

PALANTE

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cents

LATIN REVOLUTIONARY NEWS SERVICE

YOUNG LORDS PARTY

TENGO PUERTO RICO
EN MI
CORAZON
YLP



EDITORIAL



RAMON EMETERIO BETANCES

Esta edición de PALANTE está dedicada a EL GRITO DE LARES y los revolucionarios que en septiembre 23 de 1868 comenzaron la lucha por la liberación. Este año, el PARTIDO DE LOS YOUNG LORDS ha citado para una conferencia de todos los estudiantes Puertorriqueños en los colegios y escuelas superiores, de manera que podamos continuar el trabajo comenzado por nuestros antecesores.

EL PARTIDO DE LOS YOUNG LORDS defiende la intensificación de la lucha que comenzó en septiembre 23 de 1868. Nos proponemos estar a la vuelta de su conclusión e iremos lejos.

Todos nosotros, seamos o no Puertorriqueños, debemos aprender de El Grito De Lares. Estos hombres y mujeres lucharon contra asombrosos obstáculos para liberar un pueblo del ultraje de los españoles. Inspirada por Betances y sus seguidores la primera generación de lo que conocemos hoy como Puertorriqueños—una mezcla de Africanos, Indios y españoles—un nuevo Partido Nacionalista surgió en 1930 para vencer los saqueadores amerikkkanos. En

1950, este grupo dirigido por Albizu Campos empezó una rebelión en octubre 30 en el pueblo de Jayuya, una rebelión que rápidamente se regó por los pueblos colindantes. Mientras esto sucedía, dos Puertorriqueños nos demostraron cual es la posición de apoyo correcta para los revolucionarios aquí. Fueron a Washington D.C. para eliminar el presidente de los e.e. u.u. Por esta acción Oscar Collazo está aún en Leavenworth.

En 1953, Lolita Lebron dirigió tres hermanos en lo que ha venido a ser el acto más audaz llevado a cabo por una persona colonizada contra el yanqui, disparandole mientras estaban en sesión a los legislados que nos mantienen esclavizados.

¿Locos, dices? Dices que estos "spics" están locos? Estamos locos de ramate! El PARTIDO DE LOS YOUNG LORDS y una nueva generación de Puertorriqueños locos ha nacido, malhumorados por los arrabales de amarikkka, y se están moviendo rápidamente sobre el enemigo. Luchamos ahora no solo por la liberación socialista de Puerto Rico, sino también por el derecho a la propia

determinación para todos los Puertorriqueños. Luchamos por el millón en la ciudad de Nueva York, los cientos de miles en Chicago, Cleveland, Hartford, Filadelfia, Hoboken, Newark y Wilmington.

Luchamos por los 1,000 "spics" en Alabama. Luchamos por los 75,000 "spics" en Hawaii.

Esta generación está aprendiendo de la historia. Una de las razones por lo cual Betances y Albizu fallaron es porque dirigieron movimientos basados mayormente en carisma y liberales pequeños burgueses. Para corregir esto, la revolución está basada ahora en el pueblo, el pueblo más oprimido; en principios del socialismo.

Una cosa tenemos en común con nuestros antecesores: la pistola. Podrían ser liberales pequeño-burgueses pero no estaban usando botellas en Lares o ladrillos en Jayuya. Algunos de nosotros hemos estado escuchando por demasiado tiempo la propaganda del enemigo sobre lo pacífico que somos y occultan el hecho que Betances, Albizu, Blanca, Lolita, estaban armados. No se ha echo la botella que pueda enfrentarse a un '38.

De modo que este año intentamos celebrar EL GRITO DE LARES no solo en septiembre 23, sino en todos los días. A través del Comité Liberación Para Puerto Rico Ahora construiremos un movimiento lo bastante fuerte para aplastar el enemigo. Nos proponemos unirnos con otras luchas de Latino América y el Tercer Mundo, porque no lo podemos hacer solo.

Cada día de ahora en adelante debe ser un día perdido para el anmigo, otro día ganado por el pueblo. No podemos perder mas tiempo metiendo paquetes. Realmente, esta debe ser la última generación de "spics". Cada día debe traer una nueva oportunidad para golpear, construir, organizar.

No debemos fallar. Hacer esto sería condenar nuestros antepasados al fracaso. Algo que sea menos que la victoria de ahora en adelante, negaría el futuro de nuestra nación y de la humanidad en general. Debemos hacer la guerra para que pueda haber paz.

