

LA RAZA

15c



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UN NUEVO MUNDO...

¡UNO!

¡CIVILIDADES!

~ LA RAZA ~

EDITORIALES

1970, 365 DIAS DE LUCHA Y REPRESION

1970 pertenecerá al pasado, y pasara pronto como un año más en el ciclo de la historia, y en los anales de la vida. Grandes acontecimientos científicos y políticos estremecieron al mundo, y la naturaleza que por algo tiene gramaticalmente género femenino, celosa de pasar desapercibida, se desencadenó con todo el furor de una hembra en celo, causando grandes estragos en los 4 puntos cardinales.

1970 termina, muere, dejando una estela heterogénea de esperanzas y fracasos, de triunfos y derrotas, de amor y de odio.

1970 deja a su naciente sucesor a 2 potencias rigiendo los destinos del mundo pero ya dejando entrever la decadencia de una, que, como fiera herida lanza zarpas de desesperación, causando muertes sin fin pero hirriendose a si misma, precipitando su muerte.

1970 deja un mundo convulsionado, y a un puñado de hombres ricos, inmensamente ricos y a pueblos en la miseria, inmensamente miserables, pero luchando por la dignidad humana y avanzando en sus luchas por justicia e igualdad, que a la larga y mas pronto de lo esperado lograrán alcanzar la meta divina de amarse los unos a los otros.

En Los Angeles, California, el año de 1970 fué para sus habitantes, un año difícil, si, pero lleno de esperanzas, especialmente para las minorías étnicas, y específicamente para la RAZA MORENA que se destacó en su lucha de liberación en contra de la mano opresora que lo explota, martiriza y asesina.

La Raza Morena, unidos bajo el nombre de Chicanos y al grito de "Viva la Raza" "Viva la causa!" lograron en 1970 una resonancia mundial con sus respectivas simpatías y rechazos, siendo mas las primeras, lo que indica la pureza de sus anhelos y el impetu de sus luchas.

El precio de estos triunfos han sido hasta la fecha un sin numero de sufrimientos y privaciones pero los Chicanos concientes de todos los sacrificios que implican una lucha de liberación, no darán paso a otros y lucharán hasta lograr la victoria final aunque muchos de ellos queden en el camino; pero todos tendrán la certeza que las generaciones siguientes disfrutaran de un mundo mejor, en el que no exista la explotación, discriminación, humillación y pobreza.

No ignoramos el poder de los enemigos, sabemos de su capacidad monetaria, y sus instintos sanguinarios, pero sabemos también que unidos y organizados podemos derrotarlos.

1970 fué un año de lucha heroica de triunfos pequeños pero significantes, pero la semilla esta sembrada, y el terror, el hostigamiento, la cárcel, golpes y la muerte son fertilizantes que no deseamos, pero que nuestros enemigos, ciegos y tarados usan sin medida para solo hacerla germinar y desarrollarse a grandes pasos.

Adelante, Chicanos, si el enemigo nos obliga a mas paros estudiantiles, a efectuarlos, si quieren mas moratorios a tenerlos, si quieren mas organizaciones como el Comité de Defensa del Barrio, a organizarlos, si desean mas Católicos por la Raza, a aumentarlos, si quieren mas M.E.C.H.A.'s a encenderlas.

Hoy es muy fácil abrir nuestras bocas y exclamar Feliz Navidad, pero recuerden que solamente las tendremos cuando termine la discriminación, el desempleo, las viviendas paupérrimas la mala educación la explotación de los obreros y los campesinos y todos los males que en una u otra forma padecemos

1970 se va. Pero con el 1971 la aurora de la libertad ya se deslumbra en las tierras del AZTLAN

1970 YEAR OF CONFRONTATION

The year 1970 is coming to an end. It was a year of great activity for the Chicano.

The year 1970 saw thousands of Chicanos take to the streets in manifestations of protest like the three anti-war Moratoriums; the Católicos Por La Raza demonstrations; the demonstrations against the police, like the "Marcha de los Muertos," and in protest against the six so-called "suicides" in the 3rd Street Sheriff's station.

The year 1970 also saw mass arrests and beatings against our people, like in the Roosevelt High School protest, where over 150 students and community people were beaten, arrested, and in the 450 people arrested during the August 29th rebellion, and the 16th of September parade.

The year 1970 saw the Church conspire with the police and the power structure to arrest 20 community people for the St. Basil ambush of Christmas Eve '69.

The year 1970 saw the great awakening of our people to the injustice that permeates this society.

Chicanos made it known that never again would they silently allow the abuse of the police, schools, church and courts against our community.

It is true that many of us suffered greatly throughout the year, but it is also true that our community has suffered long enough from the racist and brutal policies of the power structure of this city.

What the people must understand is that with our social struggle we will continue to suffer the socio-economic and political privation which has been our legacy since the U.S. raped and stole this land from Mexico in 1848.

Some people might say that this is all true, but where has it gotten us? How have we been improved?

We have gotten to know ourselves a little bit better and we have come to realize that we share common problems.

This in itself is a great accomplishment because in the past we were much more disunited and we tended to evaluate our problems from personal failures.

We have come to realize that we are down not so much from our lack of potential or incentive, but rather from innumerable enemies like brutal and racist police; irrelevant and bad educational institutions, economic exploitation from businessmen, etc.

We are certainly more aware of our collective strength as seen in the August 29th Moratorium. Over 30,000 people came together to protest the war and the Chicano participation in it.

This is the reason why the police attacked the demonstration, because it feared the strength which a united people could generate.

They wanted to keep us apart, disunited, fearful so that as individuals they could continue to lead us and keep us down.

This is the great lesson of 1970. Our potential for strength can only be calculated by the collective organization of our people.

