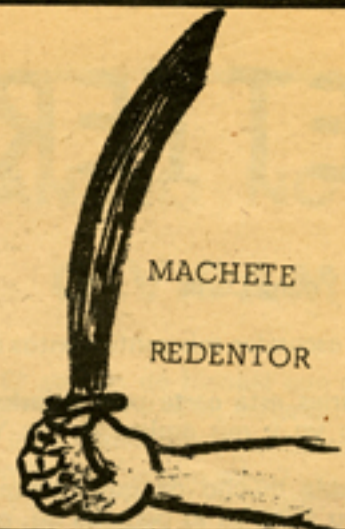




YLO



MACHETE
REDECTOR

Young Lords Organization

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VOLUME 2, No. 6

REMEMBER MANUEL
Y "LOS CUATRO LORDS"



RAFAEL VIERA

YLO.NY

POLITICAL PRISONER

LETTERS TO THE Y.L.O.

FROM MARTIN SOSTRE

A los Young Lords

No puedo esconder mis sentimientos mas y quiero escribirles esta carta para dejarles saber lo que pienso yo y mis amigas de los Young Lords

Se habla mucho de que ustedes son una ganga, y yo tambien lo pensaba asi, pero yo he visto con mis propios ojos como ustedes han ayudado a muchas familias a mudarse, y he visto cuando paso por el frente de la iglesia por las mananas como entran los ninos a tomar su desayuno. Ahora supe que tienen un Centro Medico en la misma Iglesia, a eso si voy a ir yo porque lo necesito, yo no tengo nenes mas, los que tuve ya sob casados.

La gente puede seguir hablando malo de ustedes pero yo se lo que hay. No dejen de seguir ayudando a los Puertorriquenos que muchos lo necesitamos.

Si yo puedo ayudarles en algo llamenme ya ustedes saben donde vivo yo. Ya saben que se cocinar y en eso puedo ayudarles.

Y como dicen ustedes donde quiera que van.

VIVA PUERTO RICO LIBRE

Anselma Benitez

SPEAK OUT

STRAIGHT FROM MOUSEE

Well, it took place at Wells High School at about 12 o'clock. We were there because we were invited by some students who wanted to know what the Young Lords Organization was all about. We were in the lunchroom rapping to our brothers when the school's pig came over and started telling us that we were trespassing and that if anything happened, we were going to stay until the period was over and we told him so. He left and about twenty minutes later he came back and started telling us that we had to go, so when we refused, he called to some other pigs and dragged us away so that we would not be able to relate to our brothers. Our brothers saw all this happening and walked out behind us. They were angry so they started throwing rocks at the windows and we walked across the street because we said we might be blamed for breaking the windows. Some students crossed the street with us and seconds later, a fire alarm rang and students started shouting "Hands off the Lords"; so when I saw the pigs coming with the foremen, I told Luckey if he wanted a pop and he said yes. We went into a restaurant across the street. People started telling us that the pigs were looking for us. We were in the restaurant about thirty minutes when

the pigs came in and told us we were under arrest for throwing chairs out of windows, trespassing, pulling fire alarms and breaking windows. They put us in the patrol car and said if we were clean they would let us loose. We asked them who was the witness to all this and they said they didn't know. So when we were driven to the pig station and was told that the witness would be there to sign the complaint. The witness never showed up so they dropped the charges except for that of Trespassing and throwing stones in order to break the windows. As the pig signed the papers he said "If any Lord comes in, I will sign them as a witness.

They searched me and found a bail list which I had and told me that it was going to G. S. U. and took the rest of the papers which I had in my wallet. They let me out in the custody of my father because I couldn't call any Lords. I was let out at five-thirty, went home for a minute and then I went straight to church and told them that Luckey was locked up. They went to get him out. His ransom was 1,000 dollars.

HANDS OFF LUCKEY AND MOUSEE

HANDS OFF ALL THE LORDS
ALL POWER TO THE PEOPLE

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YOUNG LORDS ORGANIZATION
834 W. ARMITAGE AVE.
CHICAGO ILL. 60614



LAS ACCIONES

HABLAN CLARO



"The Young Lords are the revolutionary detonators of the Barrio. Their revolutionary activities have raised the level of awareness not only of the people of the Barrio, but of all other oppressed peoples as well. Their latest revolutionary action on 111 Street --4 blocks from where I was raised, 114 Street between Park and Madison -- has dealt the reactionary forces of oppression in the Barrio a severe blow:

(1) They exposed the vicious reactionary nature of the First Spanish Methodist Church which, though supported by the people of the Barrio, not only refused to open its doors to the people so that food, medicare and clothing -- life-sustaining essentials denied us by the genocidal racist establishment -- be given to our children, but employed the establishment's pigs to brutalize the people of the Barrio when they demanded that the church practice the humanistic tenets that Christ exemplified in his feeding and clothing the poor, and healing the sick;

(2) They exposed the Batistiano Cuban refugee gusano (worm) minister who fled Cuba after the overthrow of Batista either because he committed crimes against the Cuban people under Batista and faced jail or paredón (firing squad); and/or because he couldn't continue to live off the people like a parasite since now that exploitation has been eliminated in Cuba, everyone has to work; and/or be-

cause he is opposed to the principles of the Cuban Revolution and identifies himself with the racist-colonialist regime of the United States.

"Being a Boricua myself, I resent the imposition of the Cuban traitor upon the people of the Barrio by our oppressors, and without the people's consent. That Cuban worm has been subjecting our people to reactionary propaganda for too long. He not only is the enemy of the brave Cuban people that defeated, at Playa Giron, the attempt by the U.S. to overthrow their revolution, but the enemy of Puerto Rican people as well -- since the Cuban people are our main ally in the struggle for the independence of Puerto Rico from U.S. colonialism.

"The Young Lords have pulled the religious cloak off that reactionary Cuban gusano. The entire Barrio and all revolutionary allies must rally around the Young Lords and support them in this important battle.

"As for the worm, he cannot remain in the Barrio after what he did to our people. He has as much business being a minister in our Barrio as Rudolph Hess has being a Rabbi in a Jewish Synagogue. Oust that worm from the Barrio!

"All Power to the People!

Your compañero,
Martin Sostre

A Plea To My People

Hey, brothers and sisters of all ages, especially to the young brothers and sisters under 21 and adults over 35 years of living under a hassle of everyday harassment and oppression. I call your attention first to my youngest brothers and sisters who are being educated the amerikkkan way everyday in the schools and over television and the newspapers. Grab ahold of your mind, brother and stop all your activities. Put the motions only in your mind for a moment and begin to wonder "What is an Amerikkkan Education?" and what you will probably never learn if you don't think with your own mind, what Puerto Rican is, and its real history. We the young people are living our normal lives thinking we are americans and believing that Amerikkka is our homeland. Don't believe it when you say you are american, you are automatically call yourself a pig, a traitor, and an enemy to the Puerto Rican people. If you are not with us, you're against us. This is why we have to seek that education, so that we do not become the enemy of our own people.

As for the adults which are our mothers, older brothers, and grandparents, we love you deeply. There must not be a communication gap between age because you have a lot to teach us. The adult and the youth are two departments of one mind.

Let the powers of the world know that the Puerto Rican nation intends to be the master of its own house.

José Nieves
Communications Secretary
National Headquarters
Young Lords Organization

MANUEL RAMOS MURDER CASE THE TRIAL IS ILLEGAL

"LOS CUATRO" GO TO TRIAL!

