



YLO

Young Lords Organization



Published Monthly

834 W. Armitage, Chicago

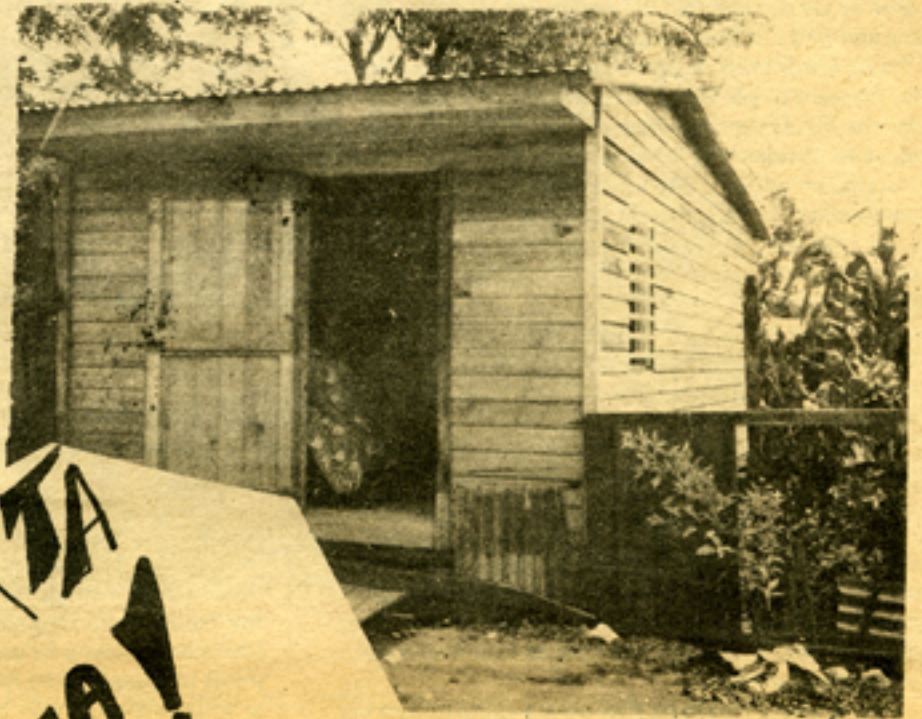
Vol. 1, No. 5

25¢

VIVA PUERTO RICO LIBRE



ALBIZU CAMPOS



**¡DESPIERTA
BORICUA!**



Children playing in the garbage at the Puerta de Tierra Public Housing Project. (Photo by Luis Merino, Jr.)

*¡En Puerto Rico
cada día el
rico es más
rico, y el
pobre más
pobre que
nunca!*

This, Too, Is Puerto Rico

FREE PUERTO RICO NOW!



Letters to YLO



LITTLE JOE SPEAKS

Back a few months ago a few guys began hanging around together, getting high and messing up every day. These fellows were like you and I as Mouse, Little Joe, Big Fred, Mr. Lucky and Frank. You know, the names you hear every day. Well, they were having a good time and didn't notice the brutality and all the other trouble going on in the neighborhood. Then one day Mouse brought up the subject about the organization called the Young Lords. He went on to say how the Young Lords are a group that is for the people, Puerto Ricans and others. Then they decided to help the people and that is precisely what they are doing until now, and will try to continue for a long time to come. After listening to this brother we decided that we were going to hold a meeting and find out how we could start a section of the Young Lords because we also wanted to help our people. We went to see David Rivera, National Field Marshall for the Y.L.O., and David gave us permission to begin adn also buttons and newspapersto sell. Now we are working on selling the buttons and papers to allow the community to know the Y.L.O. is here in Chicago.

We held meetings to discover what we would do for ourselves and how we were going to work out certain problems that our people face.

Right now the Y.L.O. recognizes little Joe as Defense Captain for this section and most of the old street gang is moving with enthusiasm to support the vision of this movement. I can see with my own eyes that we are all "young" but someday, we will be a great organization that will be for the people and help to serve them as brothers.

In the present we are going to open an office for the poor people where they can get free medical attention for their teeth and health in general. Then they won't have to go to some big hospital where they don't know the language nad have to wait in preposterous line for hours.

This is why I am saying that we are going to be a big organization because we are for the people and not for ourselves, and we are determined to better ourselves to everyday for the people!

**ALL POWER TO THE PEOPLE
FREE PUERTO RICO NOW!!!!**

Little Joe



FREE PUERTO RICO!

Dear Brothers and Sisters of the Y.L.O.

I was really surprised to find out the Young Lords were nothing like the street gangs I had heard about. The street gang image was a lot of Bull! The Young Lords do more for the people than anyone else! They do not speak for the Young Lords only, but for all oppressed people.

Now I will work for the people, just as hard as the Brothers and Sisters. They fight for what they believe in. Freedom For All People. Baby find out about freedom and the struggle that is necessary to win that freedom.

Power to the People

Virginia Rivera and Belinda Budke

To My Sisters

I have been married for two months to a member of the Young Lords Organization. In those two months I have learned why he wants to stay in the Y.L.O. He wants his people to be free and for high class people to stop walking all over our people. He wants people to be free to walk in the streets without fear of being harassed by the local Pigs.

There are many reasons why I do not mind him staying in the Y.L.O. One reason is because he helps people. The poor people who do not know how to speak English or to fight back and defend their rights. As a wife of a Young Lord I do worry at night when he is out late. I am not afraid that some poor people might jump him, but that a pig might shoot him while his back is turned as revenge for doing nothing more than trying to help people determine their own destiny. We have clear examples: Fred Hampton, Manuel Ramos and dozens of their comrades who were likewise assassinated. The pigs vamp down on anyone who feels he should have true freedoms. I am married to a Young Lord. Whether he is alive or dead I will be sure that our children will be taught to prepare themselves to fight as long as rights are threatened.

Isabel
Revolutionary sister and wife

Paul Speaks

To start off, the Young Lords group in the Eckhart Park area of Chicago was just a group of High School students trying to break out of their present day society. It was fun in the beginning to just simply help each other in times of need, but then we began to ask ourselves if what we were doing was really just a bunch of shit. A member of our group met one day with some brothers from the Y.L.O. National Headquarters and started grooving on their wonderful ideas about how we too could help our fellow men. These ideas really stuck to our minds. We began to get hip to the idea that we were a very important part of the struggle to liberate Puerto Rico, the Mother Country, and the rest of Latin America. Right now the group is trying to find some way to raise funds so that we could buy some books on Puerto Rican History.

Since nothing has been done for us by this racist system we are going to do it ourselves and learn to serve Our People.

Love to all my brothers and sisters.

Paul

Free Puerto Rico Now

Brothers:

I've just picked up my first issue of YLO. Great! Groups like yours and the Panthers and the Brown Berets are the ones that will someday wipe racism out of this country. The Young Lords have my full support. Keep up the good work and remember it's us who have the support of the people!

All Power to the People!
Steve Barkley

A letter to the brothers and sisters of Latin America and to the poor people of the world--

In this world that we live in, we find ourselves unable to choose the kind of life we wish to live. We find it a lifetime struggle just to settle down. We find ourselves unable to speak from our hearts without being called communists, gangsters, or getting our heads busted, being put in jail, or even murdered. We live in an atmosphere of pure frustration, of surpluses in injustice and as a result we must revolt out of fear; we must revolt against the forces that keep us slaves in this false democracy of the United States fo America.

If this be the American dream, then we must all wake up. We must wake up adn become aware that if we die that dream, we will never experience freedom!

The Young Lords Organization is in need of money for its bail fund and for carrying out the many programs of the Organization. You can help by subscribing to the YLO newspaper (\$5 per year) or sending a contribution to YLO, 834 West Armitage, Chicago, Ill. 60614.

TO THE LATIN COMMUNITY:

We, the members of the Latin Queens, are now answering to the LKO's need to serve our people. We now see the problems which, for so many years, have been lying right under our eyes. We have seen our people thrown out in the cold, because the welfare system doesn't provide sufficient money to clothe, feed and house our little brothers and sisters. We have seen our brothers go to jail because they cannot speak English well, or they are forced to sign papers which are used against them at the courts. We have seen our houses being knocked down to put up "Carl Sandburg Villages" which we cannot live in, because the rents are too high.

What we are saying is that we are sick and tired of how this system is keeping us oppressed. It is time we unite to fight for all that has been taken away from us. This includes our history, our culture, and our pride, which for so long we have had and preserved. We're not talking about Lincoln or Washington, but about Albizu Campos, Betances, Jose de Diego, about the Grito de Lares and the Massacre de Ponce, and many other events in Puerto Rican history which means so much to our people. It is time they give back our money and our island which they have robbed from us.

We want to be able to walk down the streets with our heads up high and let the people look at us that way. We want to be able to go home and let our parents understand us and be aware of what's happening to our people and be able to look at us as freedom fighters and not gangbangers.

Viva Puerto Rico Libre! The Kings are Awake! All Power to the People!

NUESTROS



HERMANOS

¡DON PEDRO VIVE!



JIBARO SEGURO!

MARCHA EN HONOR AL DOCTOR DON PEDRO ALBIZU CAMPOS

A LOS YANQUIS DALE DURO!

On October 11, 1969, the Puerto Rican community of Chicago, under the leadership of the Young Lords Organization, manifested itself in a historic manner.

Understanding the grave problems of inadequate medical services, poverty, discrimination and other problems that affect Puerto Rican people in this society and the manner in which the US continues exploiting our motherland Borinquen, the Young Lords contacted all of its chapters across the nation. Soon Puerto Ricans from New York and other cities arrived in Chicago for what would be the most extraordinary demonstration in honor of "our father" Dr. Pedro Albizu Campos. For the first time in the history of the Puerto Rican barrio in Chicago, thousands of Puerto Ricans marched in honor of Don Pedro and at the same time against the war in Viet Nam.

The march began in the People's Park. This park is an empty lot where rich people were thinking of building a private tennis club. The membership fee was going to be \$1,000 a year. The Young Lords Organization, conscious of the fact that poor Puerto Rican families had lived on this site, and had been forced to move, and conscious also of the need for our children to have a place to play, decided to take over this lot with the backing of about 250 poor families. From that day on this empty lot has held the name People's Park.

The pigs (police) decided that the people should not go on with their march because, according to them, the permit given to the Young Lords only authorized a rally in People's Park and not a march on the streets. To this the Young Lords answered "The streets belong to the people. It is the cars who need permission to be on the streets. So the cars will have to wait, because the people are going to use the streets now."

So this historic march began amid cries of "The streets belong to the people," "Free Puerto Rico now," "Long live Don Pedro."

Meanwhile, a police force of more than 250 armed fascist pigs, aided by an "alcaquete vende patria" or an anglo-sized uncle Tom Puerto Rican tried to persuade the people not to join the march. Faced with this situation, the people responded in anger with cries of "Viva Don Pedro," "Que viva los Young Lords" and "Shut up, Uncle Tom," and the march grew larger and larger.

When the Puerto Rican patriotic procession neared Division Street, the heart of the Puerto Rican barrio in Chicago, the fascist pigs began their retreat, when faced with the angry masses of Puerto Rican people that had been watching the pigs from their windows and now began to pour into the streets and join the marchers.

The procession culminated in a huge concentration in Humboldt Park, where various members of the Young Lords Organization spoke to the masses of the people. Some of the speakers were our brothers David Perez and Yoruba from the New York Lords and Hilda Ignatin and Cha Cha Jimenez from National Headquarters in Chicago.

En Octubre 11 del año 1969, la colonia Puertorriqueña en Chicago bajo el liderato de la Organización patriótica de los Young Lords, se manifestó en forma histórica.

Conociendo los graves problemas de malos servicios médicos, pobreza, discriminación extrema y otros que afectan a nuestros boricuas en Yankilandia y además la forma en que los Estados Unidos sigue explotando a nuestra madre patria Borinquén la Organización Young Lords se puso en contacto con todos sus capítulos a través de la nación estadounidense. Pronto llegaron Puertorriqueños de Nueva York y muchos otros lugares dándose cita en Chicago para lo que sería la demostración más extraordinaria en honor a nuestro padre el Doctor Don Pedro Albizu Campos. Por primera vez en la historia del Barrio Puertorriqueño en Chicago, marchaban miles de Puertorriqueños en honor a Don Pedro y a la misma vez en contra de la guerra en Vietnam.

La marcha comenzó desde el "Parque del Pueblo." Este parque se encuentra en un pedacito de terreno donde unos millonarios "pensaban" construir un club para que los ricos pudieran jugar al tenis. Los miembros de este club pagarían 1,000 dolares al año para poder pertenecer. Los Young Lords conscientes de que en este terreno habían vivido familias pobres puertorriqueñas que se habían visto forzadas mudarse, y concientes también de que la comunidad de Lincoln Park en Chicago estaba necesitada de un lugar donde sus hijitos pudieran recrearse, decidió tomar el terreno con el respaldo de más de 250 familias Puertorriqueñas. Desde ese día ese terreno lleva el nombre de "Parque del Pueblo."

La policía o "puercos" de Chicago decidió que el pueblo no debía llevar a cabo esta gloriosa marcha porque, según ellos, el permiso otorgado a los Young Lords solamente autorizaba una manifestación en el parque y no una marcha por las calles. Ante esta situación los Young Lords contestaron, "Las calles pertenecen al Pueblo. Los carros y los camiones son los que necesitan permiso para usar las calles. Ahora los carros y los camiones serán los que tendrán que esperar hasta que el pueblo termine de usar dichas avenidas!"

Elevando a coro gritos "Las calles pertenecen al pueblo, Viva Puerto Rico Libre, Jibaro sí, Yankee no, Jibaro seguro a los Yankee dale duro" comenzó la histórica marcha. Miles de personas jóvenes y mayores gritaban desde sus ventanas "Que Viva Don Pedro."

Mientras tanto una fuerza policiaca de más de 250 puercos armados, ayudados por un alcaquete, vende patria o Puertorriqueño americanizado trataba de aconsejar a la gente para que no se unieran a la marcha. Ante esta situación el pueblo contestaba a gritos "Viva Don Pedro, que Viva Los Young Lords," y la marcha crecía más y más.

Cuando el desfile patriótico se acercó a la calle Division en el corazón de nuestro Barrio en Chicago, los puercos de la uniformada comenzaron a tocar su retirada ante la actitud de aquel decidido grupo de Boricuas revolucionarios que con imensos cartelones portaban la figura de Don Pedro Albizu Campos hacían su avanzada en lo que se había convertido en una oleada inmensa de Boricuas.