The police and power structure could care less that we have a thousand little meaningless organizations as long as they are fractionalized and each pulling in a different direction.

The police know that as long as we remain caught up in our own little hang-ups we will never really effect the masses of our people.

We must continue to push for greater organization that will develop, execute, and follow through on activities.

We must begin to get away from "one-shot" movidas that create a lot of smoke but accomplish little.

I am not saying that our activities of this past year were useless, because they weren't, but they certainly could have been more effective if we had been able to follow through more consistently.

The enemy can only weaken if it finds itself constantly on the defensive. We can not

pull back simply because he attacks. We simply confront him on an other issue, another front.

Before he can prepare to investigate one situation, another is already in the making.

The reason why we find ourselves repeating and holding back is because we retreat and fall into a fearful, defensive state.

Thus we become easy marks for beatings, arrests and murders.

One thing we must always keep in mind is that what we do to improve and protect our people is a just and moral obligation. If we get arrested for breaking laws, it's not because we are criminals, but because the laws are unjust.

Another thing we learned from last year is the tremendous power of the police and the prompt manner in which this power is unjustly displayed.

We must learn from the police. We must learn that we cannot trust them just as surely as they say they cannot trust us. We must respond with similar force to murderous actions by the police. If the police shoot in the community, we must shoot back. If they kill one of us, we must assure them of similar losses.

It is a matter of survival. We have seen the farce of Ruben Salazar's inquest. They went out of their way to show that they could care less that Ruben was killed. Also, remember, that the police that killed the Sanchez Cousins were also freed.

We must protect ourselves and our homes. We must arm ourselves. It can be a matter of life or death for us and our loved ones.

The year 1970 was a very active year and different actions and situations resulted, but we must not forget the lessons which this year gave us.

QUE VIVA LA RAZA! HASTA LA VICTORIA, SIEMPRE!

SYNOPSIS

SINOPSIS

SYNOPSIS

LA RAZA UNIDA PARTY

LA RAZA UNIDA political Party in Crystal City, Texas which took control of the School Board and won significant representation on the city council last April 4 has instituted a number of impressive reforms for the benefit of the Chicano community.

Jose Angel Gutierrez, founder and leader of the party, is President of the Crystal City School Board. Some of the changes made thus far are:

bilingual education from kindergarten through the third grade; bi-cultural education (Chicano studies) in the secondary schools; a moratorium on the use of I.Q. and English Proficiency tests. (The scores on these tests have traditionally been used to keep Chicanos out of college); free breakfast and lunch for all students in all the city schools; students records have been declared totally confidential and are not available to the selective service boards. Crystal City High School is the first school in the country to oppose the Vietnam war in this manner.

The all-Chicano City Council also has made reforms. One of the most prominent is the use of Spanish in city business.

An attempt by the Texas State Attorney General to declare the Raza Unida party illegal failed after the State Secretary of State intervened and ruled it legal. Also the courts ruled that the candidates of the party in Hidalgo County had filed correctly and could be placed on the election ballot.

Crystal City should serve as an example of what can be accomplished when masses of people are involved in independent political action to win control of their community.

HOUSTON SCHOOL BOYCOTT

On August 30, about 4000 Chicanos gathered at El Dorado school to rally for La Raza Boycott of the Houston Independent School District. Probably more parents showed concern over the schools than ever in the history of Houston. On August 31, the opening day of school, approximately 3,500 Chicano students stayed at home.

Action began immediately to also establish HUELGA SCHOOLS, so that the Chicano would not miss out on education during the boycott. Word spread, and Raza responded.

Under the hot August sun and smog of South west Houston, Chicanos picketed at the school administration building on August 28th and 31st, Chicano mothers were demanding "justice" for their children and carried the signs declaring themselves Chicanos. These 300 Chicano parents were determined to fight for a better education for their RAZA.

CESAR CHAVEZ JAILED

HUELGA OFFICE BOMBED

Cesar Chavez has been jailed in Salinas, California where every attempt has been made to crush the farmworker's huelga and break their nationwide lettuce boycott.

On December 4, a district Judge ordered Chavez jailed indefinitely until he agrees to call off the boycott "in writing." Chavez' answer was that he will lead the boycott from inside jail. As he was being led to a cell, Cesar cried out to more than 2,000 campesinos gathered there: "BOYCOTT THE HELL OUT OF THEM. VIVA LA HUELGA!"

It was the first time that Chavez had been jailed in all the long struggle of the farmworkers and the United Farm Workers Organizing Committee (UFWOC) that Chavez founded and leads. That it happened in Salinas is no surprise.

On Tuesday, November 3, the United Farm worker's office in Hollister, California was the target of dynamiting. No one was in-

jured in the explosion. But it was only one instance of violence against the farmworkers by the Bircher-KKKSuper-Patriots of California who depend on exploiting the poor farmworkers for their big profits. These goons wave the U.S flag while they do their violence and rioting. They also bombed the home of Larry Itilong, assistant UFWOC director; attacked other farmworkers headquarters; and beaten all farmworkers since the Salinas lettuce strike began.

BOYCOTT LETTUCE

Two months ago Market Basket agreed to carry union lettuce. They agreed to stop carrying Bud Antle lettuce. They agreed to support non-violence and the farmworkers' right to elect their own union.

Why know does Market Basket carry Bud Antle-non-union lettuce? Why have they refused to return telephone calls requesting a discussion on the matter?

We don't have the answers to these questions, but here are some facts: Again Market Basket is involved in an effort to keep farmworkers from choosing their own union. They buy from Bud Antle.

Antle:
---ships \$22,000,000 worth of lettuce a year, receives a \$690,000 government subsidy.
---sells the U.S. military establishment 60% of the lettuce it uses.

