

PALANTE ²⁵cents

LATIN REVOLUTIONARY NEWS SERVICE

Young Lords Party



Vol. 2 no. 5
published
bi-monthly

INSIDE • Minister of Finance &
Field Marshall of Y.L.P.
Ripped off by pigs

Friday, June 19, 1970

Desfile Puertorriqueño

FERRE, ROCKEFELLER, ATTACKED IN PARADÉ

The first Hispanic Parade was held on April 15, 1956. Later, the name of the parade was changed to the "Puerto Rican Day Parade," because of the overwhelming size of the Puerto Rican community in amerikkka.

The parade has always featured floats representing the birthplaces of Borinquenos, but has always ignored the oppression coming down on us. The whole show has been a "pacifier" for Puerto Ricans. Our so-called Puerto Rican Day Parade is so amerikkkan oriented, it's sickening. While amerikkka is eating away at our island (Vieques, Culebra), Puerto Ricans are marching with one hand holding a Puerto Rican flag and the other holding an amerikkkan "trapo." One day out of 365, Puerto Ricans march proudly as if they were a part of amerikkka, as if they shared in the wealth of "the richest country in the world." Meanwhile, when the parade is over, our people go back to their share of amerikkka's riches—rat infested apartments, drugs, and oppression here and on our island.

This Sunday, June 7, 1970, for the first time, a Revolutionary Contingent marched up Fifth Avenue. The YOUNG LORDS PARTY, MPI (Movimiento Pro Independencia), and PRSU (Puerto Rican Student Union), about 700 strong, marched proudly with the flags of the only Nation to which we pledge allegiance and loyalty—Puerto Rico. We carried pictures of real Puerto Rican heroes, such as Betances and Albizu and effigies (dummies) of vendepatria ferre and pigs rockefeller and lindsay.

People cheered the Revolutionary Contingent not because we were new, but because we truly represented them. We represented every Puerto Rican standing on the sidewalks. We marched for our people, chanting, "Despierta Boricua, Defiende lo Tuyo. Jibaro Si, Yanqui No! A Vietnam Yo No Voy Porque Yanqui Yo No Soy. Ferre Vendepatria, Tu Vida Vale Nada!"

As we approached the reviewing stand, the three effigies were burned and eggs, tomatoes, and lettuce were thrown. Pig ferre, who was hit, got the message that in New York City



the sons and daughters of Puerto Ricans are not going to stand by and let this jive motherfucker sell our island to the u.s., and that there is a revolutionary spirit here as well as on our island.

The parade usually ends on 86th Street and Third Avenue, but this year the Revolutionary Contingent took the parade to the people of El Barrio and marched down the streets of East Harlem to the People's Church, where representatives of the YLP, MPI, and PRSU spoke. Robert Rosado from PRSU spoke about the Barrios of Puerto Ricans and the necessity for the liberation of Barrios wherever Puerto Ricans live. Jose Irizzary of MPI emphasized the need for unity among the three Revolutionary organizations. Chairman Felipe Luciano of the YOUNG

LORDS PARTY spoke about the importance of armed struggle and stressed again the fact that armed struggle is the only way our people are going to break "the chains of oppression." Chairman Felipe explained that our duty as revolutionaries is to create the conditions that will bring about armed struggle on two fronts: in Borinquen and here in amerikkka.

**LONG LIVE THE PEOPLE'S STRUGGLE FOR LIBERATION!
QUE VIVA PUERTO RICO LIBRE!
THE PARTY GUIDES THE GUN!**

Miquel (Mickey) Melendez
Defense Captain
YOUNG LORDS PARTY
Bronx Branch



el desfile

La primera Parada Hispana tuvo lugar el 15 de Abril de 1956. Más tarde le cambiaron el nombre y la llamaron el Desfile Puertorriqueño, debido al enorme tamaño de la comunidad Puertorriqueña en amerikkka.

En el Desfile siempre se han exhibido carrozas representando los distintos pueblos de la Isla, pero siempre se ha ignorado la opresión que cae sobre nosotros. El Desfile ha sido un espectáculo "pacificador" para los Puertorriqueños. La orientación de nuestro llamado Desfile Puertorriqueño es tan norteamerikkkana que da nauseas. Mientras que amerikkka se traga nuestra Isla (Vieques, Culebra), en el Desfile se ven Puertorriqueños con la bandera Puertorriqueña en una mano y el trapo amerikkcano en la otra. De los 365 días del año, solo un día los Puertorriqueños desfilan orgullosos como si fueran parte de amerikkka, como si compartieran las riquezas del "país más rico del mundo." Pero cuando el Desfile se termina, nuestra gente retorna a compartir las verdaderas riquezas de amerikkka—apartamentos infestados por ratas, drogas, y la opresión aquí y en nuestra Isla.

El domingo día 7 de Junio de 1970, por primera vez, un Contingente Revolucionario desfiló a lo largo de la 5th Avenida. El PARTIDO DE LOS YOUNG LORDS, el MPI

(Movimiento Pro Independencia), y la PRSU (Union Estudiantil Puertorriqueña) abrigando siete cientos manifestantes, desfilamos orgullosamente con las banderas de la única nación a la cual le juramos lealtad—Puerto Rico. Portabamos retratos de verdaderos heroes Puertorriqueños, como Betances y Albizu, muñecos de vendepatrias tales como ferre y de puercos como rockefeller y lindsay.

La gente aplaudió al Contingente Revolucionario no porque nosotros representabamos una novedad, sino porque en verdad representabamos a la gente. Representabamos a todos los Puertorriqueños que observaban de las aceras. Desfilamos para nuestro pueblo, entonando "Despierta Boricua, Defiende lo Tuyo! Jibaro Si, Yanqui No! A Vietnam Yo No Voy, Porque Yanqui Yo No Soy! Ferre Vendepatria, Tu Vida Vale Nada!"

Cuando nos acercamos a la plataforma, le prendimos fuego a los muñecos y tiramos huevos, tomates, y lechuga. El puerco ferre recibió lo suyo, y con este acto le advertimos que los hijos y las hijas de los Puertorriqueños en Nueva York no nos vamos a cruzar de brazos mientras que el le vende nuestra Isla a los e.e. u.u., que el espíritu revolucionario existe tanto aquí como en la Isla.

Normalmente el Desfile termina en la calle



New York Post
June 13, 1970

Jose Torres

THE PARADE

To some it was strange. To others it was outrageous. To most it was victory. Victory of the Puerto Rican population of New York City. The marching of the Young Lords on Fifth Av. last Sunday in the Puerto Rican Day Parade was a victory for the Puerto Rican people. You could see politicians walking from one side of the street to the other (Goldberg walked only three blocks, while Samuels went all the way) forcing themselves to shake hands with every Puerto Rican they could see. Commercial firms advertised their products—food and beverages—in the routine manner that always bores the spectators. Beautiful girls displayed their bodies in innocent fashion, but many looked as if they were a little ashamed of showing off their legs.

But the big applause, the tremendous roar, the greatest outburst of pride emerged from the spectators when they saw the Young Lords and hundreds of their followers, marching with their heads up, very Puerto Rican, and you knew they were not there for special attention or looking for any kind of privilege.

* * *

The Young Lords were there because they are Puerto Ricans. They were there because they were the only ones with enough guts to relay the real message to the people. They went there to represent the real issues and conditions of the Puerto Ricans living in New York and in Puerto Rico.

They were there reminding everyone that the Puerto Rican Day Parade is not a day to thank the government for its help or to tell it that Puerto Ricans are happy about the way they

live. Most of those marching and most of those watching were there to show that the Puerto Rican people are real, not a dream. The Young Lords were there to express how they exist and how they feel.

"I felt so proud when the people reacted the way they did," said Felipe Luciano, the Lords' chairman. "I had goose bumps all over my body." It was not the usual praise for the Young Lords from those who already sympathize with them. It was a tribute from the people themselves, the mass of Puerto Ricans who have not fallen for the smears and attacks on the Young Lords from Herman Badillo, Sanford Garelik or El Tiempo and the Daily News. The Puerto Rican people were right there telling the Lords that they were great, that they have their backing.

The few who were not happy about the Young Lords being in the parade are those who blame them for the "violence" there. Luis A. Ferre, the Governor of Puerto Rico, was hit by an egg. Manuel A. Caslano, national executive director of the Office of the Commonwealth of Puerto Rico, was hit by a tomato. Why, people asked, why do such things have to happen?

The answer is simple: The Young Lords and their followers are people who happen to be Puerto Ricans. And Puerto Ricans are frustrated here in New York and in Puerto Rico. If you want to know, let us take a look at the latest census taken by our masters. It found out that today, in that "Miracle of the Caribbean," that "mirror of democracy," Puerto Rico, 80 per cent of the families, 170,000, live on incomes

lower than \$60 a week; 57,000 families are making less than \$20 a week.

All of this in a country where the cost of living is 12 per cent higher than in the U. S.

The mothers of 85 per cent of the children in Puerto Rico have not completed the 8th grade of elementary school. A million Puerto Ricans—almost half the total population—live without a sewage system.

That's not all.

The U. S. Food and Drug Administration used Puerto Rican women as guinea pigs; the first contraceptive pills were extensively tested on poor, uneducated, ignorant women of Puerto Rico, and some even died as a result of embolism. Some 68 per cent of Puerto Rican housing, according to the federal census, is inadequate.

* * *

The annual Puerto Rican Day Parade is supposed to tell it like it is: to reflect not only the pride and hope and dreams of a people, but their conditions as they are. And if it does that, whatever the desires of the parade sponsors may be, it must also show up all that is bad for Puerto Ricans in the richest country in the world.

So the Young Lords tried to expose these conditions that may seem like fantasy but are reality.

So what do you do when you see your master subsidizing big corporations, a war, the worst conditions in education and a police state?

I guess that throwing eggs and tomatoes is not the answer, but when you consider what's happening to their lives and their people, is tossing fruit really being violent?

A well known Puerto Rican lawyer, seeing a couple of eggs and a tomato whistle by him, said: "One thing is clear. A tomato or an egg is not a B-52 raid on children, women and old men. Or a rain of lead from police and National Guard guns."

JERSEY CITY REBELLION



With signs, flags and bullhorns, Puerto Ricans demonstrate in Jersey City.

86 y la 3rd Avenida; pero este año el Contingente Revolucionario llevo el desfile a la gente del Barrio y marchó por las calles del Barrio hasta la Iglesia del Pueblo, donde hablaron representantes del YLP, MPI, y PRSU. Roberto Rosado de PRSU habló sobre la necesidad de liberar todos los Barrios donde se encuentren Puertorriquenos. Jose Irizzary, del MPI, puntualize que la unidad entre las tres organizaciones revolucionarias es necesaria. El Presidente de LOS YOUNG LORDS, Felipe Luciano, habló sobre la importancia de la lucha armada y puso en relieve el hecho de

que la lucha armada es la única manera de romper "las cadenas de la opresión." El Presidente Felipe nos explicó que nuestro deber como revolucionarios es crear las condiciones que conlleven a la lucha armada en dos frentes: en Borinquen y aquí en amerikkka.

¡VIVA PUERTO RICO LIBRE!

Miguel (Mickey) Melendez
Capitan de Defensa
PARTIDO DE LOS YOUNGLORDS
Sector del Bronx

Last night as I passed through the streets of downtown Jersey City, which is primarily populated by Puertorriquenos, I saw three faces which I was very familiar with—Pig Brutality, Demonstrations, and Rioting.

I confronted a sister and asked her what was happening (though I knew). She was very excited. Her face was like a mirror reflecting fear. "Los jibaros empezaron todo," she told me. "It was a peaceful demonstration against police brutality. But los jibaros empezaron a quemar la basura y a tirar botellas a los puercos." Suddenly she said "Cuidate" and walked away before I could tell her that peaceful demonstrations are obsolete.

Two blocks down I ran into a crowd of brothers and sisters. Pigs were all over the place. With riot helmets, sticks, and hands not too far away from guns. Oinking Oinking away like the pigs that they are. In the middle of the angry crowd a brother wearing a combat outfit, microphone in hand, was ordering people to go home in peace. I dug that the older brothers were ready to fight the pig with what they had, which was only their hands.