**GOLPEA HASTA GANAR!
USA LO QUE TIENES PARA
CONSEGUIR LO QUE NECESITAS!**

ENGLISH PAGE 18)



MINISTRO DE INFORMACION
YORUBA

PUERTO RICAN**STUDENT CONFERENCE****COLUMBIA
UNIVERSITY****SEPT. 22**

9:00 - 10:30 REGISTRATION

10:45 - 12:00 OPENING SPEECHES

PRSU - HILDA ORTIZ

FUPI - FLAVIA RIVERA

YLP - DENISE OLIVER

12:00 - 1:00 LUNCH

1:00 - 4:00 WORKSHOPS

- 1) ROLE OF HIGH SCHOOL STUDENTS - WOLLMAN AUDITORIUM
- 2) ROLE OF COLLEGE STUDENTS - H302*
- 3) CONTEMPORARY PUERTO RICO - H316
- 4) ROLE OF WOMEN IN REVOLUTIONARY STRUGGLE - H306
- 5) THIRD WORLD UNITY - H315
- 6) REVOLUTIONARY PUERTO RICAN HISTORY & COLONIALISM - H303
- 7) THE DRAFT & THE MILITARY - H304
- 8) POLITICAL PRISONERS - H401
- 9) LATIN AMERICA & LATIN UNITY - H301
- 10) MEDIA & EDUCATION - H315
- 11) SOCIALISM - H318

*H - HAMILTON HALL

4:30 - 7:30

REGIONAL GROUPS - TO BE ANNOUNCED

THE ACTUAL GROUPS TO FORM LIBERATE PUERTO RICO
NOW COMMITTEES

7:30 - 8:30 DINNER

8:30 - 12:00 POETRY, MUSIC, DANCING

**SEPT. 23**

9:00 - 12:00

CLOSING SPEECHES

CHICANO SPEAKER

DOMINICANO SPEAKER

PRSU - DIEGO PABON

YLP - JUAN GONZALEZ

4:00 PM

EL GRITO DE LARES CELEBRATION AT LA PLAZA
BORINQUEÑA (138th St. Between Brook & Willis
Avenues in the Bronx)

EL GRITO DE

For centuries, we have been taught that we are a small, quiet, insignificant, shuffling people who cannot even govern ourselves and who are very happy having outside governments control our lives. We have been taught that Puerto Rico is a beautiful island for tourists on summer vacations. We are taught that revolution is the work of maniacs and fanatics and has nothing to do with nice, docile spics. Yet we have not been quiet; the people of Borinquen have struggled for liberation from the time of the Taino Indians to the present.

The first revolutionary action of the Puerto Rican nation took place on September 23, 1868—EL GRITO DE LARES—when a group of short, quiet, shuffling, machete-carrying spics tired of taking shit picked up arms against Spain. These Puerto Ricans became revolutionaries after a long struggle to improve conditions which resulted in nothing, a struggle similar to the civil rights movement in the U.S.

For being revolutionaries, Ramon Emeterio Betances, Segundo Ruiz Belvis and others were exiled and ordered to go to Spain. The two brothers refused and fled to New York where they continued to make plans for the revolution. (The U.S. government allowed them to operate freely because it was interested in Puerto Rico and Cuba for itself but wasn't ready to hassle Spain at that time.) In New York they hooked up with different groups that were planning the liberation of all the islands in the Caribbean.

To get money and guns for this, Belvis went to Chile to speak to President Vicuña Mackena, an old friend of his. A week after his arrival, Belvis was found dead unexpectedly and mysteriously in his hotel room.

In the meantime, Betances continued worked with the Cuban revolutionaries in New York and kept contact with the secret organizations in Puerto Rico. He went to St. Thomas and issued a proclamation calling for armed revolution in Puerto Rico and a 10-point program that included the abolition of slavery and the right to carry guns. From there he went to Santo Domingo—the headquarters for the revolution—to lead the Revolutionary Committee for Puerto Rico whose purpose was to organize a revolution to make Puerto Rico an independent, democratic republic. These committees were established in certain cities: Lares, Mayaguez, San Sebastian, Camuy, and Ponce. The job of the committees was to educate and organize Puerto Ricans for revolution. Puerto Ricans then lived in their own country as second-class citizens to Spain just like Puerto Ricans today live as second-class citizens to the U.S. The committees also educated Puerto Ricans that they have the right to rebel against the government when it is working against their interests which is what we tell our people today.

