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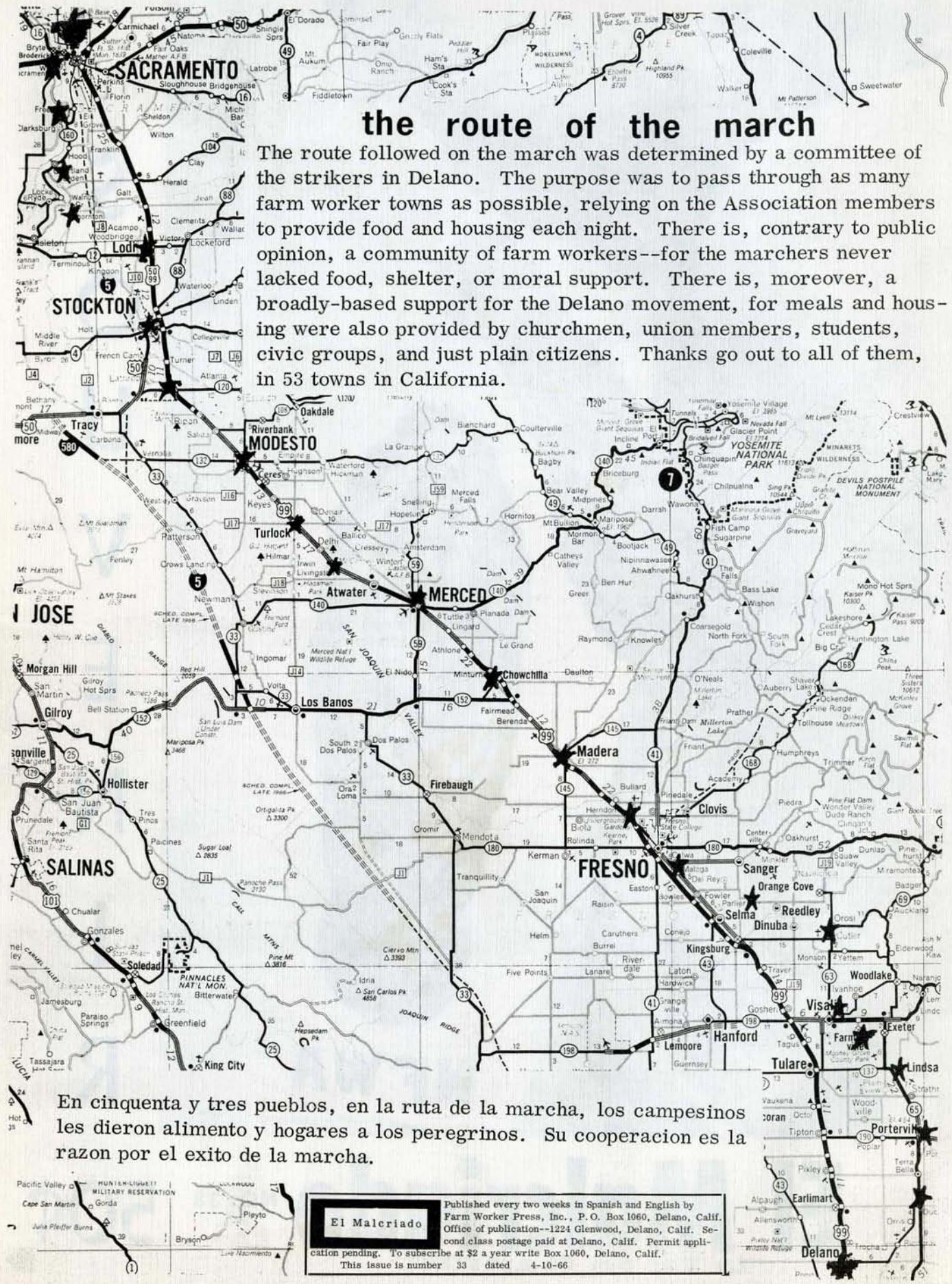
"La Voz del Campesino"

NO. 33

50¢

the route of the march

The route followed on the march was determined by a committee of the strikers in Delano. The purpose was to pass through as many farm worker towns as possible, relying on the Association members to provide food and housing each night. There is, contrary to public opinion, a community of farm workers--for the marchers never lacked food, shelter, or moral support. There is, moreover, a broadly-based support for the Delano movement, for meals and housing were also provided by churchmen, union members, students, civic groups, and just plain citizens. Thanks go out to all of them, in 53 towns in California.



The Valley And the Marchers



Arthur Hoppe

Mered

IT WAS HOT. U.S. Highway 99, four lanes, divided, ran endlessly through the flat Valley past peeling-stucco hot dog stands, junkyards and cheap billboards to the smog-blurred horizon.

There they came. Less than a hundred of them, walking single file, facing the traffic. Most were Mexican-Americans, a few Negroes, a few Anglos. These were the Delano grape strikers. They had left Delano on St. Patrick's day. They would, God willing, arrive in Sacramento on Easter Sunday. Three hundred miles. They were half way.

How colorful they looked. How brave. The gold-embroidered banner depicting Our Lady of Guadalupe at the fore, the American flag, the Mexican flag and a dozen red pennants with black eagles—symbol of the National Farm Workers Association. "Huelga" they cried. "Strike" the association's proud battle cry.

And yet in that vast, endless flatness of the valley, amidst the roaring trucks and swooshing cars, what a little band they seemed. What a tiny splash of color.

★ ★ ★

WHY HAD THEY COME? The strike had been dragging on in the Delano area for more than seven months. The association was growing, but strikebreakers had harvested the crop. And now the strikers were walking to Sacramento. Why?

Partly it was religious. "This is not a protest march," said one leader. It is a pilgrimage. We are doing penance in the Lenten season. It is part of the Mexican culture." Two Catholic priests, one from

San Francisco and one from Texas, were in the procession.

Partly it was political. "Social justice." "Powerful growers." "Rotten politicians." "Already we have found the strength in unity," said another leader with a smile. "While one farm worker cannot sleep in a park, one hundred can."

Partly it was to spread the movement. "Each town we stop in, the Mexicans, they feed us and put us in their houses. They come to our meetings and sometimes they weep."

Partly it was their leader. Cesar Chavez, a handsome, funny, gentleman, whom they talked about almost as though he were holy. "If we get to Sacramento and Cesar says we go to Washington," said one tall young marcher with a shrug, "I say, okay, I go to Washington."

But mostly it was personal. As they swung along at a steady three and a half miles an hour, a middle-aged man talked about how he had picked grapes "ever since I was a little kid." And maybe, he said, "That is all I ever do."

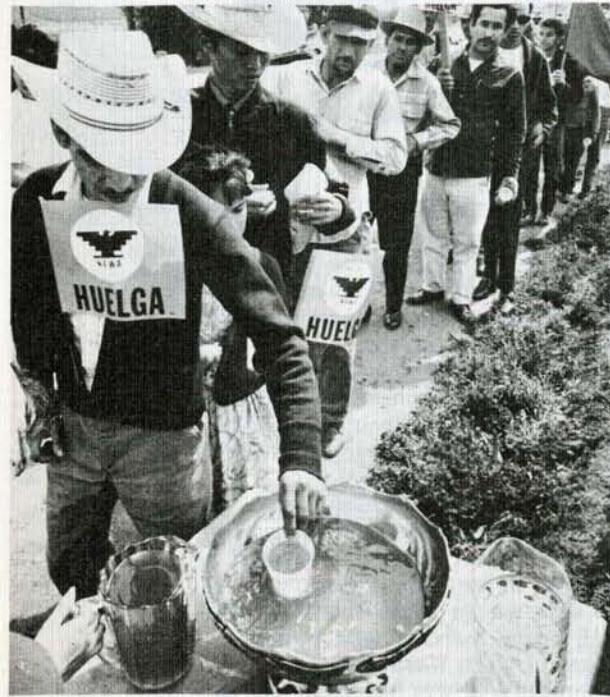
Perhaps it was imagination. But he seemed to raise his black and red banner higher. "But now I show," he said, "I am not afraid."