Man, when you see brothers and sisters ready to die in the streets, ready to fight the enemy, who is well armed, with their hands, something must be wrong with this stinking society.

QUE VIVA EL JIBARO!
PICK UP THE GUN!

Juan Cruz
Defense Lieutenant
YOUNG LORDS PARTY
Newark Branch

kkk ATAKAN BORICUA



Carlos Hernandez Rodriguez es un hermano de 18 años que en estos momentos se encuentra en Alemania esperando a que le hagan una corte marcial por un atentado de asesinato. Como muchos hermanos, Carlos fue objeto de muchos ataques racistas. A Carlos le llamaban "nigger lover" (porque se llevaba con los negros), y le advirtieron varias veces que no se juntara con los hermanos negros norteamericanos. Carlos fue agredido y por las noches encontraba amenazas escritas sobre su almohada y firmadas por el kkk. El kkk es una organización compuesta exclusivamente de blancos norteamerikkkanos cuyo unico proposito es propagar la idea de la superioridad de la raza blanca y atacar y asesinar a la gente que no sea blanca. Carlos ya sabía de estos abusos racistas, y no le presto ninguna atención a estos titeres.

Una semana mas tarde uno de estos titeres del kkk visito a Carlos y lo invito a una de sus reuniones. Carlos le dijo que se fuera pal carajo, y el tipo lo llamo "spic." Entonces se formo una pelea, y el tipo llevo un cuchillazo como se lo merecia.

En el ejercito norteamerikkkano se acostumbra infligir todo tipo de ataques racistas contra nuestros hermanos. Esta sociedad norteamerikkkana se fundo en el racismo, y no puede sobrevivir sin el. Para mantenerse en el poder necesita dividir al pueblo. Es por eso que los Puertorriqueños y los negros siempre estan abajo. El mismo racismo se extiende al ejercito norteamerikkkano.

Nosotros escribimos norteamerikkka con tres k porque sabemos que esta sociedad que esta agonizando produce los matones del kkk que quieren aterrorizar a la gente. Estos matones no tienen el valor de enfrentarsenos cara a cara.

Nuestros hermanos han empezado a comprender el jueguito del "hombre," el jueguito de dividir a los negros y a los Puertorriqueños para derrotarnos. El "hombre" quiere hacer creer a algunos de nosotros que porque tengamos el pelo lacio y la nariz perfilada o la piel un poco mas blanca, somos mejores que nuestros hermanos y hermanas negras. Pero ya nosotros no nos tragamos esa basura. Los Puertorriqueños nos estamos dando cuenta que el "hombre" nos esta cayendo a palos tanto a nosotros como a los negros. Los llamados agentes del orden del ejercito proclamaron que no habia ninguna evidencia de que el kkk existia en el puesto. Pero hasta un soldado blanco, Edward Kaneta, fue agredido porque hacia amistad con los negros y los Puertorriqueños.

Nuestros hermanos ya no van a aguantar estos abusos racistas. Ya mas nunca nos cruzaremos de brazos ante politiqueros como Seymour Halpern que piden una investigación de los hechos para luego salir con la misma basura. Tenemos que poner coto a todas estas injusticias ahora. Los negros y los Puertorriqueños andamos juntos. La ola se esta levantando y ya pronto todos los racistas, todos los capitalistas, y los opresores dejaran de existir.

¡LIBERTAD A TODOS LOS PRESOS POLITICOS!
 ¡UNIDAD DE LOS PUEBLOS DEL TERCER MUNDO!
 ¡LUCHAR CONTRA EL RACISMO!

Mirta Gonzales
 Field Ministry
 YOUNG LORDS PARTY
 El Barrio Branch



Carlos Hernandez Rodriguez is an 18 year old brother who is currently awaiting court martial in Germany for attempted murder. He, like many brothers, is being subjected to a lot of racist attacks. Carlos was called a "nigger lover" and warned several times to stay away from american black brothers. He was physically attacked and threats were left at night on his pillow, signed by the kkk. The kkk is an all white organization whose sole purpose is to push the superiority of the white race and to physically attack or murder non-white people. Familiar with these racist abuses, Carlos went about his business and ignored these punks.

About a week later Carlos was visited by one of these punks from the kkk who invited him to one of their meetings. Carlos told him to go fuck himself, and the punk called him a "spic." A fight broke out, and with due justice the punk was knifed!

It is common for our brothers to be subjected to all kinds of racist attacks in the amerikkkan military. It is an essential part to the survival of this "great amerikkkan society." This society's foundation is racism. It must divide people if it is to keep itself in power. That's why Blacks and Puerto Ricans are always at the bottom of all scales. It must extend this racism into the amerikkkan military.

We spell amerikkka with kkk because we know that this sick, dying society has punks going around at night making boo, boo scares. Punks who are afraid to take care of business face to face.

Our brothers are beginning to understand the man's game, the game of divide Puerto Ricans and Blacks, and conquer. He'd like to make some of us feel that because of our straight hair or nose, or maybe lighter skin, we're better than our Black brothers and sisters. But the shit ain't working any more! Puerto Ricans are seeing that the man is messing over them as well as over Black people, that many Puerto Rican brothers in the man's army are physically and verbally abused.

The so-called "law enforcers" of the army issued their regular statement of "no evidence" of the existence of a klan on the post when it's quite obvious that even white GI's, like Edward Kaneta, who are friendly with Blacks and Puerto Ricans are physically beaten and threatened to stay away from them!

No longer will our brothers stand for these racist abuses. No longer will we stand by while politicians like Seymour Halpern call for yet another "full scale investigation" to come up with the same answer. We must end all these injustices now! Blacks and Puerto Ricans are moving together. The tide is rising, and soon all racists, capitalists, and oppressors will cease to exist!

OFF THE PIGS!
 FREE ALL POLITICAL PRISONERS!
 THIRD WORLD UNITE! — FIGHT RACISM!

In the South Bronx and East Harlem in New York, Puerto Ricans are being bombarded by two vendepatrias (traitors), by their supporters, their campaign literature, their sound trucks, their walking tours among the poor, their rallies, their empty phrases, and their romantic chest pounding.

The two Puerto Rican politicians, Herman Badillo and Ramon Velez, are "fighting" each other for the democratic primary for the 21st congressional district. Both of them are experts at fooling people. Badillo, a lawyer, has been the main man who delivers the Puerto Rican vote for white lying politicians for years, for men like Robert Wagner and John Lindsay. As deputy commissioner of relocation for Wagner, he moved thousands of Puerto Ricans out of East Harlem and dumped us in the South Bronx, to build projects that didn't even provide as much housing as they tore down! As borough president of the Bronx, he stood by helplessly as St. Francis Hospital was torn down, as

schools, hospitals, and buildings deteriorated and garbage accumulated.

Ramon Velez, number one Puerto Rican poverty pimp, head of the Hunts Point multi-service center, runs the South Bronx like a little political machine, giving jobs here and there to supporters and destroying anyone who gets in his way. He gets our people to fight Black people for a share of the rotten poverty program pie that shrinks every year. He claims he was once a revolutionary, a nationalist; but Don Pedro died fighting,

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scores of nationalists are in jail, and Ramon Velez is the head of a \$12 million program. Meanwhile, Lincoln Hospital, the schools, the garbage, the buildings, and the police in Hunts Point are no better.

We in the YOUNG LORDS PARTY say, to Ramon and Herman, if you couldn't even handle the South Bronx, why do you want to go to Congress—to handle the whole nation? If you couldn't fight city hall, why do you want to fight Washington? Dig yourselves. Whether you want to or not, you are being used and are using our people. The time for voting is over. We must fight in our communities, in our country, with guns, not words. To the Puerto Rican people. Vote for yourselves, not Badillo or Velez or Ferre.

Revolution is the only solution.

FREE PUERTO RICO!
 DON'T VOTE FOR SLAVERY, VOTE REVOLUTION!



RICHIE PEREZ

Esta es una carta abierta, para mis hermanos y hermanas quienes trabajan como esclavos los cinco días de la semana y los dos días del fin de semana se van a fiestar para olvidarse de lo pesado que ha sido la semana. Es tiempo gente, que nos sentemos y reconozamos. No podemos seguir huyendo de quienes somos y lo que nos esta pasando. Apurandonos toda la semana por comprarnos ropa nueva y por pagar cuatro o cinco dolares para una fiesta en un lugar de Puertorriqueños explotadores, no esta en na.

Bacilar es "chevere". Pero cuando tu vives solo para esas horas en las cuales puede bailar, bembetiar y arrebatarte, realmente no estas vivo. Porque después de dejarle esos cinco pesos al dueño del club (un capitalista), sigues siendo un ciudadano de segunda clase--sin ningun poder sobre tú propia vida y sin ningun poder para ayudar a la gente que tu amas. Has comprado solo una ilusión.

Tenemos que entender que todos esos precios altos en esos sitios de bailes son parte del sistema capitalista que usa y jode a nuestra gente. El capitalismo esta basado en vender algo para sacar ganancias. Para vender sus productos (no es del verdaderamente porque, él no lo produce) el capitalista tiene que hacer la gente pensar que no puede vivir sin

¡Matate Bailando!

producto). La gente tiene que ser condicionada a creer que no seran aceptada socialmente o no puede lucir atractiva al otro sexo amenos que no compren cierta clase de carro o ropas caras cada vez que el propietario se encarga de cambiar los estilos o usar pasta de dientes Marca X; remojarse en perfume y loción de cara; o correr a comprar el último hit anunciado por el avaricioso locutor a quien que se le paga por repetirlo e irse a bacilar a un "exclusivo" club latino todos los fines de semana.

EXCLUSIVO, NO JOVENES

Exclusivo quiere decir, no jovenes, solamente "gente más vieja, más madura, gente bien vestida." Lo que quiere decir toda esta baba es que ellos solo quieren aquellas personas que puedan pagar 5 dólares por un baile. Si no tienes los 5 pesos, no te puedes aguillar, lo siento! Sabras que este sitio es exclusivo, donde la "gente vieja" se divierte: Gran Mierda. Pues, esto no es un ataque contra fiestar. Es una critica y una critica constructiva, de vivir una vida de una dimensión. Es una crítica para esos que logran agarrar esa enorme y brillante manzana colorado que los riquitos ofrecen. Esta se ve tan sabrosa que no se nota que esta llena de gusanos, gusanos que pueden destruirte a tí y a tu gente.

Se esta cometiendo genocidio cultural y económico contra nuestra gente pero todavía estamos bailando. Nuestros hermanitos y hermanitas más que a nosotros, le han comido el cerebro en las escuelas amerikkkanas, de tal manera que ellos no saben que son Puertorriqueños, no pueden hablar español y nunca han oido hablar de patriotas Puertorriqueños como Don Pedro Albizu Campos, Betances, Lolita Lebron y, Blanca Canales, pero nosotros seguimos bailando. Nuestra gente estan siendo asesinadas, porque

nos vemos obligados a vivir en apartamentos infestados de enfermedad, sucio y sin reparaciones, pero nosotros seguimos arrebatandonos. Nuestra gente estan siendo asesinadas por frios y avariciosos hospitales que solo quieren hacer dinero de nuestras enfermedades y nosotros continuamos hablando mierda. Nuestra gente esta siendo secuestrada y asesinada en nuestras calles por el ejercito policiaco ocupador, pero seguimos preocupandonos por encontrar un bacilon para el fin de semana. Culebra, Vieques, y el resto de nuestra isla estan siendo robadas por gringos con-signos de pesos en sus ojos--pero seguimos mintiendonos a nosotros mismos.

Vamos a dejar de enganarnos a nosotros mismos, Pueblo. Tenemos que dejar de correr y tratar de escondernos detras de ropas guapas y mates de dos días. Somos Puertorriqueños y nos estan jodiendo. Si no nos reconocemos, seremos la última generación de Puertorriqueños.

