



In remembrance of Sanchez

by Daniel Estrada

Dr. Ricardo Sanchez, a former professor at WSU and internationally known El Paso poet and essayist, was given a final tribute before his burial, on a Wednesday afternoon, September 6, 1995, at Mount Carmel cemetery in El Paso. Poets such as Neftali DeLeon, Jim Cody, and Chisto Cantu gave their pronouncements as to the significance of Sanchez' work while recounting their experiences with him.

Previously, African American poet, Maya Angelou, and the Russian poet, Yevgeny Yevtushenko, had written him consoling words upon the news of his illness.

Newspapers in Texas, and Washington state as well as the NY Times, carried articles about this poet's death, while El Paso television news stations covered the funeral.

All of this attention was bestowed on a man who I had met over four years ago as I began my career at Washington State University (WSU) in the fall of 1991. Our first meeting was in a Pullman restau-

area.

While many people may believe that El Paso is a bordertown in the mid-dle of a desert where nothing of importance could originate, this belief is far from the truth. In actuality, El Paso today and its neighboring city, Juarez, Mexico, is home to thousands of people. Local politicians, that I met at the funeral, emphasized how NAFTA is changing this area. More importantly, El Paso is an international city located on the frontier of two countries.

However, the El Paso of Ricardo's early adulthood in the 1950's and 1960's could hardly claim an international reputation during these decades. Chicano youth who lived in this city's barrios, as Sanchez frequently explained, were assumed to be social problems by public schools without any hope of a meaningful future.

The path which Ricardo embarked on in his early adulthood was a com-mon experi-ence of Chicano barrio youth from El Paso and many other urban areas of the Southwest such as Los Angeles, Houston, and San Antonio .

Sanchez' early adulthood was spent in California and Texas prisons, not in an university. Ricardo did not have a traditional high school diploma, rather he earned a GED. After leaving prison, Sanchez published within a year his first book, "Canto y Grito, Mi Liberacion." Three years later, Ricardo received a doctoral degree from the Union Graduate School in Yellow Springs, Ohio.

Ricardo's anthology of poetry continued to be published, among these were: Hechizospells, and Amsterdam Cantos,. Besides his books of poetry, Sanchez was being read and critiqued by literary scholars in Europe, North America as well as Latin America. This El Paso homeboy was now inter-nationally known as an accomplished writer by the late 1970's. In addition, Sanchez was now lecturing in universities throughout the United States and making tours of Europe where he was heard by thou-sands of other writers, and literary critics.

Ricardo Sanchez' writing career occurred at a time when Chicanos in this country were becoming more visible in this country's political, economic and social institutions. Sanchez was a recognized part of the Chicano movement in the late 1960s and 1970s. This writer's passion and anger found a reason for being and aspects and reflections of the Chicano movement are often expressed in his writing.

Sanchez' literary talents found a number of outlets. Ricardo was an out-standing performing artist in reading his own work. In addition, he read the writings of other authors exceptionally well. One example of his performing talents occurred here at WSU two years ago when the Russian poet Yevgeny Yevtusheno asked him to read his work in English to a packed auditorium in Bryan Hall.

In addition to being a dynamic speaker, Ricardo found other media for his creative talents, one of these was cinema. In 1979 Sanchez produced his first and only film "Entelequia," which won recognition in European film festivals.

Journalism was another outlet for Ricardo's writing ability. While in San Antonio this writer wrote weekly columns which found an audience among the many Chicano residents of this town.

My own experience with Ricardo was as a professor and see memories, pg. 2



rant where Ricardo showed me recent work that he had published in an Ethnic Studies journal. I recall the imagery of his words describing a desert wasteland. Looking up at the poet, I asked Ricardo if he was from El Paso. Ricardo nodded his head. The discussion moved to the topic of this city where Ricardo's family had made their home after leaving Northern New Mexico. The poet explained how he was from an El Paso neighborhood, called "Barrio del Diablo." In this barrio Chicanos were better known for their brutality and defiance against law enforcement than for any other activity.

According to Ricardo the "Pachuco" image, made famous by the Los Angeles Zoot-suit riots during the Second World War, had come from this

Re-examining the Amerikan Dream

by Christiaan Gabriel G. Brown

Amerika...the land of equality and justice. Sounds nice.... a happy nation made from people of all races and nationalities? Raza, People of color, Amerika; wake up! Wake up from the dream!

