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# The Bandit as Revolutionary Hero

By Wayne Lutton

Afro-centric education — the attempt to foist a largely fictitious African-American history upon us — has its counterpart among our residents of Mexican descent. Chicano-activists have not gone so far as to claim that virtually every advance in philosophy, mathematics, physics, and science was the work of Latinos, but they do argue that Latino culture would have flowered magnificently had it not been for the baleful influence of European whites who settled the southwestern part of the North American continent in the mid-19th century.

*Gringo Justice*, by Alfredo Mirandé, is representative of "Chicano-centrism." Widely used as a text in college courses in Chicano Studies and Minority Awareness, the author's thesis is that Chicanos are an exploited people who have been labeled as banditos and criminals by a white colonial system. "Gringos" are "oppressors" who "find it necessary to distort history so that it will conform to and justify the socially created order."

Mr. Mirandé, who has been a professor of sociology at the University of California at Riverside, traces the history Chicano-white legal relations since the end of the Mexican-American War. [Few recall today — and this book does not remind us — that it was Mexico that opened hostilities in 1848. At the time, British and French military observers expected Mexico to win, and the outcome was as much a surprise to them as it was to the warhawks in Mexico City.] The author, larding his prose with Marxist jargon, sees banditry as a form of social protest and "a response to the decline of a feudal society and the imposition of capitalism." Lawbreaking, in his view, is nothing less than noble resistance to Gringo oppression.

In his chapter, "Vigilantes, Bandits, and Revolutionaries," Mr. Mirandé portrays a number of

Mexican outlaws who operated in the California and New Mexico territories as ideologically-motivated heroes. Tiburcio Vasquez of Monterey, who was hanged in 1875 after a quarter-century career of horse thieving and cattle rustling, turned to crime, students are informed, out of a concern for the protection of Mexican womanhood. Oddly, it was Rosario Leiva, a spurned mistress and wife of his first lieutenant, who played the key role in his capture and prosecution.

Another of Professor Mirandé's heroes is Joaquin Murieta, dubbed "the Robin Hood of the West." In a two-year spree, Murieta attacked white miners and ranchers in the Sonora area.

Legend has it that this outburst was prompted by seeing his girl-friend ravished before his very eyes by a gang of white claim jumpers. In fact, he shot her after she deserted him for a white settler named Baker. Murieta was killed by California Rangers on July 24, 1853, and his pickled head was part of a museum collection that fell victim to the San Francisco earthquake of 1906.

In February, 1915, a Texas sheriff arrested a Mexican national by the name of Basilio Ramos, and uncovered an insurrection blueprint called *El Plan de San Diego* — something Mr. Mirandé calls "an important document that articulated the numerous grievances of the ... [Hispanic] population in South Texas." *El Plan* called for a general uprising by non-whites, to be launched on February 20, 1915. A "liberation army" of Mexicans, blacks, Japanese (!), and Indians was to win independence from "Yankee Tyranny." Every white male over the age of 16 was to be executed, as well as all "traitors" who cooperated with the Anglo enemy."

The objective of *El Plan* was the creation of racial homelands: a black nation in the southeastern United States, a new Mexican republic in the five

GRINGO JUSTICE  
By Alfredo Mirandé  
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\$11.95 paperback text edition.

southwestern states, and an Indian nation based on ancestral lands. What the Japanese were to get for their efforts remains unclear. Mirandé regrets that "historians and other scholars have tended to minimize the importance of *El Plan*, or to dismiss it as a wild, unrealistic scheme."

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Turning to the present, Mirandé charges that "wanton killing" of Chicanos by the Border Patrol and local American police forces is "endemic" and that "atrocities have been committed...with relative impunity." These brutal acts remain unspecified and undocumented. In fact, attacks by Mexicans against the Border Patrol and police throughout the Southwest are increasingly common.

The author reports that the U.S.-Mexico border now resembles a "war zone" in many sectors, especially those where illegal aliens trying to enter this country are robbed, raped, assaulted, and killed. What he fails to point out is that the perpetrators of these crimes are almost without exception other Mexican nationals or members of cross-border Latino gangs. Contrary to the impression Mirandé tries to create, immigrants are not being preyed upon by white Americans.

Mr. Mirandé informs his reader that Chicanos, like blacks, view law enforcement officers as "agents of lawlessness, injustice, and abuse." While he admits that Chicano gangs are heavily involved in America's urban drug trade, Mr. Mirandé hastens to add that Chicano crime is, in the final analysis, the result of "a clash between conflicting and competing cultures and worldviews." In the sense that traditional Western European-American culture does not countenance drug taking, public drunkenness, and territorial gang warfare, he is right.

