In every epoch, certain struggles against oppression have come down through history and sum up for us in a single heroic shout the great reservoir of courage and humanity which is the common birthright of all people.

France of 1789, Russia of 1917, China of 1949, Cuba of 1959; these are both milestones and symbols, the tradition of revolution which demonstrates that historically all reactionaries have been, in essence, paper tigers. That a people united can never be defeated.

In our time a new name has been added to that roster: Vietnam! It is a name that breathes resistance, steadfastness, confidence.

But not every symbol is a victorious one. In the 1930s, Spain became a word that reflected both the heroism of the people and the perfidy of those willing to sacrifice the destinies of another nation to the implacable appetite of fascism.

Another such symbol was born in the 1970s: Chile!
The world has borne witness to the bloody coup of September 1973 which swallowed up and destroyed the Popular Unity government of Salvador Allende—and along with it, those hard-won democratic rights which the Chilean people had wrested from their exploiters in the course of almost a century of popular struggle. The entire world knows of the tortures, the summary executions, the police state which the Chilean fascists, aided and abetted by the U.S. State Department, have now imposed on the people of Chile.

But to mourn for Chile is not enough. Nor is it enough to protest the fate of political prisoners or to demand the right of asylum for political refugees—although people of good conscience should and will respond in this fashion.

The real task, however, is to learn the proper lessons from the tragedy of Chile.

Of all the organizations of the Chilean resistance, the Movimiento de Izquierda Revolucionaria—the Movement of the Revolutionary Left (MIR)—has shown that it has understood the fullest consequences of the events of that bloody September 1973.

The MIR understands—as it desperately tried to warn all of Chile in the days before the coup—that the reactionaries and imperialists will never peacefully accede in their own downfall; that a people disarmed can always be defeated; and that it is the people themselves, and only the people, who are the real makers of history.

Today the MIR stands in the forefront of the Chilean resistance. The bulk of its organization, including its leadership, remain in Chile. Two years after the coup, as this is being written, the military junta has not been able to destroy the MIR's infrastructure. Individual leaders of the MIR have given their lives to the resistance, including the organization's leader Miguel Enríquez, murdered in combat October 5, 1974, by the Chilean authorities. But the roots of the organization are planted so deep in the Chilean working class that the murder even of such an important leader as Enríquez cannot destroy the work of the organization.

This record album is not a lament for the Chile that bowed before the butchers of September 1973. Neither is it an expression of revolutionary nostalgia for the heady if naive euphoria of the Allende years.

These songs are the songs of on-going struggle, a valued and essential part of that revolutionary arsenal already providing the ideological ammunition of resistance.

These are the songs of a movement which looks back occasionally only in order to chart a forward path.

They are the living expressions of a resistance which grows even during the few minutes it takes to listen to these songs.

IRWIN SILBER

Slide 1, Band 1: (5:40)

LA CANCION DE LUCIANO

letra y música: Patricio Manna
© 1972 P. Manna

Luciano Cruz, con otros camaradas, fundó el MIR, en 1965. Su incorporación a la lucha revolucionaria se realiza al calor del auge de las luchas de los pueblos de América Latina contra el gran capital y el imperialismo yanqui. Así mismo, el gran impacto de la Revolución Cubana hace carne en Luciano aquello de que la “Revolución es posible”, pero que es necesario trabajar incansablemente para realizarla. Para eso trabajó sin cesar en las tareas organizativas, en la preparación de un modelo de partido que, al mismo tiempo que estuviera en condiciones de enfrentar el aparato represivo burgués, asegurara una conexión permanente y viva con las masas. Un partido que definiera el carácter de la revolución en Chile, que fuera capaz de entregar un programa para la lucha de todo el pueblo, tomando cada una de las reivindicaciones de los explotados, vinculándolas al camino del poder.

Revolucionario consecuente, el 14 de Agosto de 1971, un accidente cortó su vida. Se llamó Luciano Cruz, se llamó muchos otros nombres. Era cada vez más una sola cosa: líder revolucionario del pueblo chileno, enemigo implacable de los imperialistas, los reaccionarios, los vaquillantes y los traidores.

LUCIANO: HASTA LA VICTORIA SIEMPRE!
LUCIANO'S SONG

Luciano Cruz, along with other comrades, founded the MIR in 1965. He joined the revolutionary struggle in the heat of the Latin American peoples' rising against big capital and yanqui imperialism. The tremendous impact of the Cuban Revolution brought home to Luciano that the "Revolution is possible," but that one must work tirelessly to make it happen. For that reason he worked ceaselessly at organizational tasks, and in the preparation of a party model which, while confronting the repressive apparatus of the bourgeoisie, would at the same time assure a permanent and growing connection with the masses. He worked to build a party that could define the character of the Chilean Revolution and offer a program of struggle for all the people of Chile, which would take into account the demands and needs of all the exploited, putting them on the road to the seizure of power.

A consistent and responsible revolutionary, he died in an accident on August 14, 1971. He was born Luciano Cruz, but he went by many other names. More and more he embodied a single thing: a revolutionary leader of the Chilean people, the implacable enemy of imperialists, reactionaries, vacillators and traitors.

LUCIANO: UNTIL THE FINAL VICTORY
LA VENTANA

Miré tu cara por la ventana y en cuna firme pesado sueño se convocaba para cubrirte ayyayay para cubrirte.

Tiempo trás tiempo te juli cuidando trás la ventana en que los libros letra por letra se te entregaban ayyayay se te entregaban.

Cuántas ventanas tiene la vida entera cuántas ventanas quién lo creyera!