El desfile culminó en una magna concentración en el Parque Humboldt donde varios miembros de la Organización Patriótica de los Young Lords se manifestaron ante el público allí presente. Algunos de los oradores fueron los compañeros David Pérez y Yoruba de nuestro capítulo en New York y Hilda Ignatin y Jose "Cha Cha" Jimenez de las Oficinas Nacionales de los Young Lords en Chicago.

CHICAGO 1969



*¡despierta
boricua!*



FREE PUERTO RICO NOW

EL DERECHO DE LA
 PATRIA A LA
 INDEPENDENCIA
 NO SE DISCUTE.
 Y SI SE DISCUTE
 SERÁ A TIROS



Habla el Maestro: Don PEDRO ALBIZU CAMPOS
 PARA PELEAR, DOS PALMOS DE TIERRA BASTAN

En cierta ocasión, una escritora extranjera le preguntó a Don Pedro si él no creía que en Puerto Rico había poca tierra para pelear. Don Pedro le contestó: "Señora, usted se equivoca; es para huir que se necesita mucha tierra; para pelear por la libertad de la patria, solo dos palmos de tierra bastan".
 Otro periodista extranjero le preguntó si él (Albizu) creía que con un ejército de locos se podía pelear por la libertad de un pueblo. Don Pedro respondió: "Cuando los locos están dispuestos a morir por la Patria, es porque han recobrado la razón".



Pa' Vietnam yo no Voy

FREE RICO
PUERTO NOW

OUR SOLIDARITY WITH DRAFT RESISTORS
LONG LIVE THE SPIRIT OF RESISTANCE AGAINST
U.S. IMPERIALISM

The Young Lords Organization understands the struggle of our Puerto Rican brothers who are resisting the draft here in Puerto Rico. Several of the Young Lords continue to follow this heroic example.

The exploitation of our Puerto Rican nation by U.S. imperialism is precisely the factor that unites our forces more and more everyday. Draft resisting is just one more part of the struggle that our PUERTO RICAN nation has been waging against imperialism since Columbus landed on the beautiful shores of Borinquen in 1493 and thus began the rape and brutaliation of our mother country in the Caribbean (we use the term mother country because Borinquen is the only mother country we recognize).

Puerto Ricans began to be illegally drafted by the imperialist government of the United States in 1917 by the grace of a benevolent "act" ratified by the Congress of Babylon (U.S.A.) as part of a plan to systematically kill our Puerto Rican people and destroy our nation. This stroke of a pen has gone down in history as one of its bloodiest chapters on genocide and mass murder that continues up to the present time. Several years later Adolph Hitler would add his own chapter by attempting to exterminate the Jewish race.

Today less than five and a half million Puerto Ricans remain in the planet earth. What makes our particular situation so critical is the fact that our Puerto Rican brothers are being killed in Viet Nam at a 200 per cent higher rate, in proportion to our numbers, than both our Chicano and Black brothers.

Throughout the modern history of Puerto Rico, the U.S. imperialist cannot be held totally responsible for being the architects of this "planned genocide" of our people. They have recieved ample cooperation from such famous traitors as Luis Munoz Rivera, his "prodigal son" Luis Munoz Marin, Roberto Sanchez Vilella, and lately the worst of all, Luis A. Ferre, the new progressive statehood party's answer to George Wallace. This traitor serves as "Emperor" Nixon's vassal in Puerto Rico and condones the mass murders being committed against our people. He also directs the political persecution of our patriotic Independentista brothers who are struggling to liberate Borinquen form the grip of U.S. imperialism.

The Young Lords Organization realizes that only through the education of our masses will they be able to "equip" themselves for the long struggle.

This is why we will repeat today what our glorious leaders have said for years and years: "The struggles of our people for national liberation, draft resisting and the right for self-determination will only be won when the peopel rise up against their oppressors.



Ours is a revolutionary history, filled with heroic deeds like our early Black and Indian revolts, El Grito de Lares the Ponce Masscre, our 1950 Revolution, the attack on Blair House, the attack on the U.S. Congress, our armed commandoes for liberation. These are just a few of the dozens of patriotic deeds that have historically characterized the plight of the Puerto Rican nation and its constant and untiring struggle against all forms of imperialism.

Our Draft Resistnace Movement adds one more valiant chapter in teh revolutionary history of the Puerto Rican nation.

"Cano" December 1969
Free Puerto Rico Now



Puertorriqueños

en Todas Partes

Repudian

el

S.M.O.



Porque Yanqui yo no Soy

NUESTRA SOLIDARIDAD CON TODOS LOS QUE RESISTEN EL SMO. VIVA POR SIEMPRE EL ESPIRITU DE RESISTENCIA EN CONTRA DE EL IMPERIALISMO YANQUI!

La Organización de los Young Lords entiende claramente y respalda a sus hermanos Puertorriqueños cuando estos resisten el SMO (Servicio Militar Obligatorio). Ya varios miembros de la Organización de los Young Lords se proponen a seguir este heroico ejemplo. Esta forma particular (SMO) de explotación de nuestra nación Puertorriqueña es uno de los factores que unen nuestras fuerzas cada día mas y mas. Resistir el Servicio Militar Obligatorio es solo una faceta adicional de la lucha que viene librando el pueblo Puertorriqueño en contra del imperialismo desde que Colón trajo la explotación a nuestras bellas playas en el 1493, dando así comienzo al primer brutal ultraje a nuestra madre patria en el Caribe.

Nosotros los Puertorriqueños comenzamos a ser víctimas de esta táctica ilegal del imperialismo Yanqui por obra y gracia de un "acta" que ratifico el Congreso de los EEUU en el 1917. Lo grave de este asunto es que con un simple plumazo en el 1917 se dio comienzo a uno de los capitulos mas sangrientos y genocidas que se hayan escrito en la historia del mundo. Algunos años mas tarde Adolfo Hitler haría su contribución a la historia cuando trataría de exterminar la raza Judía.

Hoy quedamos menos de 5 millones 1/2 de Puertorriqueños en el planeta tierra. Nuestra situación sin embargo, es aún mas grave porque en Viet Nam nos estan eliminando en una proporción de 20% mas alta en comparación con las muertes de los otros grupos que los Yanquis llaman "minorías" (Negros, Indio, Mexico-Americano, etc.) Los Yanquis no han sido los arquitectos exclusivos de este "plan de genocidio." Han recibido amplia cooperación de varios reconocidos cabrones tales como Luis Munoz Rivera y su "hijo prodigo" Luis Munoz Marín, Roberto Sánchez Vilella y ultimamente el mas genocida de todos, el George Wallace de Puerto Rico y multimillonario Luis A. Ferré, siendo este ultimo el mas fiel vasallo del "emperador" Richard Nixon en el Caribe. También dirige la brutal persecución policiaca en contra de nuestros hermanos y hermanas que luchan por la liberación de nuestra madre patria Borinqueña.

La Organización de los Young Lords entiende la urgente necesidad de educar nuestras masas en forma intensiva y en esta forma "equiparlas" mejor la lucha que se perfila. Por esta razón hoy haremos eco de lo que nuestros líderes han venido diciendo por muchos años: "La lucha de nuestro pueblo por determinar su propio destino solo sera fructifera cuando un Pueblo conciente de sus deberes se levante en armas contra su opresor."

Nuestra es una historia llena de actos patrióticos; nuestras revueltas Indias y Negras, el Grito de Lares, la Masacre de Ponce, la Revolución de 1950, el ataque a Blair House el ataque el Congreso de los Estados Unidos, caracterizado como el asalto mas audaz de la historia revolucionaria de America, nuestros Comandos de hoy y por ultimo nuestros hermanos que resisten el SMO. Esto son solo algunos instantes gloriosos en la larga lista de actos revolucionarios que siempre han caracterizado nuestro Pueblo en su lucha contra el imperialismo. No cabe duda de que la resistencia en contra del SMO está grabando otro glorioso capitulo en nuestra larga lucha por la libertad del Pueblo Puertorriqueño.

"Cáno" - Dic. 1969

Viva Puerto Rico Libre!

Venceremos!

SMO Fuera de Puerto Rico!



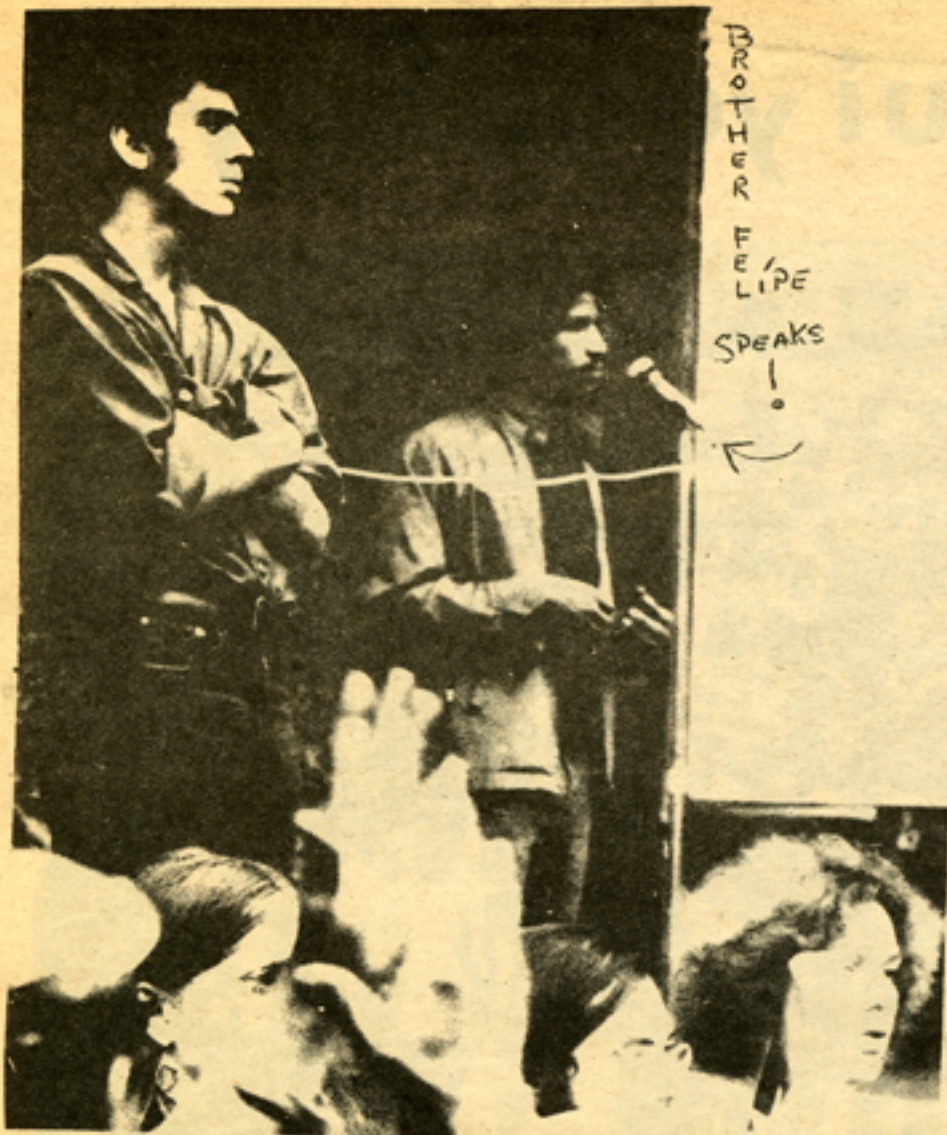
FREE
PUERTO
RICO



JR. RAMÓN EMETERIO BETANCES



FREE PUERTO RICO



LONG LIVE
 PUERTO RICO
 SPEAKS!



LONG LIVE INDEPENDENT PUERTO RICO

It is clear, as we look at history, that whenever the US sets foot in any country, whether in the form of corporations, military bases, puppet governments, or usually a combination of all three, that these countries are exposed to a series of ills (racism, disease, poverty, unemployment, poor housing, poor medical care, etc.) which totally deprives them of any decent level of development. We can clearly see this as we look at Latin America, where the US corporations control on the average 50% of most of its economy. This can also be seen as we look at the countries of Asia and Africa where the US has set its foot. But, even more important and dear to us, as Puertorriquenos, we can look at our own island where of 14% of the land considered suitable for cultivation, the US Navy occupies it, thus limiting our own agricultural development and forcing many of our people to migrate to the US and suffer more racism and exploitation.

Many brothers and sisters in Puerto Rico are continuing their struggle, as are other oppressed people of the world, against this type of US violence and aggression. Their struggle has taken various forms and has centered around various issues. At this point the struggle against US military induction is reaching another peak.

For a long time young people were angry and struggled against taking part in US foreign wars. Wars in which more than 70,000 Puertorriquenos have died, and in which so far, 400 have died in Vietnam. Our brothers on the island, like in the US have refused to be drafted to take part in the robbery and murder of other poor people. For this refusal and resistance more than 100 brothers on the island have been indicted. Among them is



Edwin Feliciano Grafals, who on 9/26 received a one-year sentence. Students at the University of Puerto Rico were angry because of this sentence and stormed the ROTC headquarters on their campus, burning two offices and destroying furniture. About 800 cheered as they also burned the American flag. The President of FUPI (Federation of University Students Pro Independence), Florencio Merced, stated that the period of time has come when patriotism plays a decisive role and every blow must be returned with a blow. As a result of this action, 15 independentistas in San Juan, Ponce and Mayaguez were arrested with warrants issued for 21 more. Among those arrested were Juan Antonio Corretjer, who had fought for Puerto Rican independence alongside of Albizu Campos and also arrested was Carmín Perez.

In solidarity with the students at the University of Puerto Rico, 3000 students in Arecibo held a rally to protest the sentencing of Grafals and the arrests of all others. Other series of rallies and protests took place in increasing resentment of US military installations on university campuses.

The most noteworthy of these rallies was held in Rio Piedras, where more than 4,000 people marched through the city in protest of the political repression that was coming down on the people. Among the representatives and the student leaders signed a resolution which called for student participation

in workers' strikes and picket lines for mutual cooperation to "make the University of Puerto Rico a University of the People."

On Tuesday, November 11, at St. Mark's Church on the lower east side of New York, a number of Puerto Rican organizations formed a committee to publicize and defend the struggle and repression against the freedom fighters on the island. The Puerto Rican United Front is composed of the Young Lords Organization, the Movement for Puerto Rican Independence, LUCHA of NYU, UNICA of Lehman College, PRISA of City College, and United Puerto Rican Students of Rutgers at Newark.

All institutions must be of the people--to serve the people. When they fail to do so, they must be exposed and isolated. The ROTC offices in Puerto Rico and all over the world are institutions which serve to further US violence and aggression. They are enemies of the people.