---has had a "contract" with the Teamsters covering his lettuce machine operators only; has also borrowed over \$7000,000 from the Teamsters for investment purposes.

---will control 10% of the U.S. Banana Market through his dealings in the Dominican Republic.

---Bud Antle is backed by Dow Chemical, an example of corporate farming.

DOW:
---is a major manufacturer of pesticides and herbicides, including some that are outlawed in the U.S., including DDT
---is a grower; it owns 17,000 acres of farm land.

The relationship: Dow leases land to Antle. A prominent Dow executive sits on Antle's board of directors. Dow is the largest outside stock holder in Antle's corporation.

LOS SIETE

STILL FACE TRIAL

On November 7, a San Francisco jury which had been deliberating on a verdict for six long, painful days, declared Los Siete completely innocent of murdering a cop named Joseph Brodrik on May 1, 1969. The jury also completely cleared Los Siete of "attempted murder" charges, thus placing responsibility for the incident which led to Brodrik's death squarely on the police themselves.

When the verdict came in, 6 of Los Siete had been in jail for 18 months---ever since the killing (the seventh, Gio Lopez, has never been caught). Relatives and friends were crying for joy to hear that they had been acquitted. And then, minutes later, the judge made an incredible announcement. The 6 would not be released, but would all be thrown back in jail because of a burglary charge that had also been brought against them at the time of Brodrik's death.

The judge did this to all 6, even though the jury had just acquitted 2 of Los Siete on the burglary charge too. But the jury could not decide whether the other 4 were guilty of burglary or not, so the judge had all 6 put in a so-called "holding cell." The jury deliberated for more hours.

The jury again reached a hung verdict and so the judge declared a mistrial on the burglary charges. They were still kept in jail on a new "hold order" because another county said there was a third charge of robbery. This was done even though none of the brothers had been formally charged with this

supposed crime. It was a last-ditch attempt to keep Los Siete imprisoned. Defense attorney Charles Garry said the judge had tried to "railroad" Los Siete into the death chamber throughout the trial and the hold-order was a last "despicable" act.

All during the trial, the Raza community had worked night and day to free Los Siete. They brought out many facts about racism in the barrio in addition. Los Siete became more than the name of 6 Raza on trial; it became the name of a cause.

Bond was finally allowed on them and they were freed on Monday, November 9.

How long Los Siete will be able to stay on the street---that's another question.

CORKY'S TRIAL IN L.A.

Chairman of the CRUSADE FOR JUSTICE. Rodolfo "Corky" Gonzales and Albert Gurule, La Raza Unida Party candidate for governor of Colorado appeared in court Friday, November 13 in Los Angeles to face charges stemming from the August 29th police riot during the National Chicano Moratorium.

They were originally brought in on charges of "Suspicion of armed robbery." (With 26 people in a flatbed truck for a get away car? Ridiculous). Later the charges were changed to a misdemeanor: possession of a concealed weapon. This simple misdemeanor trial lasted almost 3 weeks and became one of the major political trials of 1970.

For approximately three weeks the jurors heard evidence proving Corky and Gurule's innocence, and the abuse they suffered by the pigs. Some of the more well known witnesses testifying for the defendants were Cesar Chavez and Luis Valdez, director of the Teatro Campesino.

The District Attorney's office did not even attempt to pretend to make a good case for the prosecution. Roosevelt Dohrn (a Black man) relied fully on the testimony of the arresting officers. In effect he was proving that the testimony of a pig is worth more in any court of Law than that of any forty Mexicans.

The jury found Al Gurule innocent on all counts. Corky's trial ended in a hung jury. 8 voted innocent, 2 were undecided, and 2 found him guilty.

This decision should have caused Judge Grillo to dismiss the case against Corky. But he shamelessly and with blatant neglect of Justice set a new trial date for Corky.

The courts are out to convict Corky the second time around. Trial date is set for January 4, 1971 at the new County Courthouse.

Corky's attorney was Oscar Zeta Acosta who was threatened with contempt of court almost daily throughout the sessions. At one point, he was actually jailed for contempt.

PIGS RAID

CRUSADE FOR JUSTICE OFFICE

At 4:45 a.m. on November 4, 1970, The Denver Pigs raided the Crusade for Justice headquarters, 1567 Downing Street, Denver, Colorado. No arrests were made.

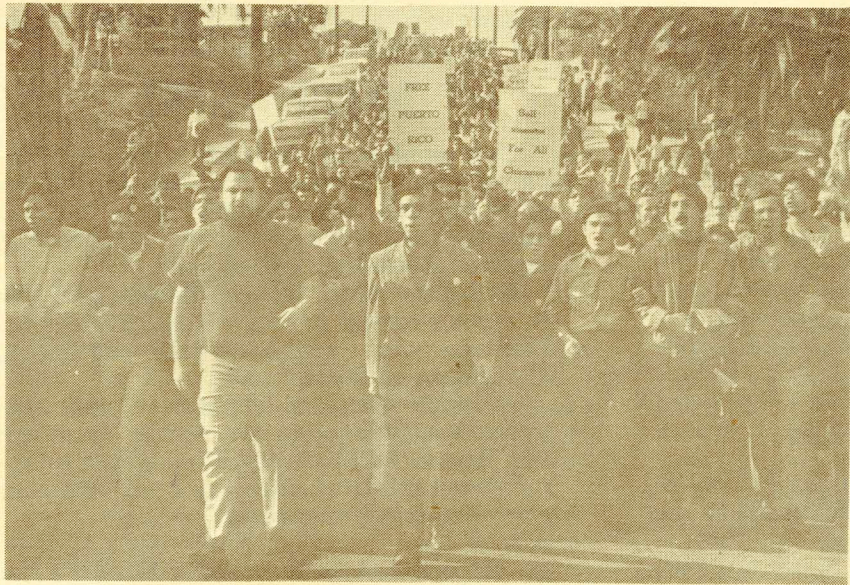
The Gestapo, Lt. Gebhart and his hords of pigs, armed with an illegal search warrant, guns and rifles, axes and metal cutters, forced their way into the building where five youths and the caretaker were sleeping. The youths were awakened by shouts from the pigs and found themselves surrounded by about fifty pigs who were pointing rifles and guns at their heads. The only explanation given to the young vatos was that they (the pigs) had a search warrant and were looking for stolen guns. When the youths attempted to make phone calls to other members of the Crusade and demanded that they be allowed to accompany the pigs on their search, they were forced into a small room and held incognito by pigs pointing guns and rifles at them.