Empieza a pelear por nuestra gente y por tí mismo. Demanda que todos esos jevos que tiran bailes y tienen clubs traigan ese dinero, nuestro dinero, a la lucha para controlar nuestras instituciones y tierras. No apoyes a esos pendejos locutores que se alimentan de nuestra cultura. No apoyes esas bandas que rehuyen dar conciertos gratis; ellos viven del apoyo ciego que le damos, vamos a abrir bien nuestros ojos. Vamos a mirarnos bien y encontrar nuestra verdadera hermosura como hombres y mujeres Puertorriqueños unidos en la batalla por la liberación de nuestra gente.

¡DESPIERTA BORICUA DEFIENDE LO TUYO!

¡UNIDOS VENCEREMOS!

Richie Perez

Teniente de Información

PARTIDO DE LOS YOUNG LORDS

Sector del Bronx

SAN JUAN BAUTISTA

Cuando los espanoles invadieron a Borinquen en 1493, ellos sabían que tenían que pacificar al pueblo antes de robarle su tierra, sus costumbres y religion. Una de las maneras que ellos hicieron esto fue tratando de hacerle creer a los Tainos que los invadores eran mejores que ellos y imponerles su idioma y religion. Años después secuestraron a los Africanos de la costa oeste de Africa, los hicieron esclavos y los mandaron a Puerto Rico, Cuba y otras islas en esas areas.

Los años pasaron y las razas empezaron a mezclarse, la cultura se convirtió en una mezcla. Un buen ejemplo de esta mezcla de razas es la manera en que se celebra el día San Juan Bautista. Cuando los españoles conquistaron las islas de las Antillas Mayores, le dieron a cada un santo patronato. A Puerto Rico le dieron el nombre de San Juan Bautista, a Cuba el de Santa Barbara, y a Jamaica San Tomas. Debido a la influencia Afro-Indio el santo patronato no produjo lo que los espanoles intencionaban. Los Africanos le trayeron el aspecto de fiesta a la celebración, el espíritu de chango y cambiaron lo que era un día de fiesta europeo a un celebración parte de nuestra cultura criolla.

El 14 de Junio es el día que Puertorriqueños celebran "El día de San Juan Bautista." En Puerto Rico y entre los barrios Puertorriqueños de los e.e.u.u., es un día de fiesta. En Puerto Rico, la gente se bañan en las playas para lavarse de los espíritus malos y para recibir la bendición de San Juan Bautista. En la Isla, cada pueblo tiene su propio santo. Entre los meses de junio y julio, hay celebraciones continuas por toda la isla. En la colonia aquí, miles de Puertorriqueños se reunen en Randalls Island. Tienen una misa

por la mañana y el resto del día lo pasan fiestando, comiendo y divirtiendose.

Hoy día tenemos otro invador--el gringo Pero ellos tienen la misma intención que los españoles - pacificarnos, hacernos ignorar la explotación, hacernos olvidarnos que lunes viene después de domingo y que tenemos que regresar a la esclavitud que ellos llaman trabajo. El gobierno y los negociantes quieren que nos olvidemos de los apartamentos llenos de ratas en los cuales vivimos, y las carnicerías que ellos llaman hospitales.

Así que cerveza Schaffer cojió interes en los boricuas, tanto como cola, champagne, goya y channel 47. Estas compañías le sacan miles y miles de dólares al boricua y ellos quieren seguir haciendo su dinero. Ellos tuvieron un tren en el desfile Puertorriqueño y alquilaron un conjunto el día de San Juan Bautista para que el boricua siga en la misma trampa, que los españoles usaron. Cada año se puede ver el progreso del complot de los capitalistas de la comunidad Puertorriqueña de americanizar a los Puertorriqueños. El primer punto del programa del PARTIDO DE LOS YOUNG LORDS dice: "Queremos auto-determinación para Puerto Rico, independencia para la isla y dentro los e.e. u.u." Todos los Puertorriqueños han empezado a demandar la auto-determinación y la liberación de Puertorriqueños. No podemos dejar peder nuestra cultura a las ganancias amerikkkanas.

¡LIBERTAD A PUERTO RICO!

Juan "Fi" Ortiz
Ministro de Finanza
PARTIDO DE LOS YOUNG LORDS
El Barrio

When the spanish invaded Borinquen in 1493 they knew that they would have to pacify the people before they could rob them of their land, customs, and religion. One of the ways they did this was by trying to make the Taino Indians believe that the invaders were better than they and then imposing on them their language and religion. Years later Africans from the west coast of Africa were kidnapped and made into slaves and sent to Puerto Rico, Cuba and other islands in that area.

cultures mix

Years went by as these races began to mix, the culture became a mixed one. One good example of the mixture of the races is the way the day of San Juan Bautista is celebrated. When the spanish conquered the islands of the Greater Antilles, they gave each one a patron saint. Puerto Rico was given the name San Juan Bautista, Cuba Santa Barbara, Jamaica St. Thomas and so on. Because of the Afro-Indian element the whole thing about the patron Saint did not turn out the way the spaniards intended it to be. The Africans brought in the Feast aspect of the celebration, and the spirits of Chango and turned a very European holiday into a native creole celebration.

June 14 is the day when Puerto Ricans celebrate "El Dia De San Juan Bautista". In Puerto Rico and within the P.R. colonies in the u.s., it is a day of feast. In Puerto Rico people bathe themselves in the beaches to cleanse themselves of evil spirits and get the benediction of San Juan Bautista. Within the island, every town has its own saint. Between

(con't P.16)

THE FIGHT AGAINST

PROSPECT HOSPITAL

Many of our people believe that hospitals and professionals in the hospitals really want to help them. But more and more people are beginning to realize that the only interest that hospital heads have is how much money they will be able to make out of every patient they see. This exists especially in a hospital in the South Bronx named Prospect Hospital. The majority of the people in the South Bronx have never been treated or examined in this hospital for a number of reasons, but mainly because not so many people have medicaid or money, so they don't get treated for illnesses. It is just like the other corporations in our communities like the A & P, John's Bargains Stores, Key Foods, etc. If you don't have the money or a credit card, you can't buy. (If you don't have the money or a medicaid card, likewise, you can't be treated.)

The YOUNG LORDS PARTY has started a series of preventive medicine programs in the South Bronx, and detecting tuberculosis is the main program we have now. When we go door to door on Saturdays, we give our people a tuberculin tine test. Three days after the test is given we go back to those families we tested to check if the test is positive or negative. If the test is negative, the person is okay. If the test is positive, then the person needs a chest x-ray. The chest x-ray tells if the person has

tuberculosis or not. If the person has tuberculosis, he will be treated for it. This is what Prospect Hospital should be doing, treating the people in the community for sicknesses that are caused by the living conditions in our neighborhood.

About a month ago, three brothers from the YOUNG LORDS PARTY went to Prospect Hospital to talk to the pig administrator silverman and his flunky freeman. The three YOUNG LORDS explained how our people are dying of tuberculosis every day and that if Prospect Hospital allowed the YOUNG LORDS to use the hospital's x-ray machines, many lives would be saved. For a whole month these pigs said "no" to us. To them it wouldn't be right to let us use the x-ray machines since they

wouldn't be making a profit out of it.

Prospect Hospital planned a health fair in order to create a good image, since we were letting our brothers and sisters on the street know where this hospital was really at, and they were worried and felt threatened. So on Thursday, June 4, 1970, at 10 a.m., we went again to talk to silverman and freeman, the administrators. This was the fourth time we went to these pigs to demand what is the people's. This time their answer was not "no"

but "yes," because they were scared about their image. We should all understand that they don't really want us to use the x-ray machines. The reason they are letting us use them is not because they love the Latino and Black community, but because the PARTY and our people backed silverman and freeman up against the wall.

The YOUNG LORDS will not stop putting pressure on Prospect Hospital. What we want is not just access to Prospect Hospital's x-ray machines; we want access to Prospect Hospital. Point 5 of the YLP 13-Point Program says: "We want community control of our institutions and land."

**HOSPITALS MUST SERVE OUR PEOPLE!
LIBERATE PUERTO RICO NOW!**

Carlito Rovira
Ministry of Health
YOUNG LORDS PARTY
El Barrio Branch

LOS HOSPITALES

Mucha de nuestra gente cree que los hospitales y profesionales que ahí trabajan realmente quieren ayudarlos. Pero más y más personas están empezando a darse cuenta que el único interés de los cabecillas de los hospitales está en la cantidad de dinero que ellos ganan por cada paciente que ven. Esta realidad existe en particular en un hospital del Sur del Bronx que se llama Prospect. La mayoría de las personas en el Sur del Bronx nunca han sido atendidos o examinados en este hospital por un número de razones, la principal siendo que no hay muchas gente con tarjetas de medicaid o dinero, sin cuales no pueden recibir tratamiento. Este hospital privado es como las otras corporaciones en nuestra comunidad, el A & P, las tiendas de John's Bargain, Key Foods, etc. Si usted no tiene el dinero o tarjeta de crédito no puede comprar; y en Prospect, si ustedes no tienen dinero o tarjeta de medicaid, tampoco le atienden.

El PARTIDO DE LOS YOUNG LORDS ha empezado una serie de programas de medicina preventiva en el Sur del Bronx. El programa principal es detección de tuberculosis. Cuando vamos de puerta en puerta los sábados

subministramos a nuestra gente el examen de tuberculosis. Tres días después visitamos de nuevo a estos familiares para ver si el examen es positivo o negativo. Si sale positivo la persona recibe una placa de pecho para ver si es tuberculosis y si es tuberculosis recibe atención médica. Esto es lo que el hospital Prospect debe de estar haciendo: dando atención médica a la gente en la comunidad y atendiendo las enfermedades que son causadas por las malas condiciones en que vivimos.

Hace como un mes tres hermanos del Partido de los Young Lords fueron al hospital Prospect para hablarle al cerdo administrador silverman y su alcaguete freeman. Los tres Young Lords explicaron como nuestra gente se está muriendo de tuberculosis cada día y que si el hospital dejaba que los Lords usaran las maquinas de sacar placa podíamos salvar muchas vidas. Por un mes completo los tres puercos dijeron que no. Para ellos no sería bueno dejarnos usar las maquinas porque no habrían ganancias.

El hospital Prospect ha planeado una feria de salud para crear un buen imagen de si mismo

**¡UNA VIDA HUMANA
VALE MAS
QUE LAS REQUEZAS
DEL HOMBRE
MAS RICO
DEL MUNDO!**

CHE

porque estábamos dejándole saber a nuestros hermanos y hermanas en la calle como era el hospital le dió miedo y se sintieron amenazado. El jueves, 4 de Junio, 1970 a las 10 a.m. fuimos de nuevo a hablarle a silverman y freeman. Esta fue la cuarta vez que fuimos a estos puercos para exigir lo que le pertenece al pueblo. Esta vez nos dijeron que sí, lo hicieron no porque aman a la gente Puertorriqueña y Negra, sino porque el Partido de los Young Lords y la gente de la comunidad los pusimos contra la pared.

Los Young Lords no dejaron de ponerle presión al hospital. Lo que queremos no es solamente acceso a la maquinaria queremos acceso al hospital completo y gratis para la comunidad.

El punto número 5 del programa de los Young Lords dice: Queremos control comunal de nuestras instituciones y tierra.

**¡LOS HOSPITALES TIENEN QUE SERVIR A LA GENTE!
¡LIBERTAD PARA PUERTO RICO AHORA!**

Carlito Rovira
Ministerio de Salud
PARTIDO DE LOS YOUNG LORDS
Sector del Sur del Bronx



'I challenge the speaker's charge that we have one health care system for the rich and another for the poor. To us, there are no poor!'