Out of the Lares committee came the flag of EL GRITO DE LARES and the national anthem, la Borinquena, written by Lola Rodríguez del Tío whose revolutionary lyrics were later changed to fit the image of a docile Puerto Rican.

In the middle of July, 1868, a revolutionary brother, Pedro Garcia, who had been collecting money for the revolution, got caught with a list of names of people who were donating money for guns. The leaders were caught by surprise and arrested; all the revolutionary records were confiscated. They were betrayed by Juan Castanon, a captain of the militia of the Spanish army, who had infiltrated the movement.

The leaders in different towns were alerted. Some responded and others held back. However, they decided to mobilize their forces in Lares on September 23, in advance of the predetermined date of September 29.



Betances sailed for Curacao to pick up a shipment of rifles. He got them, but still needed more. He returned to St. Thomas where he organized an expedition to sail from there to reinforce the revolutionary forces in Puerto Rico. He could count on 10,000 warriors with 4 mortars and an adequate of rifles and machetes. He was to leave with his expeditionary force aboard the steamer Telegrafo, but a message stopped him, telling him that the revolution had been discovered and that the entire coast of Puerto Rico had been alerted and a landing was impossible.

On the afternoon of September 23, 1868, nearly 100 men from Mayaguez met with 400 men from Lares. Most of these men had no military experience. Some were armed with rifles, hand guns, and carbines; others, recruited from among the jibaro, didn't have anything but knives and machetes. They

marched into Lares in formation with shouts of "Liberty or Death!" and "Long Live Puerto Rico!" and seized Lares. The revolutionaries held Lares for one day.

The following day the Spanish military came in and systematically crushed the rebellion from town to town. Everyone that was not killed was jailed. The jails of Arceibo and Aguadilla were packed. Even before coming to trial, 36 of these political prisoners died of a flu caused by the filthy, overcrowded, unsanitary conditions of the prisons. During the trials, seven revolutionaries were condemned to death and five others were sentenced to long terms in the prison of Ceuta in North Africa. For the time being, the movement was crushed, but the revolutionary spirit continued among the people.

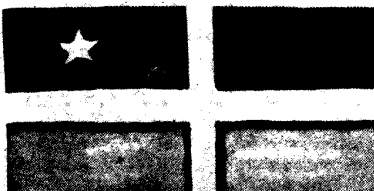
September 23, 1868 proclaimed us to the world as a colonized nation fighting for independence. One hundred and two years later we are still a colonized nation continuing to struggle against the oppression of our people, this time by the U.S. We are the continuation of the struggle of EL GRITO DE LARES. It is the duty of every Puerto Rican woman, man, and child to follow the example of the revolutionaries of the past and of the revolutionaries of the present, like CAL MIRA, and the YOUNG LORDS PARTY.

THE DUTY OF EVERY PUERTO RICAN IS TO MAKE THE REVOLUTION!
QUE VIVA PUERTO RICO LIBRE!

Iris Morales
Education Captain
YOUNG LORDS PARTY

SEPT.
23

A,
NAT'L
HOLIDAY
FOR ALL
BORICUAS



LARES

Por siglos nos han enseñado que somos una nación pequeña, silenciosa, insignificante, incapaz de gobernarnos por nosotros mismos, y que estamos felices por tener a un gobierno extranjero controlando nuestras vidas. Nos han dicho que la isla de Puerto Rico es muy preciosa y adecuada para las vacaciones de verano de los turistas. Nos tratan de engañar diciéndonos que ser revolucionario es cosa de fanáticos o maníacos y que tiene poco que ver con los buenos y dóciles "spics". Sin embargo, no nos hemos mantenidos callados; la gente de Borinquen ha luchado por su liberación desde la época de los indios Tainos hasta nuestros días.

La primera gran gesta revolucionaria de la nación Puertorriqueña tuvo lugar el 23 de septiembre de 1868—El Grito De Lares— en que un grupo de "spics" bajitos, tranquilos, se cansaron de comer mierda y, machete en mano, se alzaron contra España. Estos Puertorriqueños se convirtieron en revolucionarios después que en su larga lucha para mejorar sus condiciones, no obtuvieron nada; una lucha parecida al movimiento de los derechos civiles en e.e. u.u.