All Power to our brothers and sisters in Puerto Rico and in the US in their struggle against militarism, racism and colonialism.

**ALL POWER TO THE PEOPLE!
POWER TO PUERTO RICO LIBRE!
FREE ALL POLITICAL PRISONERS!**

Mirta, Ministry of Information



**PARTIDO NACIONALISTA DE PUERTO RICO
ANTE EL MOMENTO**

QUE VIVE LA NACIÓN

La nación viene observando la forma en que el Gobierno de Estados Unidos de Norteamérica, con el apoyo incondicional de los gobernantes títeres a su servicio, los que nuestro pueblo, con su gran intuición natural ya conoce como los oportunistas, entreguistas o asimilistas al servicio del poder interventor, trata de detener las nobles ansias de nuestra patria de vivir en la dignidad suprema de las nacionalidades libres, no sometida a régimen extranjero alguno, y menos aún de permitir su desaparición como pueblo con la entrega total de su patrimonio nacional y la extrangulación de la personalidad puertorriqueña.

Las tácticas que utiliza el régimen en Puerto Rico no son nuevas. Las ha utilizado desde que las fuerzas militares yanquis invadieron nuestro territorio por la bahía de Guánica el 25 de julio de 1898. Aún en aquellos momentos hubo puertorriqueños ingenuos que atribuyeron buena fe a la intervención militar. Y en aquellos mismos momentos hubo malnacidos en Puerto Rico dispuestos a aprovechar la situación, vendieron su alma y traicionaron a su pueblo en favor de las tropas invasoras.

La juventud puertorriqueña, viril, dinámica y decidida a toda prueba que hoy se levanta en Puerto Rico para reclamar derecho y justicia en la libertad, soberanía e independencia de la nación, conoce los hechos a través de la historia. Un gran número de puertorriqueños los conoce, por haberlos vivido en carne y hueso.

El régimen interventor está en franca derrota en su vil empeño de hacer que sean los propios puertorriqueños quienes se exterminen los unos a los otros. "La lucha del puertorriqueño contra el puertorriqueño es la derrota de la patria," sentenció el Maestro Pedro Albizu Campos. El régimen de Estados Unidos y sus lacayos en Puerto Rico saben esto y no pierden oportunidad para fomentar y apoyar la desunión entre puertorriqueños. La sana conciencia y la aguda perspicacia de nuestro gran pueblo detendra valerosamente las maniobras de poder militar, económico y político que es el que de hecho y contra todo derecho pretende gobernar en la patria imponiendo un gobierno de fuerza en Puerto Rico. No importa que ese régimen interventor y despotico se vista con los mas vistosos trajes democraticos y con sutiles intenciones y hasta con la Santa Biblia en las manos, nuestro pueblo sabra detenerla.

El Partido Nacionalista de Puerto Rico, Movimiento Libertador de Puerto Rico, sostiene que toda actividad del Gobierno de Estados Unidos de Norteamérica en nuestra patria es un acto de violencia. Esa violencia la ejerce por medio de sus gigantescas Fuerzas Armadas que se han apoderado de gran parte de territorio nacional puertorriqueño para sus fines militares. En su despotico imperialismo dicen que "se reservan el derecho a utilizar parte o la totalidad del territorio nacional puertorriqueño

La nulidad del regimen de intervencion yanqui en Puerto Rico la ha planteado el Partido Nacionalista de Puerto Rico en los propios tribunales yanquis y en diversos foros y congresos internacionales. La razon de ser del Partido Nacionalista de Puerto Rico se basa en la no cooperacion con el regimen interventor en Puerto Rico. Dicho en palabras del Maestro Pedro Albizu Campos: "Todos los actos de Estados Unidos en Puerto Rico, ya



sean estos ejecutivos o judiciales, son nulos y son actos de facto de un poder militar ocupante."

Se viene ejerciendo violencia en Puerto Rico en todos los aspectos de la vida nacional. Como son especialmente las juventudes estudiantiles y las obreras en todo el mundo las que con mas facilidad se percatan y se resienten de esa violencia, en Puerto Rico es esa noble y valerosa juventud, salvadora de pueblos, la que ayer como hoy responde al reto del enemigo comun que no es otro que el Gobierno de Estados Unidos de Norteamérica.

No dudamos que la juventud de la patria, con alto y sano juicio, es la primera en rechazar la violencia como practica de convivencia humana. Pero sabemos que esa juventud no puede cruzarse de brazos ante la violencia que impone el regimen imperante en Puerto Rico. La rebelion en cualquier forma contra un regimen de intervencion en cualquier parte del mundo es patriotismo.

Desde que el Maestro Pedro Albizu Campos bajo el regimen de intervencion yanqui creo conciencia y nos enseno que la violencia patriótica es siempre legitima cuando se ejerce para compatir la violencia del despo-

tismo interventor, la juventud puertorriqueña viene contestando la violencia de Estados Unidos de Norteamérica con las mismas armas que emplea ese gobierno interventor. Puerto Rico quiere y necesita paz. "La paz es el perfecto estado de derecho," nos enseno el Maestro Pedro Albizu Campos. Esa paz solo se logra cuando no haya necesidad de violencia para vivir en paz.

La juventud puertorriqueña sabe que el regimen interventor y sus lacayos en Puerto Rico han logrado distorsionar la mente de parte de la misma, asi como de parte de los colaboradores de ese regimen. Ante esa horrosa realidad la juventud que no se ha dejado postergar ni envilecer y que actualmente lucha, en lucha a muerte, contra la intervencion extranjera que nos impone el Congreso de los Estados Unidos de Norteamérica, lo hace para bien, no de ella misma, si no en bien de las generaciones que hoy viven en nuestro suelo y a fin de

ayudar al logro de una patria puertorriqueña en la totalidad de sus derechos para gozo, felicidad y bienestar de las generaciones venideras.

La persecucion, la provocacion y la violencia de parte de Estados Unidos de Norteamérica iran en aumento segun nuestro pueblo vaya haciendo conciencia de su propia personalidad. Ante esa realidad el patriotismo puertorriqueño crecera en valor y sacrificio para vencer al despotismo imperialista y proclamar y consolidar la Republica libre y soberana de Puerto Rico.

Saben nuestras juventudes y todo nuestro pueblo que la invasion de una nacion, como es caso de nuestra patria constituye una declaracion de guerra. Ese estado belico solo tendra fin cuando el invasor se retire de nuestro suelo en acto de reconocimiento de nuestro derecho y justicia, o cuando sea expulsado de nuestro territorio nacional.

El Partido Nacionalista de Puerto Rico, no importa la violencia del regimen interventor, continuara en su inquebrantable trayectoria de liberacion nacional que nos legaron los heroes y martires de Lares con el Padre de la Patria, don Ramon Emeterio Betances a la cabeza, y los heroes y martires de la Revolucion del 30 de Octubre de 1950, capitaneada por el Maestro Pedro Albizu Campos.

A nuestro pueblo le decimos: Jamas un paso de retroceso hasta dejar cumplido ese proposito.

Dada en la Ciudad de San Juan Bautista de Puerto Rico hoy 8 de Octubre de 1969, en el 101 aniversario de la proclamacion de la Republica de Puerto Rico en Lares.

PARTIDO NACIONALISTA DE PUERTO RICO
Jacinto Rivera Perez, Presidente



Quiero dedicar estos versos a todas nuestras hermanas que historicamente han luchado y siguen luchando por la Gloriosa Liberación de nuestra Madre Patria, Borinquen.

COMPAÑERA PUERTORRIQUEÑA

Mi lucha es tuya
 Tu lucha es mía
 Lo que importa es
 Calor
 Valor
 Mucha camaradería!
 Por ahora no podremos vernos.
 Tu estaras lejos
 Yo también.
 Lucharas
 También yo.
 Sufriras
 También yo sufriré.
 Amor de Revolucionario!
 Veo claramente el amanecer
 De un nuevo día!
 Yo estare en tí pensando
 Y a veces hasta sonando
 Y cuando estés en las calles
 O allá en el campo
 Por Nuestro Pueblo luchando...
 Alcanzaré tus claros pensamientos
 Y los unire
 Con los míos de vez en cuando.
 "Caño" Dic. 1969

LA BORINQUENA

El pueblo de Borinquen
 se yergue con valor
 para expulsar al fiero
 tiranico invasor.
 En Lares vuelve a refulgir
 machete redentor,
 y en Macana retumba ya
 el ruido del fusil.
 Enarbolemos el pabellon
 unidos todos en el amor,
 unidos todos en el amor!

 Oh! Libre sea la tierra
 que vio Colon;
 ¡Del corazon!
 ¡Del corazon!
 ¡Del corazon!
 ¡Del corazon!

CAPSULA DE HISTORIA PUERTORRIQUEÑA

Cristobal colon trajo el imperialismo a Borinquen en Noviembre 19 de 1493.
 Mas tarde en la historia el cargo de la "conquista," colonizacion y explotación de la nacion Borinquena le fue dada a Juan Ponce de Leon. Asi llevo el a ser el primer gobernador colonial de nuestra preciosa isla de Borinquen la cual fue llamada Puerto Rico mas tarde por los (saqueadores) Españoles. Nuestros hermanos, los indios Taínos, habitaban este paraíso que ellos llamaban Borinquen. Al principio nuestros hermanos Taínos creyeron que los barbaros Españoles eran algunos dioses. Los Españoles se dieron cuenta de esto e inmediatamente, forzaron a los Taínos a hacer trabajo extremosamente dificiles (duros), sometiendo los a una explotación economica mejor conocida como "esclavitud."
 Como lo Españoles vinieron a Borinquen sin mujeres, comenzaron a robar las mujeres del Taíno.
 Un día un Español se bañaba en uno de nuestros arroyos; uno de los Taínos lo velaba a través de unas malezas. Al mismo tiempo penso lo crueles que eran los Espanoles con sus hermanos. Sin pensar mas en el asunto, nuestro hermano Taíno le salto encima al Español, lo agarró por el cuello, y sostubo la cabeza del barbaro sumergida bajo el agua por espacio de veinte minutos. Al ver que este barbaro se podía matar como cualquier otro perro, la voz se corrió por todo Borinquen, y nuestras primeras rebeliones en contra del imperialismo se libraron.
 Como represalia en contra de las rebeliones taínas, los Españoles asesinaron brutalmente a miles y miles de nuestros antepasados Taínos. Una de las razones por las cuales se las hizo mas facil a los Espanoles cometer estas masacres, fue la de que los Taínos poseian artefactos para la cazay pesca y los Espanoles poseian armas de guerra.
 Esta lucha, hermanos y hermanas de Borinquen, fue la primera de una serie de luchas que hemos librado a través de la historia para liberar nuestra patria de las hordas del imperialismo.
 En la proxima edición de nuestro periodico YLO incluiremos otra capsula de esa historia que nos da una clara referencia de nuestro pasado revolucionario y una clara perspectiva de como deberiamos de continuar esta lucha.

JIBARO/MY PRETTY NIGGER

Felipe Luciano 5/8/69

Jibaro/mi negro lindo
 del bosque de cana/de los caciques de luz
 Tiempo es una cosa comica.
 Jibaro/my pretty nigger
 Father of my yearning for the soil/the land
 The earth of my people
 Father of the sweet smells of fruit in my
 mother's womb
 The earth brown of my skin
 The thoughts of freedom
 That butterfly through my insides.
 Jibaro/my pretty nigger
 Sweating bullets of blood and bedbugs
 Swaying slowing to a softly strummed
 Five string guitar
 Remembering ancient empires of
 Sun Gods and Black Spirits
 And things that were once so simple
 How times have changed men
 How men have changed time
 "Unnatural," screams the wind, "Unnatural."
 Jibaro/my pretty nigger man
 Fish smells and
 Cane smells and Fish smells and
 Cane smells and Tobacco
 And oppression makes even God smell foul
 As foul as the bowels of the ship
 That vomited you up on the harbors of a
 cold, metal city To die
 No sun No sand No palm trees
 And you clung to the slimy ribs of the animal
 Called the Marine Tiger
 In the name of the Father, the Son, and the
 Holy Ghost, Amen.
 Jibaro/did you know my nigger?
 I love the curve of your brow/
 The slant of your babies' eyes
 The calves of your women dancing
 I dig you/you can't hide.
 I ride with you on subways
 Touch shoulders with you in dances
 Make crazy love to your daughter.
 Yeah/you my cold nigger man
 And I love you 'cause you mine
 And I'll never let you go
 And I'll never let you go (you mine, nigger)
 And I'll never let you go (Forget about self,
 We together now)
 And I'll never let you go.

PUERTO RICAN HISTORY CAPUSULE

Cristopher Columbus brought imperialism to Borinquen on November 19, 1493.
 Later in history Juan Ponce de Leon was put in charge of the "conquest", colonization and exploitation of the nation of Borinquen. He thus became the first colonial governor of our beautiful island of Borinquen which was later to be named Puerto Rico by the Spanish plunderers. Our brothers, the Taino Indian, were inhabiting this paradise which they call Borinquen. At first our Taino brothers thought that the Spanish barbarian were some sort of god. Teh Spanish soon got hip to this and forced the Tainos to do extremely hard labor, submitting them to cruel economic exploitation better known as slavery.
 Since the Spaniards came to Borinquen without any women, they began to steal the women from the Taino.
 One day a Spaniard was washing himself by one of our streams, one of the Tainos was digging him from behind some bushes. At the same time thoughts were running through his mind about how the Spaniards were being so cruel to his brothers and sisters, he decided right then and there that he was going to do something to change that situation, so with the fear of not knowing if this Spanish barbarian could be killed or not the Taino brother jumped on him and held his head under the water for about twenty minutes to make sure that he had drowned this "god".
 The Tainos immediately began to pass along the word that the Spaniards were not gods and that they could be killed just like any other dog, and immediately began to revolt against their state of affairs.
 They were massacred by the Spanish barbarians because the barbarians has weapons of war and the Tainos onlyhad weapons for hunting and fishing.
 This, brothers and sisters, was one of our first clear at-

Y. L. O. QUISIERA DEDICAR SU SECCION DE VERSOS AL GRAN POETA REVOLUCIONARIO PUERTORRIQUEÑO JUAN ANTONIO CORRETJER Y SU ESPOSA CONSUELO

COMPAÑEROS DE LUCHA
 (For Don Pedro Albizu Campos)
 Habib Tiwoni

As a boy of fourteen
 Playing ball on the streets
 Of Caparra Tierra, I
 First heard your name,
 Don Pedro Albizu Campos.

Riding through the streets of
 Manatí, our bus was stopped
 And searched in your name,
 Don Pedro Albizu Campos.

