lucha revolucionaria requiere de esfuerzos y de sacrificios que no acostumbran hacer los revolucionarios de palabra. "Revolucionarios" tan abundantes en el mundo oficial.

Pablo Cruz and the American Dream

Pablo Cruz and the American Dream. By Eugene Nelson. Peregrine Smith, Inc., 1975. Illustrations. 171 pages. \$8.95.

Reviewed by Mario T. Garcia, Assistant Professor of History and Chicano Studies, University of California, Santa Barbara. Professor Garcia's latest publication is "Merchants and Dons: San Diego's Attempt at Modernization, 1850-1860" in the Journal of San Diego History, Winter 1975. Dr. Garcia is also the donor of the Mario T. Garcia Collection in Chicano Studies in the Serra Museum Research Library of the San Diego Historical Society.

symbolizes the profitable army of cheap surplus labor that undocumented Mexican workers provide American employers. Besides repeated migration to find work and the lowest wages available, Cruz lived with the fear of being exposed and deported.

Despite his problems, however, Pablo Cruz never became disenchanted with the "American Dream." After he married a Mexican woman in Modesto, Pablo became a U.S. citizen in 1959. "America was the land of opportunity," he told Nelson, "...and I started looking for my opportunity. I started going to night school to learn the punch press, drill press and the lathe, and I tried to learn English. I went to school four nights a week, and I looked for work in the day, but the only opportunities I found were not very good ones." (pp. 161-162) Regardless of his new citizenship and his belief in American mobility, Pablo Cruz, like countless other Mexican immigrants, continued to live with the apprehension that he might be returned to Mexico at some future date. Unfortunately, this fear has not only made it difficult for Mexicans like Pablo Cruz to organize for their self-defense, but has left them more vulnerable to exploitation. "But most Mexicans who live here figure if they are active in politics," Cruz emphasized, "or they do something against the government, the government will take away their papers and throw them back to Mexico, you see. And all the Mexicans, one hundred percent, are afraid of that. They don't tell you, they are afraid to say it; but in their subconscious they are afraid someday the American government will throw all Mexicans south of the border." (pp. 168-169)

With the recent debate about "illegal" aliens in the United States, Eugene Nelson's Pablo Cruz and the American Dream represents a timely account of the hopes, fears, and lives of the undocumented Mexican worker. Employing the innovative technique of oral history, Nelson relates the story of an "illegal," Pablo Cruz, whom he interviewed in 1964. Although Nelson's narrative reads like fiction, the experiences of Pablo Cruz remain all too real. Cruz and thousands of other Mexicans have "illegally" entered the United States in search of work since World War II. Without jobs in their own homeland and unable to enter as immigrants due to administrative restrictions, many Mexicans cross the border on their own. They have been not only influenced by other Mexicans who have returned and told of employment opportunities as unskilled labor in the United States, but also by American cultural influences in Mexico which create potential Mexican immigrants by a distorted image of the "American Dream." "I kept going to the American movies," Pablo remembered, "and I wanted to see America real bad... maybe I could make money over there in the U.S.A. too." (p. 38)

Driven by the lure of jobs and money, Cruz joined other "compañeros" in what has become a major migration to border cities such as Tijuana and Mexicali. Failing to get his papers, Pablo entered without documents only to be repeatedly apprehended and returned to Mexico. Finally, he successfully managed to elude immigration officials and worked for an extended time as a farmworker in Southern California. Cheated of wages by growers and labor contractors who used the threat of deportation, Pablo Cruz

By dramatizing the disappointments and expectations of undocumented Mexican workers in the United States, Nelson has made an important contribution. He has reminded us that Mexican economic refugees like Pablo Cruz represent more than immigration statistics, but human beings in search of self-dignity. Rather than being the "problem," the undocumented workers are the victims of exploitative labor conditions along the U.S.-Mexico border.

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Dear Consumer

Looking for a Car?

By Virginia Knauer
Special Assistant to the President
and Director
Office of Consumer Affairs
Department of Health, Education and Welfare

Are you in the market for another car? Then you're probably trying to decide whether it should be a new car or used car.

That is a personal decision, of course. But perhaps I can help by offering two checklists—advantages of investing in a new car; and questions to consider in shopping for a used car.

- First, the new car:
- It may offer more energy efficiency. Environmental Protection Agency (EPA) estimates that 1975 models, in general, give about 14 percent better fuel economy than did 1974 cars. But these are average figures; do not expect every '75 model to show 14 percent improvement.
 - All '75 models run on unleaded gas, which offers better protection for maintenance of motor and of emissions control devices.
 - The '75 models offer more choices among smaller cars.
 - Because of Transportation Department's "damageability standard" for bumper systems, 1975 (and 1974) models will probably require fewer repairs resulting from minor collisions.
 - You may well find that—because the used-car market has been thriving—your present car has a higher trade-in value now than it did a year ago.
- Now, the used car:
- Have you studied the classified ads to learn price levels in your area for various makes and models?
 - Do you know enough about cars to buy from a private seller? Or would you be better off buying from a new-car dealer who gives limited warranties on used cars? Or from a used-car dealer with a good reputation (check with consumer groups and Better Business Bureau)?
 - Is the seller prepared to give you a letter guaranteeing that the odometer mileage is accurate? Federal law requires this written statement. It's illegal to turn back odometers.
 - Is the seller willing to have you test-drive the car? Try it on country roads, on expressways and in town to check shifting, handling, steering and brakes.
 - Have you tried the wet-tire test? Hose down tires, drive straight for short distance, then stop and check tracks. If you see wet tire marks for all four tires, car's frames may have been bent in an accident. If frame is good, you'll see only two sets of tracks—one for right-hand tires and one for left-hand tires.
 - Have you had the car checked by a competent mechanic (about \$10 or \$15) or a diagnostic center (about \$25)? It's better to invest \$25 than to be out the price of a lemon.

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