It has been ten months since brother Manuel Ramos was murdered by an off-duty, drunken policeman in the streets of Chicago. May 4th. marks the first anniversary of the death of a man that through experience had become aware of the injustices of this society and had become committed to ending the suffering of the Puerto Rican people. The same night Manuel was murdered, brother Rafael was shot in the neck by the same pig and laid in bed near death for days. Orlando, Sal, Division Pete and Pancho are four other brothers that were arrested that night and charged with "attempted murder". Pig James Lamb was not guilty of killing Manuel, but the brothers were guilty of trying to kill the pig, ain't it a bitch? That is what we call justice U.S. style.. Manuel's assassin is still loose, wearing a blue uniform, carrying a gun and ready to shoot another Puerto Rican brother. The trial of "Los Cuatro Lords" will be on March 31st. They will be tried for a crime never committed. The real criminal? He is free. The crime of "Los Cuatro" and the crime of Manuel was to be a Young Lord, a revolutionary. Their crime is to be thirsty for justice, REVOLUTIONARY JUSTICE. The duty of every person is to speak out against the genocide of the young people in Chicago. New York, Newark and every city in the United States where the pig departments are a threat to our brothers and sisters. The genocide of the

Puerto Rican people has to stop NOW! Our people are being killed in Viet Nam, Puerto Rico and the continental U.S. by police bullets, bad housing and bad schools. Our people are not only being killed physically but also culturally. The Young Lords say BASTA YA! The trial of "Los Cuatro Lords" is illegal; pig Lamb is guilty of the murder of Manuel, and this system is responsible of the crimes and the genocide of our people.

FREE "LOS CUATRO LORDS"
FREE PUERTO RICO!

¿ ESTO ES JUSTICIA?

Hace ya diez meses que el hermano Manuel Ramos fue asesinado en las calles de Chicago por un policía borracho que ni siquiera estaba en servicio. Mayo cuatro marca el primer aniversario de la muerte de un hombre que por medio de la experiencia llego a reconocer las injusticias de esta sociedad y que habia llegado a dedicar su vida a terminar los sufrimientos de el Pueblo Puertorriqueño.

La misma noche que Manuel fue asesinado el hermano Rafael recivio un tiro en el cuello que lo tubo al borde de la muerte por varios dias; los hermanos Sal, Orlando, Division Pete and Pancho son cuatro hermanos que fueron arrestados la misma noche y se les hizieron los cargos de "atentado a asesinato". Al policia James Lamb se le declaró inocente y los "Cuatro" culpables.

MANUEL: NO TE OLVIDAMOS

El asesino de Manuel aun esta suelto, aun usa un uniforme azul, carga un revolver y está listo para matar otro Puertorriqueño. Padres de familia está su hijo salvo?

El juicio de "Los Cuatro" comienza el dia 31 de Marzo. 33 años despues de la "Masacre de Ponce" en la que el Imperialismo Yanqui tambien mató a la juventud Puertorriqueña en las calles de Ponce. "Los Cuatro" serán juzgados por un crimen nunca cometido. El verdadero criminal está libre! El crimen de Manuel y de los "Los Cuatro fue ser un revolucionario, Un Young Lord. Su crimen fue ser sediente de justicia, JUSTICIA REVOLUCIONARIA.

El deber de toda persona es alzar su voz en protesta en contra del genocidio de los jovenes en Chicago, New York, Newark y todas las ciudades en las que el departamento de policia es una amenaza para nuestros hermanos y heramans. El genocidio de nuestra gente tiene que parar ya. A nuestra gente se le mata en Viet Nam, Puerto Rico y Estados Unidos. No solamente por balas de policia pero tambien con drogas que el sistema introduce en nuestras comunidades, las malas viviendas y malas escuelas. Nuestra gente no solo está siendo asesinada físicamente pero tambien culturalmente. Los Young Lords dicen BASTA YA! El juicio de "Los Cuatro" es ilegal; James Lamb es culpable del asesinato de Manuel Ramos y este sistema es responsable de los crímenes y el genocidio físico y cultural de nuestra gente.
FREE LOS CUATRO LORDS!
FREE PUERTO RICO NOW!

JUSTICIA PARA RAFAEL

On the night of March 29, a rally was held by the Republic of New Africa in Reverend C. L. Franklin's New Bethel Church. At 11:42 P.M., the rally was ending and the first few people began leaving the church. Some shots were heard in the streets and some ran back to the church. Seconds later patrol cars sped onto the scene and proceeded to shoot. For thirty minutes, the Detroit police showered the church with bullets.

Meanwhile, in the church, Black Legionaires were directing some of the terrified people into the basement, the others had no recourse except to hide underneath the pews. This was the worse they could have done because when the police entered the church, they just pointed their shot guns underneath the pews and pulled the triggers. A five year old girl, frightened, ran down the aisle and a policeman shot her in the stomach. Unsatisfied, they beat 150 men and women including one pregnant sister, who later lost her baby.

There is no question in anyone's mind of how racist North American Government will, with deliberate and malicious intent, repress any attempt on the part of non-white people to work at resolving the problems of their poor people.

After serving some time in Viet Nam, Rafael Viera, influenced by what he experienced over there, decided to help his people by relaying the message of unity. Among the many groups he worked with was one called the Third World Revelationists and became a citizen of the Republic of New Africa. This is why he went to attend the RNA Rally in Detroit.

During the melee, a patrolman was shot but there was no evidence as to who was the murderer. On April 8, 1969, the police department held a press conference and announced, that a former citizen of the RNA, David Brown

of Compton, California, stated that he saw Rafael kill patrolman Michael Czapski. After consulting his lawyers, Rafael surrendered himself to the F.B.I.

After 5 months in jail, and testimonies in the pre-trial hearings from the patrolman's partner stating he doubted Rafael was the killer, the judge decided to hold Rafael over for trial and reduced the charges to second degree murder. Rafael was let out in late July on \$5,000 ransom.

Since then, he has been trying to raise the \$6,000 needed to pay for the court transcripts. His trial started on Monday, March 2nd and he is up against the wall. We can't let a brother be shitted on like this. We can all help.

RAFAEL ES INOCENTE

La noche del 29 de marzo del 1969, la Republica de la Nueva Africa tuvo una reunion en la Iglesia New Bethel que pastorea el Reverendo C. L. Franklin. A las 11:42 de la noche, se estaba acabando el servicio y las primeras personas empezaron a abandonar la iglesia; se oyeron algunos disparos en la calle y algunas personas corrieron a la iglesia. Segundos despues patrullas de policia llegaron y comenzaron a disparar. Por treinta minutos, la policia roció el edificio de la iglesia con balas.

Al mismo tiempo, dentro de la iglesia, Legionarios Negros dirijan al sótano a las personas aterrorizadas, los otros no tubieron otro recurso que meterse bajo las bancas de la iglesia. Esto probó ser lo peor ya que la policia tan pronto entraron a la iglesia apuntaron sus escopetas hacia los bancos y dispararon. Una niña de cinco años, aterrorizada corrió por el pasillo y un policia le hirio en el estómago. No satisfechos, los policias golpearon a 150 hombres y mujeres, incluyendo a una hermana que estaba en cinta y que despues perdió su hijo. No hay duda en

la mente de nadie en la manera que este gobierno norte-americano racista usara la represión deliverada y maliciosamente para parar cualquier intento de parte de la gente del Tercer Mundo a resolver los problemas de su gente pobre.

Despues de servir en Viet Nam e influenciado por lo que experimentó allá, decidió ayudar a su gente llevando el mensaje de unidad. Entre uno de los grupos con los que trabajó estaba Los reveladores del Tercer Mundo y tambien se hizo ciudadano de la Republica de la Nueva Africa. Por esta razón él fue a la asamblea de la NRA en Detroit.

Durante el incidente esa noche un policia fue muerto pero no habia evidencia de quien lo habia hecho. El 18 de abril de 1969, la policia anunció en una conferencia de prensa que el ex-ciudadano de la Republica de la Nueva Africa, David Brown, habia confesado haber visto a Rafael matar a el policia Michael Czapski. Despues de consultar con su abogado, Rafael se entregó a las autoridades federales (FBI).

Los cargos se le rebajaron a Rafael "asesinato en el segundo grado" despues de 5 meses en carcel, mas audiencias antes del juicio, y despues de el compañero de el policia muerto testificó que dudaba que Rafael fuera el que habia matado a Czapski. Rafael salió en libertad bajo fianza de \$5,000.