*Gringo Justice* is about as far removed from neutral, academic scholarship as it is possible to get. Yet it was written with the help of a Rockefeller Foundation Postdoctoral Fellowship, a grant from the University of California at Riverside, a federal National Research Council Postdoctoral Fellowship, and support from the Stanford Center for Chicano Research. Mr. Mirandé also acknowledges financial assistance from the Mexican American Legal Defense and Education Fund (MALDEF), which is a tax-exempt organization liberally supported by the Ford Foundation. Moreover, the book is published by the Notre Dame Press, one of the premier Catholic university presses in the world.

This book is one of the most popular texts in the courses on "Minority Cultures" that are proliferating as required subjects on our college campuses. *Gringo Justice* serves as a sober reminder of the direction and success enjoyed by the campaign to support "diversity," "inclusion," and all the other excuses for anti-European-American propaganda. ■

## **Immigration and Black Unemployment**

The census data show dramatic declines in African-American employment in fields where immigrants made big gains. Since 1980 while the number of black, U.S.-born bank tellers fell 39% to 3,555, the figure for foreign-born tellers climbed 56% to 15,679. Likewise, while employment of African-American hotel maids and housemen dropped 30% to 2,846, the immigrant total skyrocketed 166% to 32,273.

— Roger Waldinger, sociologist  
University of California at Los Angeles  
Quoted in the *Los Angeles Times*, November 15, 1993

*The editors solicited critiques of John Tanton's essay, "End of the Migration Epoch?," which appeared in the Spring 1994 issue of THE SOCIAL CONTRACT, (Vol. IV, No. 3). We reprint them here, together with Tanton's answers to these criticisms.*

# Critiques of 'End of the Migration Epoch?'

## *Summary of the Tanton Argument*

Three main "pillars" account for today's high migration levels and the even higher levels some project for the future. These pillars are: the dramatic increase in human numbers, the growing ease of international transportation, and improvements in communication — all of which stimulate interest in and facilitate migration.

In opposition there is growing resistance to newcomers. Among the 170-plus member states of the United Nations, only a handful are willing to accept any significant number of immigrants or refugees for *permanent* resettlement. There are no virgin continents left awaiting tens of millions of newcomers.

Which of this set of forces will prevail? And to what degree? Tanton believes the forces working to limit and restrict immigration will win out, but recognizes that the forces are massive on both sides and the outcome essentially unpredictable.

Tanton closes by offering a new paradigm for understanding international migration, and a proposed set of ethical principles to guide policy makers.

## **Do Not Assume the Nation-State is a Permanent Factor in World Affairs**

by William H. McNeill

*[Professor Emeritus of History at the University of Chicago, William McNeill is a past-president of the American Historical Association, and author of The Rise of the West (1963) and Plagues and Peoples (1976). His book, Polyethnicity and National Unity in World History, was reviewed in Vol. III, No. 4 of THE SOCIAL CONTRACT, Summer 1993, p. 294.]*

I disagree with the Tanton essay on several points, of which the one most obvious is his exaggeration of the role of doctors in reducing disease losses. They killed almost as many as they cured

before about 1750. Population growth resulted from a far-ranging set of variables — better food supplies, and disease homogenization chief among them. Jenners' vaccine *was* important; he misdates it, however. [ed. note: it was 1796, not 1776.]

Point 2: the world has never been empty from the time our Paleolithic ancestors spread across the habitable lands. The Indians filled the Americas — given their level of technology — and were killed and displaced by newcomers — mainly by new infectious diseases. Throughout the formerly isolated lands of the earth, the native populations (often very substantial in number) were decimated by the diseases the newcomers brought. It often took no more than breathing in the presence of the disease inexperienced — small pox, for example, is spread in this way.

Point 3: I see no reason to assume that the modern nation-state is a permanent factor in world affairs. It was invented about 300 years ago; maybe one ought to say in 1776 and 1789: and like all other human artifacts is likely to decay in time. There are clear signs that it has begun to decay already.

Point 4: as long as great differences of life possibilities exist across boundaries that are permeable, people will use their ingenuity to move to more favorable places. That has been going on always as far as I know. I do not suppose therefore that the age of migration has ended. On the contrary, I suspect that it will increase in the foreseeable future — say the next hundred years, legally or illegally. There are, after all, people within the rich countries who employ poor newcomers, and they are likely to collaborate with illegals — and have considerable political clout within the receiving society. And successful transplants tend to bring others after time.

This does not lead me to think that unregulated frontiers are desirable. But how to police them and what measures to take to keep people out is unclear to me. The Tanton recipe would require a Berlin-wall