Por la ventana que el estudiante triste vigilaba está un día la voz que emana de la guerrilla ayyayay de la guerrilla.

Y otra ventana tiempo más tarde te dio el encierro y en vez de vidrios tenía dados de hierro negro ayyayay de hierro negro.

Cuántas ventanas tiene la vida entera cuántas ventanas quién lo creyera!

Cortaste el hierro saliste el muro corrístes afuera y la metrala volteó mi sangre sobre la tierra ayyayay desde tus venas.

Duerme tan hondo bajo la piedra el hijo niño pero en la lucha del guerrillero viviendo alto ayyayay yo lo diviso.

Con cada hombre caído hora trás hora creo la lucha libertadora!!

Life has so many windows where the sad student From the window keeps watch you heard one day the burning voice of the guerrilla ayyayay of the guerrilla.

And another window sometime later closed you in and instead of glass it had fingers of dark iron ayyayay of dark iron.

So many windows...

You cut the iron you jumped the wall you ran outside and the bullets spilled my blood on the earth ayyayay from your veins.

He sleeps so deeply under the stone, the young boy, but in the struggle of the guerrillero living proudly ayyayay I can see him.

With each fallen fighter hour after hour the liberation struggle grows!

De entre las expresiones fundamentales de la lucha de los pueblos de la América Latina en contra del Imperialismo y sus aliados criollos, figura sin duda alguna la lucha armada de carácter irregular y prolongado: la guerrilla.

Teniendo como ejemplo a la Revolución Cubana y al dirigente Comandante Ernesto Che Guevara, la guerrilla latinoamericana corresponde a la forma insurreccional predominante en el continente, en los años que siguen al triunfo del Ejército Rebelde.

Numerosos revolucionarios caen luego de duros enfrentamientos, no sin antes cobrar al enemigo, un alto precio por sus vidas. Y su sacrificio no ha sido estéril; miles de nuevos combatientes recogiendo el ejemplo de los caídos conducirán la lucha hasta la victoria final.

THE WINDOW

Sung by Mariana

I saw your face through the window and in a sturdy cradle heavy sleep was called to cover you ayyayay to cover you.

Time after time I took care of you, next to the window where the books word by word gave themselves to you ayyayay gave themselves to you. so many windows, who would believe it!

He sleeps so deeply under the stone, the young boy, but in the struggle of the guerrillero living proudly ayyayay I can see him.

With each fallen fighter hour after hour the liberation struggle grows!

Among the most fundamental expressions of the struggle of Latin American peoples against Imperialism and its local allies is armed struggle of an irregular and prolonged character: the guerrilla. Taking for its example the Cuban Revolution and the leadership of Comandante Ernesto Che Guevara, guerrilla warfare in Latin America became the predominant form of insurrection on the continent in the years that followed the triumph of the Rebel Army.

Many revolutionaries have fallen as a result of fierce confrontations, but not without costing the enemy a high price in exchange for their lives. Their sacrifices have not been in vain. Thousands of new combatants, taking their example from those who have fallen, will guide the struggle to the final victory.
LA RESISTENCIA SE ORGANIZA

La Resistencia es hoy un proceso de masas que comienza a tomar la forma de una fuerza social. El Movimiento de la Resistencia Popular, enarblando las banderas de la unidad del pueblo, de la restauración de las libertades democráticas, y la defensa del nivel de vida de las masas, es ya una realidad de masas, que incorpora a sus filas a todas las capas sociales oprimidas y explotadas por la dictadura golpista y a todas las fuerzas políticas que la combaten hasta su derrocamiento. Queda un largo trecho por recorrer. La reanímación de las masas habrá de extenderse y de tomar un carácter cada vez más orgánico y político; habrá de apoyarse fundamentalmente en la clase obrera, a la vez que deberá incorporar a sus capas aliadas, los pobres del campo y la ciudad y la pequeña burguesía; la propaganda y el crecimiento de la resistencia en el futuro próximo tendrá que acompañarse de acciones de propaganda armada; deberá trazar al ejército golpista e incorporar un contingente cada vez más numeroso de soldados, suboficiales y clases, e incluso de oficiales no golpistas.

Los revolucionarios participamos activamente dentro de la resistencia en todos los terrenos; hoy agitamos y luchamos por nuestra plataforma, que es la que hoy convoca a amplias capas sociales y a diversas fuerzas políticas a la lucha contra la dictadura golpista; que ha sido y es el instrumento fundamental para sacar al movimiento de masas de su abatimiento y dispersión inicial y reanimarlo. A la vez los revolucionarios mantenemos nuestra independencia programática, orgánica y de propaganda. Propagandizamos hoy también la lucha por la revolución proletaria y por conquistar para Chile un gobierno revolucionario de obreros y campesinos, que será el único que permitirá a la clase obrera y al pueblo conquistar su verdadera emancipación. Sabemos que la dictadura no caerá por sí sola víctima de sus contradicciones internas y dificultades. La dictadura golpista habrá de ser derrocada.

THE RESISTANCE ORGANIZES

Today the Resistance is a process in which the masses are beginning to take the form of a social force. The Popular Resistance Movement, raising the banners of people’s unity, restoration of democratic liberties and the defense of the people’s living standard, is now a reality among the masses which incorporates into its ranks all social strata oppressed and exploited by the dictatorship, along with all political forces willing to fight for its overthrow. We still have a long way to go. The reactivation of the masses must spread, and must take on an ever more organic and political character. The foundation must come from the working class, but the movement must incorporate all allied sectors: the poor of the countryside and the city, and the petit bourgeoisie. Propaganda work, and the growth of the Resistance, must be accompanied by actions of armed propaganda in the near future. The Resistance must penetrate the army of the dictatorship, incorporating an ever growing number of soldiers, non-commissioned officers, and even officers who are anti-junta.