As a man of twenty-seven,
 I saw your face just once,
 But brief. And now, I see
 You again in the faces of
 The Young Lords.

Wet and Angry with the
 Warm massacred blood of
 Un revolucionario Manuel Ramos,
 They come from todo ciudades
 In Estados Unidos.

They come, resueltamente por
 Lu har, and they shout "Presente!"
 Yes these sons and daughters of
 La Montaña la sierras y la planos
 Have not forgotten su sacrificio
 Don Pedro.
 These sons and daughters of
 Lolita Lebron, Oscar Collago,
 Blanca Canales, Terresola and
 Octavio Ramos Rosario.
 These descendants of Juan Antonio--
 Corretjer, Ramon Emeterio Betances,
 Pelegrin Garcia and Compañero
 Ruben Malave, have not forgotten
 El Massacre de Ponce (1937) nor
 El Gritto de Lares in (1863).
 And now, history must reckon
 With the poor of America Latina.
 And they are here, armed with
 Ideologico, machetes, pistolas, flags
 And banners unfurling in the
 Winds, and they say to America
 "Abajo los asesinos!"
 "Viva la Republica!"
 "Viva Puerto Rico Libre!"

tempt to liberate ourselves through arm struggle from an imperialistic force far more powerful than we.
 Be sure to buy the next edition of the Y.L.O. newspaper where we will include a continuation fo the "capsula historica" in order to be able to struggle more effectively you must know every detail of our glorious and true Puerto Rican revolutionary history, the true history of Borinquen.



FREE PUERTO RICO
 NOW!

McCormick Revisited CHICAGO

Last May, 1969, as part of the Poor People's Coalition, the YLO occupied the McCormick Administration building for four days. As a result, the seminary agreed to meet the demands of the poor people's coalition. Among these demands are: low-income housing, welfare organizing, the Puerto Rican cultural center and a legal defense fund. But since then McCormick has been stalling in meeting its promise.

On Dec. 6, 1969, after indications that the bid on a low-income housing project would not be made, the poor people, unsuccessfully tired to see Dr. McKay, president of the seminary. When McKay refused to see the representatives of the poor people's coalition proceeded in meeting with the students of McCormick to describe the urgency of the poor people's problems and McCormick's insensitivity to them.

The McCormick students, who had been given almost no information, after several meetings agreed to support the poor people of Lincoln Park by mobilizing to shut down classes for the rest of the quarter and together put pressure on the administration to respond to the needs of the poor. Workshops were also formed where community people would inform the students of their struggles with the police, welfare system, and other institutions like McCormick which were expanding forcing out poor people out of their homes into ghettos.

The effectiveness of the poor people together with the students of McCormick was obvious when Lyle Franzen, the head of McCormick negotiating, pointed out that the seminary had begun to provide some money in respond to the coalition's demands. He admitted, however, that more was needed. He also agreed that the seminary owed an apology to the Latin Defense Organization (LADO) for not showing up at a negotiating session in Nov. which was to determine how much money for the welfare union would be collected.

All of McCormick's commitments represent only a fraction of what has to be returned to the poor so they can develop as human beings.

Other institutions that have assisted in Urban Renewal or "Por people's removal" in the Lincoln Park are are: De Paul University, Augustana Hospital, Children's Memorial.

PUERTO RICO: THE NEXT VIET NAM

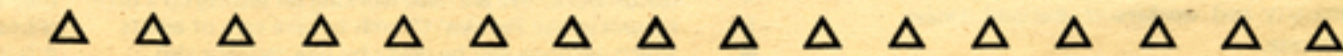
Many countries have been invaded by so-called US foreign policy, such as Viet Nam, Germany, Korea, Guatemala, Thailand, Guam, Santo Domingo, Haiti and Puerto Rico. Puerto Rico is also being divided exactly like these countries. This can easily be seen by the rift in Puerto Rico between the Independentistas and Estadistas. The division in Puerto Rico is between the majority of Independentistas and the minority of wealthy Estadistas who seek to turn the island into another Yankee state.

State advocates in Puerto Rico are saying that Puerto Rico would be better off as a state than as an independent nation. They don't realize that the scheming, conniving US is merely throwing them a bone and letting them fight for it among themselves, so they can later turn around and take it away from them. They will find out, if they come and live in a state, that their lives will be far more oppressed, and the restrictions of their rights will be intensified. They will find that radio and television and newspaper and education are offered to our people as part of their propaganda scheme to perpetuate Puerto Ricans' ignorance regarding precise situations and problems of Puerto Rican people and to withhold from them what is their true revolutionary history. All Puerto Ricans will understand that our greatest heroes were some of the most educated men in the world, that these men used their education to show how much they loved the people and how much they wanted to be free from the domination of any imperialistic country, whether it be Spain or the US.

Joe



Some of the people present at recent McCormick-Poor People's Coalition negotiations. From left: Arthur McKay (McCormick), Cha Cha Jimenez (YLO), Obed Lopez (LADO) and "Cano" (YLO).



BROTHERS ARRESTED BY PIGS IN PUERTO RICO

The abusive gasta tactics continue in Puerto Rico. This time these abuses take the form of massive arrests of alleged bombing suspects. The brothers and sister arrested or sought after were:

- William Pintado Burgos
 - Juan Antonio Castillo Ayala
 - Carlos Fonseca Orta
 - Avelina Rodriguez Ramirez de Fonseca
- And once again the Puerto Rican pigs are after Roberto Todd Pagan.

Luis A. Ferre, no. I pig and traitor to his people, is directing this campaign of terror against the people. This alleged governor of Puerto Rico must understand that "You can jail a revolutionary, but you can't jail the revolution!"

The Young Lords Organization has also been suffering from similar gasta like repression from Nixon's pigs. Right at this moment there are over 60 Young Lords in the jails of Babylon or wounded in hospitals.

But we say "Right on, brothers and sisters!" For each one of us they kill one thousand will come to take our place and continue the struggle.

- Free Puerto Rico Now!
- Down the Fascist Regime of Luis A. Ferrel
- Off the Yankee Pig from our Island!
- Venceremos!
- All Puerto Ricans are Political Prisoners!
- Free all Political Prisoners!

EL PUEBLO CLARO!

Queridos Hermanos y Hermanas en la Lucha:

En este mundo que vivimos nos encontramos con que a veces no podemos escoger la clase de vida que deseamos vivir. Entendemos que estamos en una lucha eterna para hallar un lugar decente para vivir. Nisiquiera podemos decir lo que sentimos sin que se nos llame comunistas, pandilleros, y recibir infinidad de torturas y abusos amanos del sistema que nos mantiene prisioneros. En muchas ocasiones somos victimas de asesinatos politicos pagados. Vivimos rodeados de frustraciones y injusticias sin limete. Como resultado de esto nos hemos revelado en contra las fuerzas que nos oprimen en esta falsa Democracia de los Estados Unidos de America. Si es este el Gran "American Dream" nosotros los Puertorriquenos tenemos que despertar; ahora mismo, de este falso sueno a nunca despertar de el y seguir durmiendo como lo hacen los muertos y jamas ver la luz del dia de nuestra libertad.

Viva Puerto Rico Libre

ARRESTAN A HERMANOS PATRIOTAS EN PUERTO RICO

Siguen los abusos en contra del pueblo Puertorriqueno. Esta vez ese abuso toma la forma de los arrestor de:

- William Pintado Burgos
- Juan Antonio Castillo Ayala
- Carlos Fonseca Orta
- Avelina Rodriguez Ramirez de Fonseca

Y otra vez se persigue a Roberto Todd Pagan. Luis A. Ferre, puerco, pitiyanqui, traidor a la patria, alcaguete de Nixon, y que ademas se parece fisicamente a Adolfo Hitler, sigue tratandó de asustar al pueblo de Puerto Rico con sus tactics facistas. Queremos que ferre sepa que "Pueden encarcelar a un revolucionario pero jamas podra encarcelar la revolucion!"

Oigan esto hermanos de Puerto Rico. No podemos permitir que sigan abusando con nuestro pueblo. Nosotros aqui en la tripa del monstruo, tambien sufrimos las mismas represiones. En este momento hay unos de 60 miembros de la Organizacion de los Young Lords presos o heridos pero palante!

Por cada uno de nosotros que muera surgiran mil para seguir la lucha que comenzo Betances en el 1868!

- Viva Borinquen Libre!
- Abajo el Titere Facista Ferre.
- Fuera el Puerco Yanqui de Nuestra Patria!
- Todos Puertorriquenos somos Presos Politicos!
- Libertad Inmediata a Todos los Presos Politicos!



REVOLUTIONARY HEALTH PROGRAM FOR THE PEOPLE



NEW YORK

Mingo El Loco was a brother off the block who helped out the Young Lords Organization every once in a while. He would loan the Organization his car, would help pass out our literature, would recruit for us. A few weeks ago Mingo was stabbed by another brother. It happens all the time in the street. Our people are always killing each other off instead of fighting the enemy—the pigs, the businessman, the politician.

The ambulance was called. For one hour it didn't come. Meanwhile the pigs arrived. Mingo was dying on the street, but the police did nothing. Finally, the people tried to take him to the hospital in their own car. He died on the way to Metropolitan.

People dying because of ambulances that arrive late, or in emergency rooms of city hospitals while they wait for hours happens often. The people have become used to butcher health care and resigned to the fact that they'll never be decently treated by the health system.

But the Young Lords, after Mingo's death, began to investigate health in New York and we have begun a program to organize the people-community and workers—to demand decent health care.

As we talked to dozens of sympathetic doctors, nurses, medical students, maintenance, clerical and laboratory workers in Metropolitan Hospital, we began to understand more and more about health oppression.

—We learned that many of the diseases that our people die of could be simply cured or even prevented with correct mass health programs which the hospitals do not have. For instance, thousands of children become sick or die because of lead poisoning, from eating fallen plaster in ghetto buildings. A mass lead-poison detection program could save the lives of thousands of our children. Anemia, tuberculosis, bad nutrition, upper respiratory infections, could be stamped out with mass health programs that go out to the people, into the homes and the communities, instead of waiting for a patient to come in to the hospital with the disease already in advanced stages.

—We learned that doctors were making \$60-70 thousand a year because poor people have to have health care. That their organization, the fascist American Medical Association, for years has been trying to keep the number of medical

schools down so that doctors could charge higher fees.

—We learned that the drug companies, like Upjohn, Park and Davis, etc., not only push many useless or harmful drugs just for profit, but that they have much influence in Washington and state legislatures over medical bills. Many times officers of these companies sit on the boards of private hospitals and help determine the policy that has been mistreating our people for years.

—We learned that there are things called health empires: medical schools and private hospitals that through affiliations (contracts with the city) operate and run city hospitals. In New York for instance, Columbia controls Harlem Hospital, Albert Einstein controls Lincoln Hospital, Beth Israel controls Gouverneur Hospital, New York Medical College controls East Harlem's Metropolitan. These affiliations end up helping the medical school much more than the municipal hospital. For instance, interns and medical students have much more practice and experience in the

HEALTH CARE IS A HUMAN RIGHT

CHICAGO

The Young Lords Organization, with the help of progressive doctors, medical students, nurses, dentists, dental students, and technicians, is going to begin various health programs at the People's Church at 834 W. Armitage. If everything goes as planned, the health programs will begin operating sometime in late January or early February. The programs that we will open are intended to improve the health of children in Lincoln Park. A dental team will run a preventive dental program for children. Their teeth will be cleaned, polished, and fluoridated in order to prevent cavities and to help the teeth grow. Children will then be taught how to take care of their teeth and will be given tooth brushes and toothpaste. Appointments will be made at a dental clinic for children who are found to need dental work. We are also working on setting up a dental unit at the Peoples' Church to take care of adults which we hope will be ready by late January also.

A medical team will run health programs to meet the needs of children. We will take care of children in two general ways. First of all, we will have doctors to take care of sick children. But we will also have medical teams of doctors and students to run programs to prevent healthy children from getting sick. This will be done by giving medical exams to healthy children to check for hidden sicknesses or sicknesses that are just beginning and can be corrected before they become serious. In addition, doctors will take care of pregnant women through their pregnancy and will help them to register at a decent hospital for their deliveries.

Another of the health programs will provide for the screening and fitting of eyeglasses for adults and for children. Initial screening will be done to find out who needs glasses. Then an eye doctor will fit the glasses. Both the screening and the fitting will be done at the Peoples' Church.

When the health programs begin, they will be open one day a week, Saturday, from 10 a.m. to 4 p.m. If there are people waiting to be seen after 4 p.m., we will stay open later. In the future, the clinic will also take care of sick adults if we can recruit more doctors and space. All care will be free.

We are opening these health programs because the profit-making doctors refuse to take care of poor people and always open offices only in neighborhoods where they can make money. We are opening these health programs because all the hospitals in the area do not think it is important to provide decent health care for poor people. We are opening these health programs because hospitals in the area don't hire enough doctors and nurses to meet the health needs of poor people.

In Lincoln Park West, the infant death rate is much higher than that of Lincoln Park East. We are tired of seeing our young brothers and sisters die because the people who control health services are more interested in making money than in providing health care for all people. We are tired of seeing children with decayed teeth because they can't get dental care. These are some of the reasons we are opening these health programs.

ALL POWER TO THE PEOPLE!

YLO in Revolution

city hospital, because in the private hospital, patients are treated by their own doctor and refuse to be treated by students. The poor people who come to the city hospitals are used as guinea pigs, sometimes, for new treatments, methods, new medicines that will then be used on the rich. The priorities for the medical schools are training and research. The needs of the people are for mass, quality free health care. The two are often antagonistic in our society.

—We learned that in our communities, control of health must be taken out of the hands of drug companies, avaricious professionals, pig politicians, and racist administrators and put in the hands of the people. That is why we demand:

COMMUNITY-WORKER CONTROL
FREE HEALTH CARE
MASS HEALTH SERVICE

The Young Lords have developed a Ten-Point Program of Health that explains what we want, the minimum necessary for our people—for Puerto Rican, black and poor white oppressed peoples. We have joined with revolutionary workers in other parts of the city, with the Health Revolutionary Unity Movement at Gouverneur Hospital on the Lower East Side, with the Lincoln Hospital workers in the South Bronx, with the Black Panther Party Free Health Clinics in Staten Island and Brooklyn. We are building a city-wide revolutionary health movement that will shake this city to its rotten, pig core.

The revolutionary health groups have also begun forming an alliance with radical medical students and professionals around a week of activities in February, 1970—People's Health Week, which will attempt to have teach-ins, demonstrations and mass health programs, and educate the people about the difference between capitalist medicine and socialist medicine, between medicine that oppresses the people and medicine that serves the people.