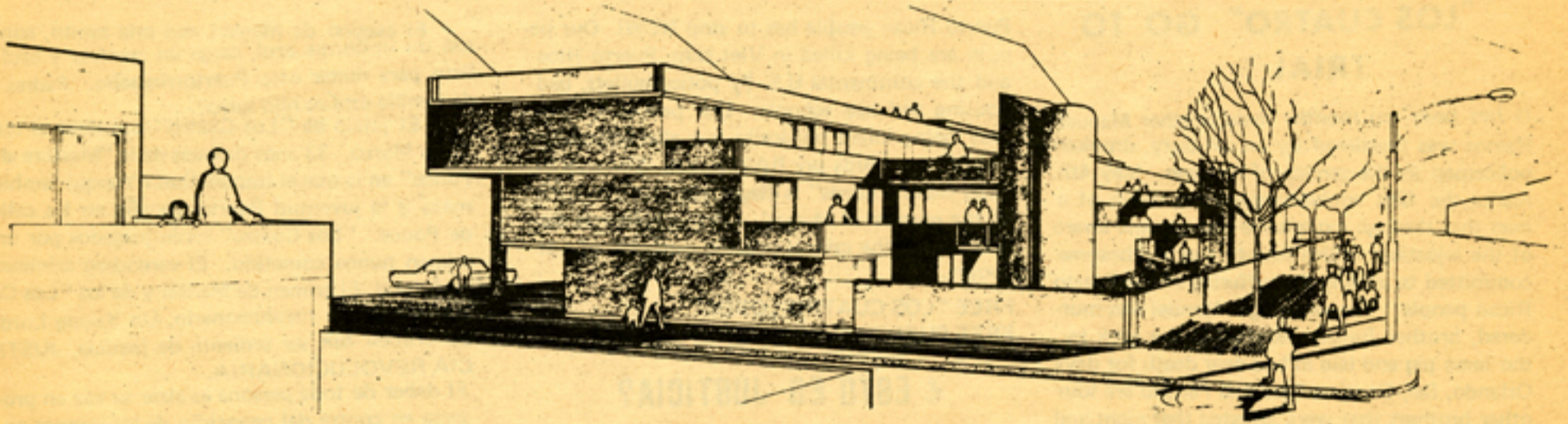
Desde entonces el ha tratado de conseguir 6,000 que va a necesitar para los transcriptos. Su juicio comenzó el lunes 2 de marzo, y se encuentra Rafael en mala posición y nosotros no podemos dejar que jodan a nuestro hermano,

Send all contributions for Rafael's Defense fund to:

Young Lords Organization
Rafael Viera Legal Defense Fund
1678 Madison Avenue
New York, N.Y. 10029

NUESTRA COMUNIDAD

CHICAGO ---- NEW YORK



VIVIENDAS QUE SE LE RECHAZARON A LOS POBRES DE LINCOLN PARK

SE LE NIEGAN VIVIENDAS A LOS POBRES

La Coalición de la Gente Pobre ha luchado por desarrollar un plan de viviendas para la gente pobre y la clase trabajadora de esta área. Las primeras luchas que tuvieron Los Young Lords con el Departamento de Renovación Urbana se remota al tiempo en que Los Young Lords comenzaba como grupo político en diciembre de 1968. En enero de 1969 La Organización se vio forzado a tomar las reuniones del Comité de Conservación de la Comunidad (CCC) donde unos pocos blancos de clase media hacían decisiones para toda la comunidad. Se nos dijo que Siguiéramos las "formas legales", lo hizimos formado La Coalición de La Gente Pobre con diferentes organizaciones comunales y presentando un plan de 71 unidades para la gente de bajos recursos. El plan se aprobó despues de muchas batallas y el CCC recomendó que nuestro plan se aprobara poe El Departamento de Renovación Urbana. Parecía que la ciudad finalmente habia hecho sensible a las necesidades del Pueblo en el área de Lincoln Park pero pronto descubrimos que el Alcaguete (perdon, el alcalde) daley le habia dado instrucciones a su "Titere Mayor" de que ignorara el Plan Nuestro y aprobara el de Hartford Construction Co.

El "Titere Mayor" Lou Hill, el dia 11 de febrero trato de ignorar el deseo de 300 personas de que se aprobara nuestro plan y aprobó el otro Plan aunque habia visto que en el voto que se tomo cientos dijeron ¡No! a Hartford.

La Gente de Lincoln Park han tomado su ultima posicón en el Parque de la Gente. DUR no pueden hacer mas decisiones contra el pueblo sin esperar una respuesta fuerte y clara de nosotros.

La Compañia Constructora Hartford debe estar conciente del papel que juega en nuestra comunidad y debe hacer una decision basándose en el hecho de que esta contribuyendo a la perpetuidad de la impotencia de la comunidad.

La accion de la ciudad en un crimen contra la gente!

La Tierra es de quien vive en ella!



VIVA LA IGLESIA DE LA GENTE

De diciembre 28 a enero 7, un total de once días, la Primera Iglesia Metodista Hispana de la calle 111 y Lexington se convirtió en la Iglesia de la Gente, un monumento al socialismo al servicio de Pueblo.

El punto numero cinco del programa de Trece Puntos de la Organización Los Young Lords dice: "Queremos control comunal de nuestras instituciones y tierras." Queremos que la comunidad controle los programas y asi garantizar que toda las instituciones sirvan las necesidades de la gente. Que la gente controle la policia, servicios medicos, Iglesias, Escuelas, viviendas, transportación y bienestar público. Queremos que terminen los ataques a nuestras tierras de Removimiento (Renovacion) Urbana, destruccion de carreteras, universidades y corporaciones.

La tierra es del Pueblo!

Esa es nuestra teoría. La iglesia de la Gente vino a ser nuestra practica. El Lunes, diciembre 29, un dia despues de la ocupacion de la Iglesia, 75 niños del Barrio recibieron un desayuno caliente y gratis de: huevos, tocino, pan tostado, mantequilla, leche y jugo de china. Para el martes estabamos alimentando 125 niños cada manana, además conduciendo una "escuela de liberación" que enseñó a nuestros niños español, lectura, escritura e historia de Puerto Rico, una guarderia que garantizaba la seguridad de nuestros niños aparte de darles la educación y alimento tan necesario. Se le dió Servicio Médico a la comunidad del Este de Harlem, es de inyecciones para gripas a poruebas de detección de En venenamiento de Plomo. Esto se hizo por un equipo que trabajo el dia compuesto por doctores, enfermeras y Lords. Por supuesto todos estos programas fueron gratis. El unico lugar que se podia comparar con la Iglesia de la Gente por esos 11 dias donde se dan programas similares a la gente es Cuba. Es una tragedia que la hermana nacion de Cuba, Puerto Rico permanece una colonia de los Estados Unidos, y que a los Borinqueños se les prohíbe el uso de sus playas que no han sido reclamadas por los egoistas y racistas hoteles yanquis. Eso es exactamente lo mismo que yo reclamara su carro para mi propio uso privado.

Contrario al concepto capitalista, la Organización de los Young Lords ha puesto un concepto socialista en práctica al liberar la Iglesia de la Gente. La Iglesia siempre estuvo en la esquina de Lexington a la 111 en una forma diferente y egoista. Nuestro quinto punto demuestra deben servir al Pueblo. Para hacer esto en el caso de la Iglesia de la Gente, Tuñimos que

apoderamos del poder de la Iglesia, (la Iglesia misma) cuando la hora ena propicia. Con este analisis correcto de la situacion, estabamos listos para morernos con exito, y lo hizimos!

porque teniamos el factor que mas se necesita para una revolucion con exito el pader de la gente. El Barrio estada con nosotros en cada paso como dicen los 3,000 que nos respaldaban.