We revolutionaries participate actively in all spheres of the Resistance. Today, we agitate and struggle for its platform, which is calling together many social levels and diverse political forces for struggle against the dictatorship. This has been, and is, the primary vehicle for bringing the mass movement out of a state of despair and confusion, and for giving it new courage. At the same time, we revolutionaries continue to maintain our independent program, both organically and in terms of propaganda. We advocate today, as well, the struggle for proletarian revolution which can win for Chile a revolutionary government of the workers and peasants, the only way the working class and the people can win true emancipation. We know the dictatorship will not fall by itself, a victim of its internal contradictions and difficulties. It will have to be overthrown.
**BOLIVARIANA**

letra y música: Patricio Manna © 1974 P. Manna

Quién me enseñó lo que canto, quién me enseñó? Yo no sé. Pregúntaselo a la tierra, que ella te va a responder. Lo que la tierra no enseña nadie lo puede aprender. Ay hermano que preguntas, si alguien te enseñará a ver!

Así como el hombre pudren entre barrotes y piedras, el bello rostro del llano con ciudades encarcelan, pero la tierra de pronto revienta lo que la apresaba. Ay hermano encarcelado, si en sismo te convirtieras!

Así también la colina por arado es degollada y en vez de morir sangrando suelo y voz por la garganta, de la herida que abrió el hierro saltan los frutos que cantan: Ay hermano si aprendieras a cosechar lo que plantas!

Aprende lo que no sabes del agua que te rodea: por nubes corre en el cielo, rueda en ríos por la tierra, pero la mar en su seno la junta y le dá su fuerza: Ay hermano abre tu pecho para otra vez cuando veas!

Humillados desde siglos vivimos desdoblándonos y nos pusamos la vida separándonos con miedo. Mientras la fuerza enemiga se nutre de nuestro suelo. Ay hermano si aprendieras que solo nada valemos!

En la Patria Americana sólo hay un nudo que existe: al Norte hay un pueblo alegre y al Sur, treinta pueblos tristes. Que mireste en esta vida, mi hermano, que no lo viste. Aprende a ganar como hombre lo que nunca defendiste!

---

**BOLIVARIANA**

*Entreato no hables en esta lucha a muerte.*

*There are no borders in this struggle to the death.*

---

Entre las figuras del proceso independiente latinoamericano a principios del siglo pasado, destaca sin lugar a dudas, por la claridad de su pensamiento y acción la de Simón Bolívar. Venezolano de nacimiento, latinoamericano de convicciones, fue Bolívar quien entendió primero que sólo la unidad de los diversos pueblos del continente llevaría a su emancipación real y definitiva.

Largos años de dominación de nuevos imperialismos han confirmado trágicamente la sentencia bolivariana. Sobre nuevas bases, el imperialismo europeo y particularmente el imperialismo norteamericano han dado muestras de insaciable voracidad. A más de siglo y medio de las luchas liberadoras, la destrucción de la dominación foránea continúa siendo para los pueblos latinoamericanos una tarea a realizar.

Conscientes del común propósito que las une, las organizaciones revolucionarias del Cono Sur, han constituido la Junta de Coordinación Revolucionaria a fin de hacer más efectivo el combate de nuestros pueblos contra el mismo enemigo. “El carácter continental de la lucha está signado en lo fundamental por la presencia de un enemigo común. El Imperialismo norteamericano desarrolla una estrategia internacional para detener la Revolución Socialista en Latinoamérica. A la
estrategia internacional del imperialismo corresponde la estrategia continental de los revolucionarios".
(De la Declaración Conjunta del Movimiento de Liberación Nacional Tupamaros de Uruguay, Movimiento de Izquierda Revolucionaria de Chile, Ejército de Liberación Nacional de Bolivia y el Ejército Revolucionario del Pueblo de Argentina).

BOLIVARIANA

Simón Bolívar, who lived at the beginning of the last century, stands as one of the foremost fighters for Latin American independence. He is known for his clarity of thought and action. Venezuelan by birth, Latin American by conviction, Bolivar was the first to understand that only the unity between the diverse peoples of the continent would lead to genuine and definitive emancipation.

Long years of imperialist domination have tragically confirmed the truth of Bolivar’s words. Over the years European, and particularly US imperialism, have given proof of their insatiable voracity. Now, more than a century and a half since the victory of the independence struggles, the task for the Latin American people continues to be the elimination of foreign domination.

The revolutionary organizations of Latin America’s southern countries have joined together to constitute the Revolutionary Coordinating Council (Junta de Coordinación Revolucionaria - JCR), with the goal of increasing the effectiveness of our peoples’ fight against our common enemy. “The continental character of the struggle is clearly dictated by the presence of a common enemy. US imperialism is developing an international strategy to prevent socialist revolution in Latin America. The continental strategy of the revolution corresponds to the international strategy of imperialism”.

(As excerpted from the Joint Declaration of the National Liberation Movement (MLN) - Tupamaros of Uruguay, the Movement of the Revolutionary Left (MIR) of Chile, the National Liberation Army (ELN) - Revolutionary Workers’ Party (PRT) of Bolivia and the Revolutionary People’s Army (ERP) - Revolutionary Workers’ Party (PRT) of Argentina, which was released in February of 1974.)