By becoming involved in Breakfast Programs, Clothing Programs, Health Programs, the Young Lords are demonstrating to all Latin and other oppressed peoples that we truly do serve and protect. Wherever the people suffer and resist oppression, we are there to aid, shape, and lead their struggle.

Long Live Boricua
Long Live Independent Puerto Rico
Free Health Care for Everyone
Hands off Cha Cha
Venceremos

YOUNG LORDS ORGANIZATION
New York State Headquarters
1678 Madison Avenue
New York, New York 10029
212-427-4599



NY YLO REVOLUTIONARY BREAKFAST

The Young Lords serve the needs of the people. For too long our people, and mainly our children, have been going hungry. Our Breakfast Program is free to all people. The Young Lords are a part of the Rainbow Coalition with the Black Panther Party and the Young Patriots Organization. Our Breakfast Program serves all children who are hungry.

The YLO and the Black Panthers and Young Patriots serve Breakfast at:

Emmaus House, 241 E. 116th St.

St. Marks Church, 10th St. & 2nd Ave.

Lower East Side Breakfast Center,

930 E. 4th Walk, off Ave. D & 2nd St.

Pancakes, eggs, milk, juice, cereal, chocolate, oatmeal, bread, butter, sausage, fruit cocktail is the menu that we serve to all children.

YLO started the Breakfast Program for many reasons. One obvious reason is the need to serve hungry children. Some other reasons are to show that this community is controlled by a racist pig administration that does not care about the needs of the people. The only thing they want is to rob our people with capitalism.

Serve

the

People!

TEN POINT HEALTH PROGRAM

1. We want total self-determination of all health services in East Harlem (El Barrio) through an incorporated community-staff governing board for Metropolitan Hospital. (Staff is anyone and everyone working in Metropolitan, except administrators.)
2. We want immediate replacement of all Lindsey and Terenzio administrators by community and staff-appointed people whose practice has demonstrated their commitment to serve our poor community.
3. We demand an immediate end to construction of the new emergency room until the Metropolitan Hospital Community Staff Governing Board inspects and approves them or authorizes new plans.
4. We want employment for our people. All jobs filled in El Barrio must be filled by residents first, using on-the-job training and other educational opportunities as bases for service and promotions.
5. We want free publicly supported health care for treatment and prevention. We want an end to all fees.
6. We want total decentralization of health—block health officers responsible to the Community-Staff Board should be instituted.
7. We want "door-to-door" preventative health services emphasizing environment and sanitation control, nutrition, drug addiction, maternal and child care and senior citizens services.
8. We want education programs for all the people to expose health problems—sanitation, rats, poor housing, malnutrition, police brutality, pollution, and other forms of oppression.
9. We want total control by the Metropolitan Hospital Community-Staff Governing Board of budget allocations, medical policy along the above points, hiring and firing and salaries of employees, construction and health code enforcement.
10. Any community, union, or workers organization must support all the points of this program and work and fight for them or be shown as what they are—enemies of the poor people of East Harlem.

POWER TO THE PEOPLE!
QUE VIVA EL BARRIO!
FREE PUERTO RICO NOW!

New York State Chapter
Young Lords Organization

YOUNG LORDS



NY YLO DESAYUNO REVOLUCIONARIO

La Organización de los Young Lords sirve la gente. Por mucho tiempo nuestra gente, especialmente nuestros hijos han pasado hambre. nuestro programa de desayuno gratis satisface una necesidad en nuestra comunidad. El programa de desayuno es gratis para toda la gente. Los Young Lords pertenecen a una coalición con las Panteras Negras y los Patriotas Jovenes. Nuestro programa de desayuno es gratis para todos los niños que tienen hambre.

Los Young Lords, las Panteras Negras y los Patriotas Jovenes sirven desayuno en:

Emmaus House, 241 E. 116th St.

St. Marks Church, 10th St. & 2nd Ave.

Lower East Side Breakfast Center,

930 E. 4th Walk, off Ave. D & 2nd.

Panque, huevos, leche, jugo, cereal, chocolate, avena pan, mantequilla, salchicha, frutas, es el menu que damos a los niños.

La Organización de los Young Lords empezó el programa de desayuno por muchas razones. Una razón que es obvio es que tenemos que darle comida, a los niños con hambre. Otras razones son para demostrar que esta comunidad esta controlada por una administración racista, que

The need of all people is more important than that of any racist capitalist. The important thing that all our people must understand is that we must stop our children from going hungry. Some capitalists in our communities have cooperated with our Breakfast Program by giving food: Mr. Alberto Rotches and his Park Avenue Merchant Association, Fedco Key Food.

We must show the people of this community that the needs of our people is what we must fight for, and that the people and children will win over the capitalists.

All Power to the Children!

All Power to the People!

Hiram, Coordinator of the Breakfast Program.

MOVE



no tiene interes hacia las necesidades de la gente. La unica cosa que ellos quieren es robar nuestra gente con el capitalismo.

Nosotros queremos que todos los niños coman y queremos que todas las gente en nuestra comunidades comprendan que el capitalismo no puede servir los, solamente sirve los intereses del capitalista.

Las necesidades de la gente son mas importante que esas de cualquier capitalista racista. Lo mas importante que nuestra gente tiene que entender es que tenemos que alimentar a nuestros niños. Algunos capitalistas de la comunidad nos han ayudado con donaciones de comida.

Albert Roches, y su Park Avenue Merchants Association ha dado comida. Fedco Key Food hizo una donacion a la Organización de los Young Lords. Tenemos que enseñarle a la gente de esta comunidad que las necesidades de nuestra gente son por lo que tenemos que luchar y que la gente y los niños triunfarán sobre los capitalistas.

Todo Poder Para Los Niños!

Todo Poder a La Gente!

Hiram, Coodinador del Programa de Desayunos

“I came down from the mountain to the valley.....

Nuestro hermano Fred Hampton líder de los Panteras Negras de Illinois, fue brutalmente asesinado por los puercos policia de Chicago en la madrugada de Jueves 4 de Diciembre. Casi a esa misma hora los cuarteles nacionales de la Organización Young Lords en Chicago fueron victimas de un ataque para incendiar dichas oficinas con un mecanismo explosivo.

La Organización Young Lords, que defiende los derechos de los Puertorriqueños en Chicago, Nueva York y en todo el país, toma esta oportunidad para poner en alerta y sobre aviso a todas las comunidades acerca de la gravedad y el peligro que conlleva estos ataques en contra de estas organizaciones YLO y Panteras.

Las tácticas de la administración de Richard Nixon, y sus representantes estatales aquí y en Puerto Rico, son las mismas tácticas usadas en contra de el pueblo Vietnamita y fueron las mismas tácticas utilizadas por Adolfo Hitler y sus partido Nazi Aleman para exterminar la raza Judía.

El asesinato político de Manuel Ramos, joven puertorriqueño y además miembro militante de YLO en Chicago, marco el comienzo de la ola de represión mas sangrienta y fascista en la historia de America.

Hoy lloramos las muertes de Fred Hampton y Mark Clark. Lloramos también los arrestos que dirige la administración del títere Luis A. Ferré en nuestra madre patria Borinquen. Tomando en cuenta la gravedad de estos sucesos llegamos a la conclusión de que el gobierno de los Estados Unidos de America se dispone, en forma abierta, a la sangrienta tarea de exterminar la raza Negra, Puertorriqueña y, o cualquier, persona o grupos de personas que traten de una forma o de otra de romper las cadenas del imperialismo Yankee.

La Organización Young Lords ve como un deber patriótico el que se desarrolle una campaña intensa de orientación y de educación en todas nuestras comunidades de habla Hispana. YLO ya comenzo esta campaña y se esta ocupando de alertar a nuestra gente sobre la necesidad que hay de unificar todas la razas oprimidas en un solo bloque de lucha colectiva.

La Organización Young Lords hace un llamado a todos los pobres y explotados en America a rededicar sus vidas a la ardua tarea con que nos ha confrontado el imperialismo en el mundo entero. Luchemos juntos bajo los ejemplos sentados por los que han caído en las batallas por la liberación de Puerto Rico las Americas y todas las gestas gloriosas que han caracterizado las luchas de pueblo y de clases a través de la historia del universo. Detengamos en esta forma el genocidio de nuestra gloriosa raza.

Todo el Poder al Pueblo!
Viva Puerto Rico Libre!
Venceremos!

“Baje de la montaña al valle...”

Our brother, Fred Hampton, Deputy Chairman, of the Black Panther Party, Chicago, Illinois was murdered by the Chicago pigs Thursday morning December 4.

On this same night an attempt was made to burn the National Headquarters of the Young Lords Organization at 834 W. Armitage, Chicago Illinois.

The Young Lords Organization would like to inform the community of the seriousness of these gestapo tactics being used by the Nixon Administration and the city against the brothers and sisters of all organizations that serve the people.

The political murders of brothers Fred Hampton and Mark Clark plus the wounding of several brothers on the 2300 block of Monroe St., the murder of Manuel Ramos on May 4, 1969, the arrests imprisonments and murder of our people clearly marked the beginning of Nazi-like extermination being planned and carried out by Richard Nixon and his pigs against our brothers here and in our motherland, Puerto Rico.

This is the reason why the Young Lords Organization has been informing the community and stressing the importance of the struggle that is being waged by the Black, Brown and poor whites for self-determination and the need to bring all struggle of poor people to one united front.

The Young Lords Organization is calling for unity NOW! or be wiped out by the pigs that continue to vamp on us like Nazi storm troopers.

Lets unite and struggle together under the examples of the great men who have died and will continue to die for our people in Puerto Rico and the Americas.

Yo soy

“revolucionario”



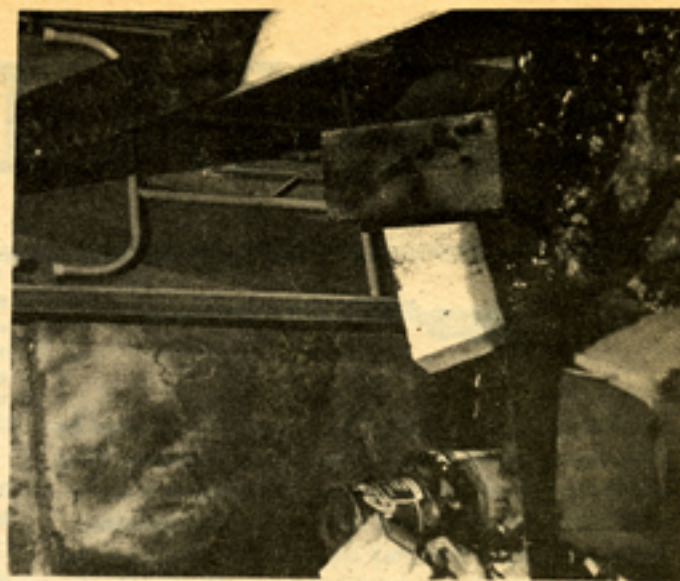
¡FRED VIVE!

.....I AM A REVOLUTIONARY”

H A N D S O F F

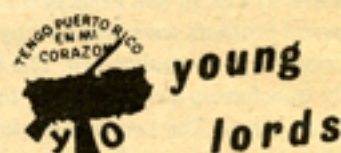


C H A C H A



AND THE YLO

On the morning of Dec. 4th an attempt was made to firebomb the Young Lords Organization headquarters at 834 Armitage. This racist attempt against the Puerto Rican community failed nevertheless because some brothers that were passing by saw the flames near the rear entrance and quickly put them out.



AND PUERTO RICO

Meanwhile in Puerto Rico, mother country of our YLO, several successful attempts were made by the Puerto Rican Liberation forces and 4 American syndicate controlled hotels were hit with powerful explosive devices, causing thousands of Yankee dollars in investments to go up in flames over the past weekend (dec. 21-22).
FREE PUERTO RICO NOW!!!



AND THE PEOPLE

Ceil Keegan is well known to the people in the community where the Peoples' Church (National Headquarters of the Young Lords Organization) is located. She is a widow (her husband died last summer after being turned away from a local hospital because he was poor), with two small children. She spends much time at the Peoples' Park and Church helping the people in any way she can.

But the pigs don't like to see anyone help the people, especially through the YLO. She was first harassed about two months ago, while she was handing out leaflets in the community concerning Rev. Bruce Johnson, who was murdered because he worked with the YLO to serve the people. Six leather-jacketed men from Cicero (a racist suburb of Chicago) dragged her into an alley and later to the second story of a house. They wrapped their belts around their hands and hit her again and again. They told her to go back to her YLO leader and give him a message: that he (Cha Cha Jimenez) was "not as smart as he thinks he is."

Just four days before Christmas, pigs got out of their patrol car to talk to Ceil, who was out collecting bail money for a man (the father of three children) who had been in jail for seven weeks. They said they would take her in on a charge of soliciting if she didn't stop collecting money. She replied that they had not taken in the pig (Sgt. Manley) who shot her husband six years ago, nearly costing him his life.

They tried to force her into the pig car by hitting her, and tried to scare her by saying they knew of her "activities" inside the Peoples' Church. But Ceil couldn't be intimidated. She will continue to serve the people and work with the YLO and the poor people in the community. But the pigs will probably continue their harassment, and we must realize that only the power of the people can prevent it from happening.

PUERTO RICANS DEMAND JUSTICE FOR BROTHER CHA CHA

As the New Year approaches, our community should begin to give thought to the newest repressive attempts by the fascist administration of Chicago.

The Daley gang by means of its "legal" organisms of repression will attempt once more to oust the Young Lords Chairman Jose "Cha Cha" Jimenez from active participation in our community. Cha Cha Jimenez has been accused of "disturbing the peace," "aggravated battery" and "Kidnapping" his own child. It is evident that these accusations are nothing but premeditated phony charges intended as intimidations towards our leader and those Puerto Ricans that are determined to fight for their legitimate rights.

The "real" crime that Cha Cha Jimenez has committed have been those of dedicating himself to create among our community the awareness to the exploitation that they are being subjected to. The exploitation suffered by our people is not due to streaks of "bad luck", not to the familiar arguments that we are not "sufficiently intelligent"; it is nothing but the product of the calculating minds of a few that accumulate wealth at the expense of the poor. By exposing the inherent contradictions of the systems and suggesting possible alternatives to it, Cha Cha has not gained the admiration of the power structure that now wishes to frame him with ridiculous charges.

The pigs that wish to maintain the Puerto Rican community ignorant to the day by day injustices committed against them (such as terrible schools, inhuman housing conditions, lack of appropriate medical facilities), are very much aware of Cha Cha Jimenez's intention of threatening their profitable existence. Their crimes against the people will soon have to end.