★ ★ ★

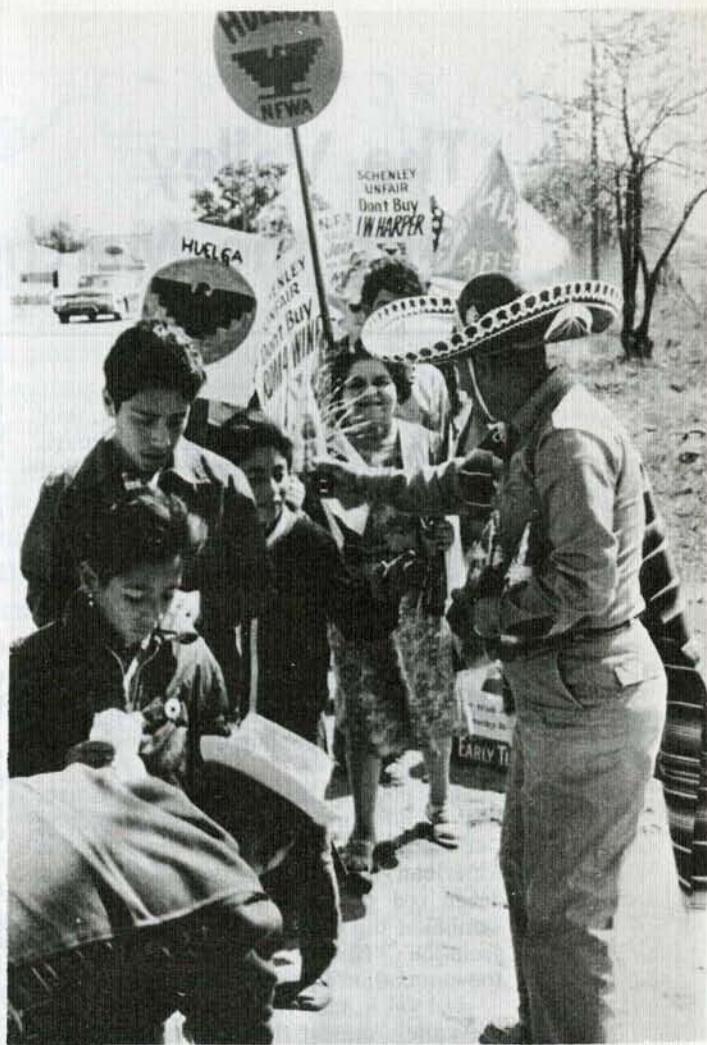
SO ON THEY WENT, with mile upon dreary mile yet to go. What a tiny band they seemed in that endless valley with its vast farms, roaring trucks and swooshing cars.

Yet you couldn't help feeling that each man — in his own very personal way had already won.





refrescos



dulces

musica



Ako an nanyaring summamang lumakad patungo sa Sacramento sa dahilan aking paniwala naito lamang any isang mabisang paraan upang paglikuran any Panginoon at gisingin any taong bluag at ipakita sa kanila na. Weron taong handang magpakahirap apagis maita tag any kabutikan nany mahi-hirap.

I want to help the marchers all I can. Even if it is only to give a few of them a meal or a place to sleep. Because when we strike here, we will need help too...

pqn trabajo dignidad

the history of the pilgrimage

The historic peregrinacion began with an idea in 1957. Cesar Chavez was organizing farm workers in the El Centro area and dreamed, according to his wife, of marching from the Mexican border to the state capitol to dramatize the terrible problems of workers there. People talked about it sometimes, but it was just an idea.

The notion of a pilgrimage was born again in 1965. Last fall, someone proposed that five families on strike make a pilgrimage from Delano to Washington, D.C. and onto Schenley's national headquarters in New York. This came just after Schenley ranch crews had sprayed the pickets with sulphur sprays and had outraged the community. The families would stop along the way where Boycott Schenley Committees existed. In Washington, sympathizers would gather for a march on foot to New York--and a meeting with Schenley executives. This idea stuck.

In January a priest came to Delano and reminded strikers of the coming Lenten season. Some of the strikers from Old Mexico recalled Lenten pilgrimages they had made. One of the men amused others by showing how he walked along bumpy, dusty roads with long swinging steps. Thirty miles a day, he bragged. The idea of a California pilgrimage. People thought about it during the winter picket-pruning season. Then a serious discussion began.

It was decided that a pilgrimage within California allowed more farm workers to participate and the cross-country march was shelved-temporarily. Then earnest discussion about an appropriate destination for the march began. Some said it should go to Mexico to protest illegal recruitment of strikebreakers. Others said San Francisco, to the west coast headquarters of Schenley and DiGiorgio, and to the home of the valiant longshoremen who refuse to load scab grapes. Others said that in Sacramento is the root of the farm worker problem.

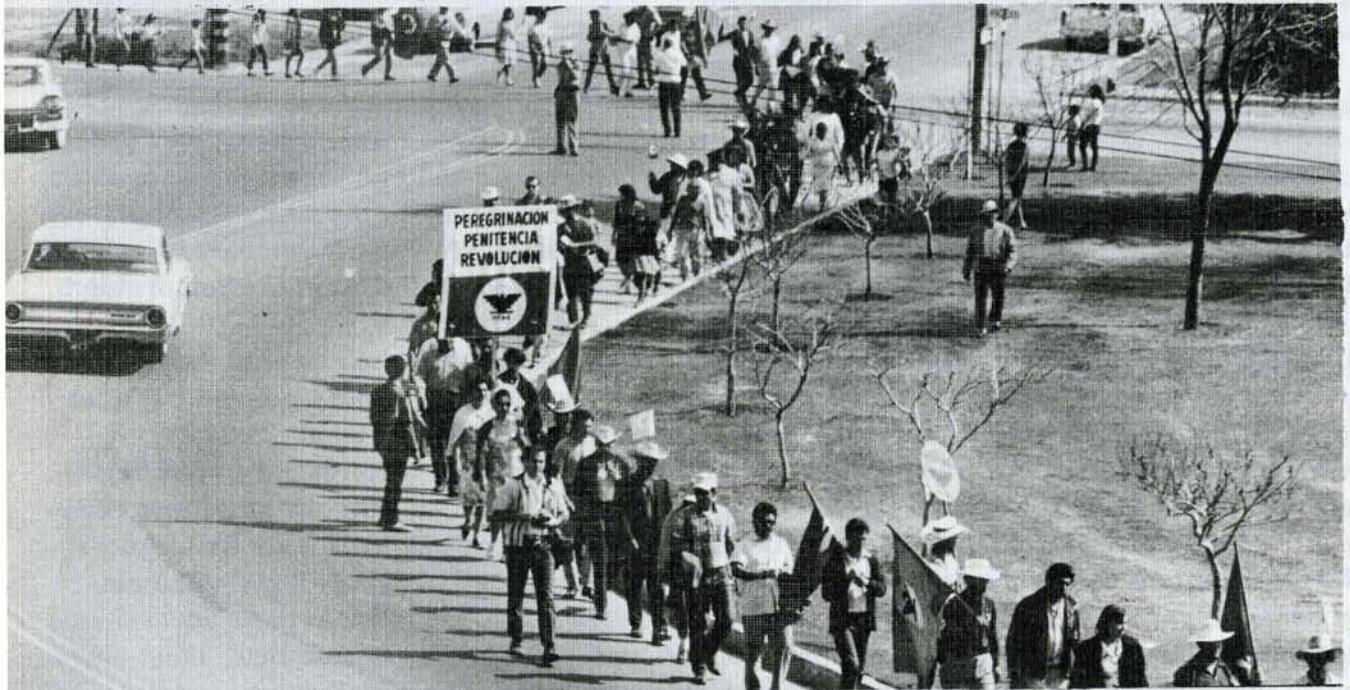
A spirited debate raged in Delano. Some believed Governor Brown when he said "what can a governor do to end a strike" and they said "March on Schenley". Others pointed out what a concerned governor might do, politics aside, and retorted, "March on the Capitol". Workers said "Schenley won't negotiate". Their friends reminded them that the state legislature has never made it possible for any farm workers to negotiate with any employer. One day in February William Bennett came to Delano to discuss the California Fair Trade Act and its protections to the liquor industry. Bennett said that the California legislature not only denies farm workers the right to a minimum wage but also guarantees their adversaries like Schenley the right to a high, fixed price on all liquor they make. After that, most people decided that Sacramento was, indeed, the best destination for the perigrinacion.