Ramón Emeterio Betances, Segundo Ruíz Belvis y otros, por ser revolucionarios, fueron exilados y se les ordenó ir a España. Estos dos hermanos se rehusaron, huyendo hacia Nueva York, donde continuaron haciendo planes para la revolución. (El gobierno norteamericano les permitió operar libremente porque quería a Puerto Rico y a Cuba para sí, y no estaba preparado para molestar a España en ese momento.) En Nueva York se unieron a varios grupos que estaban planeando la liberación de todas las islas del Caribe.

Ruíz Belvis viajó a Chile a hablar con un viejo amigo suyo, el presidente Vicuña Mackena, y conseguir dinero para la revolución. Una semana después de su llegada Ruíz Belvis fue sorpresiva y misteriosamente encontrado muerto en el cuarto de su hotel.

Mientras tanto, Betances continuaba trabajando con los revolucionarios Cubanos en Nueva York y mantenía contacto con las organizaciones secretas de Puerto Rico. Fue a San Tomas donde presentó una proclama pidiendo la revolución armada en Puerto Rico, y un programa de diez puntos que incluía la abolición de la esclavitud y el derecho a portar armas. De allí, Betances marchó a Santo Domingo—el cuartel general de la revolución—para guiar los Comités Revolucionarios para Puerto Rico, cuyos propósitos eran organizar la revolución que haría de Puerto Rico una república independiente y democrática. Estos comités se establecieron en varias ciudades: Lares, Mayagüez, San Sebastián, Camuy y Ponce. Su labor era educar y organizar a los Puertorriqueños para la revolución. Los Puertorriqueños vivían en su propio país como ciudadanos de segunda clase para España, al igual que hoy viven como ciudadanos de segunda clase para los e.e. u.u. Los comités también decían a los Puertorriqueños que ellos tenían el derecho a rebelarse contra el gobierno cuando este trabajaba en contra de los intereses del pueblo. Esto es lo que nosotros decimos hoy a nuestra gente.

Del comité de Lares surge la bandera del Grito de Lares y el himno nacional, La Borinqueña, escrita por Lola Rodríguez de Tío, cuya letra fue cambiada más tarde para amoldarla a la imagen de un Puertorriqueño docial.

A mediados de julio de 1868, cogieron prisionero a un hermano revolucionario, Pedro García, quien recogía dinero para la revolución, y le encontraron en su poder una lista con los nombres de las personas que habían donado dinero para las armas. Los líderes fueron tomados por sorpresa y arrestados. Todos los archivos y documentos de la revolución fueron confiscados. Fueron traicionados por Juan Castañón, un capitán de la milicia del ejército español, que se había infiltrado en el movimiento.

Se informó a los líderes de los diferentes pueblos. Algunos respondieron y otros se retractaron. Sin embargo, decidieron movilizar sus fuerzas en Lares el 23 de septiembre, en lugar del día 29 de septiembre, que había sido acordado anteriormente.

Betances embarcó hacia Curacao a buscar un cargamento de rifles. Lo consiguió, pero necesitaba aún más. Regresó a San Tomás donde organizó una expedición que embarcaría desde allí hacia Puerto Rico a reforzar las fuerzas revolucionarias. Contaba con 4,000 dólares con cuatro meses y un buen número de rifles y machetes. Se disponía a zarpar con su fuerza expedicionaria a bordo del vapor Telegrafo cuando un mensaje lo detuvo. Decía el mensaje que habían descubierto la revolución, que toda la costa estaba en alerta, haciendo imposible el desembarco.

En la tarde del 23 de septiembre del 1868 cerca de 100 hombres de Mayagüez se unieron a 400 hombres de Lares. La mayor parte de



**NO QUIERO COLONIA NI
CON ESPAÑA NI CON
ESTADOS UNIDOS.
QUIERO A MI PATRIA
LIBRE, SOBERANA E
INDEPENDIENTE.**

estos hombres no tenían experiencia militar. Algunos estaban armados con rifles, pistolas y carabinas; otros, reclutados de entre los jibaros, no tenían sino cuchillos y machetes. Marcharon hacia Lares, en formación, con gritos de "Libertad o Muerte!" y "Que Viva Puerto Rico!" y se apoderaron de Lares. Los revolucionarios retuvieron el poder en Lares por un día.