SOLO DIGO COMPAÑEROS

Una de las luchas más heroicas de los últimos años ha sido sin lugar a dudas la que ha librado en el Uruguay el Movimiento de Liberación Nacional Tupamaros. En esta lucha decenias de héroes combatientes Tupamaros han dado su vida. Esta canción es un homenaje a estos héroes camaradas y también un grito de resistencia contra una dictadura militar de América Latina.

El ejemplo de estos camaradas encarna en la figura legendaria del jefe indígena Tupac-Amaru, y conduce hoy a las nuevas generaciones del Uruguay y la América Latina hacia el combate Revolucionario.

SOLO DIGO COMPAÑEROS

Escucha
yo vengo a cantar
por aquellos que cayeron.
No digo nombre ni seña,
sólo digo: compañeros.
Y canto a los otros, a los
que están vivos
y ponen la mira
sobre el enemigo.
Ya no hay más secretos
mi canto es al viento
yo exijo que sea
todo movimiento.

Nada nos queda y hay sólo
una cosa que perder:
perder la paciencia
y sólo encontraría
en la puntería, camarada!

Papel contra balas
no puede servir,
canción desarmada
no enfrenta un fusil!

Viva la Patria que nace
entre todos compartida;
la sangre libre se acerca
ya nos trae la nueva vida:
la sangre de Tupac!
la sangre de Amaru!
la sangre que grita
liberate hermano!!
liberate hermana!!
libérate hermano!!

One of the most heroic struggles, during the last few years, has undoubtedly been that waged in Uruguay by the National Liberation Movement - Tupamaros. Dozens of heroic fighters from the ranks of the Tupamaros have given their lives during this struggle. The song gives tribute to these heroic comrades, while at the same time it declares a war of resistance against the military dictatorships of Latin America.

The example of these fallen fighters is embodied in the legendary figure of the native American leader, Tupac Amaru. His example calls the new generations in Uruguay, and throughout Latin America, to revolutionary combat.

I’M ONLY SINGING “COMPAÑEROS”

Listen
I’ve come to sing
for those who have fallen.
I give no names, nor
descriptions,
I only say: compañeros.

And I sing for the others,
those living,
staring the enemy in the face.
There are no more secrets,
my song is the wind
I demand that everything
becomes action.

We have nothing left;
only one thing we can lose:
we can lose patience,
and we can only find it
by taking aim, comrade!

Paper against bullets
can’t work;

unarmed songs
can’t face guns!

Long live the homeland being
born
and shared among us all.
A free blood is coming,
bringing us a new life:
the blood of Tupac!
the blood of Amaru!
the blood that shouts
Free yourself, brother!!
Free yourself, sister!!
Free yourself, people!!
The color of blood is not forgotten. As Chilean revolutionaries we have sworn before history to continue, without a single step backward, the work of Miguel Enriquez.

MIGUEL ENRIQUEZ

Miguel Enriquez, your name, has the strength of a river that flows from the mountains to water our paths.

Miguel Enriquez, your eyes, look at us from the future, your song has the voices of bullets, songs of pure ideals.

Miguel Enriquez, your hand, did not tremble before the enemy. It took six hundred of them to lay you down.

Miguel Enriquez, your people, have a lump in their throat. They weep for you guns in hand, and, with your death, they grow.

I want to write a letter that will say in letters of gold: Miguel Enriquez has not died. He gave his life to Chile.

MIGUEL ENRIQUEZ

The Secretary General and founder of the MIR (Movimiento de Izquierda Revolucionaria—Movement of the Revolutionary Left) fell gloriously in combat on October 5, 1974, in the working-class neighborhood of San Miguel in Santiago.

Miguel Enriquez left behind an indestructible party, a united and militant legacy, and a generation of revolutionaries who know how to take his place and be faithful to his memory. Miguel Enriquez leaves behind a Revolutionary Party deeply rooted in the working class and the people of Chile, which will continue with its unchanging commitment to build the revolutionary resistance necessary for the overthrow of the military junta and the definitive establishment of socialism in Chile.

Miguel Enriquez died because he was a responsible revolutionary, because he didn’t abandon the people, because he was the best leader of the workers and the Party, and because he was the most committed and enthusiastic fighter of the Resistance. His death is nothing more than the continuation of his life. He died fighting, just as he had fought every day for the advance of the revolutionary struggle. He took on all the risks that accompanied his work knowing full well that should he die, the Party and the people would know how to continue the struggle. This is the heroic example and the generous lesson that Miguel Enriquez has left us.

COMPANERO MIGUEL ENRIQUEZ: UNTIL VICTORY OR UNTIL DEATH!!
El color de la sangre no se olvida. Los Revolucionarios Chilenos hemos jurado ante la historia continuar, sin dar un solo paso atrás, la obra de Miguel Enriquez.

**MIGUEL ENRIQUEZ**

letra y música: Angel Parra  
© 1975 A. Parra

*Miguel Enriquez* tu nombre tiene la fuerza de un río que baja de la montaña a regar nuestros caminos.

*Miguel Enriquez* tus ojos nos miran desde el futuro, tus de metralla tu canto, cantos de ideales puros.

*Miguel Enriquez* tu mano no tembló ante el enemigo, seiscientos necesitaron para dejarte tendido.

*Miguel Enriquez* tu pueblo tiene un nudo en la garganta, te llora fusil en mano, con tu muerte se agiganta.

Quiero escribir una carta con letras de oro que diga: *Miguel Enriquez* no ha muerto a Chile entregó su vida.

---

*MIGUEL ENRIQUEZ*

El 5 de Octubre de 1974, en el barrio proletario de San Miguel en Santiago cayó gloriosamente combatiendo, el Secretario General y fundador del Movimiento de Izquierda Revolucionaria (MIR).