The first official declaration of the march to Sacramento was made at the weekly meeting on February 22. Signups began. Only a limited number of the pickets would be allowed to march because the Delano area picketing, the nursery school, the clinic, the store, the soup kitchen and the office had to continue. Some one proposed that if wives took over the picketing, then more husbands could go on the pilgrimage. The women agreed to this. About 100 people wanted to march. Then the doctor came; those with high blood pressure, bad feet, diabetes, or sick wives had to stay. 75 names left. From this group, some had to work as organizers, visiting towns ahead of the marchers, arranging meals, halls for meetings, and beds. Some had to drive the trucks with toilets and luggage. Others had to work as monitors protecting the pilgrims from speeding traffic. On March 17th, 68 had been selected. Their wives and children and friends left at home marched to the city limits.

Sixty-eight went on. The first night when the marchers stopped to rest, someone discovered that a seven year old boy had skipped school, evaded his mother, and was intent on marching on. He was sent reluctantly home, and 67 marched on.

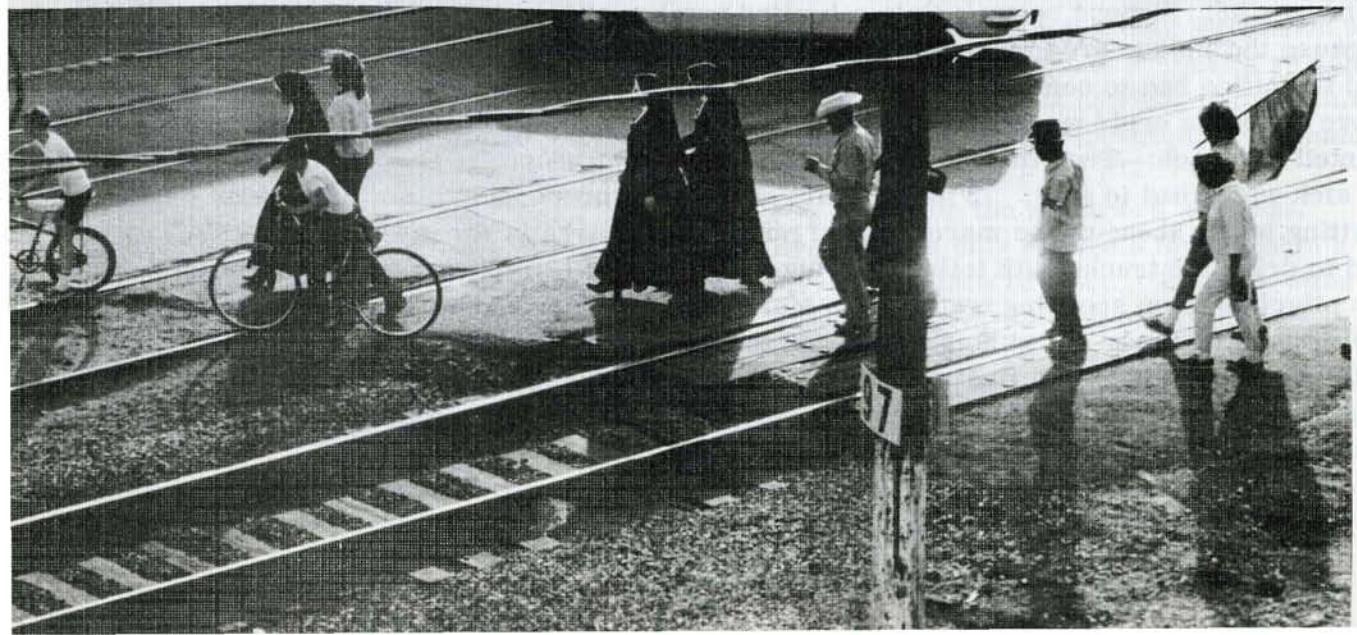


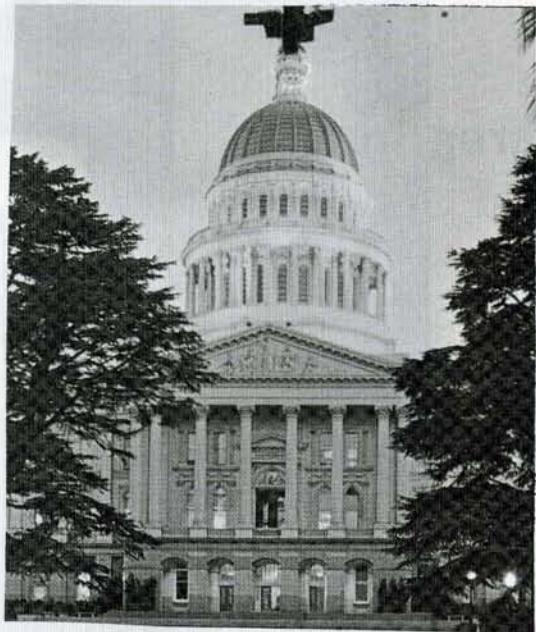
desde delano voy



hasta fresno

hasta manteca





list of honor

NURSE: Margaret McGivern

PRESS: Terrence Cannon
Joanne Forman

THEATRE: Luis Valdez
Augustine Lira
Errol Franklin

SECRETARY: Kathleen Lynch

MECHANICS: Gustavo Espinosa
Henry Urunday

EL MALCRIADO: Gilbert Rubio

PHOTOGRAPHERS: Jon Lewis
John Kouns

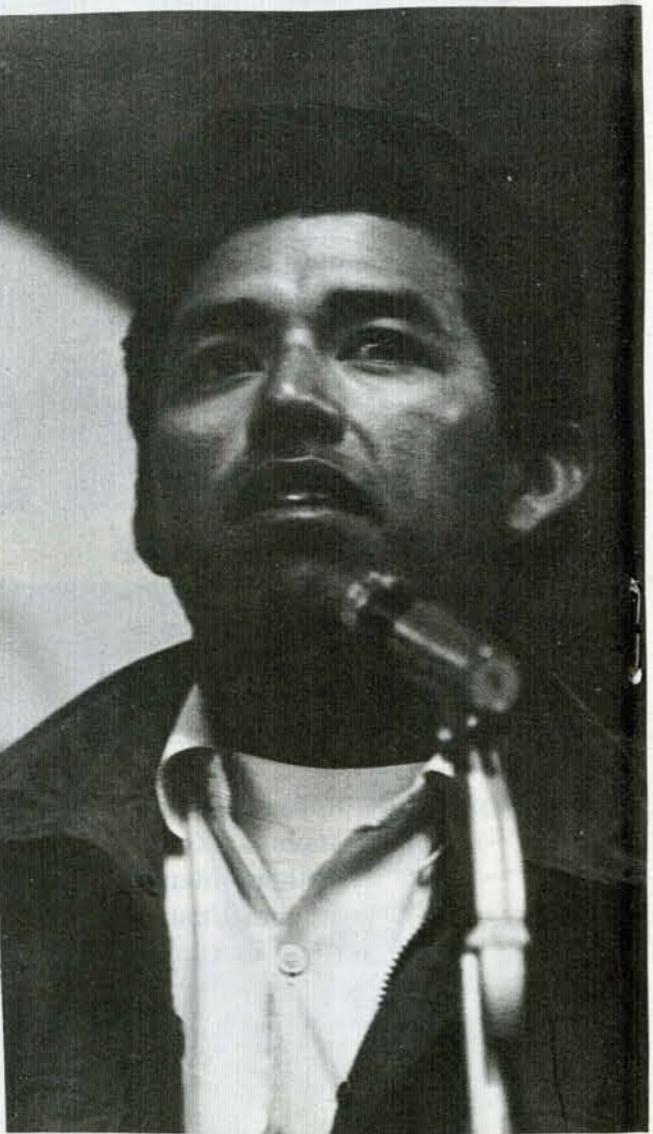
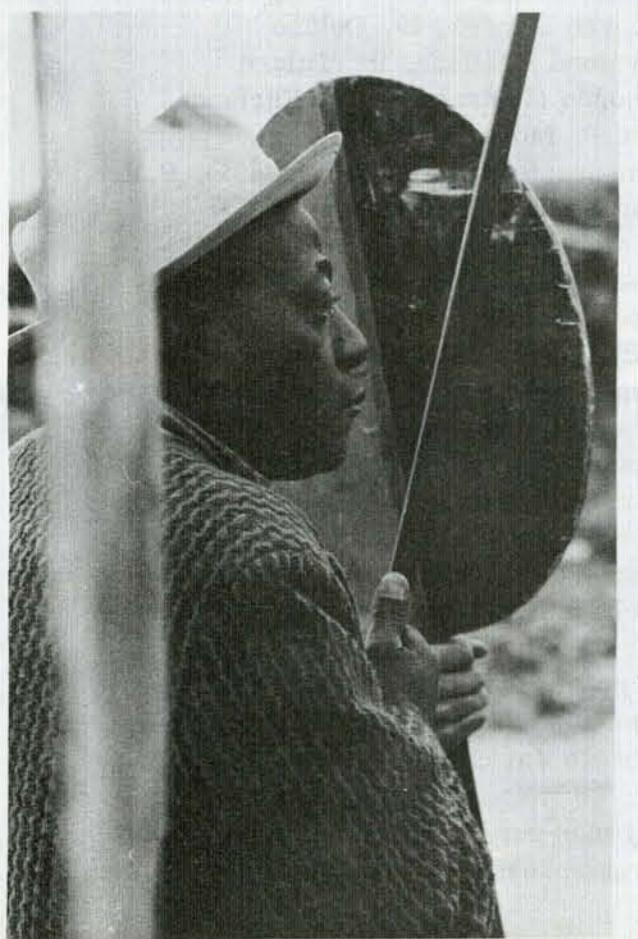
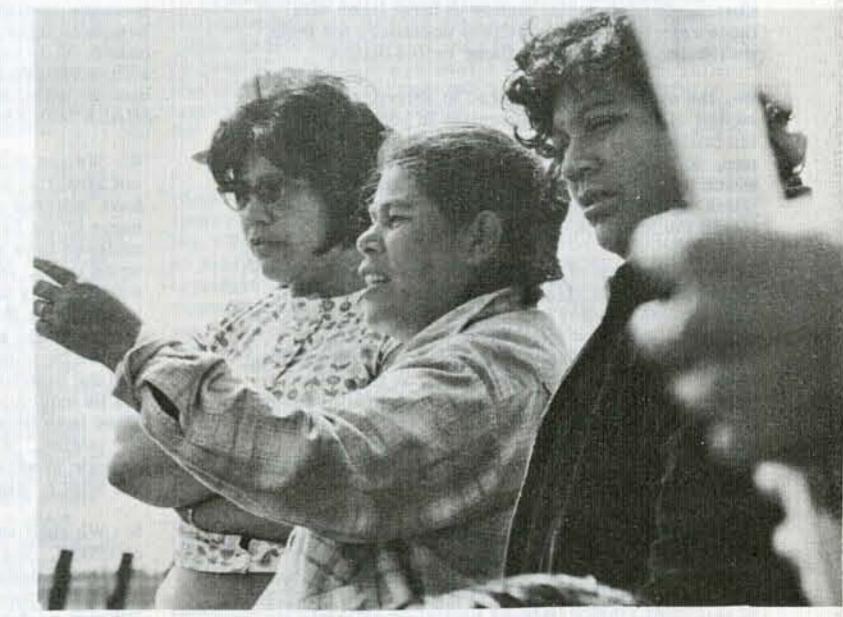
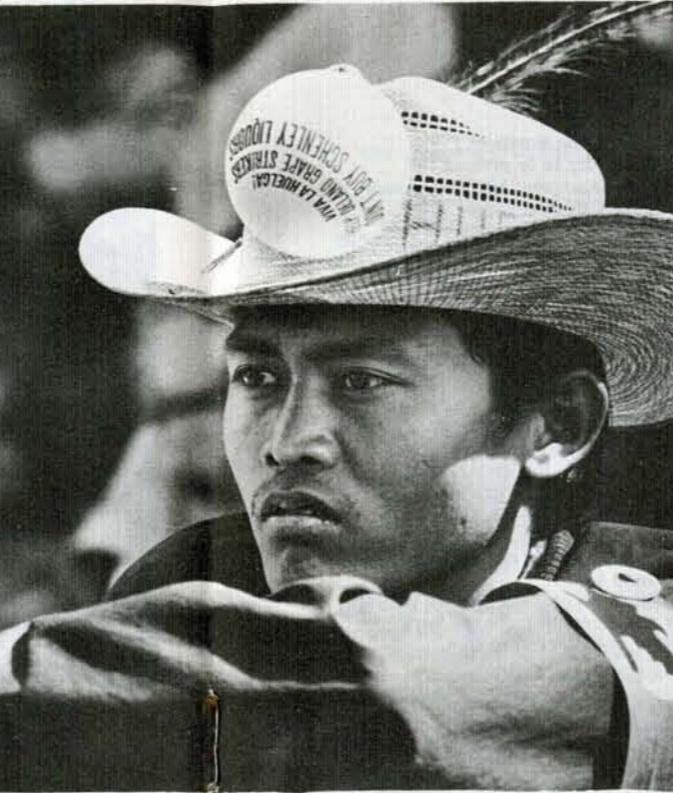
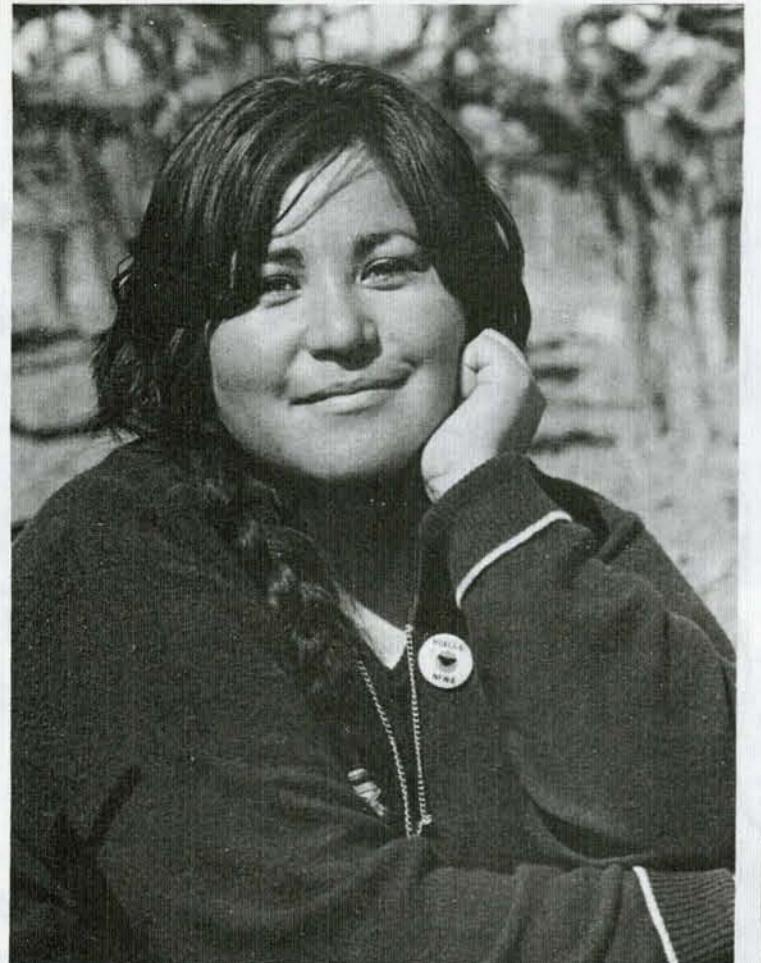
CHUCKWAGON: DeWitt Tannehill

ORGANIZERS: Robert Marino
Marshall Ganz
Anthony Mendez
Manuel Urunday
Charles Gardinier