Every conscientious Puerto Rican should be aware of the contradictions of this system and should manifest their solidarity by attending Cha Cha's trial and demanding that the false charges rendered by the police be dropped.

Remember that the same judges that will put Cha Cha on trial are controlled by the corrupt politicians of this city and lent themselves to bribery by the Mafia.

The Constitution of the United States of America states clearly that each and every citizen subjected to trial must be judged by members of his own community. The judiciary structure to which Cha Cha will be submitted is totally composed of individuals living outside of the Puerto Rican community. This is an overt violation of the US Constitution, the same document which they supposedly respect.. This is another example of the contradictions within this corrupt system.

Hands off Cha Cha!
All Puerto Ricans are Political Prisoners!
Free all Political Prisoners!
Free Puerto Rico Now!

PUERTORRIQUEÑOS EXIGEN JUSTICIA PARA EL HERMANO CHA CHA

Para el año que se acerca, debemos pensar detenidamente sobre el nuevo intento represivo de la administración facista de Chicago.

El proximo Enero la ganga del alcalde Daley a través de sus organismo "legales" de represión, intentara poner a Jose "Cha Cha" Jimenez, canciller de los Young Lords, fuera de circulación. A Cha Cha le acusan de "alterar la paz," "acometimiento y agresión grave" y de "secuestrar" a su propia hija. Estas acusaciones son en realidad fabricaciones policíacas para intentar intimidar a nuestro líder y cualquier puertorriqueño o persona oprimida que intente levantarse por sus derechos.

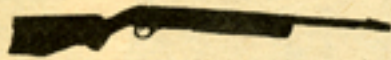
Los crímenes reales de Cha Cha Jimenez son los de ayudar a su gente a crear conciencia de que la pobreza y la explotación que ellos sufren no se debe a "mala suerte" ni a que ellos no son "suficientemente inteligentes": sino a la bien planificada y calculadora mente de unos pocos que se quieren enriquecer a costa del pobre. Exponer el sistema con todas sus contradicciones y con posible alternativas para cambiarlo es parte de los crímenes de Cha Cha. Los puercos clasistas que quieren mantener a los puertorriqueños ignorantes de las injusticias que se hacen día a día con ellos (tales como mala calidad en las escuelas, condiciones inhumanas de vivienda, etc.), saben muy bien que Jose "Cha Cha" Jimenez representa una amenaza para sus diversiones y sus ganancias.

El juicio de Cha Cha debe ser un símbolo para todo puertorriqueño conciente de las contradicciones inhumanas puertorriqueño conciente de las contradicciones de este sistema. Todos los puertorriqueños deben estar presentes el día del juicio para exigir que los cargos fabricados por la policía sean retirados. Debemos recordar que los jueces que piensan enjuiciar a Cha Cha son los mismo que aceptan dinero de la Mafia y de políticos corruptos en esta ciudad.

La constitución de los Estados Unidos claramente dice que todo ciudadano que sea llevado a juicio debe ser juzgado por los propios miembros de su comunidad. Todo el organismo judicial que piensa enjuiciar a Cha Cha esta compuesto por individuos que en su totalidad viven fuera del barrio puertorriqueño. Estos individuos obviamente no son miembros de la comunidad puertorriqueña. Esto es una violación abierta a la Constitución de los Estados Unidos que tantos ellos dicen respetar. He aquí una contradicción mas de este sistema corrupto.

Justicia Para Cha Cha
Todos los Puertorriqueños somos Prisioneros Políticos
Exigimos Libertad para todos los Puertorriqueños
Viva Puerto Rico Libre

CARTA DE AZTLAN



In the last weeks of April 1969, a big stink was raised by a few merchants on Mission Street in San Francisco. They accused the young men who hang around the area of creating disturbances that were driving their business away. The papers played it up very big and never did report that soon afterwards this was retracted by the Mission Merchants Association. The real reason for loss of business was the new rapid transit system which has torn up many blocks of Mission Street. But the chotas used this as an excuse to vamp down on our young brothers, hauling them into jail and holding them for weeks on things like "obstructing traffic." Hermano Nelson Rodriguez was singled out for special attacks and later was personally apologized to at a press conference. Why were these young men called "hoodlums" and so viciously attacked? We later learned that this was just to set the stage for further repression.

May 1, 1969, 10 a.m. in San Francisco's Mission District Barrio, several brothers were accosted by two unidentified men claiming to be policemen. The brothers were innocently transferring a tv in front of the Rios home at 438 Alverado Street. The two unidentified men, not in uniform, began to harass and antagonize the brothers. Out of this resulted one man dead and one wounded. Both were later identified as la jura.

Immediately 150-200 chotas were sent to the scene of the incident. The entire area was surrounded by police with guns, rifles and dogs. The fire department was also brought in to hunt out the so-called "criminals." Rounds of ammunition and tear gas were shot into the Rios home without regard to residents of the area. The 14 year old Rios girl was inside the house at the time this was taking place. She was skinned by a bullet and also gassed. The jura were shooting carelessly, even at one another. The furniture in the Rios home was completely destroyed. Persons thought to resemble nuestros carnales were pulled over and questioned. The hunt for these brothers was con-

¡FREE LOS SIETE!

considered the largest in the history of northern California.

The search went on for 5 days; these were the young men they picked up. Today, Mario Martinez, Rudolfo Martinez, Jose Rios, Nelson Rodriguez, Jose Melendez and Gary Lescallet find themselves in County Prison facing charges of murder and the gas chamber. Another brother, Gio Lopez, is being sought for these same charges. All these brothers worked to help their Raza, en las escuelas, en las calles. Tres carnales as Brown Berets patrolled the streets of San Francisco. They participated in the College readiness program at the College of San Mateo, bringing hermanos y hermanas off the streets into college. They fought this oppressive system in the Third World Liberation Front.

As usual, nuestra gente were harrassed. Constitutional as well as human rights were violated. Persons known as amigos de Los Siete have been stopped by la jura and FBI agents and questioned at gunpoint. Homes have been entered without warrants and ransacked. They have tried to buy off the amigos of the brothers. The Mission District has been patrolled nightly by a troop of super jura. Roadblocks have been set up—people stopped at random.

En la pinta: The brothers have been treated as inhumanly as possible. Were it not for the publicity their case has received and the many visitors they get, there would be no hope for them. The chotas have planted their own men in their cell, lied to them, spit in their food, put them in isolation, but the brothers' morale remains high. Brother Jose Rios has developed hepatitis while en la pinta, and it took a court order to get him medical care. Their lawyer, Charles Garry, is the best political lawyer around. We could not find a man more dedicated to la causa, to the rights of human beings to be free. Every time he goes before the court, he provides an education for the entire community.

The parents of Los Siete have organized themselves into a defense group united with the Comite Para Defen-



der Los Siete de La Raza. In the works are a dance featuring a new Cuban movie for the revolutionary Cuban holiday of July 26, and a big rally. Our newspaper, BASTA YA! is working on exposing the actions of the chotas in the Mission. We will not let the jailing of our brothers defeat the movement they are a part of.

Examining this incident and the aftermath it provoked, you can see the political nature of the case. It affects each and every brown person walking the streets of the Mission, or any street in Aztlan. It involves our right to defend ourselves, our people, against this racist oppressive system. One of the first things said against the brothers was "foreign types," "Latin hippies." This is the next step in taking away nuestra tierra, disinheriting us from our birthright.

Why are these things happening more and more? Because La Raza is on the move more and more. Raza is beginning to realize the extent of our brainwashing, that we are not—can never be—gringos. That as brown people we have a proud tradition and a future to determine for ourselves. The rights of brown people in this society have been denied long enough. We are not the passive, manana people the gringos like to think. It is not a question of militancy, but of survival. Any move by La Raza is called violence, while the actions of the chotas are called justice. Our people die of malnutrition in the richest country in the world. It is when La Raza stops fighting among itself and recognizes the true enemy of our people and of all oppressed peoples that the man comes down on us. Today Los Siete, manana usted?

We call on every carnale to help us defend our brothers to keep them from the fas chamber. If one of them is touched, we all die. For more information, write to:

Comite Para Defender Los Siete de La Raza
PO Box 12217
San Francisco, California Aztlan

BASTA YA!

The "Sleeping Giant" in the Southwest area of the United States is asleep no longer. Chicanos primarily from the five southwestern states (Texas, Colorado, Arizona, New Mexico, and California) are preparing for a massive Unity Demonstration to be held in Austin, Texas at the foot of the state capitol building.

The Unity Demonstration will focus on the present struggle by Austin Chicano Strikers at the Economy Furniture Factory in Austin, Texas. These determined Chicanos have been on strike since November 27th, 1968. Their battle has been not only with a factory owner that refuses to recognize what is legally their right—that is, to organize and have a voice in their working situation—but it has been and continues to be a bitter struggle with the Sheriff's Department, the District Attorney's staff, the local Police Department, and scab Mexican-Americans. The Chicano strikers are constantly under the watchful eye of people hired by the factory owner with the usage of motion picture cameras and high-powered binoculars—a favorite technique presently being used by the local Sheriff's Department and Highway Patrolmen. There have been dozens of cases clearly indicating that many of the law-enforcing officials are supporting the factory owner who has been ordered by two courts to meet the demands of the Chicano strikers.



"When we are really honest with ourselves we must admit that our lives are all that really belong to us. So, it is how we use our lives that determines what kind of men we are. It is my deepest belief that only by giving our lives do we find life. I am convinced that the truest act of courage, the strongest act of manliness is to sacrifice ourselves for others in a totally non-violent struggle for justice. To be a man is to suffer for others. God help us to be men."

SUPPORT THE FARMWORKERS

Don't Buy Grapes!

Small, illegible text at the bottom of the page, possibly a printer's mark or a small advertisement.



Give Alcatraz Back to the INDIANS

YOUNG LORDS SPEND THANKSGIVING WITH INDIAN BROTHERS AND SISTERS ON ALCATRAZ

(YLO/LNS—Karen Wald—San Francisco)

In a proclamation issued November 20, 1969 to "The Great White Father (presumably Secretary of the Interior Walter Hickel) and All His People," the Indians declared the former prison island of Alcatraz theirs by right of discovery prior to Columbus.

Expressing a desire to "be fair and honorable in our dealings with the Caucasian inhabitants of this land," the Indians offered the following treaty:

"We will purchase said Alcatraz Island for twenty-four dollars in glass beads and red cloth, a precedent set by the white man's purchase of a similar island about 300 years ago." Noting that they were paying comparatively more for their small island than the Dutch had paid for Manhattan, the Indians generously added, "But we know that land values have risen over the years. Our offer of \$1.24 per acre," they noted, "is greater than the 47 cents per acre the white men are now paying the California Indians for their land."

Regarding the future of the island, the Indians said reassuringly: "We will give to the inhabitants of this island a portion of that land for their own, to be held in trust by the American Indian Affairs and by the Bureau of Caucasian Affairs to hold in perpetuity—for as long as the sun shall rise and the rivers go down to the sea. We will further offer them our religion, our education, our lifeways, in order to help them achieve our level of civilization and thus raise them and all their white brothers up from their savage and unhappy state. We offer this treaty in good faith and wish to be fair and honorable with all white men."

With this proclamation, 80 young Indians, stoutly supported by their tribal elders, landed on and occupied Alcatraz Island. A week later, with their numbers reaching 300 and still growing, the Indians celebrated Thanksgiving.

The festival was somewhat reversed. Instead of the friendly Indians showing the newly arrived pilgrims their hospitality, white allies of the Indians brought boat-loads of turkeys, blankets, sleeping bags, firewood, fresh water and milk, and other supplies in assorted motor boats, yachts and junks. The on-again-off-again Coast Guard blockade wasn't operating, and boats were free to land on the island, screened only by the Bureau of Caucasian Affairs representatives, who checked out all non-Indians who sought to enter.

Press were welcome—provided that they remain escorted by personnel from the Indian Press Service. So were two Puerto Rican brothers, "Cha Cha" Jimenez, National Chairman of the Young Lords Organization, from Chicago, and "Cano" Miller of San Juan, who came to bring revolutionary greetings of solidarity from their Puerto Rican brothers and sisters.

Our landing party was greeted by a young brave named Dennis Turner, a Mission-Shoshone, who warmly welcomed us and arranged for an Indian sister named Julie the head of the press service, to take us on a tour of the island.

Richard Oakes, a Mohawk, is informally recognized as the leader of the Indians here. It was Oakes who, with 13 other braves, landed on the island for a trial expedition several weeks ago, then went out to gather more Indians from all over California, many of them college students, to reclaim their land for real.

Julie explained that a great deal of organizing was needed once the Indians landed on the island. Now they have committees working on providing food, arranging shelter, clean-up details, guard duty, press clearance, caring for the children and taking care of transportation. Asked by "Cano" whether there was a spirit of resistance against any possible intervention on the island, Julie responded, "We'd use our heads." She gave the example of the blockade that had been set up by the Coast Guard. "Of course we had to do something; we have children to feed. So we ran the blockades all night. We weren't hurting anyone, or really resisting, we were just getting supplies in. But it was like guerrilla warfare.

It's a 15-minute climb to the prison buildings. Alcatraz was a maximum-security Federal prison until 1963. Since then it has been abandoned. Some electric power and some running water remain in a few buildings, but everything is in a state of decay.

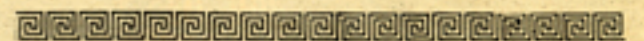
Recently the federal government decided to pass the land on to the city of San Francisco, which in turn had decided to sell it to H. L. Hunt (right-wing Texas oil millionaire). He was going to make it into a kind of Space Age Disneyland. Some of San Francisco's enlightened citizens objected, and a dressmaker named Duskin put a full-page ad in the San Francisco Chronicle which brought in thousands of letters of protest to Interior Secretary Hickel. A flood of suggestions began pouring in as to what to do with the island.

The Indians at this point conveniently settled the question by occupying and reclaiming their land. Their plans for the island include:

1. A center for Native American studies, teaching native arts and skills, supplemented by travelling universities which would learn from the various Indian Reservations around the country.
2. An American Indian Spiritual Center.
3. An Indian center of ecology to train their people in "scientific research and practice to restore our lands and waters to their true and natural state."
4. An Indian Training School to teach Indians the trades they need to make a living in the world, as well as a center for arts and crafts, including Indian cooking, all of which would be offered to the public.
5. An American Indian Museum which would contain one portion depicting what the white man gave to the Indians in return for the land and life he took: disease, alcohol, poverty and cultural decimation (as symbolized by old tin cans, barbed wire, rubber tires, plastic containers, etc.) as well as broken treaties and a history of massacres.