Al día siguiente la milicia española vino y aplastó la rebelión sistemáticamente, de pueblo en pueblo. Aquellos que no fueron matados, fueron encarcelados. Las cárceles de Arecibo y Aguadilla estaban repletas. Antes del enjuiciamiento, 36 de estos prisioneros políticos murieron de una epidemia causada por la condición de suciedad, apañamiento e insalubridad de la prisión. Durante los juicios, siete revolucionarios fueron sentenciados a muerte, y otros cinco a largas sentencias en Ceuta, Africa del Norte. El movimiento revolucionario había sido aplastado, pero el espíritu revolucionario siguió vivo entre la gente.

El 23 de septiembre de 1868 nos proclamamos ante el mundo como una nación colonizada luchando por su independencia. Ciento dos años más tarde somos todavía una nación colonizada, continuando la lucha contra la agresión de nuestra gente, ahora, por los e.e. u.u. Nosotros somos la continuación de la lucha del Grito de Lares. Es el deber de todo Puertorriqueño, sea este mujer, hombre o niño, seguir el ejemplo de los revolucionarios del pasado y de los revolucionarios del presente, como CAL, MIRA, y el PARTIDO DE LOS YOUNG LORDS.

**EL DEBER DE TODO
PUERTORRIQUEÑO ES HACER LA
REVOLUCION!
QUE VIVA PUERTO RICO LIBRE!**

Iris Morales
Capitan de Educacion
PARTIDO DE LOS YOUNG LORDS

BRANCHING OUT

On Wednesday, September 16, the YOUNG LORDS PARTY officially opened a new branch on the Lower East Side. The new branch is the third one in New York City. This is part of our ongoing expansion to unite Puerto Ricans all over the country.

The Lower East Side is one of the most over-organized colonies in the city. Unlike El Barrio and the Bronx, the Lower East Side has many political organizations, poverty programs, and social clubs. The Lower East Side is also a very integrated community where people come from all over to live.

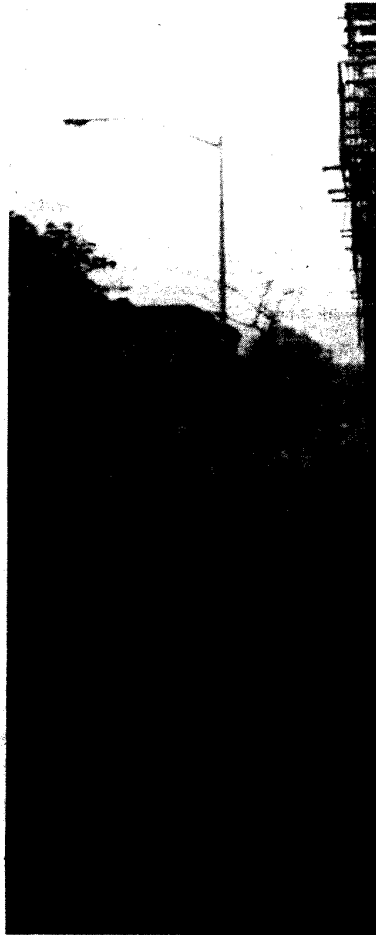
But never on the Lower East Side has there been a national revolutionary political party to try and unite all our people. We need a national party that is committed to bringing together Puerto Ricans everywhere, a party committed to serving our people by any means necessary.

The YOUNG LORDS PARTY will continue to educate our people around issues that affect our lives, just as we did in the People's Church, with the t.b. truck, and at Lincoln Hospital. Wherever we go, we cannot escape the oppression that threatens to crush our people. The YLP will continue to expose all those institutions that control our lives, that exploit and kill us every day so that someone else can get rich.

The Lower East Side office is located on 3rd Street between Avenues B and C. It is only through the brothers and sisters of the Lower East Side that the YLP will survive, through their support and the support of all the Puerto Ricans in this country. We believe it is time to come together. Our lives depend on it.

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

Carl Pastor
Field Lieutenant
YOUNG LORDS PARTY
Lower East Side Branch



El miércoles 16 de septiembre, el Partido de los Young Lords, abrió oficialmente un nuevo sector en el Lower East Side de Manhattan. Este sector nuevo es el tercero en la ciudad de Nueva York. Esto es parte de nuestra corriente expansion para unir a los Puertorriqueños por todo este país.

El Lower East Side es una de las mas super-organizadas colonias en la ciudad. No como El Barrio y el Bronx, el Lower East Side tiene muchas organizaciones políticas, programas para combatir la pobreza y clubes sociales. El Lower East Side es también una comunidad muy bien integrada que atrae a gente de todas partes para vivir.