Emma Agarano, 19, Delano
Ramon Bustos, 31, Earlimart
Roberto A. Bustos, 31, Earlimart
Epifanio Camacho, 41, McFarland
Saul Cantu, 22, Porterville
Pete Cardenas, 28, Earlimart
Ramona Castro, 22, Delano
Rudolfo Castro, 24, Delano
Cesar Chavez, 39, Delano
Ernest Delarmente, 25, Delano
Santos Diaz, 20, Delano
Tomas Escalante, 18, McFarland
Paul Esparza, 21, Delano
Richard Flowers, 24, Greenwood, Miss.
Carolina Franco, 22, Earlimart
Angela Hernandez, 20, Corcoran
Augustine Hernandez, 17, McFarland
Octavio Hernandez, 27, Delano
Andrew Imutan, 34, Delano
Luming Imutan, 34, Delano
Victorio Jasco, 47, Earlimart
William H. King, 63, Fontana
Raul Lopez, 35, El Paso, Texas
Eulogio Martinez, 40, Richgrove
Socorro Mendez, 19, Delano
Raymond Mendoza, 18, Tulare
Rosendo Montano, 60, McFarland
Jose P. Moreno, 29, Richgrove
Monserrate Nieves, 30, Arecibo, P.R.
Juan Olguin, 19, Porterville
Aristeo Oropeza, 24, Delano
Jose Pena, 40, Delano
Joseph Reeves, 50, Delano
Rudy Reyes, 22, Delano
Juan Rodriguez, 37, Delano
Robert Roman, 30, Delano
Manuel Rosas, 32, Delano
Margarita Sotelo, 39, Delano
Jose Sotelo, 35, Delano
Fernando Valesquez, 26, Earlimart
Michael Silva Vasquez, 34, Earlimart
Felix Ytom, 55, Delano
Jorge Zaragosa, 31, Bakersfield
Ausencion Zapata, 52, Delano
Gonzala Zavala, 21, Delano

Hay mas personas que no esta incluidos
porque nuestra informacion no esta completa.

peregrinos
en busca
de justicia



THE PLAN OF DELANO

PLAN for the liberation of the Farm Workers associated with the Delano Grape Strike in the State of California, seeking social justice in farm labor with those reforms that they believe necessary for their well-being as workers in these United States.

We, the undersigned, gathered in Pilgrimage to the capital of the State in Sacramento in penance for all the failings of Farm Workers as free and sovereign men, do solemnly declare before the civilized world which judges our actions, and before the nation to which we belong, the propositions we have formulated to end the injustice that oppresses us.

We are conscious of the historical significance of our Pilgrimage. It is clearly evident that our path travels through a valley well known to all Mexican farm workers. We know all of these towns of Delano, Madera, Fresno, Modesto, Stockton and Sacramento, because along this very same road, in this very same valley, the Mexican race has sacrificed itself for the last hundred years. Our sweat and our blood have fallen on this land to make other men rich. This Pilgrimage is a witness to the suffering we have seen for generations.

The Penance we accept symbolizes the suffering we shall have in order to bring justice to these same towns, to this same valley. The Pilgrimage we make symbolizes the long historical road we have travelled in this valley alone, and the long road we have yet to travel, with much penance, in order to bring about the Revolution we need, and for which we present the propositions in the following PLAN:

1. This is the beginning of a social movement in fact and not in pronouncements. We seek our basic, God-given rights as human beings. Because we have suffered--and are not afraid to suffer--in order to survive, we are ready to give up everything, even our lives, in our fight for social justice. We shall do it without violence because that is our destiny. To the ranchers, and to all those who oppose us, we say, in the words of Benito Juarez, "EL RESPETO AL DE-RECHO AJENO ES LA PAZ."

2. We seek the support of all political groups and protection of the government, which is also our government, in our struggle. For too many years we have been treated like the lowest of the low. Our wages and working conditions have been determined from above, because irresponsible legislators who could have helped us, have supported the rancher's argument that the plight of the Farm Worker was a "special case". They saw the obvious effects of an unjust system, starvation wages, contractors, day hauls, forced migration, sickness, illiteracy, camps and sub-human living conditions, and acted as if they were irremediable causes. The farm worker has been abandoned to his own fate--without representation, without power--subject to mercy and caprice of the rancher. We are tired of words, of betrayals, of indifference. To the politicians we say that the years are gone when the farm worker said nothing and did nothing to help himself. From this movement shall spring leaders who shall understand us, lead us, be faithful to us, and we shall elect them to represent us. WE SHALL BE HEARD.

3. We seek, and have, the support of the Church in what we do. At the head of the Pilgrimage we carry LA VIRGEN DE LA GUADALUPE because she is ours, all ours, Patroness of the Mexican people. We also carry the Sacred Cross and the Star of David because we are not sectarians, and because we ask the help and prayers of all religions. All men are brothers, sons of the same God; that is why we

say to all men of good will, in the words of Pope Leo XIII, "Everyone's first duty is to protect the workers from the greed of speculators who use human beings as instruments to provide themselves with money. It is neither just nor human to oppress men with excessive work to the point where their minds become enfeebled and their bodies worn out." GOD SHALL NOT ABANDON US.

4. We are suffering. We have suffered, and we are not afraid to suffer in order to win our cause. We have suffered unnumbered ills and crimes in the name of the Law of the Land. Our men, women, and children have suffered not only the basic brutality of stoop labor, and the most obvious injustices of the system; they have also suffered the desperation of knowing that that system caters to the greed of callous men and not to our needs. Now we will suffer for the purpose of ending the poverty, the misery, and the injustice, with the hope that our children will not be exploited as we have been. They have imposed hungers on us, and now we hunger for justice. We draw our strength from the very despair in which we have been forced to live. WE SHALL ENDURE.

5. We shall unite. We have learned the meaning of UNITY. We know why these United States are just that--united. The strength of the poor is also in union. We know that the poverty of the Mexican or Filipino worker in California is the same as that of all farm workers across the country, the Negroes and poor whites, the Puerto Ricans, Japanese, and Arabians; in short, all of the races that comprise the oppressed minorities of the United States. The majority of the people on our Pilgrimage are of Mexican descent, but the triumph of our race depends on a national association of all farm workers. The ranchers want to keep us divided in order to keep us weak. Many of us have signed individual "work contracts" with the ranchers or contractors, contracts in which they had all the power. These contracts were farces, one more cynical joke at our impotence. That is why we must get together and bargain collectively. We must use the only strength that we have, the force of our numbers. The ranchers are few; we are many. UNITED WE SHALL STAND.

6. We shall Strike. We shall pursue the REVOLUTION we have proposed. We are sons of the Mexican Revolution, a revolution of the poor seeking bread and justice. Our revolution will not be armed, but we want the existing social order to dissolve; we want a new social order. We are poor, we are humble, and our only choice is to Strike in those ranches where we are not treated with the respect we deserve as working men, where our rights as free and sovereign men are not recognized. We do not want the paternalism of the rancher; we do not want the contractor; we do not want charity at the price of our dignity. We want to be equal with all the working men in the nation; we want a just wage, better working conditions, a decent future for our children. To those who oppose us, be they ranchers, police, politicians, or speculators, we say that we are going to continue fighting until we die, or we win. WE SHALL OVERCOME.

Across the San Joaquin Valley, across California, across the entire Southwest of the United States, wherever there are Mexican people, wherever there are farm workers, our movement is spreading like flames across a dry plain. Our PILGRIMAGE is the MATCH that will light our cause for all farm workers to see what is happening here, so that they may do as we have done. The time has come for the liberation of the poor farm work.

History is on our side.

MAY THE STRIKE GO ON! VIVA LA CAUSA!

EL PLAN DE DELANO

"Peregrinacion, Penitencia, Revolucion"

PLAN libertador de los hijos campesinos del Estado de California, afiliados a la Huelga de la Uva en Delano que defiende el cumplimiento de la justicia social en el trabajo del campo, con las reformas que han creido convenientemente aumentar en beneficio de ellos como trabajadores en los Estados Unidos.

Los que suscribimos, constituidos en Peregrinacion a la capital del Estado en Sacramento par hacer Penitencia por todas las faltas de los campesinos como hombres libres y soberanos declaramos solemnemente ante todo el mundo civilizado que nos juzga y ante la Nacion a que pertenencemos, los propositos que hemos formulado para acabar con las injusticias que nos oprimen. Tambien estamos concientes del sentido historico de nuestra Peregrinacion. Se puede ver claramente que el camino de la marcha incluye un valle bien conocido por todos nosotros los mexicanos, y que conocemos todos estos pueblos de Delano, Madera, Fresno, Modesto, Stockton y Sacramento, porque por todo este camino, por todo este valle la raza mexicana se ha sacrificado, ya por casi los cien años. Entonces que nuestro sudor y nuestra sangre han caido en esta tierra para hacer ricos a otros hombres; entonces que esta Peregrinacion tambien es un testigo al sufrimiento que hemos visto ya por varias generaciones, y que la Penitencia que aceptamos tambien simboliza el sufrimiento que vamos a tener para realizar la justicia en estos mismos pueblos, en este mismo valle; entonces que la Peregrinacion representa el largo camino historico que hemos caminado nomas en este valle, y el largo camino historico que aun tenemos que caminar con mucha Penitencia para cumplir con esa Revolucion que es necesaria, por la cual se quedan determinados los propósitos en el siguiente Plan:

1. Este es el comienzo de un movimiento social de hechos y no de pronunciamientos. Luchamos por nuestros derechos humanos, como criaturas de Dios. Porque hemos sufrido - y estamos dispuestos hasta morir por nuestra causa que es la justicia social. Lo vamos hacer sin violencia porque ese es nuestro destino. A los rancheros, y a aquellos que se nos oponen, les decimos como dijo Benito Juarez, "EL RESPETO AL DERECHO AJENO ES LA PAZ."