While the youths were being held captives, several dozen pigs ransacked the building, breaking down every door (50) needlessly. They rifled through all school records office, Aztlan bookstore, La Raza Unida Office, the Curio Shop and the silk screening office. Besides stealing the money, the pigs destroyed books in the bookstore and threw works of art all over the Art Gallery.

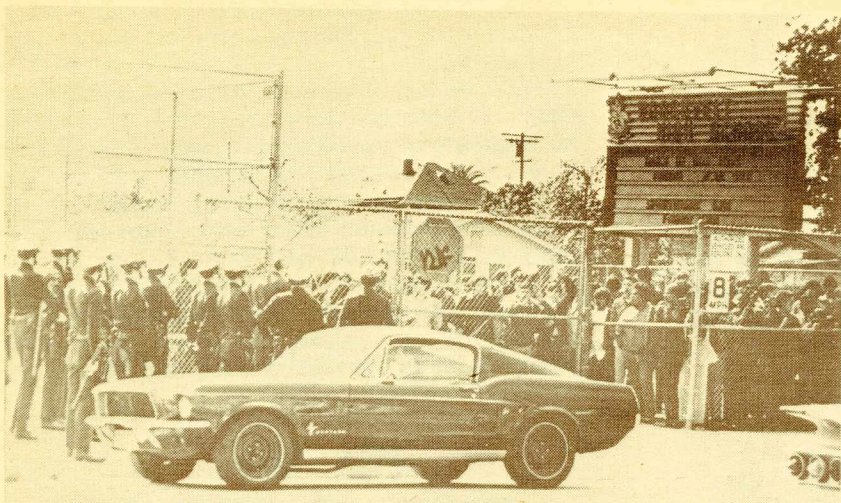
It is obvious that the Denver Pig Department's motive was to break the spirit and moral of the movement people, and to destroy Tlatelolco Field Studies Center, the first all Chicano school in Aztlan. However, they failed miserably as school was conducted the