Miguel Enriquez cayó dejando un legado indestructible, un legado unitario y combativo, una generación de revolucionarios que sabrán sucederle y ser leales a su memoria. Miguel Enriquez deja trás si un Partido Revolucionario arraigado profundamente en la Clase Obrera y el Pueblo de Chile que continuará con decisión inquebrantable la resistencia revolucionaria que derrocará a la junta gorila y establecerá definitivamente el Socialismo en Chile.

Miguel Enriquez murió porque era un revolucionario consecuente, porque no abandonó a su pueblo, porque era el mejor dirigente de los trabajadores y del partido, el más decidido y entusiasta combatiente de la Resistencia. Su muerte no es más que la continuación de su vida; murió combatiendo como combatió cada día por el avance de la lucha revolucionaria; asumió todos los riesgos con la confianza que si moría, el Partido y el Pueblo sabrían seguir con su lucha. Este es el heroico ejemplo y la generosa enseñanza que nos deja Miguel Enriquez.

**COMPAÑERO MIGUEL ENRIQUEZ**  
**¡HASTA LA VICTORIA O LA MUERTE!!**
LOS LIBERTADORES

letra y música: Patricio Manns
© 1974 P. Manns

Viento del llano
Viento del llano,
Viene Carrera ay!
Viene Carrera si!
Viene Carrera ya!
Batiendo aceros
corona el imperio astil
La mano armada
La mano armada
y Chile tiembla ay!
y Chile espera si!
y Chile salta ya!

Viento en la cumbre
Viento en la cumbre
Manuel Rodríguez ay!
Manuel Rodríguez si!
Manuel Rodríguez ya!
Como una lumbre
que el pueblo sigue igual
la mano armada,
la mano armada,
la frente clara ay!
la frente limpia si!
la frente firme ya!

Una vez pasó el fuego prendió.
El otro brillaba el fuego llevaba.
Los pechos se alzaron, las
manos se armaron
y el fondo del pueblo
se multiplicaron.

Viento del tiempo,
Viento del tiempo
auroras fíere as!
auroras fíere sí!
auroras fíere ya!
Los llama el pecho
como banderas hoy
y habrá como ellos
y habrá como ellos
aunque no quieran ay!
aunque no quieran sí!
aunque no quieran ya!

Viento del tiempo...

Wind of the plains,
Wind of the plains,
Carreras on his way, ay!
Carreras on his way, yes!
Carreras on his way, now!
Waving steel
against the empire like this!
the armed hand
the armed hand
and Chile trembles ay!
and Chile waits yes!
and Chile jumps now!

Wind on the summit,
Wind on the summit,
Manuel Rodriguez ay!
Manuel Rodriguez yes!
Manuel Rodriguez now!
Like a beacon
the people follow
the armed hand,
the armed hand,
a clean brow ay!
a clean brow yes!
a firm brow now!

One came and lit the fire.
The other gazed and carried
the fire.
Cheeks lit and hands were
armed,
and from the depths of
the people,
they grew.

Winds of time,
Winds of time,
Fiery dawn ay!
Fiery dawn yes!
Fiery dawn now!
beckoned by the heart
like flags today
and many will be like them
and many will be like them
even if they don't want
to, ay!
even if they don't want
to, yes!
even if they don't want
to, now!

Winds of time...

Rodríguez y Carrera acompañan desde sus
inicios el proceso de Independencia en
Chile.

Rodríguez, el caudillo popular, figura
legendaria de la historia de Chile.

Carrera, el forjador de la Patria Vieja,
corto período de Independencia entre 1810 y
1814 aplastado por la restauración mo-
nárquica.

Conductores militares, políticos apasio-
nados y luchadores incansables consagraron
su vida a la liberación de los pueblos
americanos.

Rodeados del calor popular, organizaron
la resistencia contra la monarquía española
nuevamente impuesta. Sus “montoneros”-
columnas móviles- acosaron constantemen-
te al ejército realista y liberaron vastas
zonas precordilleranas.

Después del triunfo continuaron luchando
a fin de profundizar el proceso indepen-
dentista. La aristocracia gobernante, más
una vez coludida con los invasores
extranjeros, cumplió por la vía de la
 ejecución sumaria, la sentencia de muerte
pronunciada contra ellos por los colonizadores
españoles.

THE LIBERATORS

At the time of the earliest struggles for
Chilean independence, Rodriguez and
Carrera emerged as leaders.

Rodriguez is legendary in Chilean history
as a people’s leader.

Carrera forged the short-lived period of
independence, the Patria Vieja or Old
Country, which lasted from 1810 until it was
put down in 1814 with the restoration of the
monarchy.

Rodriguez and Carrera, military leaders,
impassioned politicians and tireless fight-
ers, dedicated their lives to the liberation
of the peoples of the Americas.

Surrounded by popular fervor, they
organized resistance against the new
Spanish monarch. Their mountain fighters
(montoneros) mobile military units con-
tantly harassed the Spanish army, and
liberated large parts of the Andean foothills.

After victory, they continued the struggle
to deepen the fight for the process of
independence. The ruling aristocracy, who
more than once acted in collusion with the
foreign invaders, carried out the summary
execution of Rodriguez and Carrera—a
sentence originally handed down by the
Spanish colonizers.
"Ustedes no saben por qué me torturan, pero yo sí se por qué muero...". Así ha respondido Bautista Van Schouwen, Miembro de la Comisión Política del MIR, agitador y propagandista del pueblo, revolucionario ejemplar.