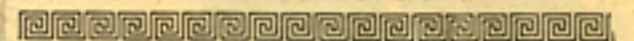


Later we spoke with some of the young men who were most responsible for the Alcatraz landgrab, Richard Oakes and Dennis Turner. When asked how this had all begun, Dennis said, "Well, it really began about 470 years ago, when we discovered Columbus, and he was lost..." He then turned more serious, discussing the genocide in Vietnam. "We're now making our stand, and it's a definite stand, and we're gonna stay here."



ALCATRAZ PARA LOS INDIOS

PUERTO RICO PARA LOS PUERTORRIQUENOS



YOUNG LORDS VISITAN ISLA DE ALCATRAZ Y AFIRMAN LAZOS DE SOLIDARIDAD CON HERMANOS Y HERMANAS DE LA RAZA INDIA.

El día de Acción de Gracias 1969 marco un evento de gran significado histórico en términos de solidaridad entre El Pueblo de Puerto Rico y La Raza India en los EEUU.

Fue en este día que dos líderes de la Organización de Los Young Lords llevaron personalmente, un mensaje de apoyo a los bravos Indios, y a su líder máximo, Richard Oakes, quien dirigiera el "Asalto" a Alcatraz en días anteriores.

Los hermanos "Cha Cha" Jimenez, Primer dirigente de YLO, y "Cano" Miller de San Juan Puerto Rico fueron recibidos con abrazos su llegada a dicho territorio Libre.

Los hermanos fueron conducidos a través de la isla por una escolta de honor. Afirma Oakes, "Recibo a estos hermanos revolucionarios Puertorriqueños que de tan lejos han venido a apoyarnos con su presencia aquí. Las Razas Indias de los EEUU y todo las Americas reconocen plenamente y agradecen profundamente el apoyo dada a nuestra causa por LA ORGANIZACION DE LOS YOUNG LORDS Y EL PUEBLO DE BORINQUEN."



As we wandered around the island, we saw many signs painted on walls or hung over doorways. Even as we first approached the island, the huge government block letters proclaimed "WARNING KEEP OFF. Only government boats permitted within 200 yards. Persons entering without authority do so at their peril." Hand-painted letters on the adjacent wall proclaimed otherwise: "INDIAN LAND" A huge smokestack was lettered "FREEDOM. PEACE ON EARTH" The word "States" was painted out on another government sign, so that it now read "United INDIAN Property." At the entrance to the main prison building, a huge sign with an elaborately painted eagle declared "THIS LAND IS OUR LAND." Another frequent slogan asserted, "CUSTER HAD IT COMING."

All of the Indians, young and old, are enthusiastic. A 47-year-old man who has been involved in the fishing rights struggle in the State of Washington said he came down to "see what we can do to help." "We see the young people as moving not only in the right direction," he commented, "but faster. I think this is real beautiful." Asked about whether there was a generation gap among the Indians, he explained that this didn't occur because of the mutual respect between the young and the old.

A white-haired companion from Southern California added, "I support these young people here, because us older people haven't done much for over 200 years, and it's about time we let the young ones do it. At least we're supposed to support them. And I don't think there's much of a generation gap, because they want old people here, and they love us, and that's why I'm here."

**FREE
AMERICA
NOW**

1969 YLO LNS



by Edward Boorstein



Cubans were among the first people in the world to understand U.S. imperialism. They were among the first to be menaced by it, to suffer from it. American dreams of annexing Cuba go back to the early 1800's. Modern U.S. imperialism—capitalist imperialism based on the large corporation—began in Cuba. Cuba was the first great foreign market of American capitalism. In 1880, direct U.S. investment in the Cuban sugar industry began; by 1896 U.S. investment in Cuba totalled \$50 million.

Jose Martí, leader of the Cuban independence movement which later culminated in the revolutionary war against Spain in 1895-1898, became the first great analyst of imperialism. His views are of especial interest today because his focus was on U.S. imperialism and because he is the intellectual precursor of the Cuban and Latin American Revolutions.

Martí, exiled from Cuba in 1871, spent the years from 1881-1895 in the United States. "I have lived in the monster," he wrote, "and I know its entrails." In 1891—25 years before the appearance of Lenin's classic Imperialism—he pointed out that: "The people that buys, commands. The people that sells, serves. It is necessary to balance (diversify) commerce to assure liberty. A people that wants to die sells to only one people....The excessive influence of one country on the commerce of another converts itself into political influence." Martí was not thinking only of Cuba in these comments. They were made in an article on the problem of U.S. domination of all Latin America.

Martí knew Latin America. He lived in Mexico, Guatemala, and Venezuela for six years, was directly acquainted with several other Latin American countries from short visits, and wrote on the whole area. To him, Latin America was "our America," a term that Che Guevara later adopted. Always he stressed that to solve Latin America's problems, it is necessary to understand Latin America's conditions. And always Martí spoke of freedom. "The hour has come," he wrote in 1889, "for Latin America to declare her second independence."

Martí was a revolutionary. As early as 1882 he wrote, "Cuba... has once again arrived at the point of understanding the futility of a policy of conciliation and the need for a violent revolution." Martí's great fear was that Spain would be eliminated from Cuba only to be replaced by the United States. He wanted Cuban independence of the United States not only for its own sake, but for what it meant for the rest of Latin America. A Cuba and Puerto Rico enslaved would be "mere pontoons" for the spread of American power.

From a military camp in Oriente Province in 1895, Martí wrote a friend that his great aim was to assure the independence of Cuba so as to prevent the U.S. from spreading across the Antilles and then descending on all of Latin America. But two days after he wrote this, Martí was killed by the Spaniards. And soon thereafter, what he feared from the U.S. began to come to pass. The U.S. took over Cuba and Puerto Rico and began to spread its empire southward.

The Platt Amendment, which the U.S. forced into the Cuban constitution in 1901, gave it the right to "intervene" in Cuba while it imposed on the Cuban government the obligation to "sell or lease to the United States lands necessary for coaling or naval stations...." There were many gross interventions. The U.S. landed troops in Cuba in 1906, 1912, and 1917. In 1933, during the liberal presidency of Franklin D. Roosevelt, the U.S. sent a number of warships into Cuban waters to help bring down a government it did not like. Although the Platt Amendment was abrogated in 1934, part of it still lives on: the U.S. still occupies the Guantánamo Naval Base obtained under the Amendment.

But American domination of Cuba was far more than a matter of the Platt Amendment. There were the ordinary natural workings of the large American corporations and the U.S. government which backs them up.

Under the shelter of the American military occupation which followed the war with Spain, American corporations began to move into Cuba on an increased scale. Investments were made by the United Fruit Company, the National City Bank of New York, the Cuban-American Sugar Company, the Cuban Telephone Company. From \$50 million in 1895, U.S. investment in Cuba soared to \$205 million in 1911. Eventually in 1959, the year the Revolution came to power, it reached about \$1 billion.

The U.S. Department of Commerce reported in 1956: "The only foreign investments of importance are those of the United States. American participation exceeds 90% in the telephone and electric services, about 50% in the public service railways, and roughly 40% in raw sugar production. The Cuban branches of American banks are entrusted with almost one-fourth of all bank deposits...."

Even this does not give the full picture. American domination went far beyond ownership of assets in Cuba. American interests dominated all strategic sectors of the Cuban economy. The U.S. monopolized Cuba's foreign trade, accounting for over 75% of the exports and 80% of the imports. Cuba's tourist industry depended on Americans. The U.S. dominated Cuba's internal market; by far most manufactured goods consumed in Cuba came from the U.S. Most retail stores depended on American goods.

The American corporations turned Cuba into an appendage of the U.S. economy—a gigantic sugar plantation, an outlet for American manufactured goods. Sugar dominated the Cuban economy. It made up 80% of Cuba's exports and paid for the bulk of its imports. The sugar companies controlled 70% of the arable land; they owned two-thirds of the railroad trackage; most of the ports and many of the roads were simply adjuncts of the sugar mills.

The sugar industry was seasonal, unstable, and stagnant, and it imparted these characteristics to the whole Cuban economy. It employed 400,000 to 500,000 workers to cut, load and transport the cane during the 3-to-4-month harvest season, and left them to starve during the rest of the year. The price and demand for sugar rode up and down with war and peace, prosperity and depression, taking the whole Cuban economy with them. Since export outlets for Cuban sugar were growing only slowly, the whole Cuban economy stagnated.

The large American manufacturing corporations pumped their goods into Cuba. Most of these goods went to the local oligarchy and part of the middle classes which formed foreign oriented enclaves in Havana and the other large cities. In the countryside, where the average per capita income was less than \$100 per year, most people could afford rice, beans, dried out fish and little else.

The U.S. corporations naturally operated in their own business interest, rather than for the benefit of the Cuban people. Because it was good business, they acquired enormous tracts of land, much of which they kept idle as a reserve. That there were several hundred thousand landless campesinos who could have used the idle land to grow food for their hungry families was not the concern of the corporations.

Just by selling their manufactured goods in Cuba, the giant corporations of the north were choking off the possible growth of Cuban manufacturing. But they were responsible for profits to their stockholders, not for Cuba's economic development.

Along with economic domination went cultural penetration. There were the American movies, American-type TV programs and commercials, American news services, American books and magazines including True Romances and the like.

On top of everything else was political domination. "Until the advent of Castro, according to Earl T. Smith, former American ambassador to Cuba, "the U.S. was so overwhelmingly influential in Cuba... that the American ambassador was the second most important man in Cuba, sometimes even more important than the president." Actually, the president and other Cuban officials could only act within limits fixed by the U.S. The United States wielded ultimate political power in Cuba.

Fidel and the other leaders of the Revolution understood the problem of American imperialism from the beginning. They were not—as some people have pictured them—simply well-meaning humanitarians, indignant over Batista's coup d'etat in 1953. They knew about American imperialism from living under it and observing its day-to-day workings, from the U.S. intervention in 1933 which was still a fresh occurrence when they were at school and the university. And Fidel and the others were followers of Martí—Martianos. The importance of this has not been fully understood in the United States; it should be emphasized as the Cuban leaders themselves have done. Martí was proclaimed by Fidel to be the intellectual author of the attack on the Moncada Fortress in 1953. The Second Declaration of Havana and Che Guevara's Message to the Tricontinental begin with quotes from Martí.

The Cuban leaders enjoyed a rich Cuban revolutionary tradition. Since 1868, Cuba has been having revolutions at intervals of no greater than 40 years. For Cubans, revolution was not



something remote, to be read about in the book, but something vivid, close. And again there were the doctrines of Martí—on the futility of conciliation, on violent revolution.

This background helps explain many characteristics of the Cuban Revolution—its freshness and anti-dogmatism, its vision and firmness in the fight with imperialism, its emphasis on revolution throughout Latin America. Their own direct understanding of imperialism and revolution under Cuban conditions gave Fidel and the others self-confidence in dealing with doctrines from abroad. They studied seriously: Fidel has emphasized, for example, that he read Lenin's State and Revolution at the University. They read not for little formulas to follow slavishly and mechanically, but for basic ideas; not to copy, but to apply.

Fidel, Che, and the others knew from the time they went into the mountains that getting rid of Batista was the first, not the last, step in the Revolution. In a letter from the Sierra in June, 1958, Fidel wrote: "When this war finishes, there will begin for me a new one, bigger and longer, the one I'm going to carry out against them (the Americans)." Their perspective on the long, deadly struggle to be fought with imperialism helped the Cuban leaders to fight it well; they thought ahead, they prepared.

In his History Will Absolve Me speech in 1953 and in his public statements from the Sierra, Fidel was very careful in what he said about the United States. When you are about to enter into a struggle with an enemy as powerful as American imperialism, it isn't wise to telegraph your intentions and program. But Fidel was alert to the dangers from imperialism. Earl Smith, the U.S. Ambassador, has himself described how, as it became clear that Batista would be overthrown, he maneuvered behind the scenes to have

him replaced by someone else satisfactory to Washington. But Fidel announced that the revolutionaries would accept nothing less than the unconditional surrender of Batista's army; he called for a general strike against a last-minute attempt at a coup d'etat. The maneuver in which the U.S. was conniving to forestall the revolutionaries from taking power failed.

As soon as the Revolution came to power, Fidel and the other leaders began to prepare for the struggle against imperialism. They mobilized the people with speeches, rejecting U.S. attempts to tell the Revolution what it should and shouldn't do. They began to buy arms and build up the Revolutionary Armed Forces for the U.S. armed intervention that they knew would come.

The U.S. objected to the actions of the revolutionary government from the beginning—to the trial of war criminals, to the lowering of electric power and telephone rates. But the hostility jumped when the Revolution got into basic measures—land reform and increased trade with the socialist countries. Planes began to fly in from Florida and drop incendiary bombs on cane fields in June, 1959, the month in which the land reform law was signed.

As signs of Cuban independence grew, President Eisenhower unwittingly voiced one of Martí's points as seen from the imperialist's side: he could not understand Cuba's actions, he said. "After all, we are her best customer." Other American officials threatened even more openly that if Cuba did not behave, her sugar quota in the U.S. market would be taken away. Fidel responded by saying that there could be no political independence without economic independence and that Cuba proposed to trade with everyone. Cuba entered into trade agreements with the socialist countries, first in mid-February, 1960, with the Soviet Union, and then with others.

In June-July, 1960, things came to a climax. Crude oil from the Soviet Union arrived and the giant foreign oil companies—Standard, Texaco, and Shell—refused to accept it for their refineries. The U.S. eliminated Cuba's sugar quota and Cuba nationalized American property in Cuba. A few months later—in November, 1960—the U.S. imposed an embargo on exports to Cuba; for a time, food stuffs and medicines were excepted, but the exception was largely theoretical. And going beyond its own embargo, the U.S. pressured other countries—especially the Latin American countries—to break trade and other relations with Cuba. Eventually, all the Latin American countries except Mexico did so. In January, 1961, the U.S. broke diplomatic relations with Cuba.

The first American measures against the Revolution, aimed at choking it to death economically, failed. The next step was open, armed intervention. Preparations for this began in early 1960.

The Cuban revolutionaries quickly became aware of what was happening. In the spring of 1960, Fidel warned several times of the danger of invasion. "They want to destroy the Cuban Revolution," he said, "so that its example cannot be followed by the sister

nations of Latin America." But, he thundered, "They will not be able to destroy us the way they did the Arbenz government of Guatemala in 1954; we will fight." After several preliminary invasion scares which forced Cuba into costly mobilizations, the attack finally came in April, 1961, at the Bay of Pigs. The revolutionaries defeated it in three days.