FIRST NATIONAL CHICANO MORATORIUM



FIRST NATIONAL CHICANO MORATORIUM

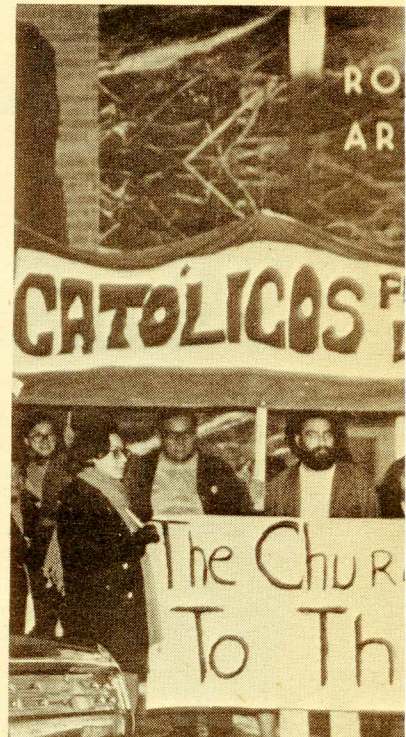


SCHOOL WALKOUTS AT ROOSEVELT HIGH

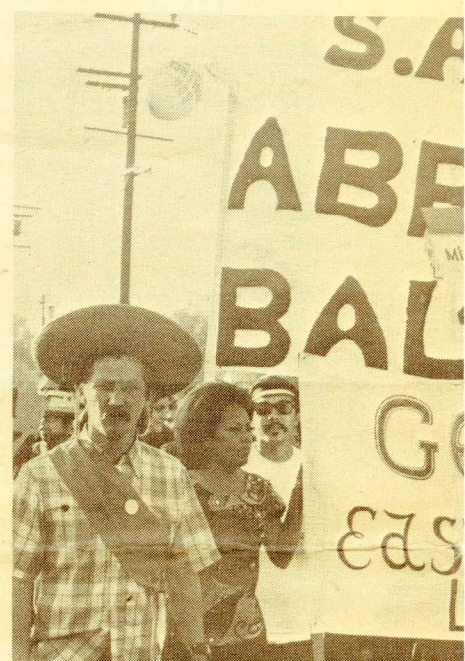


POLICE SERVING THE COMMUNITY AT ROOSEVELT HIGH SCHOOL WALKOUTS

1970

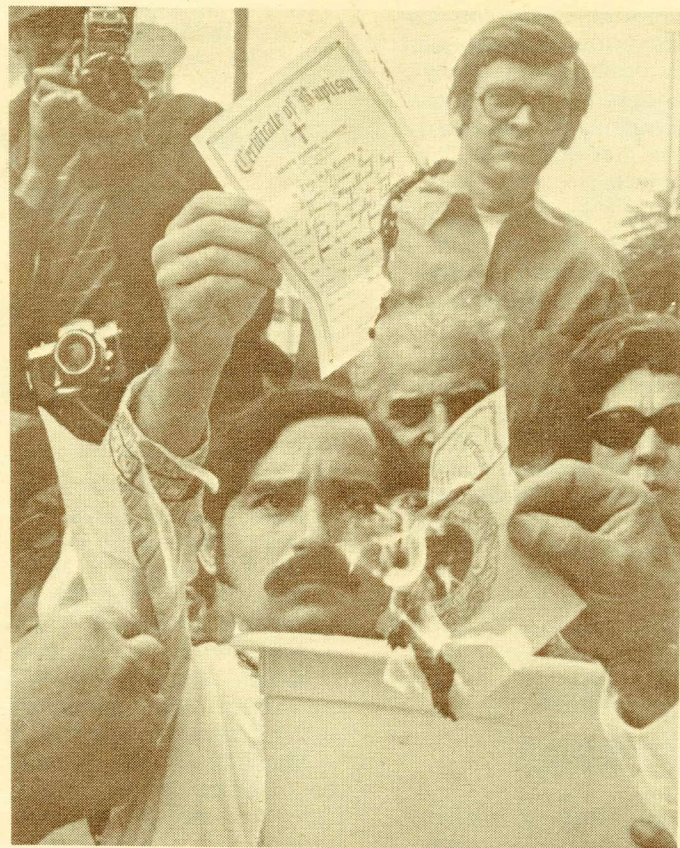


CATOLICOS PO



16th OF SEP

UNIDAD Y LUCHA ES LA CONSIGNA



BURNING OF BAPTISMAL CERTIFICATES AT ST. BASIL'S

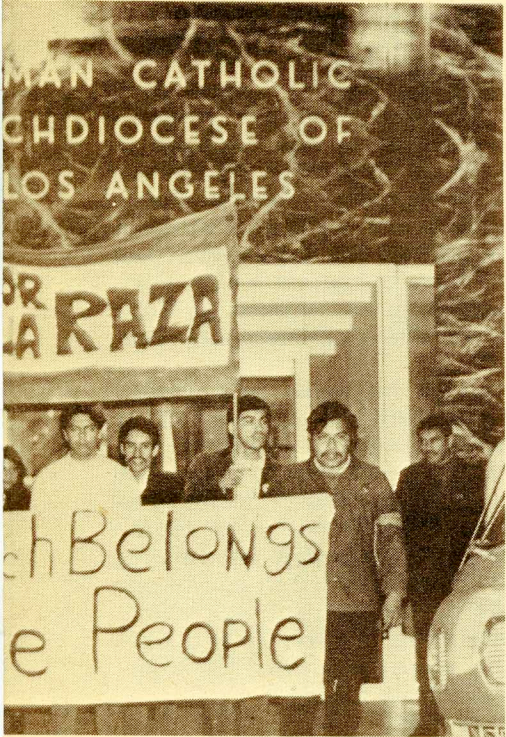


MURDER OF

UNA DE CAL POR LA

ACTION OVERCOMES FEAR





LA RAZA MARCH

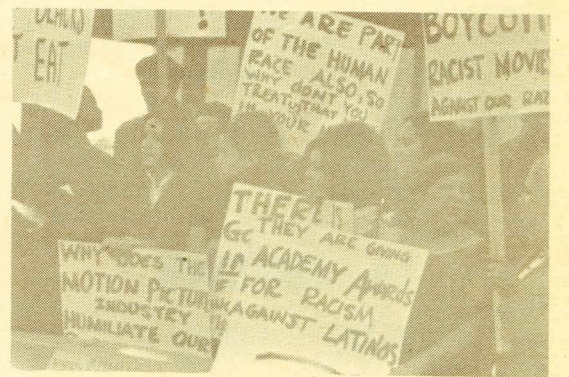
1970



THIRD NATIONAL CHICANO MORATORIUM



THIRD NATIONAL CHICANO MORATORIUM

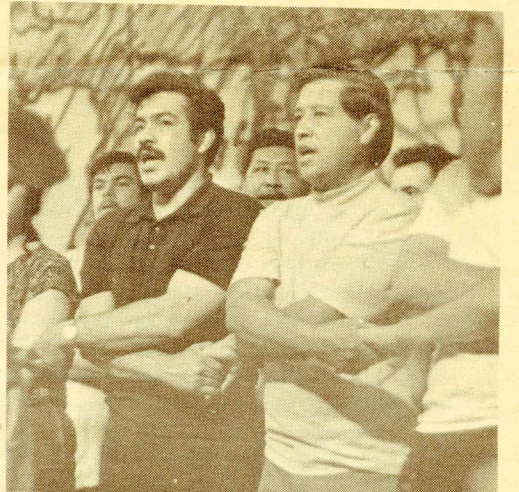


PROTEST MARCH AGAINST THE MOVIE INDUSTRY

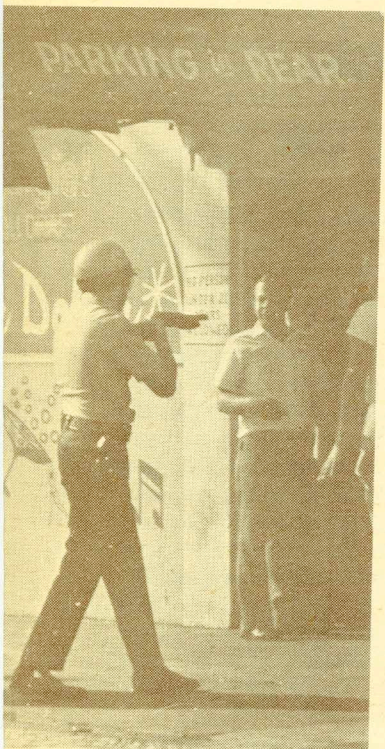


TEMBER MARCH

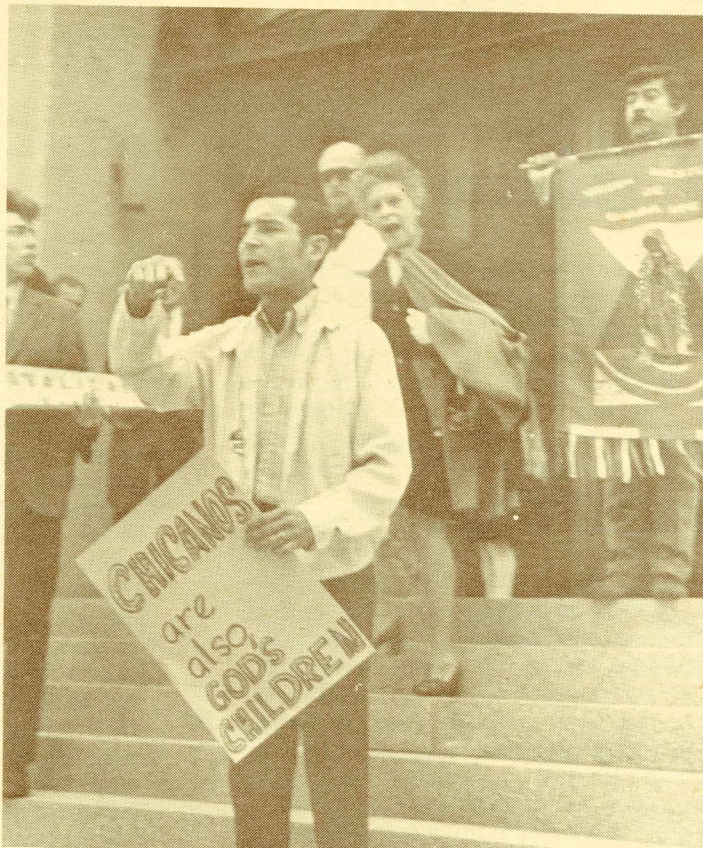
**IF WE JOIN TOGETHER WE
WILL MAKE A POWERFUL FIST**



CESAR AND CORKY AT COACHELLA RALLY



RUBEN SALAZAR



CHRISTMAS DAY AT ST. BASIL'S



S QUE VAN DE ARENA.

**SI QUEREMOS JUSTICIA ,
DEBEMOS DE LUCHAR POR ELLA**



VIGIL FOR CESAR IN FRONT OF JAIL IN SALINAS

CHICANO COLLEGE . . . continued

same day. The students were given a tour of the building before classes began, and were informed of the pigs actions. After the tour and explanation to the students, the entire school had a meeting to express their thoughts about what had happened. Teacher after teacher as well as all students expressed their commitment to the movement and to the school saying "This is what makes us stronger in our belief and philosophy; they can never destroy us; this gives us the motivation and determination to work harder."

The establishment issued a challenge by trying to destroy the Tlatelolco Study Center and it will be answered by the people. In taking the position we have, we well realize we will be burdened and harrassed by phony arrests and long drawn out trials, but we must be prepared to provide bonds and legal assistance for our revolutionaries."

People who would like to contribute to the Chicano Movement either for reconstruction of Tlatelolco Study Center or the National Chicano Legal Defense Fund please send contributions to: National Chicano Legal Defense Fund, Crusade for Justice
1567 Downing Street
Denver, Colorado 80218

L.A. MORATORIUM OFFICE RAIDED

Throughout November, the Los Angeles Moratorium office was severely harrassed and raided several times by the L.A.P.D.