Pero en el Lower East Side nunca ha existido un partido político revolucionario nacional que ha tratado de unir a toda la gente. Necesitamos un partido nacional que se dedique a unir a todos los Puertorriqueños de todas partes, un partido dedicado a servir a nuestra gente de todos modos necesarios.

El PARTIDO DE LOS YOUNG LORDS continuará educando a nuestra gente políticamente sobre los problemas que directamente afectan nuestras vidas, igual como hicimos en la Iglesia de la Gente, con el camion de detectar tuberculosis, y como en el hospital Lincoln. Adondequiera que vayamos no lograremos escapar la opresión que amenaza destruir a nuestra gente. El PYL continuara desenmascarando a todas las instituciones que controlan nuestras vidas, que nos explotan y nos asesinan cada día para que otro se ponga mas rico.

La oficina del Lower East Side está localizada en la calle 3 entre las avenidas B y C. Sera solamente con el apoyo sincero PYL triunfara. Creemos que ya es tiempo para reunirnos todos; nuestras vidas dependen de esto.

**TODO PODER A NUESTRA GENTE!
QUE VIVA PUERTO RICO LIBRE!**
Carl Pastor
Teniente de Campos
PARTIDO de los YOUNG LORDS
Sector del Lower East Side

Philly Branch: Health Struggle

On Saturday, August 22, the Philadelphia Branch of the YOUNG LORDS PARTY administered Free Chest X-Rays to our people. This was the first time an x-ray truck ever went into the Puerto Rican and Black colonies of Philadelphia. This service was also sponsored by Philly's newly-formed branch of the Health Revolutionary Unity Movement (HRUM).

The thirteenth point of the YLP 13 Point Program and Platform states: We want a socialist society. We want liberation, clothing, food, education, health care, transportation, utilities, employment and peace...." In a socialist society, the government is set up so that it directs its health care towards PREVENTING illnesses. Instead of having the people come to the hospital, the hospital goes out to the people, through door-to-door programs, block health centers, trucks, etc.

The society we live under now, capitalism, has a government that kills Puerto Ricans with its health "care." The enemy does this through butcher abortions, by testing new drugs out on us, by keeping deadly lead paint on our walls, by only temporarily curing

sickness so that we get sick again and they can charge us more fees, and by keeping the number one threat to our health walking and riding in the colony, the pig.

We want an end to this murder that passes for "health care," murder that has become so open and so intense that it is now genocide. Wherever our people are oppressed, we will move to serve them, and we have begun in the area of health.

**FREE HEALTH CARE FOR OUR
PEOPLE!
LIBERATE PUERTO RICO NOW!**

Pete Vargas
Field Lieutenant
YOUNG LORDS PARTY
Philadelphia Branch

El sábado 22 de agosto, el sector de Filadelfia de los Young Lords dió "placas de pecho" (radio grafías) gratis a todos los miembros de la comunidad. Esto ha sido la primera vez que un camión de rayos x ha ido a las colonias Negras y Puertorriqueñas en Filadelfia. También se llevó a cabo una reunión, en el mismo sector, del Movimiento Revolucionario Unido de Salud (HRUM).

El Punto Número 13 de los 13 puntos del PYL dice: "Nosotros queremos una sociedad socialista. Queremos liberación ropa, comida, educación, tratamiento de salud, transportation, utilidades, trabajos y paz..."

En una sociedad socialista el gobierno da el tratamiento médico adecuado para prevenir la enfermedad. En lugar de que la gente vaya al hospital, el hospital irá a la gente por medio de programas de puerta en puerta, centros médicos, camiones, etc. En la sociedad que estamos viviendo ahora, bajo el régimen capitalista el sistema mata Puertorriqueños con su tratamiento de salud.

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ANOTHER JIVE BUST

The YOUNG LORDS PARTY has always emphasized the unjust tactics used by the "police department" whenever they decide to bust a brother or sister.

On Monday, September 14, members of the Newark bluebelly department once again demonstrated their skill in setting up a phony and illegal bust.