Our familia, our Raza, our communities have made great impacts on our people, and they have done this in the midst of crime, youth violence against their own Raza, police misconduct, and racial injustice. We have marched, demonstrated, organized, rioted, campaigned, and made every effort towards achieving this Amerikan Dream.

The dream, in many ways, is just that, a dream. This is true, and as long as minority rights opposition and hate groups exist, these dreams and aspirations will remain just a bit out of our grasps.

These hate groups are plenty and they have money and more importantly, political support. Has anyone looked at the Republican

Candidates? Have you seen Pat Buchanon? This is the man who wants to annex part of Canada in order to balance out the flow of Mexicano immigrants with white citizens. Mr. Buchanon is not alone, he speaks for millions of Amerikans. Buchanon is not the only racist politician up for the office, the ex-Grand Dragon of the K.K.K., Duke is running again!

The Amerikan Dream has been a contradiction since it's founding. Every law that has incarcerated our people, Amerika itself committed in the creation of this country. This includes rape, enslavement, murder, grand larceny, theft, assault, and so many more injustices.

The fact of the matter is that so many people do not share this dream, and those people have control of the media, government, immigration, business world, job market, public school system, and many other facets of Amerika.

Through channels of media, public education,

and the work force; Amerika has taught many of our own people to aid them in destroying this dream. Our youth have been taught and guided to separate and divide in order to provide a climate of genocidal conflict. They have been instructed by school teachers to look down on the use of Spanish, as well as the manipulation of history and culture of the indigenous peoples of the Amerikas.

We need to re-examine this dream....Can we expect to achieve any harmony among the many races of this great nation if so many racist politicians and political supporters exist? Yes, we can still continue to educate the youth of this country before these evil people corrupt them with supremacist thoughts and ideologies.

We can not give up, but, we can not allow misunderstood dreams to create pseudo-realities. Wake up Amerika! Things are not okay! Racism still exists and oppression is a political strategy. Wake up!

I know where I'm from, & I know where I'm at

By Eric Garcia

My aunt has always teased me about being coyote. For those of you who don't know what coyote means, half-breed is one way of definition. The familiarity of this word was never a question, but moving to Washington made me begin to understand more clearly. It never occurred to me that someday I would be searching for MY IDENTITY like a very lost child.

Born and raised in Northern New Mexico no one ever asked me "What are you?" I guess no one I ever met or knew cared "what" I was, but rather "who" I was. It's definitely not like that everywhere you go.

Three years ago I moved to Washington in hopes of experiencing new things. There is more to it, but we won't go into it. Things here were very different in the North. Prejudice was not a new concept to me, but my experiences were more intense than anyone could imagine. There is no possible way I could be prepared for what was to come. The sadness, sorrow and pain I endured brought me to MY REALITY.

You ask the question "YOUR REALITY." Yes MY REALITY. I don't think anyone, without experience, could understand how hard it is to move 1,500 from everything you know, "Stranger In A Strange Land," to a society that judges you based on your skin tone or

your language. I will say it, I don't speak Spanish as well as some think I should, but in some cases they never gave me a chance.

My boss in Pasco told me, "Hey, you should tell the Mexican clients that you're Italian, so they don't speak Spanish to you."

Another one of my bosses waved to a very good Anglo friend and co-worker every morning. He pretended to not see me when I waved good morning to him. Hey, I should expect it right, I'm a person of color.

I fell in love with a Mexican girl when I got here. In the end she said, "You just aren't Mexican enough. How Mexican do I have to be? What if the half of me that is of color has all its roots in Spain? Aren't the people of color supposed to take care of each other?"

After growing up and finding myself, I realized somebody that is "coyote" is stuck between two worlds. One thing that people forget is, there are very few people in this great world that are anything other than half-breeds. If anyone cares to argue, don't look at me, there are history books that will always show us where we come from. Sure I have light skin and I don't speak Spanish really great, does that make me inferior and unworthy of your friendship. If that is the case I must say it sounds like something you will have



to deal with because I already have.

I know where I'm from, and I know where I'm at. A Lighter Shade of Brown cut was the origin for this title, but it is so very true. I am a product of my parents and for the most part my Spanish family, not to mention my environment. I didn't choose to be what I am or where I'm from but I do have to live with it. I have a pride for my family and for my home, both of which are in New Mexico, in the United States of America.