30 club swinging, gun ready chotas busted into the office. In the fight that followed, 3 Chicanos were beaten so badly as to require medical care and 2 were hospitalized. 3 Chicanos were charged with felonious assault on a police officer, and 3 more were charged with interfering with arrest.

The police excuse for the raid was a report of a man with a shotgun in front of the office.

Sra. Celia L. de Rodriguez, chairman of the Barrio Defense Committee, said: "Evidence of reprisals against Chicano Moratorium organizers has been frequent since August 29. The Barrio Defense Committee will have nothing to do with the community relations division of the police department. Saturday's attack has proved that they are a farce and they are a slap in the face to the community."

The Barrio Defense Committee recently filed a suit charging the D.A. and police with "genocide" against Raza in L.A.

CHICANO COLLEGE

The first "Chicano College" in Texas began classes in Edinburg in October 1970.

"El Colegio Jacinto Trevino, Centro Educativo Chicano" is an ambitious approach to "constructively" meet the educational problems of Mexican-Americans in South Texas, according to its officers.

It hopes to produce educators qualified in bilingual and bicultural methods and devise programs attuned to the needs of Chicanos that would be submitted to educational systems.

Narciso Aleman, President of the college, explained its aims as an attempt "to bring out new programs of education that will relate" to Chicano students.

For example, he declared, "experiments showed us it was futile to try to teach our kids properly in terms of another culture, but by posing problems to them that related to their special environment or referring to their way of life, like land and crops to a migrant worker, we found it was a more natural way to teach..."

"Quite simply, Jacinto Trevino is a bold attempt to restore the Mexican-American to his historicity, i.e. to his right to be a history-maker in consonance with his cultural uniqueness."

The college is based in Edinburg in fa-

cilities leased by Interstate Research Associates (IRA), a Washington, D C based non-profit technical consultants organization working primarily with Chicano groups. State Senator Joe Bernal is an officer of the organization.

The educational center is headed by Dr. Leonard Mestas, an education specialist with the Colorado Migrant Council.

Twenty graduate students are now enrolled, pursuing a master's degree in teaching arts. Part of their graduate work will be devising designs for education of Mexican Americans at primary, secondary and undergraduate levels, while tutoring adult high school equivalency classes.