Mientras cumplía con sus diarias tareas, el 13 de diciembre de 1973, Bautista Van Schouwen, fue detenido. A partir de ese mismo día fue salvajemente torturado. Varias veces se debatió entre la vida y la muerte. Sin embargo, mantuvo siempre una conducta ejemplar y una actitud incontestable frente a los torturadores. Los enfrentó y les gritó su rabia y su odio, su confianza en el triunfo de la Resistencia. Su actitud ha sido un ejemplo para los presos y torturados que vieron su gesto o escucharon a través de pasillos y muros, su voz enfrentando a los verdugos.

La dictadura militar chilena jamás ha reconocido que Bautista Van Schouwen esté preso. A través de los miles de canales de la Resistencia Popular se ha recibido la noticia de que está vivo pero en muy malas condiciones físicas. Esta noticia da alegría, refuerza el ánimo combativo y la convicción en la victoria final a miles de revolucionarios chilenos y a la Solidaridad de los pueblos del mundo con la Resistencia Popular Chilena.

Bautista Van Schouwen es un héroe de la Resistencia Chilena, un símbolo de todos aquellos que resisten la tortura y la represión en las mazmorras de la dictadura, una bandera de lucha para la Solidaridad Internacional. Llamamos a todos los trabajadores y revolucionarios del mundo a luchar por la vida y la libertad de Bautista Van Schouwen y de todos los compañeros presos y torturados por la Dictadura Gorila.

A Luchar por su vida
y su libertad!!

Silencioso, con silencio de piedra submarino, con la conciencia sometida al hierro, con la muerte trenzando sus cuchillos, sintió que se quedaba desvestido de sangre, de cabellos y de uñas, de ojos y de piel, como si fueran un violento equipaje, el único equipaje, o un dosel, un visillo, una terca ventana, que atacará el ojo a los verdugos de Bautista Van Schouwen, compañeros.

Tan callado!
Quién hubiera pensado que pudiera coronar con silencio su conducta, recordar a la especie en la decencia, y juntar sobre el cuerpo luminoso los golpes propinados a su pueblo, la espina y la cadena. Ha crecido, Bautista van Schouwen para siempre elevado a la semilla frutal que desde ahora nos da la dignidad para hacerla costumbre, para escribirla, en todos los presidios del mundo.

Secando la memoria, clausurando la boca, no dije una palabra, ni una fecha, ni un nombre, ni un país, ni un río, ni una flor, ni un bosque, ni una abeja, que sirvieron de mapa a los verdugos de su pueblo.

Eso es todo. Así es todo de simple, compañeros.
En el duro momento de los hechos es tanto como agua de cascada y declara invencible su silencio, se doctora en metal enfurecido, se gradúa de bosque inflexible.
Se viste de efusión. Se abraza en conciencia. Ha humillado las garras que abren su piel. Y así es que su tormento se convierte en un surco y al golpearlo en la tierra lo dejaron semilla.

DIGNITY BECOMES
A HABIT

Silently, with the silence of an underwater rock, with consciousness subjected to steel, with death preparing its knives, he felt himself stripped of hair, of blood and of nails, of eyes and skin, as if they were a violent baggage, the only baggage, [continued on next page]
The Chilean military dictatorship has never acknowledged the arrest and imprisonment of Bautista Van Schoven. Through numerous channels of the Popular Resistance, it has been confirmed that Bautista Van Schoven is alive, though in serious physical condition. This news has brought strength, happiness and confidence in our final victory to thousands of Chilean Revolutionaries and those throughout the world who lend their solidarity and support to the Popular Resistance.

Bautista Van Schoven is a hero of the Chilean Resistance, a symbol for all those who resist within the torture chambers of the dictatorship, a banner of struggle for the international solidarity movement. We call upon all the workers and revolutionaries of the world to fight for the life and freedom of Bautista Van Schoven and all others imprisoned and tortured by the dictatorship.

FOR THE LIFE AND FREEDOM OF BAUTISTA VAN SCHOWEN!!!

DIGNITY BECOMES A HABIT

"You don't know what you're torturing me for, but I know what I'm dying for..." With these words, Bautista Van Schoven, member of the Political Commission of the MIR, agitator and propagandist of the people, and exemplary revolutionary, responded to his torturers.

On December 13, 1973, while carrying out his daily responsibilities, Bautista Van Schoven was arrested. From that day on he has been subjected to savage torture. On several occasions he hovered between life and death. Throughout it all he has maintained the most outstanding conduct and unflinching presence in front of his torturers. He has confronted them with cries of anger and hate, and by voicing his trust in the triumph of the Resistance. His attitude has served as an example to all prisoners and others being tortured who observed his behavior or heard through the halls and walls of prison his voice confronting the executioners.

WE ARE NO LONGER OURSELVES

Although our lands are rich and fertile, they don't yield enough to satisfy the needs of the vast majority of Latin Americans. This is because the ownership of the land is concentrated in the hands of a small group. The peasant, working from sunup to sundown, barely makes enough to survive.

On July 26, 1971, the peasants of the Revolutionary Peasant Movement (MCR)—the peasant branch of the MIR—held a large march which ended with a rally in the southern city of Temuco. Community people, workers and students, all supporters of the MIR, attended the rally. Luciano Cruz spoke in the name of the national secretariat of the MIR, and he said in part:

[continued on next page]
“Compañeros, we must begin a massive campaign to tear down the fences, uniting all Chilean workers throughout the length and breadth of Chile, from the mountains to the sea. And then we’ll construct a package and fill it up with the bosses and the yanquis and we’ll hurl it into the sea. We’ll smash them”. And then he added: “The workers have the right to learn the best possible methods for struggle against the bosses. And it is good that they learn them. Because it will be us workers, all workers, these very workers, who will make the revolution.”