2. Pedimos el apoyo de todos los grupos politicos, y la proteccion del gobierno, que es tambien nuestro gobierno, en nuestra justa causa. Por demasiados anos se nos ha tratado de lo mas bajo. Nuestros sueldos y condiciones de trabajo han sido determinados desde arriba porque demasiados legisladores irresponsables, quienes pudieran habernos ayudado, han apoyado a los rancheros en su argumento de que la miseria del campesino es un "caso especial." Las injusticias mas patentes del sistema, los sueldos de hambre, los contratistas, los trabajos migratorios, los campos y viviendas miserables, las enfermedades, la ignorancia, etc., fueron tratados como causas irreparables. El campesino ha sido abandonado a su suerte - sin representacion y sin poder - a la merced y capricho del ranchero. Estamos cansados de palabras, de traiciones, de indiferencia. A los politicos les decimos que ya se acabaron los años cuando el campesino no decia ni nada para levantarse. De este movimiento brotaran los lideres que nos comprenden, nos guien, nos sean fieles, y a los cuales elegiremos a los puestos politicos de la nacion. NOS ESCUCHARAN!!

3. Pedimos y tenemos el apoyo de la Iglesia en lo que hacemos. En frente de la Peregrinacion llevamos a la Virgen de Guadalupe porque ella es nuestra, toda nuestra, REINA DE LOS MEXICANOS. Tambien llevamos la Santa Cruz y la Estrella de David porque no somos sectanos, y porque pedimos la ayuda y las oraciones de todas las religiones. Todos los hombres son hermanos, hijos del mismo Dios, por eso les

decimos a todos los hombres de buena voluntad, en las palabras del Papa Leo XIII, "El primer deber de todos es el de proteger a los trabajadores de las avaricias de los especuladores, quienes usan a los seres humanos como simples instrumentos para hacer dinero. No es ni justo pero ni humano oprimir a los hombres con trabajo excesivo a tal grado que sus mentes se embrutescen y sus cuerpos se gasten." DIOS NO NOS HA DE ABANDONAR!

4. Estamos sufriendo, hemos sufrido y no nos da miedo sufrir aun mas para ganar nuestra CAUSA. Hemos sufrido males e injusticias en el nombre de la ley. Nuestros hombres, mujeres y niños, han sufrido no solo las brutalidades del trabajo en los files y las injusticias mas patentes del sistema, sino tambien la desesperacion de saber que el sistema beneficia la avaricia de hombres sin conciencia y no a nosotros. Se nos hace que ahora sufriremos con el propósito de acabar con la pobreza, la miseria, la injusticia, con la esperanza de que nuestros hijos no sean explotados como hemos sido. Nos han impuesto el hambre, ahora sentimos el hambre por la justicia. Nuestra fuerza brota de la misma desesperacion en que vivimos. BASTA!

5. Nos uniremos. Hemos aprendido el sentido de la UNIDAD, sabemos el porque de la unidad de los Estados Unidos - la fuerza de los pobres tambien esta en la union. Ya sabemos que la pobreza del trabajador mexicano o filipino en California es igual a la de todos los otros campesinos en la Nacion, hay blancos y negros, portoriquenos, japoneses, y arabes, en fin, todas las razas que formas las minorias oprimidas en los Estados Unidos. La mayor parte de nosotros en esta Peregrinacion somos mexicanos, pero el triunfo de nuestra raza depende en la asociacion de todos los campesinos de la Nacion. Los rancheros nos quieren divididos para tenernos debiles. Muchos de nosotros hemos firmado contratos de trabajo individuales con los rancheros o los contratistas, en los cuales ellos tenian todo el poder. Estos contratos eran farsas, una burla mas a nues - tra impotencia. Por eso nos tenemos quejuntar en convenios colectivos para realizar la unica fuerza que tenemos, la fuerza de los numeros; los rancheros son pocos, nosotros somos muchos. UNIDOS NOS LEVANTAMOS!

6. Tendremos Huelgas. Cumpliremos nuestro proposito de hacer una REVOLUCION. Somos hijos de la Revolucion Mexicana, que fuera una revolucion de los pobres buscando pan y justicia. Nuestra revolucion no sera armada, pero queremos que el orden que hoy existe se deshaga y que venga un nuevo orden social. Somos pobres, somos humildes, nuestro unico recurso es salirnos en huelga de todos los ranchos donde no se nos trata con el respeto que merecemos como hombres trabajadores y no se reconocen nuestros derechos como hombres libres y soberanos. No queremos el patern alismo del patroncito, no queremos el contratista, no queremos caridades a costo de nuestra dignidad. Queremos igualdad con todos los trabajadores de la Nacion, queremos sueldos justos, mejores condiciones de trabajo, un porvenir decente para nuestros hijos. A los que se nos openen, sean rancheros, contratistas, policias, politicos, o interesados, les decimos que vamos a seguir hasta morir o vencer. NOSOTROS VENCEREMOS.

Ahora por todo el Valle de San Joaquin, por todo California, por todo el Suroeste de los E. U., por dondequiera que haya raza, por dondequiera que hayan campesinos, nuestro movimiento se va extendiendo como llamas atraves de un llano seco. Nuestra PEREGRINACION es la MECHA, para que nuestra causa prenda, para que todos los campesinos vean su luz, vean lo que estamos haciendo aqui y que sepan que ellos tambien lo pueden hacer. Ha llegado la hora de la liberacion del pobre campesino.

Asi lo dispone la historia. QUE SIGA LA HUELGA!

Cancion: "Viva huelga en general"

El corrido mas famoso de los huelguistas, escrito por Luis Miguel Valdez de Delano.

Hasta Mexico ha llegado
la noticia muy alegre
que Delano es diferente.

Pues el pueblo ya esta en contra
los rancheros y engreidos
que acababan con la gente.

Y como somos hermanos
la alegría compartimos
con todos los campesinos.

VIVA LA REVOLUCION!
VIVA NUESTRA ASOCIACION!
VIVA HUELGA EN GENERAL!

El dia 8 de Septiembre
de los campos de Delano
salieron los filipinos.

Y despues de dos semanas
para unirse a la batalla
salieron los mexicanos.

Y juntos vamos cumpliendo
con la marcha de la historia
para liberar el pueblo.

VIVA LA REVOLUCION!
VIVA NUESTRA ASOCIACION!
VIVA HUELGA EN GENERAL!
VIVA LA HUELGA EN EL FIL!
VIVA LA CAUSA EN LA HISTORIA!
LA RAZA LLENA DE GLORIA!
LA VICTORIA VA CUMPLIR!

Nos dicen los patroncitos
que el trabajo siempre se hace
con bastantes esquiroles.

Y de Nuevo Leon y Tejas
han traído sin verguenzas
muertos de hambre por frijoles.

Pero hombres de la raza
se fajan y no se rajan
mientras la uva se hace pasa.