Jacinto Trevino college is a branch of Antioch College, Yellow Springs, Ohio, and functions as a fully accredited sub-center of Antioch College. Applications for master's degrees are approved by the graduate school campus of Antioch in Washington, D C

TEATRO CAMPESINO

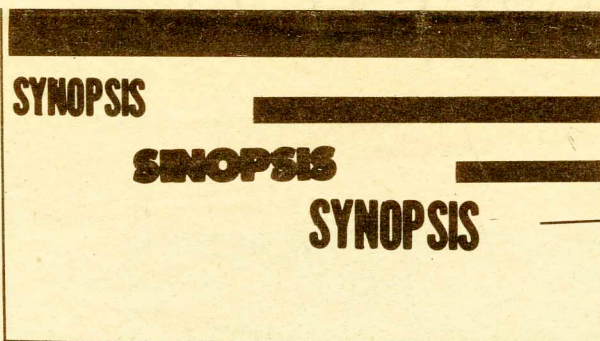
The Teatro Campesino grew out of the Hu-elga in Delano around October, 1965. This year saw the Teatro emerge as a valuable and popular force for sensitizing and educating the barrios.

In 1969, they performed at the World Theater Festival in Nancy, France. They moved their base to Fresno and spent the entire summer performing in rural towns and labor camps.

"Our theater contains much laughter and song. We strive to create life images of our own people on stage. Our characters, situations, bilingual speech, all reflect the daily life of the urban and rural Chicanos of the Southwest"

The Teatro Campesino has been the inspiration for similar Chicano theater groups all over the Nation, from the Teatro Mestizo in San Diego to the Teatro Los Reveladores Del Tercer Mundo in New York City.

Aztlán can claim almost 15 teatro groups who "consider their job done when everyone of our people has regarded his sense of personal dignity and pride in history, culture. Raza.



BORRINQUENOS

On August 10, Puerto Rican brothers imprisoned in the Tombs moved against the mistreatment, the beatings, the rotten food, the bugs, and the long trial delays and said Basta Ya. They seized first the 8th floor and later three other floors to protest conditions in the Tombs. Most of the brothers have not been sentenced, but they are serving time.

On October 18 the Young Lords Party and the people of El Barrio took over the Peoples Church on 111th Street and Lexington Ave. In taking over the church they made two demands. 1) That the Methodist Church and other churches give a \$150,000 grant to the Young Lords so that they can set a legal defense center for the community in the peoples church. 2) That the city immediately allow the clergy to investigate the conditions of the prison system, especially the murders of Julio Roldan, Jose Perez, and others.

On October 30 the Young Lords Party called for a gathering of all people at the United Nations. They are asking that everyone come together to demand that the United Nations recognize that their island, Puerto Rico, is a colony of the U.S., and that Puerto Rico must be liberated NOW. The Boricuas do not like the fact that any American company can set up shop in Puerto Rico and have a tax free status for 17 years, then change its name and renew its status; 30% of its population is unemployed and 25% on welfare, 65% of the people live in shanty towns, usually over swamps and mudholes; there is no minimum wage law in Puerto Rico. Thus Puerto Ricans are receiving salaries that are one-third of those received in the U.S.

REIES PETITIONS FOR FREEDOM

Reies Lopez Tijerina, Chicano political prisoner and founder of the Alianza Federal de Pueblos Libres, is petitioning for his release from federal imprisonment. He is presently being held in the Federal Center in Springfield, Missouri after being convicted on phony charges of assault against a U.S. Forest Service Officer in an incident at Echo Ampitheatre in the Carson National Forest in October, 1966.

One statement said that Reies "has already undergone 2 operations on his throat, none of which has been successful in either removing the tumor or in relieving his pain, for which he can get no medication." Reies "has been X-rayed 20 times in one area on his throat and he believes these 20 X-rays during his confinement have resulted in converting a benign tumor to a malignant one, which, according to the latest X-ray, is proceeding, considerably enlarged toward his stomach from the area of his throat."

Reies has other charges and convictions over his head and is often isolated from other prisoners. He also has many visitors that are turned away by prison officials.

Reies entered prison a healthy man. ?Que Paso?

Reies will have served his present sentence, according to the Alianza central office, by January 22, 1971. But will he be released?

The Alianza central office said it has learned the government will refuse to release Reies on appeal bond when his 2 year term is finished (both his other convictions are being appealed). This move was strongly condemned in an Alianza statement directed to Richard Nixon on December 3. The statement, written in Spanish, said in part: "Unfortunately, we've discovered that your administration plans to keep Reies Lopez Tijerina in jail at all costs, thus making him the No. 1 political prisoner of your government. We were informed here today (December 3) by officials of the U.S. government that the government opposes permitting bond when Mr. Tijerina finishes his present jail sentence January 22, 1971...It has come to our attention, through information obtained, that you yourself are taking a direct part in the jailing of Mr. Tijerina, which damages directly the principles of this country... Your perversion of the Bill of Rights and the judicial system is made clear by your political methods."