WE ARE NO LONGER OURSELVES

Here as you see us,
like the owners of the land,
so as not to die of hunger,
we spend our lives at war.

Are we poor, are we rich?
Nobdy knows what we are.
With the sorrows of my people
the myrhr trees bloomed.

What the hell! the minute I say
that there’s metal in the field
the gringo from the north comes,
takes it and leaves a hole.

What the hell! the minute I say
that I feel like being free
they exchange my clothing
for that of a prisoner.

The land begat my grandfather
begat my mother and father.
Even a dog wouldn’t bark at
the son born to them.

I defend my right
which is not the right of others
but, damn, now I see
that we are no longer ourselves.

We are no longer from this valley
we are no longer from this mountain
And everything we tell
goes you know where.

Chacarera. Chacarera!
chacarera of my reward
I can’t get rid of this plague
no matter how hard I try.

Y A NO SOMOS NOSOTROS

Letra y música: Patricio Manns
© 1972 P. Manns

Aunque nuestras tierras son ricas y fértiles, al estar concentrada su propiedad en las manos de pequeños núcleos de latifundistas, ellas no producen de acuerdo a las necesidades de la gran masa latinoamericana. El campesino, trabajando de sol a sol apenas si alcanza a obtener lo necesario para su elemental subsistencia.

El 26 de Julio de 1971, los campesinos del Movimiento de Campesinos Revolucionarios (MCR) realizaron una gran marcha que culminó en una gran concentración en la ciudad sureña de Temuco. A ella se unieron los pobladores, obreros y estudiantes del MIR. A nombre del Secretariado Nacional del Partido habló Luciano Cruz. Dijo en una parte de su discurso: “Compañeros, hay que hacer una gran corrida de cercos, todos los trabajadores chilenos juntos, a lo largo y ancho del país, desde la cordillera hasta el mar. Y, entonces, vamos a hacer un paquete con los patrones y los yanquis y los arrojaremos al mar. Los vamos a aplastar.”

Luego agregó: “Los trabajadores tienen derecho a aprender las mejores formas de lucha contra los patrones. Y es bueno que las aprendan. Porque somos los trabajadores, todos los trabajadores, estos trabajadores, los que harán la revolución”.

CARTA A MI COMPAÑERO

Letra y música: José Durán
© 1974 J. Durán

En la historia de Chile, en las luchas de la clase obrera y los campesinos, en el movimiento estudiantil y en el actual período de resistencia popular a la contrarrevolución burguesa, la mujer siempre ha estado en primera fila de combate. Son numerosos los ejemplos de compañeras que han dado la vida y su esfuerzo por el triunfo de la revolución proletaria. Ayer, en la lucha por la salud, por la vivienda, por la educación y en la calle como obreras; hoy, organizando la resistencia popular.

Hoy entre miles de cadáveres, de torturados y prisioneros, rodeada de viuditas y de huérfanos, de entre miles de cesantes y hambrientos, surge ya poderosa la resistencia popular, que históricamente está destinada a derrocar a la dictadura gorila.

[continued on next page]
LETTER TO MY COMPAÑERO

Sung by Mariana

Women have been in the forefront of combat throughout Chilean history, in the working-class and peasant struggles, in the student movement and in the present period of popular resistance to the bourgeois counter-revolution. There are many examples of compañeras who have given their lives and offered their strength for the triumph of the proletarian revolution. Yesterday they struggled for health care, education, housing, and took to the streets as workers. Today they are organizing the people's resistance.

Today, amid the thousands of corpses and tortured prisoners, surrounded by widows and orphans, among the thousands of unemployed and starving Chileans, the people's resistance grows in strength—historically destined to overthrow the military dictatorship.

I know it now, there's no resting anymore, compañera.
Temporary distances separate us.
Now my soul is filled by words, exiled restlessness, hope keeps me here.
Is it tomorrow that I will furiously return to avenge each death of my people?

[chorus]
Because we will join the countryside and the city, beloved compañera, and at last one country will be built by the working class. And tomorrow we will work to unite, organize the never ending struggle. And amidst action and slogans we will meet again, beloved one.

did you clearly single out the guilty?
Surely there's no rock nor sea that can protect them; no caves, nor refuge will be forgiven.

CARTA A MI COMPAÑERO

Ya lo sé ahora no hay descanso compañera. Distancias me separan, pasajeras. De momento sólo tengo mi alma llena de palabras, inquietudes exiliadas, la esperanza me mantiene aquí ligada.
Es mañana que regreso enfurecida, a vengar muerto por muerto de mi pueblo?

Because we will join.

Tell me, if the people on the coast and in the mountains, if the people in the factories and on the roads, have recaptured the banners of struggle, if in hidden mouths they exchange revolutionary words of combat, Has the hunt for the executioner begun, or does he still ride the crest of the waves?

Because we will join.

Tell me, did you whisper the clandestine password? did you overcome the fears of the village? did you sow unity like wheat? did you hear about the bloodshed?

Porque habremos de juntar el campo y la ciudad amado compañero, y una sola Patria al fin habrá de construir la clase obrera!
Y mañana a trabajar, a unir, a organizar la lucha continua.
Y en medio de la acción y las consignas nos volveremos a encontrar amado mío!

Cuentame.
si el hombre de la costa y la montaña
si el hombre de la industria y los caminos retoman las banderas de la lucha.
Si en bocas escondidas se borejan conscientes papeletas de combate.
Comienza ya la casa del verdugo, o conserva aún la espuma de las olas?