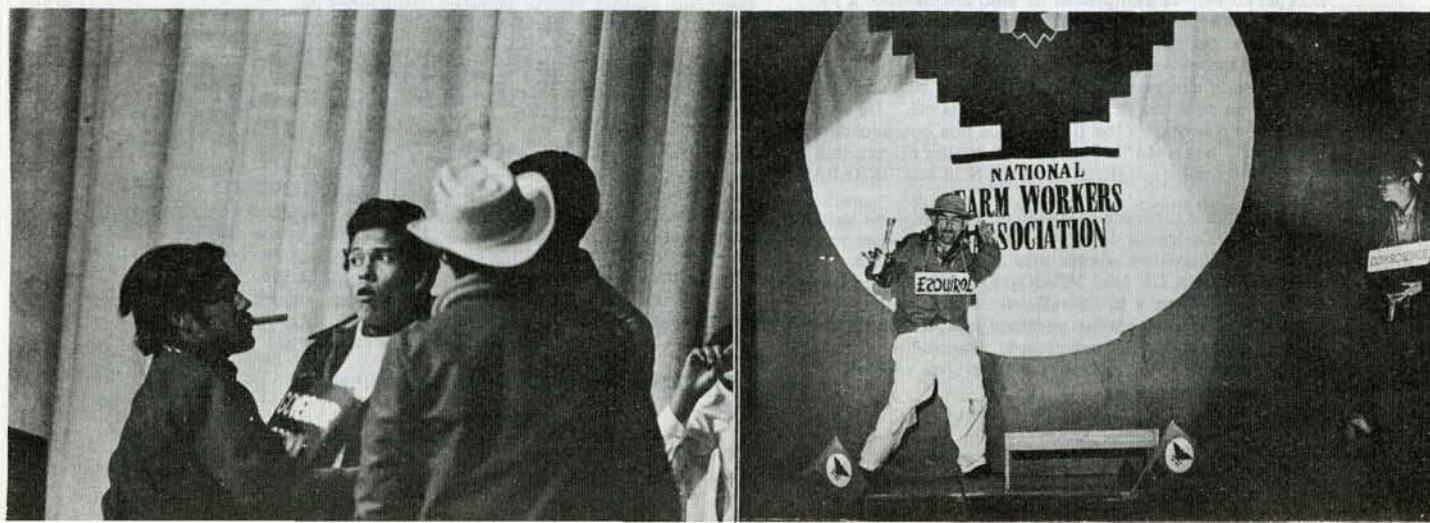
VIVA LA REVOLUCION!
VIVA NUESTRA ASOCIACION!
VIVA HUELGA EN GENERAL!

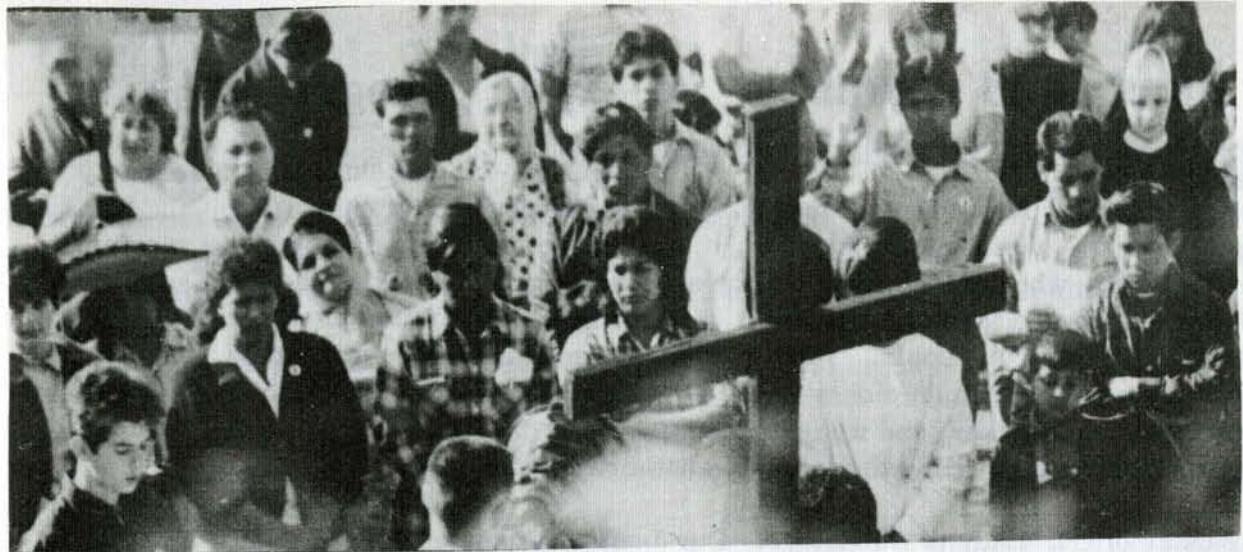
Ya saben los contratistas
que ni caro ni barato
compraran nuestros hermanos.

Pero como es bien sabido
que pa'mantener familias
mas sueldos necesitamos.

Ya esta bueno, compañeros
como dice Cesar Chavez
"Esta Huelga Ganaremos!"

ABAJO LOS CONTRATISTAS!
ARRIBA NUESTROS HUELGUITAS!
QUE SE ACABE EL ESQUIROL!
VIVA LA HUELGA EN EL FIL!
VIVA LA CAUSA EN LA HISTORIA!
LA RAZA LLENA DE GLORIA!
LA VICTORIA VA CUMPLIR!





cancion: la peregrinacion por augustine lira

Y que yo ede decir
Que yo estoy cansado
Que el camino es largo
Y no se ve el fin.

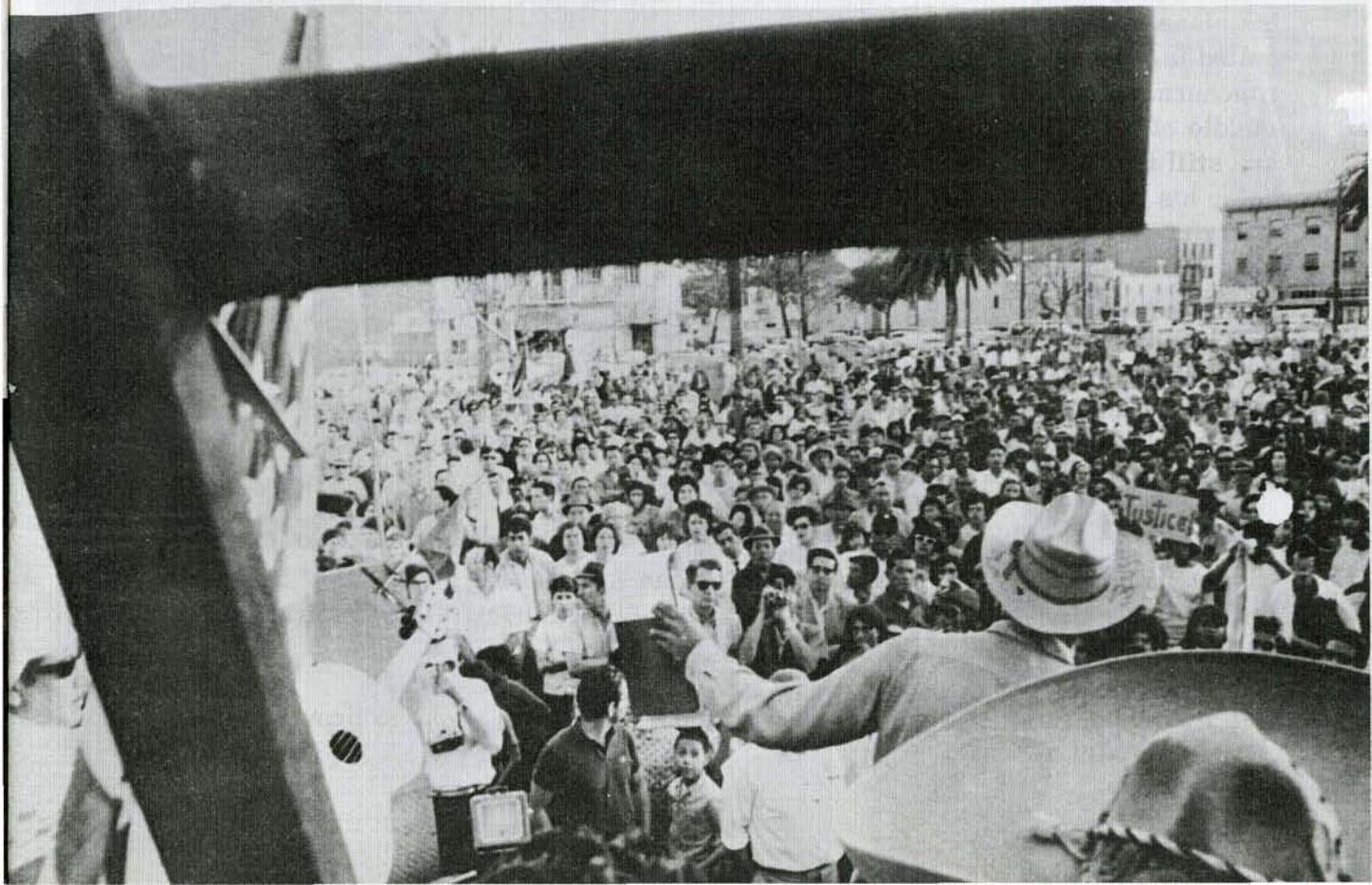
Yo no vengo a cantar
Porque mi voz sea buena
Ni tampoco a llorar
Mi mal estar.