EN LAS CALLES

El Jueves, 11 de Junio, los hermanos y hermanas del sur del Bronx liberaron la Avenida Intervale entre las calles Kelly y Beck. Miembros de LOS YOUNG LORDS llegamos al bloque a eso de las 9 p.m. para enseñar unas películas sobre nuestros hermanos Chicanos en San Francisco (Los Siete de La Raza) y sobre la fundación del Partido de las Panteras Negras (Off the Pig). Cuando empezamos a proyectar las películas contra unas sabanas que habíamos guindado en el seto de uno de los edificios, los hermanos se sentaron en el suelo y bloquearon la calle. Cuando se aproximaban carros, les decíamos a los choferes que la gente del bloque estaba gozando de una noche de verano de educación política. Cuando el carro de patrulla de los puercos llegó, los puercos, que se creían muy importantes, creían que nos iban a asustar con sus grunidos. Pero la gente rodeó el carro y le hizo sentir a los puercos el poder del pueblo. La jara no se atrevió entrar en el bloque y viró y se fue a otro bloque donde la gente no era tan "mala."

Esto nos debe de enseñar que cuando los confrontamos, los puercos cederan y si es necesario también sangraran. Debemos de aprender de nuestros hermanos y hermanas en Intervale que las calles del sur del Bronx, como las calles del Barrio, de Puerto Rico, y donde estemos los Puertorriqueños, nos pertenecen a nosotros. Nosotros vivimos en esas calles, sufrimos en ellas, somos explotados en ellas, y en ellas morimos. Ya se acabó eso de los puercos venir a nuestras comunidades y decirnos que no nos podemos parar en la esquina, jugar dominos, enseñar

películas, o hacer lo que nos de la gana. Cuando el PARTIDO DE LOS YOUNG LORDS dice que queremos control de nuestras instituciones y tierra, queremos decir que las instituciones en nuestras comunidades deben servir al pueblo—las escuelas, los hospitales, las iglesias, la policía, la sanidad, etc. Nosotros somos los que debemos de controlar dichas instituciones, no los puercos o los administradores. La tierra, las calles, deben de ser lugares donde nos sentimos seguros, donde nosotros, el pueblo, decidimos lo que pasa; por ejemplo, con que frecuencia se debe de recoger la basura, y que vamos a hacer con los pillos que asaltan a nuestra gente. Nosotros podemos decidir sobre estas cosas mejor que los de afuera, y le decimos a los puercos que nosotros mismos podemos patrullar nuestras calles.

El PARTIDO DE LOS YOUNG LORDS sirve y protege al pueblo. Educamos a nuestra gente que tenemos que controlar nuestras vidas, nuestras instituciones, y nuestra tierra. Iremos dondequiera que haigan Puertorriqueños. Vamos a enseñar películas todas las semanas dondequiera que nuestros hermanos y hermanas quieran. Los hermanos y hermanas de Intervale deben servirnos como ejemplo de los principios de lo que se tiene que hacer.

¡LAS CALLES PERTENECEN AL PUEBLO!

¡EL DEBER DE TODO REVOLUCIONARIO ES HACER LA REVOLUCIÓN!

¡PUERCOS FUERA DE NUESTROS BARRIOS Y DE PUERTO RICO!

Carlos Aponte
Teniente de Educación
PARTIDO DE LOS YOUNG LORDS
Sector del Bronx

HOSPITAL WORKERS STRUGGLE

Struggles in the health system in New York City are increasingly common today, more than ever before. Health workers are saying "Basta Ya!" to administrators and unions that collaborate with each other to undermine the Black and Puerto Rican people who make up 80% of the workers in the hospital system. It is becoming increasingly evident to our people that in order for health facilities in oppressed communities to respond to our needs, we must begin to take them over by any means necessary. Workers at Lincoln Hospital realized this in March of 1969, workers at Metropolitan Hospital realized it in December of 1969, and workers at Gouverneur clinic realized this in January of 1970.

On May 27, the health workers from Flower Fifth Community Mental Health Center and Metropolitan Hospital met with the administrators. They were meeting "to negotiate" new contracts, and some workers were losing their jobs because of the new cut-backs. The administration, as usual, took their own piggish time and delayed the meeting. The workers in the meantime had presented 5 demands to the union delegate Vivian Goyam. These demands were necessary to meet the needs of the workers as well as

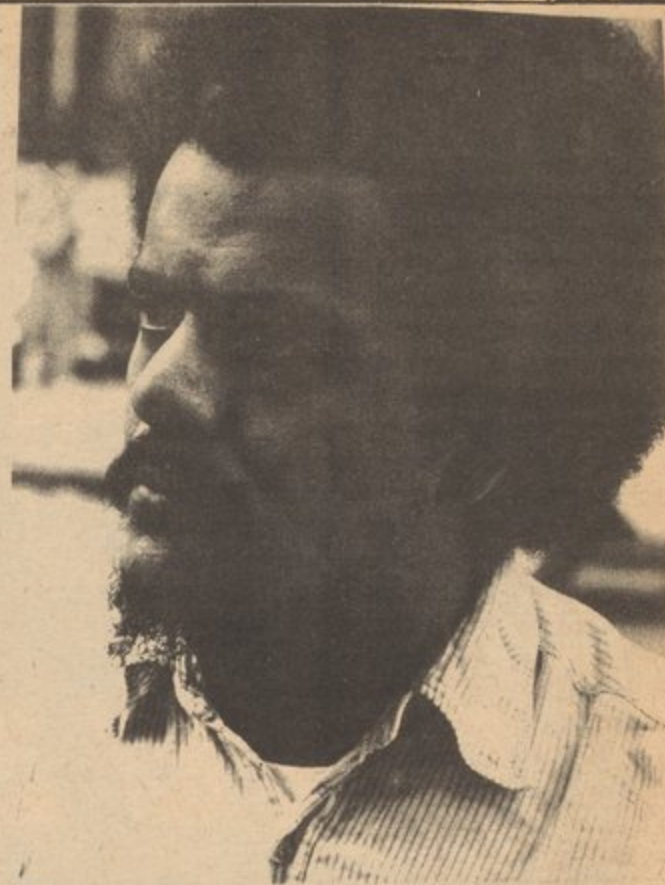
the basic needs of the community.

The union leadership is not representing its membership. What the union delegate did along with the administration was try to buy the workers off with money. Since all that capitalists think about is money, it is hard for them to understand that there are people who care more about human lives than money.

And when the workers wouldn't go the way the union delegate wanted them to, the fat pig threatened to walk out. This must be seen by us as an act against the Black and Puerto Rican communities. We must remember that the administrators of these hospitals don't come from our community, and therefore they can't and don't deal with the illnesses that affect our lives. The union leadership is all white with a few lackeys trailing behind, and they don't care about anything but making their money.

These health workers are fighting for community control of their hospital. The YOUNG LORDS PARTY supports these workers all the way.

Carl Pastor
Health Ministry
YOUNG LORDS PARTY
El Barrio Branch

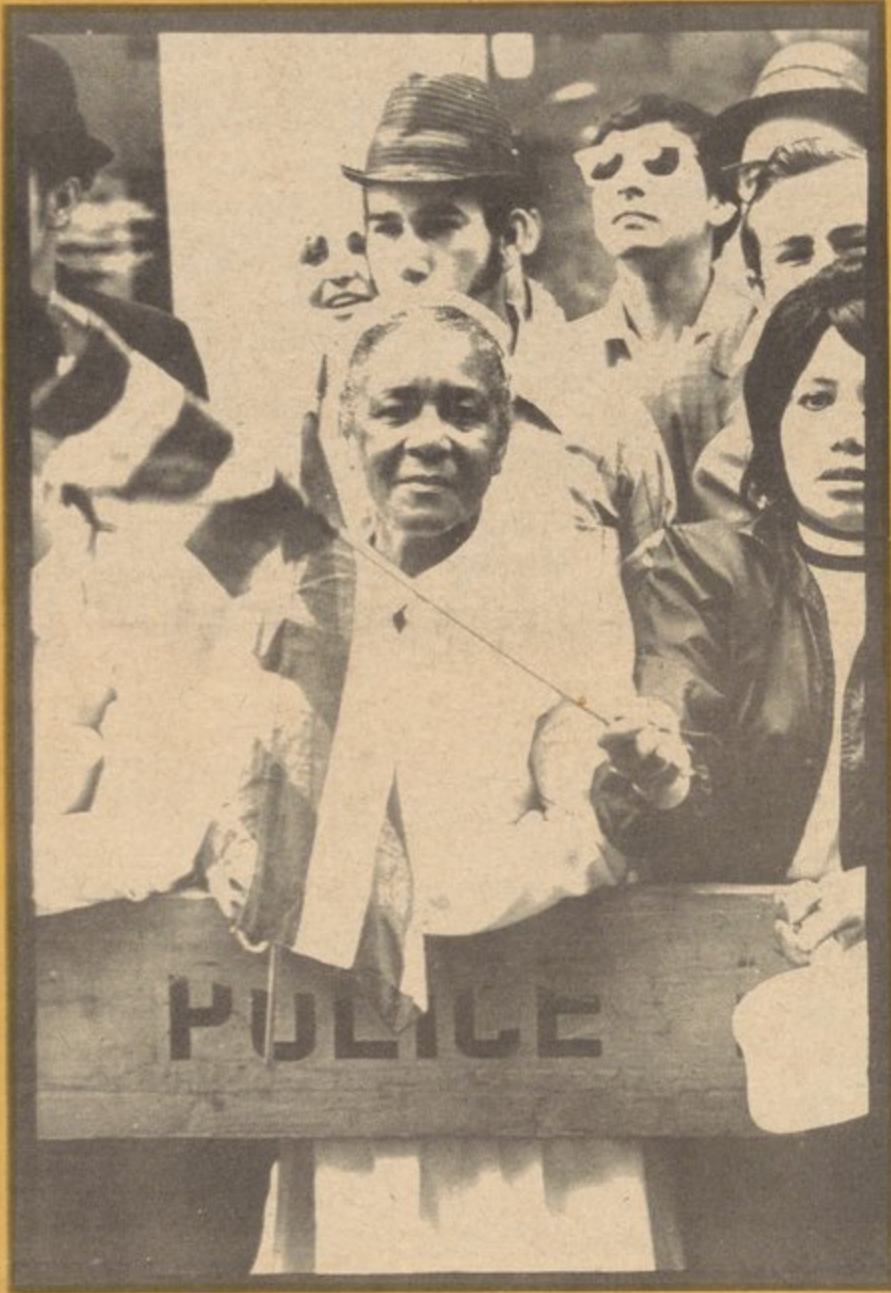


Street Films In Bronx

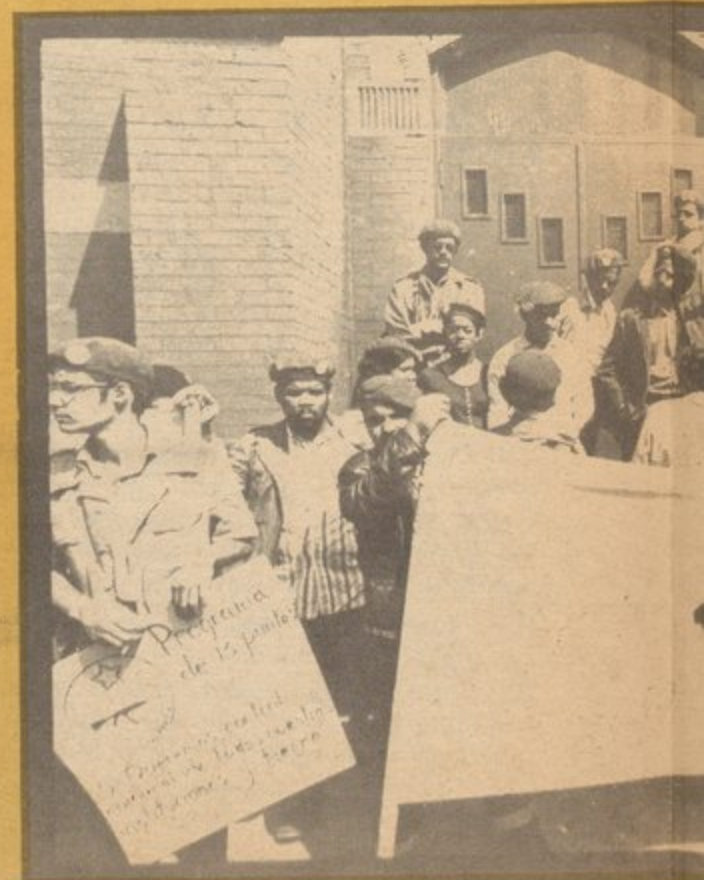
On Thursday, June 11, the brothers and sisters of the South Bronx liberated Intervale Avenue between Kelly and Beck Streets. Members of the YOUNG LORDS PARTY had arrived on the block at about 9 p.m. to show some films about Chicano brothers in San Francisco (Los Siete de la Raza) and about the beginnings of the Black Panther Party (Off the Pig). When we began to show the films on some sheets on the side of a building, the bloods started to block off the streets and people began to sit in the streets and dig on the films. Cars that approached the street from either end were told that the people of the block were enjoying a warm summer night of political education. When the pig patrol car came, they assumed that they were special and that they could continue oinking as usual. But the people surrounded the car, and the pigs felt the power of the people. They didn't dare enter the block, so they turned around and went to some other block where the people weren't so "bad."