Porque habremos de juntar...

Cuentame, dijiste la palabra clandestina, vendiste los temores en la aldea, sembraste la unidad como una espeiga, supiste de la sangre derramada, mostraste a los culpables el cerro, no habrá piedra ni mar que los proteja, ni cavernas, ni guardias perdonadas!

Porque habremos de juntar...

Daycare Center Gabriela Mistuco—Chile.
Hoy bajo la bota gorila, surgen 
nuevas formas de organización y 
nuevos métodos de lucha. Los 
Comités de Resistencia Clandes-
tinos del Movimiento de Resis-
tencia Popular (MPR) impulsan 
la lucha contra la dictadura en 
todos los frentes, agrupando a 
distintos sectores bajo la con-
ducción de la clase obrera y el 
pueblo. Sobre la base de las 
luchas del pasado y del presente, 
se realizará la histórica misión de 
la clase trabajadora: la construc-
ción de una nueva sociedad.

WORKERS TO POWER

It is the poor, along with the 
working class, who carry out their clear mission of 
telling all the people 
that they have already made up 
their minds.

There will be no obstacles, rivers, 
or doors, 
that the worker won’t be able to 
to cross.

when led by a vanguard 
that will take them to people’s 
power.

Power to the workers! ... [6 times]

From the depths of the people 
has risen 
a voice of social justice:

it’s the wrecked of the earth 
who go forward 
following the example of Vietnam.

From the fields, roads and villages 
now you can see the rising flags: 
the flags with red and black, 
Homeland or death! Victory or death!

Power to the workers! ... [6 times]

He is not a slave who struggles 
to unite a social class 
which will destroy the power 
of the rich 
who steal our daily bread.

In the struggle we count the hours, 
the rich will meet their end, 
because we know we’ll win 
with the people, consciousness 
and gun . . .

TRABAJADORES AL PODER

Son los pobres con la clase obrera 
los que cumplen la clara misión 
de decirle al conjunto del pueblo 
que han tomado ya su decisión.

No habrá vallas, ni ríos, ni puertas 
que el obrero no pueda cruzar 
conducido por una vanguardia 
que lo lleve al Poder Popular.

Trabajadores al Poder!

Trabajadores al Poder!

Trabajadores al Poder!

Trabajadores al Poder!

Trabajadores al Poder!

Desde el fondo del pueblo ha 
surgido

una voz de justicia social:

son los pobres del mundo que 
avanzan.

como ejemplo tienen a Vietnam.

Por los campos, caminos y pueblos, 
yo se ven las banderas surgir: 
son banderas con el rojo y negro, 
Patria o Muerte! Vencer o Morir!

Trabajadores al Poder! . . .

No es esclavo el hombre que lucha 
por unir a la clase social 
que destruya el poder de los ricos 
que nos roba a diario el pan.

En la lucha contamos las horas, 
a los ricos les llega su fin, 
porque estamos seguros se 
triunfa 
con el pueblo, conciencia y fuerza!!

Trabajadores al Poder! . . .

Here, we make the decisions.

[continued on next page]
WORKERS TO POWER

The election of the Allende government did not eliminate class conflict in Chile but, rather, intensified that struggle. The UP controlled only the executive branch of the government, which meant that the bourgeoisie maintained control over the other organs of the State—from the legislative and judiciary to the private ownership of factories and the media. This allowed the bourgeoisie, with the help of US imperialism, to consolidate their preparation of an assault against those reforms that the UP government managed to initiate, and to openly plan the eventual coup. The only response of the reformists was an attempt to ameliorate class conflict, to reconcile that which objectively was irreconcilable.

But this period also gave an opening to the development of the struggle in the working class. Because of the heightened social conflict, which resulted in heightened class consciousness, and because of the acceleration of the right-wing offensive, the workers and people of Chile understood that without real power they could not consolidate their gains. Therefore, they created organizations of peoples’ power. Under the slogan of “Workers to Power” they began, through the organizations of the Workers’ Community Councils and the Industrial Belts, to intensify their struggle for their demands, and to develop their capacity to build a new society for the working class and the people.

Real advances were made, but the attempt to forestall the coming avalanche of the coup failed. The events of September 11th cut short the development, consolidation and expansion of popular power.

Today, under the boot of the military, once again new forms of organization and methods of struggle have arisen. The clandestine Resistance Committees of the Movement of Popular Resistance (MRP) promote the struggle against the dictatorship. These Resistance Committees exist in all work fronts and among all constituencies under the leadership of the working class and the people. On this foundation of past struggle and present practice, the historic mission of the working class to construct a new society will one day be realized.

FOR FURTHER INFORMATION ON THE CHILEAN SITUATION PLEASE SEE THE FOLLOWING PUBLICATIONS:

   CHILE: The People Will Not Forget Their Victories nor Pardon Their Assassins, Vol. VIII, No. 5, May-June 1974;
   U.S. Counter-Revolutionary Apparatus: The Chilean Offensive, Vol. VIII, No. 6 July-August 1974;

2. NEW CHILE-1973 Edition (NACLA)
3. NICH Newsletter
   All above available from NACLA, Box 57, Cathedral Station, New York, N. Y. 10025.

5. Latin American Perspectives, Vol. 1, No. 2, Summer 1974, Special Issue Chile: Blood on the Peaceful Road. P.O. Box 792, Riverside, Calif. 92502

Write for catalog and information about the artists or songs to: PAREDON RECORDS/BOX 11260, OAKLAND, CA 94611