El dio de enero, la policia entro a la comunidad torpemente alrededor de la iglesia. Los que estaban afuera de la iglesia se reiar de la mentalidad racista brutal de la policia al venir descuidadamente y entrar a nuestra comunidad como hacen en cada "ghetto" de America. Cuando vemos un carro lleno de policias rodear nuestras calles, y al mismo tiempo mirar las "nativos" y es clavos, se comprende porque una guerra de guerillas es posible durante nuestras vidas.

Las 105 Lords y sympatizadors dentro de la iglesia fueron arrestados y acusadas de contempt. Dentro de estos se encontraban el Ministro de defensa del este David Perez y Ministro de salud y educacion Juan Gonzalez. El viernes, enero 11, Chairman Felipe Luciano, y Ministro de informacion Pablo "Yoruba" Guzman fueron arrestados con los mismos cargos para evitar que trabajaron en la comunidad. En febrero 24, los 105 Lords y sumpatizadores fueron puestos en libertad por lo esfuerzo de Herman Badillo. Sin embargo, el caso de los Lords que fueron arrestados en el motin de diciembre 7, en la iglesia (Cuando a Felipe Luciano le rompieron los dos brazos y fue herido) esta todavia ante la corte.

Intentas de negociar con las iglesias fueron hechos desde que la liberamos. Despues de dos reuniones, los Young Lords pararon las negociaciones porque la iglesia ya estara planiando prevenir el regreso de los Young Lords a la iglesia, y tambien eran a base de la condición que los dos lados pararan todas funcion. El YLO ledijo a los lideres de la iglesia metodista en New York a y Herman Badillo (quien era el moderador y permito que las discusiones fallaran) que el confrontaria la organizacion de nuevo - pero en la calle!

We want community control of
our institutions and land!

OUR COMMUNITY

NEW YORK

CHICAGO

VIVA LA IGLESIA DE LA GENTE

From December 28 to January 7, a total of 11 days, the First Spanish Methodist Church on Lexington Avenue and 111 Street became the People's Church, a monument to socialism, to serving the people.

The Fifth Point of the Y.L.O. 13 Point Program states: "We want community control of our institutions and land." Our platform goes on to say, "We want control of our communities by the people and the programs to guarantee that all institutions serve the needs of the people. People's control of the police, health services, churches, schools, housing, transportation, and welfare. We want an end to attacks on our land by urban removal, highway destruction, universities, and corporations.

The land belongs to the people!!!

That is our theory. People's Church became our practice. Monday, December 29, the day after the church was taken, 75 children of El Barrio received a free hot breakfast of: eggs, bacon, toast, milk, butter, and orange juice. By Tuesday we were feeding 125 children each morning, in addition to running a liberation school that taught our children Spanish, reading, writing, and Puerto Rican history; a day care center that supervised the security of our children along with giving them much needed education and food; and medical services for the entire East Harlem community, ranging from flu shots to Lead Poisoning Detection, staffed by a component, around the clock, team of doctors, nurses, and Lords. Of course, all of these programs were free. The closest place that could compare with the People's Church for those eleven days were similar programs for the people are given for free is Cuba. It is a tragedy that Cuba's sister, Puerto Rico, still remains a colony of the U.S., and that Borinquenos are forbidden to use even the beaches that have now been claimed by the selfish, racist yanqui hotels. That is exactly the same thing as me claiming your car for my own private use.

Unlike the capitalistic selfish concept, the Young Lord Organization put a socialist concept (unselfish) into practice by liberating People's Church. People's Church always stood on the corner of Lexington Avenue and 111 Street, under a different, selfish form. Our fifth point clearly states that all institutions in the colony must serve the people. To do this in the case of the People's Church, we had to seize the power of the church (the building itself) when the time was right. From this correct analysis of the

situation, we were ready to move in a successful manner, and we did, because we had the most important factor needed for a successful revolution—the power of the people. The people of El Barrio were with us every step of the way, as the over 3000 recorded supporters testified.

On January 7, the police mobilized clumsily into the Barrio for blocks around the church. Those of us outside laughed at the stupid racist mentality of the occupation forces (police) as they came, careless and unafraid into our community, as they do in every ghetto in America. Watch a police car arrogantly make its way around our streets, as the pigs inside look at all the supposedly harmless natives, the slaves, and you will see why urban guerilla warfare is not impossible in our lifetime.

The 105 Lords and supporters inside were arrested on contempt charges including East Coast Minister of Defense David Perez and Minister of Health and Education Jaun Gonzalez.

Friday—11—Cha

Friday, January 11, Chairman Felipe Luciano and Minister of Information Pablo "Yoruba" Guzman were arrested on the same charges in an attempt to keep them off the streets that weekend. On February 24, all 105 Lords and their supporters were set free of all charges, due to the absurdity of the case, and not Herman Badillo. However, the case of the Lords who were arrested in the police riot of December 7, at the church (when Chairman Felipe got a broken arm and eight stitches in his head) is still before the courts.

Attempts at negotiation were made with the churches since the liberation. After two meetings, the Lords stopped negotiations, since the church was moving ahead with plans to block the Lords from returning to the church, and the negotiations were based on the conditions that both sides would suspend all operations. The YLO told the church leaders present, the leaders of the Methodist Church in New York, and the traitor Herman Baillo, who was moderator for the discussions and allowed the talks to collapse, that would hear from the Organization again "in the streets!"

LONG LIVE THE VICTORY OF THE PEOPLE'S CHURCH!

LIBERATE PUERTO RICO NOW!
PABLO "YORUBA" GUZMAN
MINISTER OF INFORMATION
Y.L.O: EAST COAST REGION



DUR's answer came with Police

HOUSING DENIED TO POOR PEOPLE

The Poor People's Coalition in Lincoln Park has struggled to develop a housing plan for the poor and working class people in this area. The first scrimmages the Young Lords had with the department of Urban renewal date back to the beginning of the Young Lords Organization as a political group in December of 1968. In January of 1969 the Young Lords Organization was forced to take over meetings of the local community Conservation Council where a few middle class whites were making decisions for the whole community. We were told that we should follow the "Legal Procedures", we did and presented a plan to CCC which after many legal fights was accepted and recommended to be passed by Daly's department of Urban Removal. It seemed as if the city had finally become sensitive to the needs of the people in Lincoln Park. On Wednesday, February 11th, 300 angry Lincoln Park residents showed up at the urban renewal meeting when the word was out that daley had instructed his head puppet Lou Hill to ignore the Poor People's Plan and approve the Hartford bid.

Daddy puppet Lou Hill Pretended to go through the motions of voting for the bid and asked that those opposed to the Hartford bid stand up. The City Council Chambers were packed with people favoring the Poor People's bid and all stood up. At this point Hill approved the Hartford bid ignoring not only the petitions of the people to speak but the decision of the People to oppose the Hartford plan.

The people of Lincoln Park have made the final stand with the People's Park. The D.U.R. can no longer make decisions without expecting a strong retaliation from the people. Hartford Construction Company should be aware of its role in our community and make its decision based on the fact that they are contributing to the perpetuation of the powerlessness of a community.

The city's action is a crime against the people. The people of the neighborhood struggled long to develop a plan and had the support of our plan.

THE LAND BELONGS TO THE PEOPLE!
WE WILL TAKE ACTION!

Omar López
Minister of Information
National Headquarters
Young Lords Organization



"WE had the most important factor... Power of the People"



Jibaro, mi negro lindo,
De los bosques de cana, caciques de luz.

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 slowly to the softly strum five-string guitar,
Remembering ancient empires of sun gods and black spirits
And the things that were once
So simple.

How times have changed men,
How men have changed times.
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 fowl
As fowl as the bowels of a ship that vomited you up
In the harbor of a cold metal city to die.
No sun! No sand! No palm trees!
And you clung, you clung
To the slimy ribs of an animal called the marine tiger
In the name of the Father, the Son, and the Holy Ghost Amen!