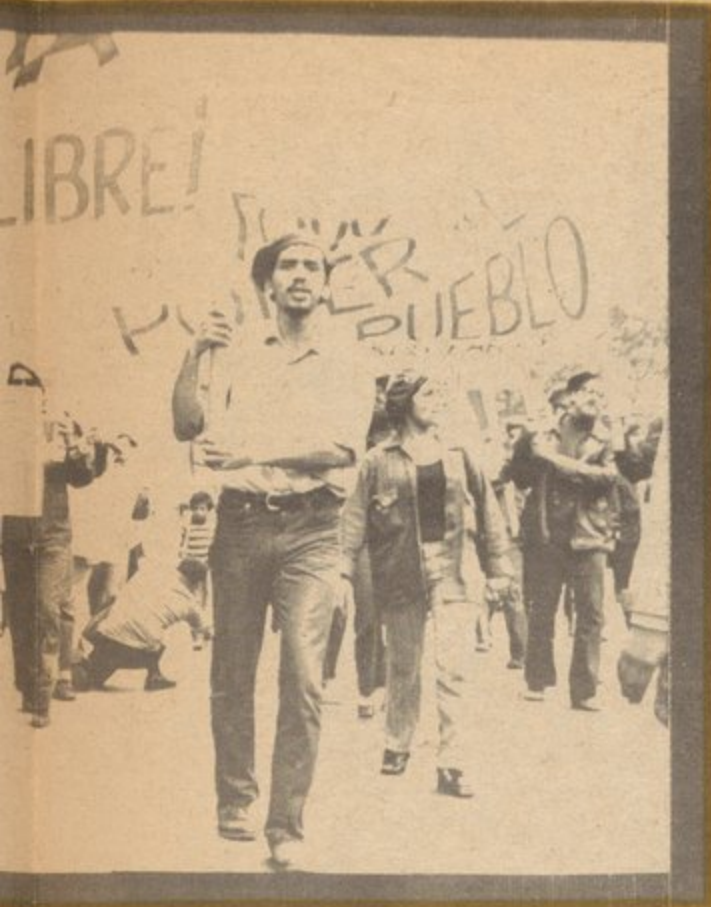
The brothers and sisters of Intervale turned the pigs back each time they came. This should be a lesson to us that when confronted, the not-so-bad pig will bend, and if necessary break and bleed. We must learn from our brothers and sisters on Intervale that the streets of the South Bronx, like the streets of El Barrio, Puerto Rico, and anywhere else where there are Puerto Ricans, belong to us. We live in them. We suffer in them. We are exploited in them. And we die in them. The time when these pigs can come into our blocks and tell us we can't stand on the corner, play dominoes, show films, or any other thing we want to do, is over. When the YOUNG LORDS PARTY says: "We want community control of all our institutions and land," we mean that first, all of the institutions in our communities must serve the people—the schools, hospitals, churches, police, sanitation, etc.—all of them must be controlled by us and not by outside, lame administrators or pigs; second, that the land, the streets, must be places where we feel safe and that we determine what goes on in them, from when and how often the garbage is picked up, to what we will do with muggers and others who assault our people. We are the best judges of that, and we must tell the pigs, "Make it punk. We can patrol our own streets."

The YOUNG LORDS PARTY serves and protects. We educate our people as to the need to control our lives, our institutions, and our land. We will be going everywhere where there are Puerto Ricans. We intend to show

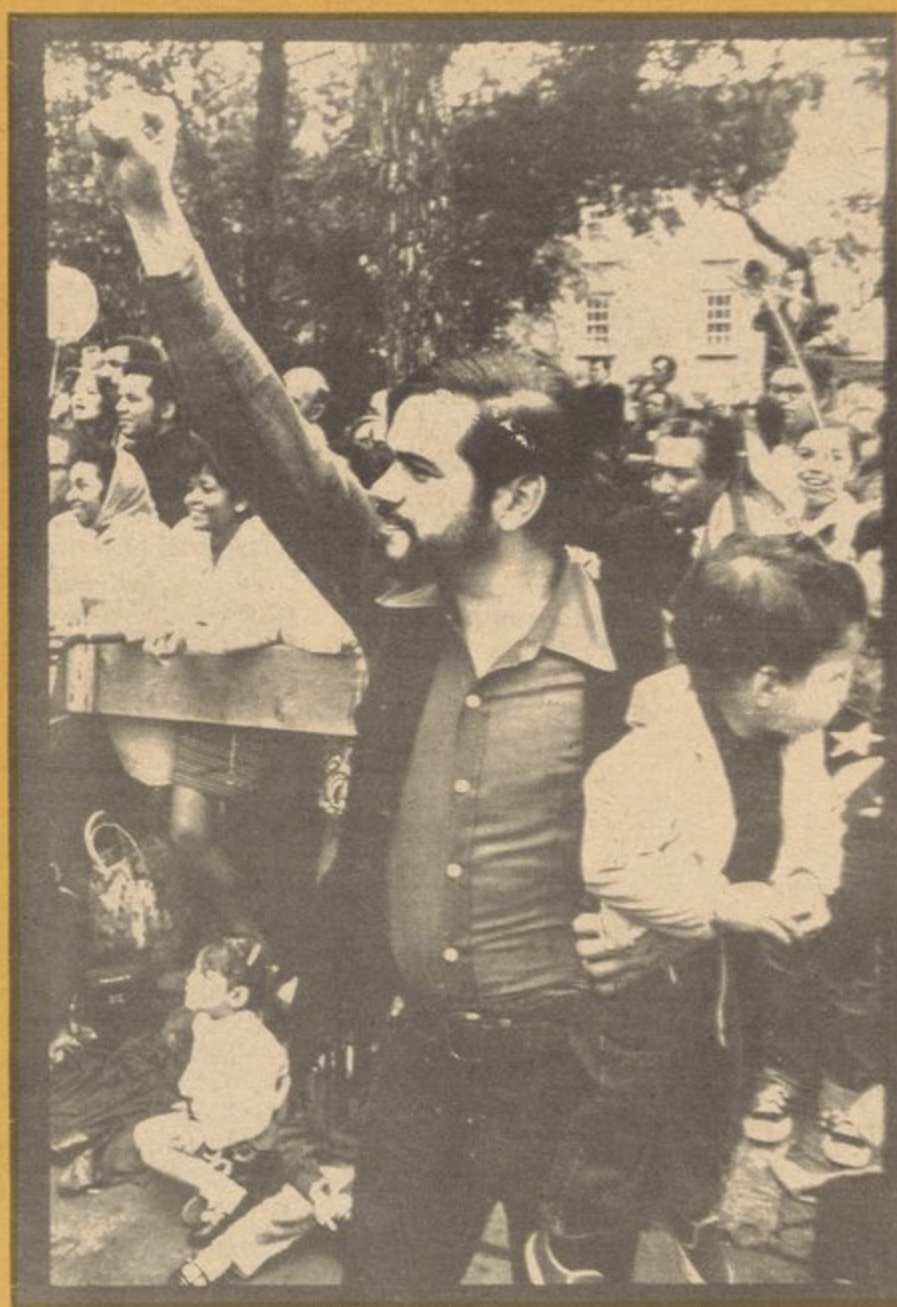


DESFILLE





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REVOLUTIONARY SISTER

On October 29, 1950, in the town of Jayuya, a group of Puerto Rican nationalists were meeting to discuss and decide on a plan of action. The Nationalist Party of Puerto Rico was undergoing a great deal of repression. They knew that orders had come down from Washington to arrest the members of the Nationalist Party; and destroy, once and for all, the only source of opposition to amerikkkan colonization of Puerto Rico. The patriots of Jayuya arrived and as the meeting began, the room became filled with an air of tension and an uneasy silence was felt by everyone present.

A small, medium-build woman presided over the meeting, and all attention became focused upon her. A soft-spoken woman, Blanca Canales possessed those qualities of Puerto Rican womanhood at its highest level—courage, dedication, and moral strength. Though her physical appearance gave the impression of a delicate and fragile person, Blanca maintained the inner control to remain calm in the most crucial times and take command of the situation. She along with Carlos Irizarry, Elio Torresola, and Mario Irizarry were the principal leaders of the revolutionary movement in Jayuya. Together, they determined the political direction and military tactics that would take place in the few remaining hours.

At 4:00 a.m., October 30, just before daybreak, Blanca Canales with 30 other patriots (from the ages of 13 to 25 years) rode down the mountain of Barrio Coabey into the town of Jayuya, opened fire and attacked the jailhouse. One policeman was shot and killed. As the patriots continued to shoot, return fire began. "Chevere," a 14 year old nationalist was shot in the head, fell to the ground dead, his brains exposed. Carlos

Irizarry, commander of the nationalist forces climbed to the steps of the jailhouse, urging the rest of his men forward. From the sentry outpost, a policeman shot at Carlos, and the bullet entered down into his shoulder through his hip. He stumbled and fell to the ground. His brother, Mario Irizarry, saw his brother collapse, but remained stationed at his post giving cover for the men going ahead. They rushed to the door and with more exchange of fire, the nationalists captured the jailhouse and raised the flag of Puerto Rico. Blanca Canales, armed with a pistol, proved herself a true revolutionary and fighter for the freedom of her people. Once inside the jailhouse, she took charge of the political leadership of the liberation forces. For two days, the nationalists occupied Jayuya while in the nearby towns of Utuado and Panuelas, similar uprisings against the imperialist united states' control of Puerto Rico were happening.

For two days, the national guard sent planes to bombard the town of Jayuya. The came with tanks and heavy arms equipment; and after constant gunfire, the remaining nationalists fled into the mountains. Blanca Canales was captured in Utuado and was tried for conspiracy to overthrow the amerikkkan government. It is absurd that anyone struggling for freedom and liberation should be tried and sentenced by the very fascist government that oppresses him. Blanca was sentenced to 18 years in a federal prison, 10 years of which she spent in Olderson, West Virginia and 8 years in Vega Alta, Puerto Rico.

All during her imprisonment, Blanca remained firm to her beliefs; she has never once regretted her actions for the liberation of Puerto Rico. She was released in December, 1968, and is now in Puerto Rico,

still very active in the Nationalist Party.

What must be remembered about Blanca Canales is that she lived the teachings of Don Pedro Albizu Campos. For Blanca, nationalism (the pride of being Puerto Rican) was as strong as her belief in the Bible. Her life was dedicated totally to the struggle for the independence of Puerto Rico.

What must be learned from the revolutionary example of sisters like Blanca Canales, Lolita Lebron, and Carmen Perez is that we, as Puerto Ricans, must never for a moment forget that we are Borinqueños, that there have been hundreds of men and women who have died and been imprisoned fighting for the land which is ours. Point 12 of the YOUNG LORDS PARTY's 13-Point Program states: "We believe armed self-defense and armed struggle are the only means to liberation." There is no country in the world that has gained liberation without bloodshed. This is a historical fact—until Borinqueños physically resist the colonization of Puerto Rico and the genocide of Puertorriqueños, we will continue to live under the fascist government of amerikkka. Borinqueños, awaken! As Malcolm X once stated, "The price of freedom is blood; if blood frightens you, then freedom frightens you."