Once again the imperialists did not resign themselves to defeat and prepared for an armed attack on Cuba, this time not with Cuban mercenaries, but with American troops. The revolutionaries raced to build up and improve their armed forces, both to help deter an attack and to make it costly and unsuccessful if it came. As an additional measure of deterrence in defense, Soviet missiles were installed in Cuba. This phase culminated in the missile crisis of 1962. The Cuban efforts to build up their armed forces were not in vain. Robert F. Kennedy wrote that a major argument against an invasion of Cuba was the high U.S. casualty toll expected. The crisis was settled through an agreement between the United States and the Soviet Union, the highlights of which were that the Soviet Union would withdraw the missiles and the United States committed itself not to invade Cuba.

Here again Cuban independence showed itself. Cuba openly stated that it disagreed both with the manner in which the settlement had been made—by the U.S. and the Soviet Union without Cuba—and with its terms. One of the terms called for U.S. inspection flights over Cuba to see that the missiles were withdrawn. Cuba flatly rejected these flights as a violation of her sovereignty. The United States made the flights anyway.

After the missile crisis, U.S. policy on Cuba shifted somewhat. The basic hostility remained. Innumerable specific acts of aggression and sabotage continued. The U.S. and Latin American embargos continued. But the U.S. stopped actively planning and preparing to invade Cuba. The imperialists did not give up the hope of somehow, some day, crushing the Revolution; but they recognized that this could not be done in the immediate future.

After awhile, increasing U.S. involvement in Vietnam became a factor in the situation. It further decreased the immediate danger of invasion of Cuba. And it reduced the U.S. ability to intervene in any major revolutionary outbreak in Latin America or elsewhere.

From the beginning, the leaders of the Cuban Revolution had seen their struggle as only part of a Latin American revolution and supported such revolution. Now the support increased. The Cuban revolutionaries saw this support as an act of international solidarity and potentially great help to Vietnam. They felt it was strategically wise to take advantage of the U.S. being bogged down in Vietnam; the imperialist colossus could be forced into the hard choice of giving up intervention elsewhere or having to divide its forces. It is no accident that Che Guevara disappeared from Cuba in the spring of 1965 as a major escalation of the Vietnam war was getting underway.

The withdrawal of troops from Vietnam would increase the U.S. capability to act elsewhere, including possibly in Cuba and Latin America. It could be that after Vietnam, the imperialists will be cautious—but the troops will be there.



While imperialism is a system, not a matter of who is president or what is his policy, some specific characteristics of Nixon may be of significance. Nixon has been a hard-liner against the Revolution since its earliest days. He writes, "I wrote a confidential memorandum for distribution to the CIA, State Department, and White House in April, 1959.... Early in 1960, the position I had been advocating for nine months finally prevailed, and the CIA was given instructions to provide arms, ammunition, and training for Cubans who had fled the Castro regime...."

And soon after his election, Nixon sent a message to a meeting of a Cuban exile group which is trying to form a Cuban government in exile. "Hopefully, the day is close when all your men will enjoy once again the liberty which you so much desire in the fatherland in which you were born." Maybe this is all just political verbiage on Nixon's part. But he will bear watching.

VENCEREMOS BRIGADE

THE STRUGGLE AGAINST IMPERIALISM TAKES MANY FORMS. IN PUERTO RICO IT'S THE BOMB, IN VIETNAM IT'S THE GUN, IN THE U.S. IT'S THE FIST. AND IN CUBA THE SYMBOL IS THE MACHETE—THE TOOL WHICH WILL BRING ABOUT ECONOMIC INDEPENDENCE FOR THE CUBAN PEOPLE. THIS YEAR IS THE TURNING POINT. THE CUBAN PEOPLE HAVE SET THEMSELVES A GOAL: TO HARVEST 10 MILLION TONS OF SUGAR DURING 1969-70. THE ENTIRE COUNTRY IS MOBILIZING FOR LIBERATION FROM AMERICAN DOMINANCE, AND FOR THE CREATION OF A SOCIALIST SOCIETY. OVER 600

YOUNG NORTH AMERICANS, BLACK, BROWN AND WHITE—THE VENCEREMOS (WE WILL WIN) BRIGADE—WILL JOIN THE CUBAN PEOPLE IN THE CANE FIELDS TO SHOW THEIR SOLIDARITY WITH THE CUBAN REVOLUTION AND TO EXPERIENCE LIFE IN THE ONLY LIBERATED ZONE IN THE WESTERN HEMISPHERE. THE FIRST CONTINGENT OF THE BRIGADE (250) LEFT IN THE BEGINNING OF DECEMBER AND ARE NOW BUSY CUTTING CANE, STUDYING AND LEARNING FIRST-HAND WHAT A REVOLUTION CAN MEAN. THE SECOND GROUP WILL LEAVE EARLY IN FEBRUARY. WHEN THEY RETURN, THEY WILL KNOW NOT ONLY WHAT WE MUST FIGHT AGAINST, BUT WHAT WE ARE FIGHTING FOR. THEY WILL KNOW WHAT "SERVE THE PEOPLE" AND "ALL POWER TO THE PEOPLE" MEAN IN PRACTICE. AND THEY WILL SHARE THAT KNOWLEDGE WITH THOSE WHO DIDN'T GO.



We are not only being persecuted because we feed and educate but because we scream out without fear "Free Puerto Rico Now!"

No solamente nos persiguen porque educamos y alimentamos si no que nos persiguen porque gritamos sin miedo "Viva Puerto Rico Libre Ahora!"



On Sunday, December 7, the Young Lords Organization entered the First Spanish Methodist Church on 11th St. and Lexington in the heart of El Barrio. We had been attending church services for the past two months to request space to institute a free breakfast program for the children of East Harlem and a free day care center for the mothers of the community. During those two months we talked to parishoners and passed out leaflets to make them understand the seriousness of our programs and the need for them in our community.

In addition to the parishoners the Young Lords have had to deal with the "gusano" pastor of this church who is a Cuban exile and therefore as reactionary as hell. Carazana, obviously paranoid after the heavy shit that Che and the people in Cuba put down during one of the greatest revolutions in history, hasn't learned that the will of the people cannot be suppressed with fascist tactics, which are what Carazana has used from the start. Since the Lords have been attending services the pigs have occupied the church. Any attempts or requests to speak to those who would be involved in making a decision on the matter have been answered by calling in the pigs.

Carazana doesn't understand that he cannot run an institution in the Puerto Rican community and not serve the needs of that community. He cannot open that institution for three hours on Sunday and a few hours on Friday and Saturday nights and believe he is serving the needs of the people of El Barrio.

So last Sunday the YLO continued our struggle for a People's Church. We were very tired of listening to Carazana pay lip service to Christian ideals while his actions proved that it was all hypocrisy. Christian ideals do not jibe with a refusal to feed the hungry. Felipe Luciano, Chairman of NY YLO, stood up and asked to speak to the congregation so that he could break down to the people how that hypocrisy was manifesting itself. A pig standing in the back moved up to Felipe, followed by 25 other pigs. The people on the altar (choir, pastor, etc.) began shoving Lords around. The congregation continued to sing "Christian" songs in order to drown out the truth of what Felipe was saying. The pastor stood on the pulpit smiling while our Chairman was clubbed repeatedly on the head by the pigs, who then attacked the other Lords.



YOUNG LORDS Y SIMPATIZANTES — Mientras miembros de la agrupación militante puertorriqueña "Young Lords" se mantienen en el interior de la Primera Iglesia Metodista Hispana en el este de Harlem, otros miembros y sus simpatizantes se mantienen frente al recinto religioso, discutiendo las incidencias del día.

El Domingo, 7 de Diciembre, la Organización de los Young Lords entraron en la Primera Iglesia Metodista, situada en la calle 11 y Lexington en el centro del Barrio. Hemos estado llendo a los servicios por dos meses para pedir espacio para desarrollar un programa de desayuno gratis y un centro de cuidor para niños de la comunidad.

Durante estos dos meses le hablamos a la gente de la iglesia y pasamos hojas explicando la seriedad y importancia de estos programas en nuestra comunidad. Además, los feligreses y Los Young Lords han tenido que luchar con el pastor "gusano" de esta iglesia quien es un Cubano exilado y reaccionario como un diablo. Carazana, el pastor, desde luego con temor despues de lo que Che y el Pueblo de Cuba lograron con la revolucion mas grande en la historia, no ha comprendido que el poder de la gente nunca sera suprimido con taticas fascistas. Carazana ha usado taticas fascistas desde principio. Desde que los Lords comenzaron a ir a los servicios los cerdos han ocupado la iglesia. Cada peticion para hablar con los que tienen poder para hacer decisiones fue contestada con una llamada a los puercos.

Carazana no comprende que el no puede dirigir una institucion por tres horas los domingos y una cuantas horas los viernes y sabados por la noche, y creer que el esta sirviendo las necesidades de la gente en el Barrio.

Estabamos cansado de escuchar a Carazana hablando sobre los idiales cristianos mientras que sus acciones indicaban que era un hipocrita. Los idiales cristanos no estan en acuerdo con no servir a los niños pobres y hambrientos del Barrio. Felipe Luciano, presidente de los Young Lords, se paro y pidio que lo dejaran hablar a la congregacion para explicar la hipocresia que era evidente. Felipe se arrimo a el altar (el pastor, el coro, etc.) comenzaron a empujar a los Young Lords. La congregacion continuo cantando canciones "cristanas" para ahogar la verdad de lo que Felipe decia. El pastor se paro del pulpito sonriendo mientras que nuestro presidente fue atacado continuamente por los puercos.

ATTENTION

ATENCIÓN

THE CHURCH AT 11th & LEXINGTON, NEW YORK, IS NOW A PEOPLE'S CHURCH, SERVING THE NEEDS OF THE PEOPLE OF EL BARRIO. SINCE YLO TOOK OVER THE CHURCH ON DECEMBER 28, OVER 125 HUNGRY CHILDREN HAVE BEEN FED THERE EVERY MORNING, CLOSE TO 100 CHILDREN ARE ATTENDING A LIBERATION SCHOOL THAT TEACHES THEM THEIR TRUE HISTORY, AND PEOPLE IN THE COMMUNITY ARE GETTING FREE MEDICAL CARE.

ON JANUARY 2, THE PIGS CELEBRATED THE NEW YEAR BY SERVING AN INJUNCTION AGAINST YLO. AS WE GO TO PRESS, THEY ARE PREPARING TO VAMP DOWN ON THE PEOPLE'S CHURCH.

THE YLO HAS PROMISED THAT THE CHURCH WILL SERVE THE NEEDS OF THE PEOPLE OF EL BARRIO OR CLOSE. THE ACTIVITIES HAPPENING THERE NOW ARE JUST A FIRST STEP IN FULFILLING THAT PROMISE. A PIECE OF PAPER WILL NOT STOP WHAT YLO AND THE PEOPLE HAVE BEGUN.

A SPECIAL EDITION OF THE YLO NEWSPAPER WILL BE OUT SOON, TELLING THE WHOLE STORY OF THE STRUGGLE OF THE PEOPLE'S CHURCH IN EL BARRIO. WATCH FOR IT.

The Young Lords came to the church completely unarmed. No Lord possessed any type of weapon—not even a nail file. Sisters and brothers were clubbed and dragged out into waiting pig cars. Lords defended themselves as best they could against the blackjacks and clubs of the pigs. Blood was splattered all over the floor of the church—which isn't too cool a thing for a place which is passed off as a "sanctuary." Rather than let someone speak for five or ten minutes, the Christians of the parish preferred to spill blood.

When it was all over ten Lords were busted as well as three community people. At their arraignment we saw that our Chairman had a cracked head, a broken right arm, and a broken left hand. Four others also had bandages on their heads and all complained of body injuries. The YLO understands the nature of the racist pigs and the necessity for intensifying the struggle.

The charges were disruption of church services, felonious assault, and riot I. The highest bail was set at \$1,000 and that was against Mirta Gonzalez, Lt. of Information, and Daoud Velasquez, Capt. of Information. Their assault charges weighed heavy in that decision. We were able to raise the necessary bail and everyone was out in 24 hours.

This does not mean that the church action will be ended. It has just begun. The Lords will be at the First Methodist Church. We will bring with us as many people as we can. First Methodist will become a People's Church.

All institutions that are in this community will serve the people of the community. Either First Methodist opens up to the people of the community, or it will not open at all.

**Iris, Ministry of Information, NY YLO
ALL POWER TO "EL BARRIO"
DROP CHARGES AGAINST THE TEN LORDS
HANDS OFF THE LORDS
FREE PUERTO RICO NOW**



Tambien atacaron a los otros Lords. Los Young Lords entraron a la iglesia completamente desarmados. Ninguno tenia armas—ni tan siquiera una lima de ungas. Hermanas y hermanos fueron atacados y arrastrados hacia los carros de los puercos, los Lords se defendieron contra las macanas de los puercos. Sangre corria por la Iglesia que no es una cosa muy chevere siendo un sitio que se supone sea un santuario. En vez de permitir que una persona hable se por cinco o diez minutos los "cristanos" de la iglesia preferieron derramar sangre de puertorriqueños!

Cuando todo hubo terminado diez de los Young Lords fueron arrestado en compania de tres miembros de la comunidad. Cuando aparecieron en corte vimos que nuestro presidente tenia la cabeza rota, su brazo derecho partido y su mano izquierda. Cuatro hermanos tenian sus cabezas vendadas y sus cuerpos heridos. Los Young Lords entienden la policia racista y la necesidad de intensificar la lucha.

Las acusaciones fueron? intermupcion de lservicio en la iglesia, acome timiento y agresion, desorden, etc. La fianza mas grande fue de 1,000 dolares y fue contra Mirta Gonzalez, Teniente de Informacion, y Daoud Velasquez, Capitan de Informacion.

Pudimos levantar el dinero dufficiente para sacar a los hermanos en 24 horas. Esto no quiere decir que la accion de la iglesia se ha terminado. Apenas ha empesado. El proximo domingo, los Lords estaran en la Primera Iglesia Metodista. Llevaremos toda la gente que podamos. La primera Iglesia Metodista sera la Iglesia de La Gente.

Todas las instituciones que estan en esta comunidad servirán a la gente de la comunidad. Si no habren las puertas de la Primera Iglesia Metodista a la gente de la comunidad, esas puertas no abrian jamas!

**Iris, Ministerio de Información, NY YLO
TODO EL PODER AL BARRIO
VIVA PUERTO RICO LIBRE
ELIMINACIÓN TOTAL DE LOS PUERCOS
QUE NOS BRUTALIZAN CON SU
REPRESION FACISTA
VENCEREMOS!**