Pinto beans must unite - make burrito

by a Pinto Bean

Many of us, Raza, have a similar hope and vision that some day we too will be accepted and have our equal rights in today's dominate anglo society. In order for this to happen we must unite and stand strong, together. In order for us to get things done we must stop all that tries to keep us apart. Like our oppressors, I see that too often we label ourselves. Mexican, Mexican American, Chicano, Hispanic, etc. are among some of the labels that divide us. Despite the history or definitions behind these labels we are alike in most ways. I mean, don't we all eat frijoles!!! It is my opinion that it is very

important that we define for ourselves who we are, but also unite together for our Raza. Obstacles such as these labels, chisme, and miscommunication will keep us from our vision. I encourage all, including myself, to set themselves a new goal for our coming school year. That is, set aside all differences, labels, and above all chisme in hopes that we can create a new era. The center is a place for us to feel at home, not a making for a new "novela"! In wrapping up this "taco", I just say that by no means I am trying to preach, only suggest. For the hopes of our generation, and the MEChistas coming, let us come together and build one mean "bean burrito"!

Memories: cont. from cover page

classroom in-structor. I visited his classes frequently, Students' enthusiastic comments, and my class visits convinced me that there was no one else at WSU who could both entertain and instruct university students with the skill of Dr. Sanchez.

However, Ricardo's teaching interests and ability went beyond the class-room. Sanchez is remembered at WSU for the many poetry readings and the anthologies which he organized and published with assistance from other students and faculty. I attended a number of these readings during the past two years. These events often consisted of students who were not of Mexican descent and audiences of these students' parents and friends.

In spite of these nonChicano participants, Ricardo left no doubt about his ethnic origin. Sanchez entertained with verse that was generously sprinkled with the Spanish dialect spoken in Chicano barrios known as caló. Often his wife's Mexican folkdance group performed at the readings. Regardless of the nature of the audience, Ricardo's style was received with interest which is supported by the growing attendance of these yearly poetry readings on mother's weekend.

Ricardo worked endlessly at the university. He was most concerned in having Chicano students involved in creative writing. However, it was difficult to find interested Chicanos. After examining English department graduation statistics, we learned that Chicanos have received very few undergraduate and graduate degrees. However, we were also aware that this situation is a problem generally across many academic departments of the WSU-Pullman campus.

Dr. Sanchez sought to make writing and speaking entertaining by promoting coffee house sessions in Butch's Den in the CUB (Compton Union Building). Each time we organized these presentations in Butch's Den more students, particularly Chicanos, attended.

During the last two years, the Chicano studies program has been revised to conform with new WSU general education requirements and the new degree in Comparative American Cultures which now provides for an emphasis in Chicano, African American, Asian American and Native American studies.

By the fall of 1994, more and more people who worked with Dr. Sanchez could see that his health was deteriorating. Curriculum work on the Chicano Studies program was still being done last year. We often did this work together on weekends to avoid conflicts with classes being offered during the semester. In spite of his health, Dr. Sanchez frequently joined me on Saturdays and Sundays to review the university requirements and to write new course descriptions.

At the end of the Fall, 1994 semester, Dr. Sanchez explained to me that it would be very difficult for him to continue working weekends. He had been losing a significant amount of weight and did not know the reason.



On numerous occasions during our four years at WSU, we both spoke to the dean of the College of Liberal Arts to obtain more faculty with no success. We noted that there was suppose to be at least three Chicano studies professors but only the two of us had been teaching classes and concerning ourselves with the program.

In spite of the fact that Chicanos students were the second largest group on campus, these numbers did not reflect the composition of the Comparative American Cultures department. Furthermore, no one in Chicano studies was tenured, leaving our program out of many critical decisions. The work at WSU was devastating to Dr. Sanchez' health while the politics was equally frustrating to him mentally.

It was very common for the two of us to visit Chicano communities in Washington state on weekends during the semester and during summer breaks. We had just returned from such a visit on a weekend in late January. Ricardo had dropped me off at my home that evening.

The following day his wife, Teresa, told me that within an hour after he had arrived home he started vomiting blood and entered the emergency room of the Pullman Memorial hospital. He had almost died from the loss of blood.

Subsequently, extensive tests were conducted to determine the causes of his condition. The tests indicated stomach cancer. Within a few days the doctors prepared to operate. Unfortunately, the cancer was well advanced; nothing could be done surgically.

While the news of Ricardo's cancer continued to get worse, he bravely faced the consequences of his illness. At the same time, when he left the hospital to return home, he continued to make public appearances at poetry readings and conferences.