DESPIERTA BORICUA, DEFIENDE
LO TUYO!
QUE VIVA PUERTO RICO LIBRE!

Myrna Martinez
Ministry of Defense
Officer of the Day
YOUNG LORDS PARTY

BLANCA CANALES, REVOLUCIONARIA

El 29 de Octubre, 1950 en el pueblo de Jayuya, un grupo de Nacionalistas Puertorriqueños se reunieron para discutir y decidirse en un plan de acción. El Partido Nacionalista de Puerto Rico estaba recibiendo gran represión. Ellos sabían que ordenes habían llegado de Washington para arrestar a los miembros del Partido Nacionalista y definitivamente destruir la única oposición a la colonización amerikkkana de Puerto Rico. Los patriotas de Jayuya llegaron según la reunión empezaba, el cuarto se llenó con un aire de tensión y un silencio intranquilo callo sobre todo el mundo presente.

Una mujer de pequeña estatura presidía sobre la reunión y toda la atención se enfocaba sobre ella. Una mujer de baja voz, Blanca Canales poseía esas cualidades de la mujer Puertorriqueña en su mas alto nivel - valor, dedicación, y fuerza moral. Aunque su apariencia física daba la impresión de una persona delicada y debil, Blanca tenía el control para mantenerse calmada en los momentos mas grandes y coger comando de la situación. Ella junta a Carlos Irizarry, Elio Torresola y Mario Irizarry eran los líderes principales del Movimiento Revolucionario en Jayuya. Junto determinaron la dirección política y las tácticas militares que se usarían en las horas que quedaban.

A las 4:00 a.m., el 30 de Octubre, casi en la madrugada, Blanca Canales con 30 patriotas (de las edades de 13 a 25 años) bajaron la montaña de Barrio Coabey al pueblo de Jayuya, empezaron a tirotear y atacaron el cuartel. Un policia murió. A los patriotas seguir disparando, empezo el disparo del otro lado. A "Chevere" un nacionalista de 14 años le dispararon en la cabeza, cayó al piso

muerto, sus sesos exhibidos. Carlos Irizarry, comandante de las fuerzas nacionalistas subió las escaleras del cuartel, urgiendo sus hombres adelante. De un puesto centinela, un policia le disparo a Carlos y la bala le entro por su hombro a su cadera. El atropazo y se cayo al piso. Su hermano Mario Irizarry vio su hermano caer pero se quedo estacionado en su puesto dandole protección a los hombres que iban adelante. Ellos corrieron a la puerta y hubo mas tiroteo; los nacionalistas capturaron el cuartel y levantaron la bandera Puertorriqueña. Blanca Canales, armada con una pistola, provo ser una verdadera revolucionaria y luchadora por la libertad de su pueblo. Una vez dentro del cuartel, ella cojió cargo del liderato político de las fuerzas de liberación. Por dos días los nacionalistas ocuparon a Jayuya mientras en el pueblo de Utuado y Panuelas, rebeliones similares contra el imperialismo de los e.e.u.u. estaban pasando.

Por dos días, la guardia nacional mando aviones a bombardear al pueblo de Jayuya. Ellos vinieron con tanques y equipos de armas, y despues de tiroteo constante, los nacionalistas que quedaban; huyeron a la montaña. Blanca Canales fue capturada en Utuado y fue juzgada por conspiración de derrotar al gobierno amerikkcano. Es absurdo que alguien luchando por libertad y liberación sea juzgado sentenciado por el propio gobierno fascista que lo oprime. Blanca fue sentenciada a 18 años en una prision federal, 10 años de cuales ella los paso en Olderson, West Virginia y 8 años en Vega Alta, Puerto Rico.

Durante su encarcelamiento, Blanca se permanecio firme en sus creencias; ella nunca se ha repentido de sus acciones por la

liberación de Puerto Rico. La soltaron en Diciembre, 1968, y ahora esta en Puerto Rico, todavia muy activa en el Partido Nacionalista.

Lo que tenemos que recordar de Blanca Canales es que ella vivio las enseñanzas de Don Pedro Albizu Campos. Para Blanca, nacionalismo (el orgullo de ser Puertorriqueño) fue tan fuerte como su fe en la Biblia. Su vida esta dedicada totalmente a la lucha por independencia de Puerto Rico.

Lo que tenemos que aprender del ejemplo revolucionario de hermanas como Blanca Canales, Lolita Lebron y Carmen Perez es que nosotros como Puertorriqueñas nunca debemos olvidar que somos Borinqueñas y que han habido cienos de hombres y mujeres quienes han morido y han sidos encarcelados por la tierra nuestra. Punto 12 del Programa de los Young Lords dice; "Creemos que la defensa propia armada y la lucha armada es la unica manera de liberación." No hay país en el mundo que ha ganado liberación sin sangre. Esto es un dato historico - hasta que Borinqueños resistan fisicamente la colonización de Puerto Rico y el genocidio de Puertorriqueños, continuaremos a vivir bajo el gobierno fascista de amerikkka. Borinqueños, despierten. Como Malcolm X dijo una vez, "El precio de libertad es sangre; si sangre le mete miedo, entonces la libertad le mete miedo."

¡DESPIERTA BORICUA! DEFIENDE
LO TUYO!

¡QUE VIVA PUERTO RICO LIBRE
AHORA!

Myrna Martinez
Ministerio de Defensa
Oficial del Día
Partido de los Young Lords
El Barrio



GLORIA CRUZ

los gringos nos roban cobre

es el menos costoso para las empresas yanqui y naturalmente el más dañino para el pueblo. Este método resultará en la contaminación del agua y aire y posible inundaciones.

Cuando hablamos del genocidio (la exterminación de un pueblo) lo decimos porque son estas cosas la que poco a poco terminará con la nación Boricua.

Debemos señalar que las compañías gringos dicen que la posibilidad del proceso de refinación en la isla parece es limitado. Esto, supuestamente, haría defícil el desarrollo de una industria basada en cobre. Y los gringos

entonces mandan el cobre a la refinería en los e.e. u.u., el motivo esta claro; los yanquis siempre piensan que forma pueden ellos controlar todo y asegurar que los pueblos oprimidos nunca puedan mantenerse a si mismo. En Puerto Rico lo hacen trayendo industria casi invalida como fábricas de braseles y panty algo que el pueblo se le haría difícil mantenerse con solo estas industrias y todo nuestros recursos naturales lo sacan del país; después los canallas se atreven ofrecer el 2% en ganancias del cobre a Puerto Rico. Cuando puede y tiene que ser 100% de nuestra patria.

Investigemos ahora la situación de empleo. Se empleará solo obreros técnicos como mecánicos, operadores de maquinas y otros. Es estimado que no se empleará más de 1,160 obreros, y directamente en las minas solo 905 de los cuales eventualmente el 85% serían empleados Ruertorriqueños, el otro por ciento es en gringos manejando y supervisando el trabajo.

Analisemos bien, esta claro que las riquezas de recursos naturales no estando en las manos de los Puertorriqueños, no beneficia al pueblo. Entonces pues para que necesitamos a los gringos.

Para nada tenemos riquezas que terminarían con la pobreza y la miseria de un pueblo oprimido.

Comparemos nuestra situación con otros países. Aunque Chile también esta bajo la opresión del gobierno norteamerikkano, Chile mantiene el 50% de las ganancias de cobre. Mientras que Puerto Rico mantiene un 2%. Mientras que en Cuba el pueblo mantiene

el 100%.

¿Qué hace esta diferencia entre Puerto Rico y otro países? Puerto Rico es la única nación en Latino America que es posesión completa de los estados unidos y pues ellos operan bajo la creyencia y la practica de que Puerto Rico siendo de ellos, ellos pueden hacer y deshacer.

Todos los luchadores por la liberación de nuestra patria, los que han caído—Ramon Emeterio Betances, Don Pedro Albizu Campos, los que hoy luchamos—el PYL, el MPI sabemos que solo cuando el pueblo abra los ojos y se de cuenta del robo que existe en Puerto Rico a ser libre. Cuando hablamos de lucha armada es porque no nos queda otro remedio. Los yanquis piensan quedarse en Puerto Rico y nosotros declaramos: "Si los yanquis no se van, en Borinquen moriran."

¡QUE VIVA PUERTO RICO LIBRE!

Gloria Cruz
Teniente de Salud
PARTIDO DE LOS YOUNG LORDS
El Barrio

Cuando se discute el estado político de Puerto Rico llegamos a la conclusión que nuestra patria es una colonia bajo el regimen de los e.e. u.u. El pueblo sin embargo presenta una serie de obstaculos cuando se plantea la liberación de nuestra gente. Este sentimiento discribe un pueblo engañado e oprimido. Entre los obstaculos el pueblo engañado declara "si nos separamos de los e.e. u.u., nos morirémos de la hambre." Muy al contrario, los amerikkkanos nos estan robando nuestra tierra, recursos naturales y destrozan nuestra cultura. (Vamos a cubrir en este artículo el robo especifico del cobre descubrido en Puerto Rico.)

Hace poco más de 32 años hubo el descubrimiento de cobre en los pueblos de Jayuya, Utuado, Lares y Adjuntas. El valor del cobre se estima en \$2,027,520,000, un valor inmenso prueba concreta de que nuestro pueblo puede mantenerse libre y soberano.

Cuando este cobre fue descubrido los amerikkkanos con la ayuda de los vendepatria traidores muñoz marin, roberto sanchez vilella, y el puerco mauor luis a. ferre rapidamente mudaron sus compañias amerikkkanos y comenzaron los planes dede explotación. Las compañías son la Kennecott y su subsidiaria Cobre Caribe, la Amerikkkan Metal Climax y su subsidiaria la la Ponce Mining, cuales son las principales. Note que los puercos norteamerikkkanos le ponen nombres latinos a las subsidiarias como un método de engañar al pueblo. El plan de explotación que los yanquis piensan usar se llama el método "cielo abierto." Este método

Street Films

(CONT. FROM PG. 9)

films every week anywhere our brothers and sisters want us to. When we come to your block or neighborhood with films or papers, to rap or to stay, the brothers and sisters of Intervale Avenue should serve as an example of the beginnings of what needs to be done.

THE STREETS BELONG TO THE PEOPLE!

THE DUTY OF EVERY REVOLUTIONARY IS TO MAKE THE REVOLUTION!

PIGS OUT OF OUR BARRIOS AND PUERTO RICO!

Carlos Aponte
Education Lieutenant
YOUNG LORDS PARTY
Bronx Branch

OBISPO PROTESTA SOBRE CULEBRA

SAN JUAN -- Monseñor Antulio Parrilla, tres abogados de Servicios Legales y varios periodistas fueron brutalmente macaneados por la fuerza de choque de la policia durante una demostración de protesta frente a la base naval norteamericana de Miramar.

La demostración, organizada por el Comité Pro Rescate de Culebra, se llevó a cabo el pasado miércoles 10 de junio para protestar por la ocupación de la isla de Culebra por la marina de Estados Unidos.

La licenciada Betriz Acarón y sus colegas Rodríguez Pagán y Márquez, de Servicios Legales se encuentran entre las víctimas de la brutalidad policíaca. Mientras se llevaba a cabo la agresión, el comandante Astol Calero dirigía

las operaciones de la fuerza de Choque desde un lugar próximo a la base naval.

El joven dirigente del Comité Pro Rescate de Culebra, Benjamín Pérez Vega también resultó salvajemente golpeado en el macaneo desatado por la Fuerza de Choque.

Entretanto, una demostración dirigida por el Comité Pro Rescate de Culebra se llevó a cabo en la pequeña isla con la participación de diversos grupos religiosos católicos y protestantes. La protesta frente a la base naval y el acto en Culebra se realizaron simultáneamente.

Más de 300 personas participaron en el acto frente a la base norteamericana, muchos de los cuales sufrieron la salvaje represión policíaca.