Jibaro, did you know you're my nigger?
I love the curve of your brow,
The slant of your baby's eyes,
The calves of your women dancing,
I DIG YOU!
You can't hide.
I ride with you on subways.
I touch shoulders with you at dances,
I make crazy love to your daughter. YEAH!
You're my cold nigger man.
And I love you cause you're mine.
And I'll never let you go.
And I'll never let you go.
You're mine, nigger!
And I'll never let you go.
Forget about self,
We're together now.
And I'll never let you go.
Hm, hm, never, nigger

Felipe Luciano
Chairman Young Lords Organization
New York City

SOLVER



LOIZA ALDEA: VERDADERA EXPRESION AFRO-BORICUA

Loiza Aldea es un pueblo situado en la costa del noreste de Puerto Rico, cerca del Yunque, la montaña sagrada de los indios Tainos. El pueblo era el lugar donde los españoles traficantes de esclavos vendían a los colonizadores y hacendados españoles muchos de los guerreros capturados. Después de muchos años de ser usado como mercado de esclavos, se desarrolló un pueblo. Muchos de nuestros antepasados, por un medio o otro, obtuvieron su libertad y residieron ahí. El pueblo se hizo más y más negro y después de un tiempo quedó aislada del resto de la isla. Los colonizadores españoles se casaron con muchas mujeres negras y muy pronto casi todos ellos tenían sangre negra en ellos. Los casamientos mixtos fueron tantos que una expresión común en esos tiempos que explica el grado de la mezcla decía "El que no tiene dinga, tiene mandinga", y "El que no tiene del congo, tiene de carabali." Tres de los nombres vienen de tribu africanas de las que la gente pensó provenía el negro, y el cuarto "dinga" es solamente otra manera de decir Inca. Inca significaba sangre India. De tal manera que esto quería decir que todos tenían sangre negra o India. Pero en Loiza Aldea, esta mezcla no tomó lugar porque los españoles no vivieron ahí y los indios generalmente vivían en las montañas, lejos del opresivo colonizador español.

Hoy, la mayoría de los Puerto Riqueños son mulatos con un grado o otro de sangre negra o indio en ellos. En casi todas las familias existe primos, hermanos y hermanas negros, blancos y trigueños. Una expresión que se usa en Puerto Rico para desenmarcar a los Puerto Riqueños blancos que tratan de esconder su sangre negra es "Y tu abuela, donde está?" Pero Loiza Aldea se mantuvo predominantemente negra y el resultado en Loiza fue una cultura Afro-Borinqueña que nosotros relacionamos directamente con la cultura Africana original que nuestro antecesor trajeron con ellos.

La mayoría de los africanos que fueron traídos a la isla, vinieron de la Costa Dorada. (Ghana), Nigeria y Dahomey. La tribu Yoruba de Nigeria fue la que más se trajo en grandes números y la que tuvo la influencia más grande en nuestra cultura. Aun se canta y se baila a el Dios Yoruba, Shangó. Los Dahomeans contribuyeron lo máximo a nuestra música. Si se oye la música de Dahomean, casi suena como la música de Tito Puente por los instrumentos pequeños que producen el sonido de la conga, como los timbales y la campana. Esto es diferente a la música afro-cubana que casi es de los Yoruba y no tiene timbales tan pesados como los de nosotros. Nuestro antecesores africanos no solo nos trajeron su música pero también su idioma. El idioma de Puerto Riqueno es una de los idiomas que tiene más expresiones y palabras africanas. Algunas de ellas son ñame, chango, bembé, rumba, malangó, mangó, guingambó, machanyó, changuero, changería, changuer, bembudo, bembón, nagatarre, baquine, (entierro de niño), macardá (brujería), mariandá (baile), mofongo, mandinga, y candunque (baile).

Aunque estas partes de la cultura africana han venido a ser parte de la cultura Puerto Riqueña, en Loiza Aldea hay un festival que eleva muchas tradiciones africanas y que se celebra cada año. Santiago Apostol fue un santo español y un guerrero que peleó por España en sus guerras. El festival de Santiago Apostol es celebrado cada julio 25 en Loiza Aldea y dura tres días. En esos tres días la población del pueblo se divide en tres partes y para cada día un grupo diferente se encarga de la celebración. El primer día del festival es dedicado a Santiago de los

hombres. El segundo día a Santiago de las mujeres. El tercer día a Santiago de los muchachos o Santiaguito.

Durante esos tres días gente de todas partes vienen a ver a la gente negra de Loiza Aldea ponerse disfraces y máscaras y bailar las danzas de los Yorubas y los Dahomeans como existen ahora en la forma de la Bomba, la Plena, y el Bembé. (una canción que tiene como coro-Vigigante a la bolla, pan y cebolla). Usan máscaras de caballeros, vegigantes, viejos y locos (hombres vestidos de mujer). Algunos hacen ejecutar otros bailes africanos como el maraindé guateque, marinayola, curequinque, y el canduque. La plena se desarrolló poco antes de la primera guerra mundial en los barrios negros de Ponce y de ahí se popularizó. La plena es una mezcla de música jíbara, africana y española.

Además de Loiza Aldea, hay un pueblo en Puerto Rico llamado Guayama, en el centro de la isla que se conoce en el folklore Puerto Riqueño como el pueblo de los brujos por la intensidad de brujería y hechicería africana que se practica allí. "El mal de ojo" y el amuleto de piedra de azabache para los recién nacidos, son pequeños ejemplos de la gran cantidad de magia africana y espiritualismo que sobrevive en nuestra cultura de la religión africana de nuestros antecesores.

No es solamente bueno saber todo esto. Toda esta información acerca de nuestras raíces africanas; por siglos los Puerto Riqueños negros sufrieron la esclavitud y el racismo bajo el colonialismo español, y hoy los Estados Unidos continúan tratando de dividir al negro, blanco y trigueño inculcándonos con su racismo. Aquí en los Estados Unidos, nos mantienen oprimidos pero nos dicen que somos diferentes a los afro-americanos porque somos Latinos y no negros. En Puerto Rico nos tratan de dividir dándole trabajos y viviendas a los blancos. Los que ocupan las urbanizaciones (o parcelas grandes de de casas privadas que han construido), son 99% Puerto Riqueños blancos y los del caserío son negros o trigueños. No podemos dejar que el que no oprime, también no nos divide. Somos todos Puerto Riqueños. Nuestra cultura es solo una y viene del Africano, del indio y del español. Tenemos un solo lenguaje, que es diferente a el que habla el español. Lo más importante es que solamente tendremos un futuro. Hace cuatro-cientos años que nosotros nos hemos enriquecidos con tres razas (indio, africana y española, que nosotros hemos formado una nueva raza. Somos bellos y orgullosos y trabajamos duro. Algun día, cuando han triunfado las revoluciones, y toda la gente en el mundo entero ha acudido poder, la raza humana se parecerá como nos parecemos ahora. Somos Puerto Riqueños, hijos de la bella Borinquen.

Que Viva Puerto Rico Libre!



BEMBE

en el

BARRIO

VAYA! Los sonidos y ritmos latinos soltearon sabrosos el jueves, 22 de enero, cuando los Young Lords tiraron un festival cultural en el corazón del Barrio. Fue la primera vez en mucho tiempo que conjuntos populares vinieron al Barrio a tocar en vez de uno tener que ir a los clubs caros. No se pagó al entrar porque nosotros no vendemos nuestra cultura especialmente al Pueblo Puerto Riqueño.

El Centro de Artes Teatrales, donde tiramos el festival no tuvo espacio para toda la gente que vino de la comunidad. Uno de los problemas del Barrio es que no hay ningún lugar tan grande como el Manhattan Center o El Hotel St. George para acumular tanta gente. Uno de los pocos lugares grandes, la Primera Iglesia Metodista Hispana, mantiene sus puertas cerradas.

La jara, siempre entrometida, quería prevenir que las hermanas y los hermanos gozaran el bembé. Nos dijeron que estábamos violando una de las reglas del departamento de Fuego, porque había demasiada gente en el Centro. Sin embargo, la gente no se preocupó porque cada vez que salía una persona, dejábamos entrar otra. Más tarde en la noche abrimos las puertas por completo y todos que llegaron bailaron y gozaron.