I remember one of his last public appearances before a crowd of farm workers, Chicano professors and students at the National Association for Chicano Studies (NACS) conference in April, 1995 in Spokane. Another student and myself helped him up to the stage.

Ricardo received standing ovations before and after he spoke. Dr. Sanchez though very weak spoke in a very determined manner about the struggle of Mexicanos in Chiapas and the need for Chicano unity. He also expressed the concern that Chicanos would not take up arms against their brothers in Mexico. Before ending his speech, Ricardo also condemned proposition 187 which California voters had passed to restrict state and local government services to undocumented individuals.

Dr. Sanchez left for El Paso in the middle of May. He was still working on the reprint of his first book, *Canto y Grito*, which has been published by Washington State University press. This new edition of his first anthology contains a new section of poetry and essays about Pullman, and Chicano contemporary issues. I know that he shared many of these words with people like myself here at WSU and therefore this book will be of special interest to many of us on the campus.

It would be my hope that WSU would consider dedicating a location on this campus to Ricardo Sanchez. This man has brought a good deal of attention from the literary community to this institution. WSU's name has more meaning because of this individual's efforts.

Back at 'ya

Commentary on March 1, 1996 issue of the *Daily Evergreen*

"So many seats, so little to choose from"

by Mariano Uvalle

Who is Chris Mulick to judge not only professionalism, but what exactly is a "quality candidate." Should a candidate be judged by "Aaron Tag's" divinely qualified, professional, "all American," optically challenged characteristics? If so, then there is an absolutely tarnished and befuddled view of quality and professionalism.

Washington State University had taken a stance on diversity, and in the article diversity is looked upon not only as chaff, but a simple waste of time. Unprofessional enough to even offer a "professional's" time on. These capricious attempts to sway the general understanding of the significant issues of diversity (or multicultural issues), leadership, and professionalism are obliquely offered in this commentary. The opinions were ridiculously flippant and unfactual, and far too complex to characterize as a gradual decomposition (or fiascoes), of A.S.W.S.U.'s Senate. Dilution in this commentary should be given new reference to as diversity or anything on the contrary to this divinitive "Aaron Tag." This is a violation of A.S.W.S.U. by-laws title XV-ASWSU code of ethics, 1500.01 preamble: "A.S.W.S.U. seeks to promote the well being of students by respecting the integrity, dignity, and worth of individuals, with the acknowledgment of differences." and 1500.02 Mission and Goals of A.S.W.S.U.: "...I will refrain from conduct involving dishonesty, fraud, deceit, misrepresentation, discrimination...."

This vague interpretation of a solution, to condense the Senate seats to 14, eliminates the actual cure which consists of encouraging student involvement and most importantly increasing interest in constituency. This sort of cowardliness criticism also plagues unopposed candidates with this "under qualified,"

"don't belong," characterization, when in reality those people who do run show a significant, commendable, and responsible choice to get involved. It does not mean that this "dilution" of unopposed candidates are bad candidates. It means only that they have an obligation to increase future voters and better inform their particular district of the significance of getting involved. The actuality of the matter of being unopposed states for a senate position. This lack of interest does not mean A.S.W.S.U. should downsize senate. Eliminating senate positions only accepts the disturbing fact that people are not taking initiatives to make a difference.

I agree, however that an opposing race is a "luxury," and shouldn't be metaphorically described as an invitation to a consumption of food, but more importantly an invitation to a quest where a candidate can verify his or her own professional contributions, and offer motivational energy. Motivation that's certified and reinforced by the decision to run for a political position in the first place.

The fundamental problem are the people who get involved with editorial positions and interject oblique, narrow and bias points of view which obfuscate people from discovering true solutions such as increasing the total interest in running and voting constituency.

The correlation between norm and diverse leadership abilities trivializes the whole objective of people getting involved. It states that everyone must conform to pocket protectors and a particular form of attire. In fact leadership and professionalism should be defined by a candidate's past activities, individual integrity and involvement with a particular establishment, rather than their hastily generalized appearance or peculiarities.

Community Service Committee

by Elena Garcia

Fall semester of 1995, MEChA initiated a new committee and was given the name of community service due to its emphasis of the building bridges between La Raza and the community. The main goal of the committee is to contribute back into the community of Pullman and its neighboring cities. Along with contributing, MEChistas are striving to continuing the positive revolution of La Raza.