Monseñor Antulio Parrilla Bonilla, mientras participaba en una conferencia de prensa recientemente en la Universidad de Fordham, junto a Felipe Luciano, líder de los Young Lords. La militancia anti-imperialista del obispo boricua le ha ganado el odio del aparato represivo del régimen.

HUEY

When people think of a hero, they think of someone with supernatural powers. This usually happens because the masses of people, particularly poor people, think so little of themselves that they have to create a god-like figure who can do everything they think they can't do. It has often been said that if saints didn't exist, people would invent them.

And yet the remarkable attraction of poor people to Huey P. Newton is not because he is an image or a god, but rather because he is so much like them. He said what they all believed to be true because he lived a life that all of them lived. Born in Oak Grove, Louisiana in Feb. 17, 1942, Huey was the youngest of seven children. His father was a laborer and his mother took care of the children.

At Berkely High, where Huey attended for a while, he was classified as a "functional" student meaning that he could just get by. Little did his teachers know that despite racist teaching practices Huey would go on to co-found the Panther Party and pave a way through his writings, speaking and acting that will guide future revolutionaries of amerikkka. How many Puerto Ricans and Latinos are called barely passing students? And how many warriors do we have among our people like Huey P. Newton?

After graduating from Technical High in Oakland, Huey went to Merritt College. It was while a student at Merritt that he became politically active in the Afro-American Association. It was in Merritt that Huey met a brother one day who questioned him while he was talking for the A.A.A.. The man, Bobby Seale, was later to become co-founder with Huey of the BLACK PANTHER PARTY.

During the period of Merritt College, Huey went through the stages of identifying with Blackness. He began to organize for a Black curriculum and speak against the oppression that Black people suffered under.

All of this is not to say that Huey was an intellectual or one of those brothers who after entering college removes himself from his people. In fact, Bobby had stated that Huey

was nice with his hands. With Huey's mixture of a refined political mind, a sharp, articulate tongue, and an ability to defend himself well, not too many people pushed him around.

Bobby Seale brought a copy of *Wretched of the Earth* by Franz Fanon to Huey's house after they had become close. The book specifically deals with the colonized people in Algeria and their armed struggle against the French. It takes into account the severe damage racism wreaked on the Algerians. What astonished Huey Newton about the book is though Fanon drew references from an African country thousands of miles away, the colonial situation was very much the same here in the u.s..

Soon after, Huey and Bobby formed the BLACK PANTHER PARTY. Huey immediately saw the need for a program to let the people know what the Panthers stood for. In 1966, the 10 point program was drafted. At that point in the organization's development there were basically only three moving factors Huey Newton, Bobby Seale, and Black street people. Through rapping on street corners and wherever else they could, Huey and Bobby began to talk about their Party. When the people began to see Huey facing down pigs with his piece, a new pride developed; a new image was formed, the image of the Panther.

Huey realized that in order to receive that support of Black folks he had to be humble before the people and vicious before the enemy. Never had the Oakland police seen the likes of young Blacks like Huey. Who else would follow police cars with a lawbook and a gun. The lawbook was to advise the people of their rights and to let the pig know that he was violating the people's legal rights. The gun was to remove all doubts in the pig's mind as to who was a punk and who wasn't and to legitimize the guns as means toward liberation in the eyes of the people.

When the power structure as represented by the police department finds itself staring down the barrel of a 12 gauge shotgun in the hands of a Black revolutionary who's determined to defend his people, they panic.

amerikkka knew it had to get Huey Newton. It could not allow a fearless Black man to stay on the streets to influence others. They finally tried to kill Huey but they messed up even doing that.

On the morning of Oct. 28, 1967, pig frey and his fellow bluebelly heanes, spotted a Panther car. It was a known fact that all of the Panthers' cars were followed in Oakland. Huey said frey recognized him; in fact frey said, "well, well, well, what do we have here - the great Huey Newton". frey stopped Huey's car and asked for the car's registration. Huey gave it to him. The pigs asked Huey to get out of the car. Huey refused because under California law you don't have to get out of your car unless you're placed under arrest. frey then told Huey he was under arrest. Huey knew frey was busting him on a hummer so he reached for his law book on the back seat of his car. At that point, frey said, "You can take that law book and shove it up your ass, nigger." Huey was forced to get out of the car, searched and told to go to the police car. Suddenly, the pigs told him to turn around and frey shot him. Huey attempted to fight but collapsed on the street and lost consciousness.

Frey died and heanes was wounded in the cop shoot-out. Cops shoot each other every day and the police departments in cities all over the u.s. try to hush it up. Also, all movement people know that when the pigs attack demonstrators, the wounds they say they receive actually come from them beating each other.

The pigs accused Huey of killing frey. Their main prosecution witness was a kneegrow bus driver named Henry Grier. Grier testified that while driving in his bus he saw frey walk Huey toward the patrol car, saw Huey reach into his jacket pocket, draw a gun and shoot a cop. He said he saw Huey's face clearly.

The amazing fact is that Grier could not identify Huey's picture 90 minutes after the cop shoot-out, that they never found the gun that Huey was supposed to have shot frey with and that the bullets found in frey's body were cop's bullets. Grier described the man who shot frey as being under 5 feet tall, weighing 125 pounds, clean shaven, wearing a black shirt, a light tan jacket and a hat. Huey was actually wearing a light shirt, a black jacket, had a 3 weeks growth of beard and had no hat on.

The trial, long and elaborate, is too long to go into except to say that Charles Garry, Huey's lawyer, blew notes in the prosecutions argument. The jury of 10 whites, 1 negro, and 1 Oriental found Huey not guilty of assault on pig heanes and guilty of voluntary manslaughter of pig frey. A more contradictory sentence than the one Huey got has not been heard in amerikkka.

Huey was given 2-15 years. There were so many fuck-ups in the case that the higher Calif. courts have recently granted Huey a new trial some of the reasons being that the judge in Huey's trial did not tell the jury that Grier had testified finally that he did not see Huey's face clearly. Also, the judge did not advise the jury to acquit Huey if they found out that he was unconscious after getting shot.

Huey's lawyers have been trying to get bail set but to date the Calif. courts have refused to let Huey out on bail even though it is legal. Huey's return to the BLACK PANTHER PARTY will undoubtedly be a victory for the PARTY. All of us who love him, through faith alone because most of us have never met him, will share in the victory dance for it has been all of us who have screamed and yelled FREE HUEY!

**FREE ALL POLITICAL PRISONERS!
SHACKLE THE BEAST, NOT THE
PEOPLE!
ALL POWER TO OPPRESSED
PEOPLE!**

Felipe Luciano
Chairman
YOUNG LORDS PARTY
National Headquarters



PALANTE

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THE YOUNG LORDS PARTY has a weekly radio show on WBAI-FM, every Monday evening at 11-11-30 P.M., 99.7. We have discussed such topics as cultural genocide, health, Puerto Rican women as revolutionaries, and political prisoners. PALANTE also contains a community news section, in which mention is made of the news the man tries to shut up in the Latin colony, such as the latest offspring of a pig.

PALANTE will be broadcast throughout the summer, and if you want to continue hearing your news on the air, write PALANTE, c/o WBAI-FM, 30 E. 39th St., New York, N.Y. Shows are repeated Tuesday mornings at 11:00 a.m.

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RULES OF DISCIPLINE of the YOUNG LORDS PARTY

Every member of the YOUNG LORDS PARTY must follow these rules. CENTRAL COMMITTEE members, CENTRAL and BRANCH STAFFS, including all captains, will enforce these rules.

Every member of the party must memorize these rules, and apply them daily. Any member found violating these rules is subject to suspension by the PARTY.

THE RULES ARE:

1. You are a YOUNG LORD 25 hours a day.
2. Any PARTY member busted on a jive tip which that member brought down on himself or others, can swim alone.
3. Any member found shooting drugs will be expelled.
4. No member may have any illegal drug in his or her possession or in their system while on duty. No one may get drunk on duty.
5. No member will violate rules relating to office work or general meetings of the PARTY ANYWHERE.
6. No one will point or fire a weapon of any kind unnecessarily or accidentally at anyone.
7. No member can join any army force other than the People's Army of Liberation.
8. No PARTY member will commit crimes against the people.
9. When arrested, YOUNG LORDS will give only name, address, and will sign nothing. Legal first aid must be understood by all members.
10. No member may speak in public unless authorized by the Central Committee or Central Staff.
11. The 13 Point Program must be memorized and the Platform must be understood by each member.
12. PARTY communications must be national and local.
13. No member may speak about another member unless he or she is present.
14. All PARTY business is to be kept within the PARTY.

15. All contradictions between members must be resolved at once.

16. Once a week all Chapters and Branches will conduct a criticism and self criticism session.

17. All members will relate to Chain of Command. Officers, cadre, and so on. The O.D. is the final authority in the office.

18. Each person will submit a daily report of work to the O.D.

19. Each YOUNG LORD must learn to operate and service weapons correctly.

20. All Leadership personnel who expel a member, must submit this information, with photo, to the Editor of the newspaper, so that it will be published in the paper, and known by all Chapters and Branches.

21. Political Education classes are mandatory for general membership.

22. All members must read at least one political book a month, and at least two hours a day on contemporary matters.

23. Only assigned PARTY personnel should be in office each day. All others are to sell papers and do political work out in the community, including captains, section leaders, etc.

24. All Chapters must submit weekly report in writing to National Headquarters.

25. All Branches must implement First Aid/Medical Cadres.

26. All Chapters and Branches must submit a weekly financial report to the Ministry of Finance.

27. No Chapter or Branch shall accept grants, poverty funds, money, or any aid from any government agency.

28. All Traitors, Provocateurs, and Agents will be subject to Revolutionary Justice.

29. At all times we keep a united front before all forms of the man. This is not true not only among LORDS, but all Revolutionary Compañeros.

30. All Chapters must adhere to the policy and ideology put forth by the Central Committee of the YLP. Likewise, all members will know all information published by the PARTY.

YOUNG LORDS PARTY

13 POINT PROGRAM AND PLATFORM

THE YOUNG LORDS PARTY IS A REVOLUTIONARY POLITICAL PARTY FIGHTING FOR THE LIBERATION OF ALL OPPRESSED PEOPLE

1. WE WANT SELF-DETERMINATION FOR PUERTO RICANS - LIBERATION ON THE ISLAND AND INSIDE THE UNITED STATES.

For 500 years, first Spain and then United States have colonized our country. Billions of dollars in profits leave our country for the United States every year. In every way we are slaves of the gringo. We want liberation and the Power in the hands of the People, not Puerto Rican exploiters.
QUE VIVA PUERTO RICO LIBRE!

2. WE WANT SELF-DETERMINATION FOR ALL LATINOS.

Our Latin Brothers and Sisters, inside and outside the United States, are oppressed by American business. The Chicano people built the Southwest, and we support their right to control their lives and their land. The people of Santo Domingo continue to fight against gringo domination and its puppet generals. The armed liberation struggles in Latin America are part of the war of Latinos against imperialism.
QUE VIVA LA RAZA!

3. WE WANT LIBERATION OF ALL THIRD WORLD PEOPLE

Just as Latins first slaved under Spain and the Yankees, Black people, Indians, and Asians slaved to build the wealth of this country. For 400 years they have fought for freedom and dignity against racist Babylon (decadent empire). Third World people have led the fight for freedom. All the colored and oppressed peoples of the world are one nation under oppression.
NO PUERTO RICAN IS FREE UNTIL ALL PEOPLE ARE FREE!

4. WE ARE REVOLUTIONARY NATIONALISTS AND OPPOSE RACISM.

The Latin, Black, Indian and Asian people inside the U.S. are colonies fighting for liberation. We know that Washington, Wall Street, and City Hall will try to make our nationalism into racism; but Puerto Ricans are of all colors and we resist racism. Millions of poor white people are rising up to demand freedom and we support them. These are the ones in the U.S. that are stepped on by the rulers and the government. We each organize our people, but our fights are the same against oppression and we will defeat it together. POWER TO ALL OPPRESSED PEOPLE!