La Gente del Barrio están vivas y tienen buen espíritu! Bailamos toda la noche a la música de Ray Barreto, El New Swing Sextet, y la orquesta Ray Jay. Uno de los mejores poetas Puerto Riqueños del tiempo. Pedro Pietri, leyó uno de sus poemas. Su poesía pintaba un cuadro de la vida del Barrio, y la opresión del sistema capitalista.

Antes de acabarse el Bembé, el líder de Los Young Lords, Felipe Luciano, habló de la significancia de la bandera Puerto Riqueña, y la fuerza de los jóvenes Puerto Riqueños. Los jóvenes respondieron con gritos de "Que viva Puerto Rico Libre," y todo poder al pueblo.

Al hacer que más instituciones empiecen a responder a las necesidades del pueblo tendremos más programas para los Puerto Riqueños. Los programas serán en la comunidad, por la comunidad, y para la comunidad.

TODO PODER AL PUEBLO!
QUE VIVA EL BARRIO!
INDEPENDENCIA PARA PUERTO RICO!

Iris Benítez
Lt. of Information
New York Chapter
Young Lords Organization

"THE PEOPLE NOURISH
OUR FIGHTING SPIRIT"
YLO

LOIZA ALDEA: AN AFRO-BORICUA EXPRESSION

BEMBE

in

East Harlem

Loiza aldea is a town located on the north-east coast of Puerto Rico, near the holy mountain of the Taino Indians, El Yunque. The town was the place where the spanish slave traders used to sell many captured warriors to the spanish farmers and colonizers. After many years of being used as a slave trading site, a town developed. As many of our forefathers, through one way or another obtained freedom and settled down there. The town became more and more black and after a while it became isolated from the rest of the island.

The spanish colonizers married many black women and very quickly most spanish people on the island had african blood in them. The intermarrying was so great that a common expression of the time that explained how great was the mixing said, "El que no tiene Dinga tiene Mandinga; y El que no tiene de Congo, tiene de Carabali." Three of the names are of african tribes that people thought black people came from, and the fourth, dinga was just another way of saying Inca. Inca stood for Indian blood. So it meant that every body had some black or indian blood. But in Loiza Aldea, the mixing did not take place because most spanish did not live there and the indians generally lived up in the mountains, away from the oppressive spanish colonists.

Today, the majority of the Puerto Ricans are mullatos with one degree or another of black or indian blood in them. In almost every family there are black, white and brown brothers, sisters and cousins. An expression that is used in Puerto Rico to show up white Puerto Ricans who try to hide their black blood is "Y tu abuela, donde esta?", meaning where's your grandma? But Loiza Aldea stayed pure black and the result is that today in Loiza we have an afro-boricua culture which we relate directly back to the original african culture which our forefathers brought with them.

Most of the africans that were brought to our island, came from the Gold Coast (Ghana), Nigeria and Dahomey. The Yoruba tribe of Nigeria was the most that came over in numbers and that had the greatest influence on our culture. The Yoruba God Shango, is still sung about in our songs and dances. And the Dahomeans contributed the greatest to our music. If you listen to Dahomean music today, it sounds almost like you were hearing a Tito Puente jam session because the tiny instruments they use make the regular sound of conga and bongo, sound just like our timbales and cow bell. This is different from afro-cuban music that is mostly from the Yoruba and does not have the timbales so heavy as we do. Our forefathers not only brought music to us, but also their languages. The Puerto Rican language today is one of the non-african languages most filled with african words and expressions. Just a few of them are name, chango, bamba, rumba, malango, mango, giungambo machango, changueria, changuero, changuer, bembudo, bembu, ñangotarse baquine (child's funeral festival), macanda (means brujeria), mariyanda (is a dance), mofongo, mandinga, and candungue (a dance).

But even though these parts of African culture have become part of what is today the Puerto Rican culture, in Loiza Aldea, there is also a festival that carries many african traditions and that is celebrated every year. Santiago Apostolo was a spanish saint and a fighter who fought for Spain in her wars. The festival of Santiago Apostolo is celebrated every July 25 in Loiza Aldea, and lasts for three days. In those three days the population of the town is divided in three parts and for each day a differ-

ent group of people are in charge of the celebration. The first day of the festival is devoted to Santiago de los hombres, the second day to Santiago de las mujeres and the third day to Santiago de los muchachos or Santiguito.

During those three days, people came from all over the island to see the black people of Loiza Aldea, put on costumes and masks and do the dances of the yorubas and dahomeans, as they exist today in the form la Bomba, la Plena and el Bembe. A common song has as a chorus Vigigante a la bolla, pan y cebolla. They wear masks and costumes of caballeros (spanish nobleman), vigigantes (spooks and monsters), viejos and locas (men dressed as women). Once in a while, they perform other african dances such as el Mariyanda, Guateque, Mariangola, Curiquique and the Candungue. (The Plena was developed just before the first world war in the black barrios of Ponce and spread from there. It is a mixture of african, jibaro and spanish music).

In addition to Loiza Aldea there is a town called Guayama in the center of the island, which is known in Puerto Rican folklore as el pueblo de los Brujos, because of the intensity of african brujeria and hechiceria practiced there. El mal de ojo, and el amuleto de piedra de azabache for newborn children, are but small examples of the great amount of african magic and spiritualism which survives in our culture from the African religions of our forefathers.

All of this information about our African roots is not just good to know. For centuries under spanish colonialism, black Puerto Ricans suffered from slavery and racism. And today the United States continues to try and divide black from white from brown Puerto Ricans by trying to indoctrinate us with their racism. Here in the United States we are oppressed and kept down, but are told that we are different from Afro-Americans, because we are Latin and not black. And in Puerto Rico they try to divide us by giving jobs and housing to white Puerto Ricans and not to blacks. The urbanisaciones (or large tracts of private houses that have been developed) are 99% white and the housing projects and slums are 99% black and brown. But we must not allow the oppressor divide us. We are all Puerto Ricans. Our culture is one and it comes from the African, Indian and Spanish. We have one language, that is different from the Castillian of the spanish colonizers. And most important, we have one future. For over four hundred years we have intermarried to such a degree the three races of the world, mongoloid (Indian), African, and Caucasian (spanish) have formed una nueva raza. We are a beautiful and proud and hard working people. Some day, when revolutions have triumphed and all the people of the world have acquired power, the human race will look like we look today. Somos Puertorriqueños hijos de la Borinquen Bella.

"EL PUEBLO ALIMENTA

NUESTRO ESPIRITU

GUERRERO"

YLO

VAYA! Latin rhythm and Latin sounds were at their best Thursday, January twenty-second, When the YOUNG LORDS ORGANIZATION sponsored a Puerto Rican Festival in the heart of El Barrio. It was the first time that "big name" bands were brought to play for their people rather than the usual scene where the people have to go downtown to see them. There was no charge at the door, because culture is necessary to the survival of a people- it is a right, not a thing that should be sold, like a commodity.

The Theatre Arts Community Center where the festival was held hardly lent itself to the mass number of people who attended the festival. The YOUNG LORDS ORGANIZATION has pointed out the need for the use of any large areas of space located in El Barrio with our demand that the First Spanish Methodist Church open up to the people.

The police department in their usual hung-up way, tried to prevent all the people of El Barrio from enjoying the Festival by claiming that we were violating Fire Department regulations by having so many people in the Center however, none of our people were disappointed because as soon as some people filed out, we let others in. At the end of the night anyone who came to the doors of the Center participated in the fun.

The East Harlem community is alive and full of spirit! We danced all night to the of Ray Barretto, The New Swing Sextet and the Ray Jay Orchestra. One of the best Latin poets of the time, Pedro Pietri, read some of his works to the young people at the Festival. The poetry verbalized life in East Harlem and the crowd listened attentively.