Our fall semester projects consisted of Toys for Tots and shoveling snow for the elderly. The Toys for Tots program was CO-sponsored by St. Thomas, More church and MEChA. Fellow MEChA members responded to the Clarkston Head start children's Santa Cluas letters with generous gifts. At the Christmas party, energy and excitement was high and every child enthusiastically opened their gifts from "Santa". Gifts recieved by the children included dolls, cars, clothing, teddy bears, etc.



El Mensajero

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Our time has come

by Alma A. Montes de Oca

Demanding our rightful place in the business arena is not becoming much easier, even though we've carried the struggle for years. The stumbling barbed wire was not put up by the gringos, but by our own Raza. It is my opinion, that we have come a long way, but fail to move together into the next frontier. We are becoming a growing community in the state of Washington, and nation wide. So why, do you ask, are we not taking over, or even better, creating corporations that will meet our needs? Why are we still, for the large part, in the preliminary portion of the planning scheme of things? Is it because we are not educated or competent enough? No,

we have just as many or even more brilliant and competent people on our side. We need to access our resources, and realize their priceless value.

A wise hermano once told me a story of a father and a son whom were out fishing on Sunnyside Pond, they had two cans of worms with them that morning. One can had white worms and the other had brown worms. The father had to go and turn the tortillas that were burning on the illegal campfire but, before leaving he gave his son instructions to watch the white can of worms. A bit confused, the son didn't blink once, watching the white worms. As the father returned, the son inquisitively asked why he had been instructed to watch the white worms and not the brown

worms. With a serious tone, the father asked the son to observe the white worms who were trying to get out just as the brown worms were. "If you notice the white worms are using each other to reach the top, one on top of each other. Now, notice the brown ones, everytime one gets up above and tries to get higher, it is pulled down by the rest of the 'brown' worms."

The present is the time to unite and use each other to move our community into the next realm.

I'm by no means stating that we don't have Raza moving ahead and blazing trails, but that there are not enough. Let us not be divided by titles put upon us, but be united as we prepare for the rising of El Sexto Sol!

EDITORIAL: Call for action

by Christiaan-Gabriel G. Brown

Since the Chicano's birth on February 2, 1848, the Chicano has been confronted by large scale obstacles intended to keep his political, social, and human rights from being voiced. Today, the Chicano faces genocidal conditions (pesticides in the work place, lack of sufficiently educated Chicanos, gang warfare, insufficient political representation, inhumane legislation). The time has come to train Chicanos for action, to create educated, dedicated, and politically active Chicanos. We must be prepared to struggle for the survival of La Raza.

The Chicano has lost sight of the goals of the Movimiento: to further nuestra cultura in all aspects, without losing what keeps our people together (our culture, our language, our family, our morals).

Too few of our people have found success, and those who became successful often did so at the expense of their Raza.

The Movimiento served it's purpose in creating educational rights for La Raza. But, what was seen as a brighter future for the Chicano, actually sparked a new foe in to the arena. The enemy to la causa was crafted by the same educational rights created by the Veteranos of yesteryear.

The enemy is the Chicano/Mexicano who labels himself/herself Hispanic in order to assimilate. Using the opportunities granted him by his Chicano brother, the vendido has used his education and career as a tool for assimilation into the money oriented American culture.

The Hispanic has left the Chicano Movement without a sufficient number of educated community leaders, leaders that are ready to fight away the economic plague that has been eating away at the core of la familia, our youth. The Vendido has disappeared into the work place, removed himself from his community, and has forgotten to give back to his people.

The public education of our people has backfired, leaving our community without role models, leaders, and with a shady future. We have witnessed a transformation, a revolving door taking in young Chicanos, and as the door of the American educational system continues to revolve, it is Hispanics that exit.

As we move into the 21st Century, the Chicano has forgotten the movement. The Chicano is left stagnant. As present community leaders age, the movement is left in the hands of the youth. It is the responsibility of the youth to carry the flame, the fire of El Movimiento.

The Chicano must begin a resurgence of what was once able to fight injustice to our people. The battle is not over. The Chicano must show strength in a new movement. A movement that celebrates our cultura, and responds by educating our youth of the battle ahead of him or her.

It is evident that the public education provided for our Chicanitos intentionally lacks

any acceptance for "non-American" values. It is that public education which lies to our children, filling them with false truths of the colonization and creation of this country. Our children carry books with them to class that describe our ancestors as savages and blood hungry animals. Was it not the European who killed, raped, stole, and "colonized" the people of this land? The Chicano must stand with pride knowing that although the gringo may have colonized this land, but he has not colonized our minds!