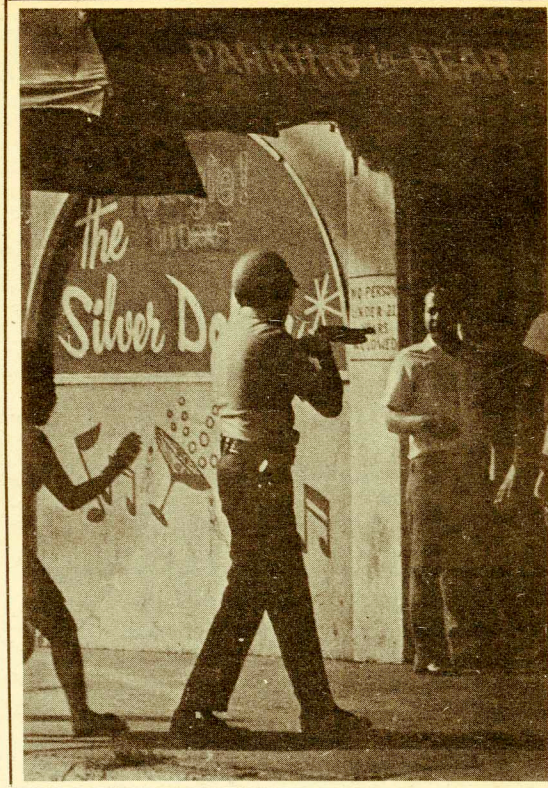
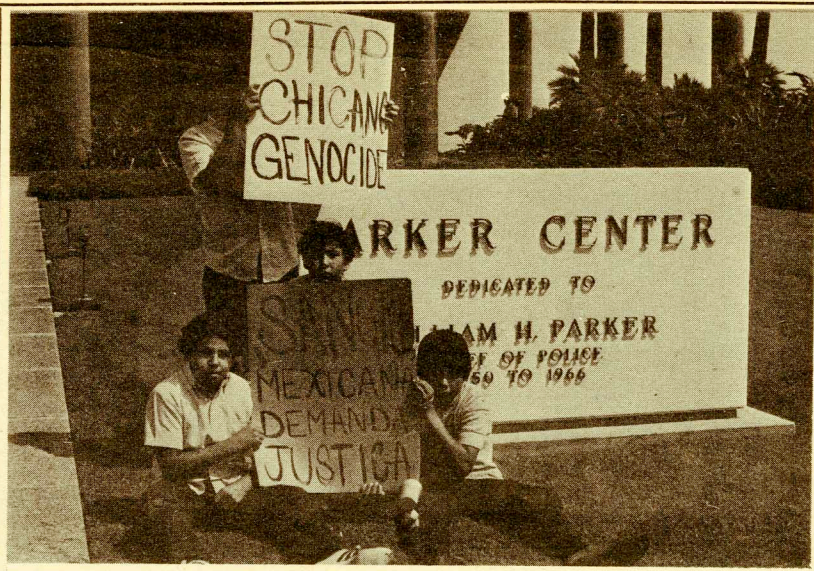
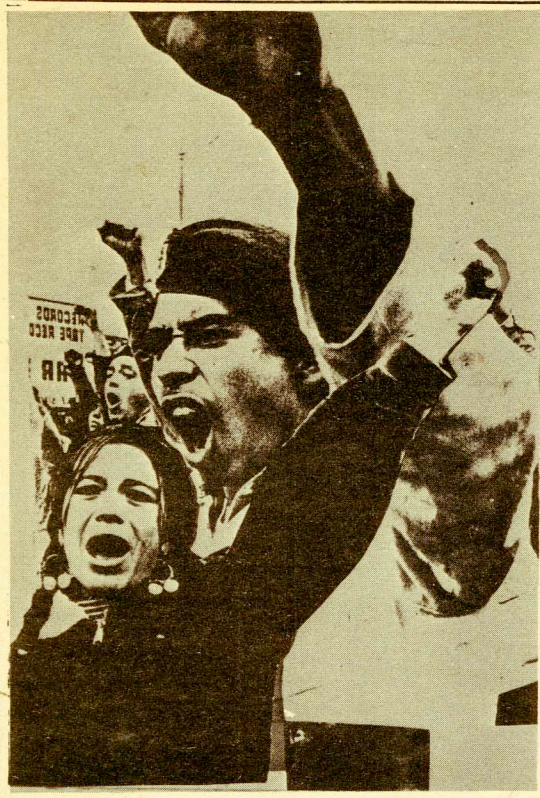
TAOS INDIANS WIN BACK LAND

After 64 years of struggle, and ten years of intensive legal pressure and campaigning, the Indians of Taos Pueblo at last won back their rightful title to the Blue Lake area on December 2, 1970. By a vote of 70-12, the U.S. Senate passed the House bill which returned to the Pueblo 48,000 acres of land where they have lived and worshipped for at least six centuries.

Senator Clinton P. Anderson (D-NM) and other opponents of the Pueblo's rights, who pushed a so-called "compromise" bill unacceptable to the Pueblo, argued that returning the sacred lands would create a dangerous precedent. It would be the first time that Indian demands for the return of their lands had been met by an actual return of lands, rather than a cash handout. And that is what has happened.

Anti-Pueblo propaganda included charges that the Indians were "water grabbing" and that they "abused the land." This while the white man's technology pollutes all available waters and his historic greed sucks off more and more of the state's precious water, timber and minerals to meet only his wants; while Anglo companies "develop" a neighboring mountain by chewing it up and bulldozing it away. The Taos Pueblo people, on the other hand, have continually shown that they live in harmony and with respect, in the human society and within the whole web of the nature world.

The fortitude and faith of the Taos Indians during their long struggle has impressed all of us deeply. We do not have the right words to express our feelings about a profound experience such as they have undergone. We rejoice with the Taos Indians in this victory of our brothers and sisters and take new strength for the fight.



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Financial crisis has prevented LA RAZA from publishing as often as we had envisioned. We re-evaluated our circumstances and came to the consensus that by changing from a newspaper format to that of a magazine some of the financial pressure would be relieved, thus enabling LA RAZA to publish more regularly.

We ask our subscribers to bear with us and even to help us in our struggle to survive.

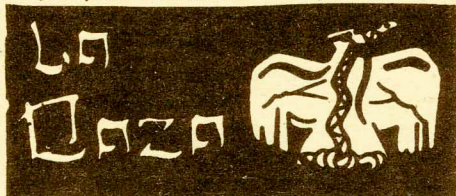
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