Towards the end of the night, the Chairman of the New York Chapter of the YOUNG LORDS ORGANIZATION, Felipe Luciano spoke to the people and pointed out the meaning of the Puerto Rican flag which we had danced all under that night. The people responded to this symbol of liberation by returning Felipe's greeting of "Que Viva Puerto Rico Libre!"

As more of the institutions begin to respond to the needs of the people we will have many more programs that relate to the Puerto Rican Community. The Programs will be in the community, for the community, and by the community.

LIBERATE PUERTO RICO NOW!
QUE VIVA EL BARRIO!

Iris Benítez
Lt. of Information
New York Chapter
Young Lords Organization





¡EL BARRIO ESTA DESPIERTO!

El día 14 de febrero, la organización Los Young Lords, donó ropa a la comunidad en la Escuela Pública Num. 7 en la calle 119 y la avenida Lexington. Trabajamos meses recogiendo ropas por toda la ciudad, se separó hasta que se pudo distribuir a todas las familias del Barrio que están sufriendo la reducción en la ayuda pública cortada por el racista Rockefeller, o que simplemente no tienen los medios adecuados para vestir sus familias.

Hubo entre 300 y 500 personas que vinieron a escoger de entre la ropa que se había colocado sobre las mesas. La Organización Los Young Lords aseguró que toda la ropa estuviera limpia y en buenas condiciones. En varios casos, la ropa era nueva.

Madres, padres, y jóvenes se pararon a hablar con nosotros sobre la Organización, de la Iglesia de La Gente, y del Barrio en general. Muchos estaban muy discontentos con las condiciones de vivir aquí y lo más importante es que están listos para hacer algo al respecto!

La donación de ropa puso en práctica la idea en la cual Los Young Lords se basan: que nadie tiene que sufrir o pagar por el derecho de vivir. Antes que nadie empiece a colgar cuadros que cuestan millones en las paredes y antes de mandar cohetes a la luna, es el deber del estado ver que TODOS puedan mantenerse vivos y eso quiere decir alimentados, vestidos y protegidos.

Es parte de la cultura Puerto Riqueña creer que el bienestar del individuo viene a ser por medio del bienestar de la sociedad colectiva. Solamente en la sociedad Occidental la gente habla de ser el país más rico en el mundo mientras miles de personas se mueren de hambre aquí.

"Queremos una sociedad Socialista".

"QUEREMOS UNA SOCIEDAD SOCIALISTA".

"QUEREMOS INDEPENDENCIA, COMIDA GRATIS, PROTECCION, EDUCACION, CUIDADO MEDICO, TRANSPORTACION, SERVICIOS PUBLICOS Y EMPLEO PARA TODOS. QUEREMOS UNA SOCIEDAD DONDE LAS NECESIDADES DEL PUEBLO SON PRIMERO Y OFRECEMOS SOLIDARIDAD Y AYUDA A LOS PUEBLOS DEL MUNDO Y NO OPRESION Y RACISMO."- PUNTO NUM.13 DE LA PLATAFORMA DE LOS TRECE PUNTOS DE LA ORGANISACION DE LOS YOUNG LORDS."

VIVA PUERTO RICO LIBRE!
TODO PODER A LA GENTE OPRIMIDA!

Iris Benítez
Lt. of Information
New York Chapter
Young Lords Organization

On February 14th, the Young Lords Organization held a FREE CLOTHING RALLY at Public School 7 on 119th Street and Lexington Avenue. We worked for months gathering clothes from all over the city, sorting and storing them until we could distribute them to all the families of El Barrio who either suffered the welfare cuts made by Rockefeller or, just didn't have the money to adequately clothe their families.

There were between 300 and 500 people who came to the school to pick and choose clothes from the piles that we had stacked on tables. The Young Lords Organization made sure that all of the clothes were clean and in good condition. In most cases the clothes were brand new.

Mothers, fathers and youngbloods stopped and talked to us about the ORGANIZATION, our programs, the People's Church and just about El Barrio in general. Many people expressed their total disgust with the living conditions here and more important they are ready to move to do something about it!

The Free Clothing Rally put into practice the idea which the Young Lords stand upon: that NO ONE SHOULD HAVE TO SUFFER OR PAY FOR THE RIGHT TO LIVE. Before anyone begins to hang paintings on their walls that cost millions of dollars and before we send rockets to the moon, it is the duty of the state to see to it that EVERYONE is staying alive and that means fed, clothed and sheltered.

It is built into Puerto Rican culture that the well being of the individual comes about ONLY through the well-being of the collective society. It is only in western society that people talk about being the richest country in the world while thousands are starving.

"WE WANT A SOCIALIST SOCIETY".

"WE WANT LIBERATION, FREE FOOD, CLOTHING, SHELTER, EDUCATION, HEALTH CARE, TRANSPORTATION, UTILITIES, AND EMPLOYMENT FOR ALL. WE WANT A SOCIETY WHERE THE NEEDS OF THE PEOPLE COME FIRST AND WHERE WE GIVE SOLIDARITY AND AID TO THE PEOPLES OF THE WORLD, NOT OPPRESSION AND RACISM."- HASTA LA VICTORIA SIEMPRE! POINT 1' OF THE YOUNG LORDS 13 POINT PROGRAM AND PLATFORM.

LIBERATE PUERTO RICO NOW!
PEOPLE THING- PEOPLE RUN IT!

Iris Benítez
Lt. of Information
New York Chapter
Young Lords Organization

HANDS OFF the LORDS!



Alberto - Ministro de Salud

Centro de Salud "Dr. R. Emeterio Betances"

La Organización Young Lords abrió las puertas del "Dr. R. Emeterio Betances Centro de Salud", en el día 21 de febrero de este año. Doctores, enfermeras, y estudiantes de medicina estuvieron allí para prestar sus servicios gratis a la comunidad. El área de Lincoln Park tiene hospitales pero no para los pobres. Todo los casos que necesitan hospitalización son mandados a hospitales en la comunidad y estas clínicas hacen a la gente esperar horas y horas antes de recibir ayuda. El porcentaje de mortalidad en el área del este de Lincoln Park es más alto que en el lado oeste de la dicha. Los Young Lords creen que estos servicios deben de ser gratis para nuestra comunidad que no pueden pagar estos servicios en esta sociedad capitalista. Hemos establecido el "Centro de Salud" para dar ayuda a la comunidad que necesita estos servicios. También con esto podemos demostrar que los hospitales solo están para dar ayuda al enfermo pobre sino para hacerse ellos más ricos cobrándole un dineral a la gente pobre. Con nuestro servicio gratis, queremos demostrar que el doctor está solamente interesado en el dinero, no en su salud. Si el estuviera interesado en su salud, él ofrecería sus servicios gratis como los doctores que están en la iglesia con nosotros. Los Young Lords se han combinado con los estudiantes médicos y voluntarios y van de puerta en puerta informando a la comunidad de nuestro programa. La comunidad ha respondido tan positivo que si algo le pasa al Centro de Salud, ellos estarán en la calle demandando saber porque.

WE SERVE THE PEOPLE

The Young Lords Organization opened the "Dr. R. Emeterio Betances Health Center" on February 21, 1970. Doctors, nurses, dentists and medical students were at hand to examine the people from the community that came in on the opening day.

The Lincoln Park area has several hospitals but none serve the poor people. All the cases that require hospitalization are sent to the County hospital. Their clinics force people to wait hours and hours before they receive care. The mortality rate on the West side of Lincoln Park where poor people live is higher than that on the East side. The Young Lords believe that everyone should have medical care and those that cannot afford it in this capitalist society should get it free.

We have set up our health center to take care of the people that need it and also to show that it is possible to have a "Free Health Clinic." To show people that hospitals are not here to care for the sick, but to get rich from the sick. With our free medical examinations, dentists, and eye doctors, we also show the people that most conventional doctors are not there to cure a patient but to keep them sick and coming back to him.