Que no ausiera
Yo descansar
Pero mialmagrita
Tu no puedes descansar.

Desde Delano voy
Hasta Sacramento
Hasta Sacramento
Mis derechos a peliar.

Mi Virgencita
Guadalupana
Olle estos pasos
Que el mundo los sabra.

Desde Delano voy
Hasta Sacramento
Hasta Sacramento
Mis derechos a peliar.



signs and symbols of the peregrinacion

Huelguista - a striker.

Peregrinacion - a pilgrimage, a march.

Huelga General - a general strike, for example, a day when all the farm workers in California decide to take a vacation.

La Raza - the Mexican people.

Contratista - a middle-man closer to the rancher than the worker; one who earns a living by buying and selling the labor of another.

Esquirol - a strikebreaker, a scab.

Peregrinos - pilgrims.

Patroncito - from patron, boss master.

Patroncito describes the boss as a little man, probably fat, probably not as brave or good as he pretends to be.

Gobernador - the man elected to represent all of the people in the state.

The Banner of Our Lady of Guadalupe. Our Lady of Guadalupe is the patron saint of the Mexican people; she first appeared to Juan Diego, an Indian, and her imprint was left on his poncho as a sign of the miraculous appearance. Many Spanish-speaking Catholic churches in California are named for her. The banner carried at the head of the procession was made by Alicia Jiminez, 22, of Sacramento, formerly of Aguas Calientes. A smaller replica of her is carried by Jose Ibarra who marched from Hollister with her.

The SCHENLEY balloon. Designed and made by a partisan from Los Angeles. A reminder to boycott all Schenley products until they bargain fairly with the N.F.W.A.

HUELGA buttons. A sign of support for the strike. In red, white, and black, the official colors of the Association. A visible symbol of which side you are on. Sold today.

The Church of Our Lady of Guadalupe, 711 T St., Sacramento. Our official host in Sacramento. The priest, Fr. Keith Kenny, has been brave and strong for the strikers since the very beginning. He flew his plane over the fields and called to the scabs that the ranchers had hidden in the middle of the fields. D.A.s are still trying to decide if he or his companion are guilty of "disturbing the peace". Members of this church have contributed a lot of food and money to Delano and have worked very hard to make Easter Day a wonderful occasion for every person here today.



The Mexican flag. A reminder of the Mexican Revolution, a symbol of liberation. A tribute to the native land of many peregrinos. A reminder of the inspiration of Pancho Villa, Emiliano Zapata and Cura Hildago.

The American flag. A sign of loyalty to the nation which seeks to provide "liberty and justice for all".

if you want to help...

the farm workers association

The National Farm Workers Association was founded in 1962 by a few hundred farm worker families, mostly Mexican-Americans. They were searching for a way to lift themselves out of the poverty imposed on them by California's corporate agriculture.

The Association made its headquarters in Delano and under the leadership of Cesar Chavez a broad program of social services, insurance, a credit union and a newspaper was initiated. The Association was supported entirely by dues from its membership, which grew to several thousand families. In 1965, the first strike came--against the state's rose industry centered in nearby McFarland; and later against the vineyards of J.D. Martin, millionaire Tulare County rancher.

In September 1965, with the cry of HUELGA, a new chapter in the Association's history began. The great Delano grape strike goes on.

The need for strike funds is continuous. Contributions may be sent to:

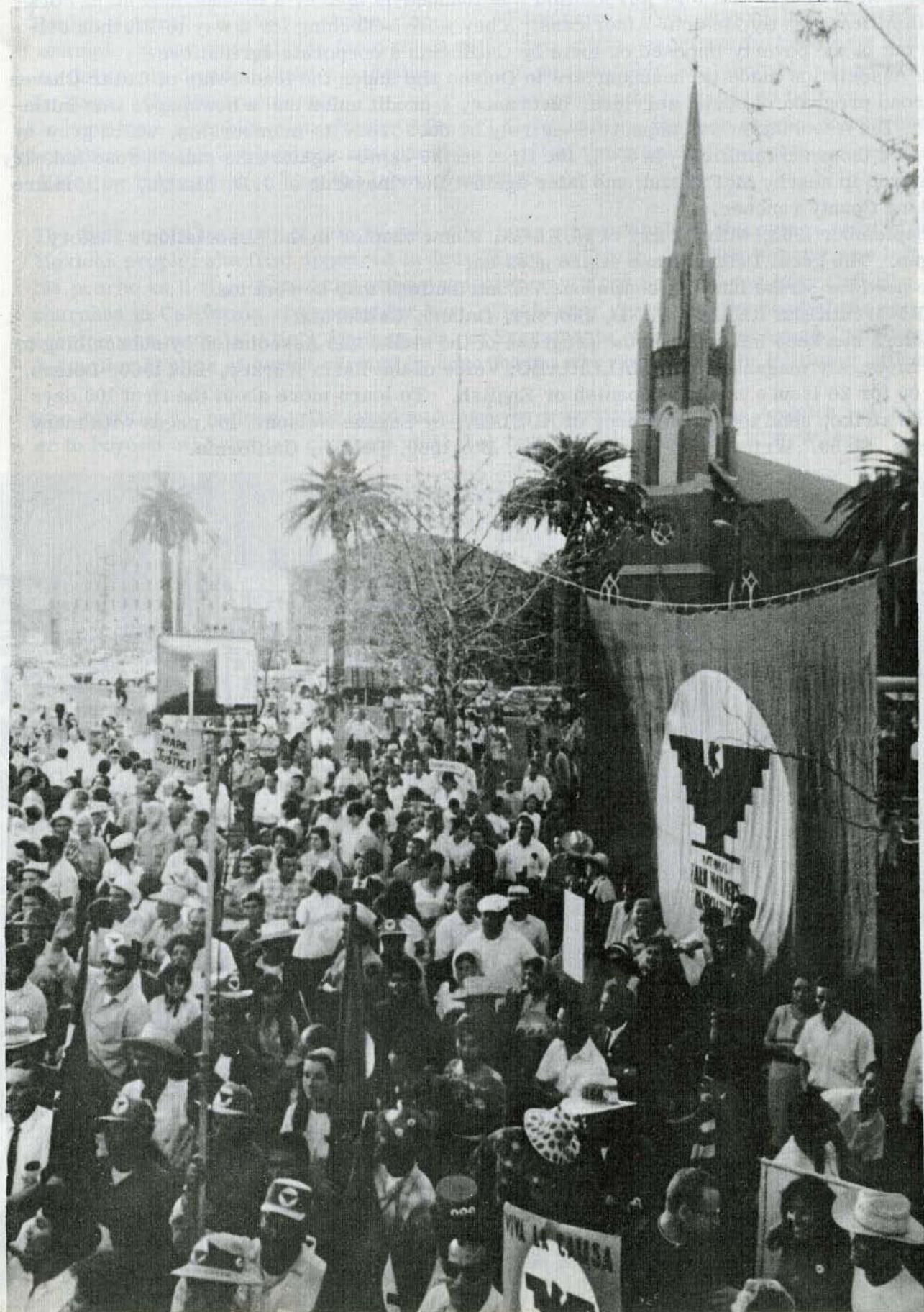
FARM WORKERS RELIEF FUND, Box 894, Delano, California.

Readers can keep informed on the progress of the strike and Association by subscribing to the bi-weekly magazine: **EL MALCRIADO; Voice of the Farm Worker**, Box 1060, Delano. \$2.00 for 26 issues in either Spanish or English. To learn more about the first 100 days of the strike, send today for a copy of **HUELGA**, by Eugene Nelson. 160 pages with many photos, \$1.50. Write Farm Worker Press, Box 1060, Delano, California.



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