5. WE WANT COMMUNITY CONTROL OF OUR INSTITUTIONS AND LAND.

We want control of our communities by our people and programs to guarantee that all institutions serve the needs of our people. People's control of police, health services, churches, schools, housing, transportation and welfare are needed. We want an end to attacks on our land by urban removal, highway destruction, universities and corporations.
LAND BELONGS TO ALL THE PEOPLE!

6. WE WANT A TRUE EDUCATION OF OUR CREOLE CULTURE AND SPANISH LANGUAGE.

We must learn our history of fighting against cultural, as well as economic genocide by the Yankee. Revolutionary culture, culture of our people, is the only true teaching.



7. WE OPPOSE CAPITALISTS AND ALLIANCES WITH TRAITORS.

Puerto Rican rulers, or puppets of the oppressor, do not help our people. They are paid by the system to lead our people down blind alleys, just like the thousands of poverty pimps who keep our communities peaceful for business, or the street workers who keep gangs divided and blowing each other away. We want a society where the people socialistically control their labor.
VENCEREMOS!

8. WE OPPOSE THE AMERIKKAN MILITARY

We demand immediate withdrawal of U.S. military forces and bases from Puerto Rico, Vietnam, and all oppressed communities inside and outside the U.S. No Puerto Rican should serve in the U.S. Army against his Brothers and Sisters, for the only true army of oppressed people is the people's army to fight all rulers.
U.S. OUT OF VIETNAM, FREE PUERTO RICO!

9. WE WANT FREEDOM FOR ALL POLITICAL PRISONERS.

We want all Puerto Ricans freed because they have been tried by the racist courts of the colonizers, and not by their own people and peers. We want all freedom fighters released from jail.
FREE ALL POLITICAL PRISONERS!

10. WE WANT EQUALITY FOR WOMEN. MACHISMO MUST BE REVOLUTIONARY...NOT OPPRESSIVE.

Under capitalism, our women have been oppressed by both the society and our own men. The doctrine of machismo has been used by our men to take out their frustrations against their wives, sisters, mothers, and children. Our men must support their women in their fight for economic and social equality, and must recognize that our women are equals in every way within the revolutionary ranks.
FORWARD, SISTERS, IN THE STRUGGLE!

11. WE FIGHT ANTI-COMMUNISM WITH INTERNATIONAL UNITY.

Anyone who resists injustice is called a communist by "the man" and condemned. Our people are brainwashed by television, radio, newspapers, schools, and books to oppose people in other countries fighting for their freedom. No longer will our people believe attacks and slanders, because they have learned who the real enemy is and who their real friends are. We will defend our Brothers and Sisters around the world who fight for justice against the rich rulers of this country.
VIVA CHE!

12. WE BELIEVE ARMED SELF-DEFENSE AND ARMED STRUGGLE ARE THE ONLY MEANS TO LIBERATION.

We are opposed to violence—the violence of hungry children, illiterate adults, diseased old people, and the violence of poverty and profit. We have asked, petitioned, gone to courts, demonstrated peacefully, and voted for politicians full of empty promises. But we still ain't free. The time has come to defend the lives of our people against repression and for revolutionary war against the businessman, politician, and police. When a government oppresses our people, we have the right to abolish it and create a new one.
BORICUA IS AWAKE! ALL PIGS BEWARE!

13. WE WANT A SOCIALIST SOCIETY

We want liberation, clothing, free food, education, health care, transportation, utilities, and employment for all. We want a society where the needs of our people come first, and where we give solidarity and aid to the peoples of the world, not oppression and racism.
HASTA LA VICTORIA SIEMPRE!

PARTIDO de LOS YOUNG LORDS

PROGRAMA Y PLATAFORMA de 13 PUNTOS.

EL PARTIDO DE LOS YOUNG LORDS ES UN PARTIDO POLITICO REVOLUCIONARIO QUE LUCHA POR LA LIBERACION DE TODOS LOS PUEBLOS OPRIMIDOS.

1. QUEREMOS AUTODETERMINACION PARA TODOS LOS PUERTORRIQUENOS - LIBERACION EN LA ISLA Y DENTRO DE LOS ESTADOS UNIDOS

Hace 500 años que nuestra isla ha estado colonizada: primero por España y luego por los Estados Unidos. Billones de dolares en ganancias salen todos los años de nuestra Isla hacia los Estados Unidos. En todo sentido somos esclavos de los yanquis. Nosotros queremos la liberación y el poder en las manos del pueblo, no en las de explotadores puertorriqueños.
QUE VIVA PUERTO RICO LIBRE!

2. QUEREMOS AUTODETERMINACION PARA TODOS LOS LATINOS.

Nuestras hermanas y hermanos latinos, dentro y fuera de los EEUU, son oprimidos por las empresas norteamericanas. El pueblo Chicano construyó el sur-oeste de este país, y nosotros apoyamos su derecho a controlar sus vidas y su tierra. El pueblo dominicano continúa su lucha contra la dominación yanqui y sus generales titeres. La lucha armada en Latinoamérica forma parte de la guerra de todos los Latinos contra el imperialismo.
QUE VIVA LA RAZA!

3. QUEREMOS LIBERACION PARA TODOS LOS PUEBLOS DEL TERCER MUNDO.

Tal como los Latinos trabajaron como esclavos, primero bajo España y luego bajo los EEUU, los pueblos Negros, Indios y Asiáticos han laborado como esclavos para crear la riqueza de este país. Por 400 años estos han luchado contra la injusticia y la indignidad impuesta sobre ellos por esta Babilonia racista (imperio decadente). El Tercer Mundo ha dirigido la lucha por la liberación. Todos los pueblos oprimidos y de color forman una nación bajo la opresión.
NINGUN PUERTORRIQUENO SERA LIBRE HASTA QUE TODOS LOS PUEBLOS NO SEAN LIBRES!

4. SOMOS NACIONALISTAS REVOLUCIONARIOS Y NOS Oponemos AL RACISMO.

Los pueblos Latinos, Negros, Indios y Asiáticos dentro de los EEUU son colonias en lucha por la liberación. Reconocimos que Washington, Wall Street y City Hall trataran de convertir nuestro nacionalismo en racismo, pero los puertorriqueños somos de todos los colores y resistimos el racismo. Millones de personas pobres blancas se están levantando a exigir su libertad, y a estas también nosotros las apoyamos. Son estas las que son pisoteadas por el gobierno y los dirigentes de los EEUU. Cada cual organiza su pueblo, pero la lucha contra la opresión es una y unidos venceremos.

PODER A TODOS LOS PUEBLOS OPRIMIDOS!

5. QUEREMOS CONTROL COMUNAL DE TODAS NUESTRAS INSTITUCIONES Y TIERRA.

Queremos que nuestras comunidades sean controladas por el pueblo, y exigimos programas que garanticen que todas las instituciones sirvan a las necesidades del pueblo. Queremos que el pueblo controle la policía, los servicios de salud, las iglesias, las escuelas, las viviendas, el transporte y el bienestar público. Queremos que se ponga fin a los asaltos que sobre nuestra tierra llevan a cabo la "eliminación" urbana, la "destrucción" de carreteras, y las universidades y corporaciones.
LA TIERRA PERTENECE A TODO EL PUEBLO!

6. QUEREMOS UNA EDUCACION VERDADERA SOBRE NUESTRA CULTURA CRIOLLA Y EL LENGUAJE ESPANOL.

Tenemos que aprender la historia de nuestra lucha contra el genocidio cultural y económico impuesto sobre nosotros por el yanqui. Cultura revolucionaria, la cultura de nuestro pueblo, es la única enseñanza verdadera.
QUE VIVA EL BORICUA! QUE VIVA EL JIBARO!

7. NOS Oponemos A LOS CAPITALISTAS Y A LAS ALIANZAS CON LOS TRAIADORES.

Los gobernantes puertorriqueños, titeres del opresor, no ayudan al pueblo. Aquellos son pagados por el sistema para que dirijan a

nuestro pueblo por callejones sin salida. De la misma manera miles de alcahuetes contra la pobreza son pagados para que apaciguen a nuestras comunidades para el beneficio de los negociantes. Del mismo modo los trabajadores sociales devienen a nuestras gangas y las mantienen peleándose entre sí. Queremos una sociedad en la cual el pueblo controle su labor de un modo socialista.

VENCEREMOS!

8. NOS Oponemos AL EJERCITO NORTEAMERICANO

Demandamos la retirada inmediata de las fuerzas militares norteamericanas de Puerto Rico, Vietnam y de todas las comunidades oprimidas dentro y fuera de los EEUU. Ningun puertorriqueño deberá inscribirse en el ejército norteamericano para luchar contra sus hermanos y hermanas oprimidas. El verdadero ejército de un pueblo oprimido es el ejército popular, el cual combatirá a todos los gobernantes.

ESTADOS UNIDOS FUERA DE VIETNAM! QUE VIVA PUERTO RICO LIBRE!

9. QUEREMOS LA LIBERTAD PARA TODOS LOS PRESOS POLITICOS.

Queremos que todos los presos puertorriqueños sean puestos en libertad, ya que estos no fueron juzgados por sus compatriotas o por sus iguales, sino por las cortes racistas del colonizador. Queremos que todos los que luchan por la liberación sean puestos en libertad.

LIBERTAD PARA TODOS LOS PRESOS POLITICOS!

10. QUEREMOS IGUALDAD PARA LAS MUJERES. EL MACHISMO DEBE SER REVOLUCIONARIO, NO OPRESIVO.

Bajo el capitalismo, nuestras mujeres han sido oprimidas por la sociedad y también por nuestros propios hombres. Nuestros hombres usan el machismo para ventilar frustraciones contra sus esposas, sus hermanas, sus madres y sus hijas. Nuestros hombres tienen que apoyar a sus mujeres en la lucha de estas por la igualdad económica y social, y tienen que reconocer la igualdad de las mujeres en todos los niveles de las filas revolucionarias.
ADELANTE HERMANAS EN LA LUCHA!

11. LUCHAMOS CONTRA EL ANTI-COMUNISMO CON LA UNIDAD INTERNACIONAL.

Todo el que se opone a la injusticia es llamado "comunista" por "el hombre" y es condenado. La televisión, la radio, los periódicos, las escuelas y los libros adoctrinan a nuestro pueblo a oponerse a otros pueblos que luchan por su liberación. Nunca más crearemos los ataques y las calumnias de "el hombre" porque hemos aprendido quienes son nuestros verdaderos enemigos y quienes son nuestros verdaderos amigos. Defenderemos a nuestros hermanos y hermanas alrededor del mundo que luchan por la justicia en contra de los gobernantes ricos de este país.
VIVA CHE!

12. CREEMOS QUE LA AUTO-DEFENSA Y LA LUCHA ARMADA SON LOS UNICOS MEDIOS PARA LOGRAR NUESTRA LIBERACION.

Nos oponemos a la violencia - la violencia de niños hambrientos, adultos analfabetos, viejos enfermos, y la violencia de la pobreza y las ganancias. Hemos pedido y peticionado; hemos ido a las cortes; hemos manifestado pacíficamente y hemos votado por políticos llenos de promesas falsas. Y todavía no somos libres. Ha llegado el momento en que nos tenemos que defender contra la represión. Tenemos que iniciar una guerra revolucionaria contra el negociante, el político y el policía. Cuando un gobierno oprime al pueblo, el tiene el derecho de abolirlo y crear un gobierno nuevo.
BORINQUEN ESTA DESPIERTA! PUERCOS, ANDEN LISTOS!

13. QUEREMOS UNA SOCIEDAD SOCIALISTA.

Queremos liberación, alimentos gratis, ropas, viviendas, educación, atención médica, transporte, servicios de gas, luz y otros servicios y empleos para todos. Queremos una sociedad en la cual las necesidades del pueblo se antepongan a todo; una sociedad que de a los pueblos del mundo solidaridad y apoyo, no opresión o racismo.

HASTA LA VICTORIA SIEMPRE!



JUAN "FI" ORTIZ
PRISONERO POLITICO