The Young Lords have teamed up with medical students and volunteers to inform the community about our programs by going from door to door. Then anyone of the people has been so positive that if anything happens to the Center, the people will turn out into the streets demanding to know why. Dig it!

¡EL BORICUA ESTA DESPIERTO!!!

Que un día el "island" hasta el
EJERCITO ASISTE A LA UNIVERSIDAD



El alguete Ferre a logrado finalmente la polarizacion en Puerto Rico, y muy facilmente puede ganar el premio de organizador numero uno en contra del imperialismo norteamericano. Las acciones de sus titeres en los recintos de Rio Piedras y otras universidades ha logrado lo que el movimiento estudiantil habia tratado de hacer por mucho tiempo: el de concientizar al estudiantado y al resto de Puerto Rico.

La ocupacion del Recinto de Rio Piedras que es un paralelo a la ocupacion de la universidad de Mexico en 1968, y la ocupacion de la Universidad de Buenos Aires quita el velo a la pretencion de que el Puertorriqueno esta contento con sus condiciones.

EL BORICUA ESTA DESPIERTO!
CUIDA'O!

EN EL RECINTO DE RIO PIEDRAS

SUPPRESSION, REPRESSION, AGGRESSION!



"HANDS OFF LOUI"

Little Loui Chavez es uno de los muchos Young Lords que estan sintiendo la represion de las cortes en Chicago. Luis ira a Corte esta mes por el "delito" de informar a la comunidad de los programas de la Organizacion por medio de hojas sueltas. Los abogados nos dicen que el juez le dara al menos una multa de \$500.00dls. por el "crimen" cometido. Nosotros nos decimos: Que habra pasado con el famoso derecho del que tanto se habla en este pais? ese de "Libertad de Expresion". O sera que Loui no debe de hacer uso de ese derecho por ser un Young Lord?

La represion no solo se siente en las calles de Chicago y New York, pero tambien en las cortes. Las cortes solo son instrumento para esconder las inconsistencias de este sistema llamando "criminales" a aquellos que se rebelan y tratan de hacer cambios en esta sociedad.

Luis Chavez es inocente de todo delito. Los culpables son las cortes, e instituciones del gobierno que no implementan los programas que la comunidad necesita y forza a los Young Lords a hacerlo.

JURY TRIAL + for aggravated assault
LADO WELFARE UNION

1. Josefina Rodriguez
2. Esperanza Gonzalez
3. Maria Perez
4. Vicky Perez

JURY TRIAL

JURY TRIAL - for Mob action, aggravated assault and battery against 2 police officers

LADO- Latin American Defense Organization.

1. Obed Lopez

YOUNG LORDS CASES

1. Luis Chavez
2. Jose Cosmo Torres
3. Jose "Cha Cha" Jimenez
4. Carlos Juan Morales "Mousee"
5. Sal del Rivero
6. Orlando Davila
7. Pancho
8. Division Pete
9. Adrian Luna "Lucky"
10. Rafael Viera



DAVID RIVERA

Nuestro hermano David Rivera, que fuera nuestro Mariscal de campo durante el tiempo mas duro en el desarrollo de la Organizacion de los Young Lords, ha sido objeto de varios atentados contra la vida de el y de su familia.

David ha sido baleado dos veces por gente desconocida y en otra ocasion fue casi arrollado por un carro. Su casa ha sido atacada con bombas incendiarias pero sin ningun resultado.

Estos ataques vinie on despues de que David descubrio publicamente los verdaderos motivos de el Departamento de renovacion Urbana en nuestro barrio al botar a familias Puertorriquenas, y los motivos de el Departamento de la Policia al intimidar a los jovenes del barrio para que terminaran sus actividades en el area.

La vida de David es muy valiosa: esta dedicada a la liberacion del Pueblo Puertorriqueno, por lo tanto lo que le suceda a David sera un ataque a todo Latinoamericano, y los culpables: contra-revolucionarios rebenta'os sesan traidos a justicia por el Pueblo.

Ministry of Information
Young Lords Organization
National Headquarters

¡JUSTICIA PARA
RAFAEL!

¡Los "4" Lords son
INOCENTES!

¡HANDS OFF
CHAIRMAN
"CHA CHA"!

EN CHICAGO

El Domingo de Ramos se conmemorara el 33avo aniversario de La Masacre de Ponce en la Iglesia de la Gente. Todo Puertorriqueno debe asistir a este acto en que se recordara, con respeto, el sacrificio de los 21 jovenes Cadetes de la Republica, y los 150 heridos por los policias en Ponce la tarde de el Domingo de Ramos de 1937.

Recordaremos que La masacre de Ponce fue ordenada por el presidente Roosevelt de la misma manera que el Alcaute Ferre ordena la masacre fisica y cultural de todo un pueblo. De la misma manera que los intereses americanos orillan al presidente de Mexico a ordenar la masacre de mas de 500 estudiantes en Octubre de 1968. De la misma manera que el Alcalde Daley ordena la masacre de jovenes en las calles de Chicago. De esa misma manera 21 jovenes Boricuas, El futuro del Pueblo, fueron ultimados en las calles de Ponce cuando intentaban hacer uso de su derecho de tener una parada, cuando intentaban mostrar a la gente lo visible del sentimiento Nacionalista de Puerto Rico. Nadie puede olvidar las condiciones que existian en esos tiempos que fueron las que causaron la masacre. No podemos olvidar que la cultura, todo el caracter de un pueblo estaba siendo sistematicamente destruido por los invasores americanos. Solo el orgullo, patriotismo, el valor, y la determinacion de los Patriotas Puertorriquenos pudo mantener en alto el Puertorriquenismo en esos duros tiempos en que el pulpo americano trataba de absorber la isla fisica y culturalmente.

Treinta y tres anos despues la sangre, el valor y el sacrificio de esos jovenes Cadetes esta aun fresca en las mentes de todo boricua que ama su patria; aun el eco de sus gritos por independencia suenan. Suenan claro en Chicago y New York, y suenan claro en Rio Piedras. La Masacre de Ponce no sera olvidada, al contrario, mas nos afirma la necesidad de independencia para la isla de Puerto Rico.

No olvide asistir a la conmemoracion de la masacre de Ponce. Habra oradores de Puerto Rico que nos traeran un mensaje fresco de la isla. El Domingo 22 de Marzo de 1970, en la Iglesia de la Gente, 834 W. Armitage. Este pendiente para mas informacion.

VIVA PUERTO RICO LIBRE!



¡ASISTE - NO FALTES!

GRAN MITIN

El DOMINGO de RAMOS - 2:00 P.M.
22 de MARZO de 1970

EN LA
IGLESIA de la GENTE

PARA
CONMEMORAR LA
MASACRE de
PONCE

¡HASTA el BORICUA mas pequeño debe de ASISTIR!





Jibaro, mi negro lindo,
De los bosques de caña, caciques de luz.

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 fasides.

Jibaro, my pretty nigger,
Sweating bullets of blood and bedbugs,
Swaying slowly to the softly strum five-string guitar,
Remembering ancient empires of sun gods and black spirits
And the things that were once
So simple.

How times have changed men,
How men have changed times,
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 fowl
As fowl as the bowels of a ship that vomited you up
In the harbor of a cold metal city to die.
No sun! No sand! No palm trees!
And you clung, you clung
To the slimy ribs of an animal called the marine tiger
In the name of the Father, the Son, and the Holy Ghost Amen!

Jibaro, did you know you're my nigger?
I love the curve of your brow,
The slant of your baby's eyes,
The calves of your woman dancing,
I DIG YOU!
You can't hide,
I ride with you on subways,
I touch shoulders with you at dances,
I make crazy love to your daughter. YEAH!
You're my cold nigger man,
And I love you cause you're mine.
And I'll never let you go.
And I'll never let you go.
You're mine, nigger!
And I'll never let you go.
Forget about self,
We're together now.
And I'll never let you go.
Hm, hm, never, nigger

SOLVER

Felipe Luciano
Chairman Young Lords Organization
New York City