It was Cuauhtemoc, last chief of Mexico-Tenochtitlan, who communicate this relevant message on August 12, 1521 from the Supreme Council Hue Tlaktocan to the Mexica people: "Our sun has hidden. Our sun has set, leaving us in darkness. We do not know when it will rise again, but while it is set, let us urgently gather and hide in our hearts our most beloved treasure."

That treasure is our culture, our people, and our family. We must make it a priority to teach our children the true and great history of our people. They must be ready to be lied to by teachers, principals, politicians, and a host of others.

With that knowledge, that love in the hearts of our children, we can prepare our Chicanitos for the future. It is that love for themselves and their Raza, that will spark the fire to their success.

As they enter college, the Chicano must be prepared to stand with pride, ready to defend his people at all times. The Chicano student must strive for a dual education, the university education, and the education of self. He must know that his education was not accomplished by his/her achievement alone, the Chicano must value the efforts made by the Veteranos. The Chicano must be prepared to return the favor to our community. The Mexican-American faces many battles on the college campus. The survival of his/her culture is dependent on the victory of each battle.

The Chicano student is faced with a lack of Raza role models, faculty, staff, and administration. With little professional assistance, the Chicano must be prepared to fill those positions. To make their existence on this earth a personal service to God, Family, and Raza.

As the Chicano student leaves the college campus with diploma in hand, he/she must be prepared to use the knowledge and leadership acquired on campus, applying it not only for personal success, but for the success of our people.

If each Chicano graduate used his or her personal talents to aid La Causa, not only would we begin to see a new level of professionalism in El Movimiento, we would also provide worthy role models for our youth.

Yes, it is definitely time for a new fire in the Chicano Movement. That flame will be the result of the educated, dedicated, and politically minded Chicano youth. It is the responsibility of each Chicano to put forth every effort towards achieving this goal. ¡PARA LA RAZA, TODO; FUERA DE LA RAZA, NADA!

Pariah To My self

See that wide-eyed chavo
with his dusty hands in the pockets
of his worn, cherished Levi's;
and a drooping posture
flawlessly accented by his
flamingo-bent neck and...
with those scars on his forehead
which distract the cause
then promote a familiar pause
to all who look down on him....

Why should (¿must?) my brothers,
past, present and future

themselves reflections
o mejor dicho,
refractions of one another

look up to such a piteous sight?
To one who always whispers to himself-
"Dios mio, que es de ser de mi cuando vale mas una idea que me
vida?"

When he reluctantly ascetains from his fellow carnales,
que la busqueda de una verdad atrae a cualquier,
y no termina con la muerte.

Then the dark confessions are followed by the incessant merry
hymn,

"He drank so much
he fell so far
protected only by
that distant star..."

by Antonio Cruz

Pat Buchanan: "A True American Hero"

by A. Great Liberal Mind

An end to a glorious run for the Republican presidential nomination is looming near for former "Crossfire" conservative Pat Buchanan, but every certain defeat by Kansas Sen. Bob Dole can't stop Buchanan's "crusade". Buchanan's aim is no longer to win the party's nomination, but to control it's platform. "We are about changing America, changing the Republican Party, moving the center of gravity of America to ideas I think are best for the country," Buchanan told supporters. What are these ideas that Pat Buchanan keeps referring to as the "best for the country"?

Many of Buchanan's ideas are considered to be extreme even by conservative standards. His stance against abortion is so strong that even if a teenage girl got pregnant by means of rape or incest she would just have to tough it out. The English language would be the offi-

cial language of "America". All legal immigration into the U.S. would cease for five years and the evection of a 70 mile long barbed wire fence across the Mexican border would be built. These "ideas" would be implemented the minute he steps into the White House.

If people wondered if Pat Buchanan has always been so "controversial" then perhaps a look into his past is in order. Buchanan has accused Jewish survivors from Treblinka (where more than 850,000 Jews died) of suffering from "group fantasies of martyrdom and heroics." The problem with immigration according to Buchanan in the past was that, "the present flood of illegals are not English-speaking white people from the Western Europe, they are Spanish-speaking brown and black people from Mexico, Latin America, and the Caribbean." Truly, Pat Buchanan has every "American's" best interest at heart.