While standing outside our storefront on Orchard and Pennington Streets, brother Jose (Pepo Chow Mein) Hernandez, cadre, was approached by two pigs who asked him what he was doing there and demanded some identification. Pepo told them to wait outside while he went in to get his i.d. Disregarding Pepo, the bluebellies rushed in behind him. At this point Ramon Rivera, Education Lieutenant, and Juana Diaz were walking in, saw what was happening, and demanded that the pigs show them a search warrant or leave the premises. (Police are not allowed to enter private property without a search warrant or personal permission from the owner.) By this time, more police had arrived on the scene and joined the other cops to figure out a reason to bust the LORDS.

The sister and brothers were then taken to the 3rd precinct for a "routine check up." They were put into a station wagon and all the way to the station were escorted by two police cars.

When the LORDS got into the station, they were rushed into an interrogation room for questioning. While they were there, the pigs brought out shotguns and dared the brothers and the sister to do something. The people were kept in the precinct until the slow-witted pigs could dream up a charge to arrest them on. After an hour, they decided to charge Ramon with "interfering with an officer," Juana got a traffic ticket; both Ramon and Juana were also charged with "creating a disturbance." Pepo was not charged and was released in his own custody. Ramon was released (after being roughed up) in his lawyer's custody, and Juana was released on \$96 bail pending a hearing next week.

In order to prevent gestapo police like these from terrorizing our communities with their tactics, we must take control of our communities and land. The police are the ones that are creating disturbances and they will continue to do so until they are forced to answer to the people.

**ALL POWER TO THE PEOPLE!
FREE ALL POLITICAL PRISONERS!**

Angel "Guilo" Cintron
Ministry of Information
YOUNG LORDS PARTY
Newark Branch

El PARTIDO de los YOUNG LORDS siempre ha tratado de hacer conocer las perversas tácticas usadas por el departamento de policía cuando deciden arrestar a un hermano o una hermana.

El lunes, 14 de septiembre, miembros del departamento de barrigones azules de Newark otra vez demostraron su habilidad para llevar a cabo un arresto ilegal.

Mientras nuestro hermano, José (Pepo Chow Mein) Hernandez, miembro del PYL estaba parado frente a nuestra oficina entre las calles Orchard y Pennington, se le acercaron dos puercos quines le preguntaron que hacía parado allí y demandaronle identificación. Pepo les dijo que esperaran afuera hasta que él entrara a buscar su identificación. Sin hacerle caso, los barrigones azules se metieron detrás de él. Durante este mismo tiempo Ramon Rivera, Teniente de Educacion y Juana Diaz quienes en ese momento entraban, vieron lo que estaba pasando y demandaron que los puercos les enseñaran el registro de autorización o que se largaran. (La policia no puede penetrar en sitios privados sin un registro de autorización o el permiso del dueño) Ya en este tiempo habian llegado más policas y se juntaron con los primeros dos para averiguar porque iban a arrestar a los LORDS.

La hermana y los hermanos fueron llevados al precinto 3 para una verificación rutinaria. Los metieron en un camion y fueron acompañados por dos carros de policia hasta la estación.

Cuando llegaron al precinto, fueron llevados de prisa al cuarto de interrogacion para una serie de preguntas. Mientras estaban en este cuarto, los puercos decidieron mostrarles sus escopetas y amenazarlos con ellas. Juana y los hermanos se tuvieron que quedar en el precinto hasta que los puercos inventaron un cargo para poder arrestarlos. Después de una hora, decidieron arrestar a Ramón por meterse con un oficial; Juana fue acusada de un delito de tráfico; los dos fueron declarados culpables de alborotar. Pepo no fue acusado y lo dejaron ir. A Ramon lo soltaron despues de maltratarlo en la guardia de su abogado, y a Juana la soltaron con tal de que pagara \$96. en el juicio que se hará la proxima semana.

Para poder acabar con esta conducta tipo gestapo por parte de policas como estos que aterrorizan a nuestras comunidades con sus tácticas, Tenemos que tomar control de nuestras comunidades y tierra. La policia es la que esta alborotando y creando desórdenes y continuarán haciéndolo hasta que sean forzados a responder directamente ante la gente.

**TODO EL PODER A NUESTRA GENTE!
SUELTEN A TODOS LOS PRISONEROS POLITICOS!**
Angel "Guilo" Cintron
Ministry of Information
PARTIDO DE LOS YOUNG LORDS
Sector de Newark

On September 23, 1868, the Puerto Rican nation emerges with a glorious patriotic uprising in the island's little town of Lares. Determined to free Puerto Rico from the already decadent colonial power of Spain, and to put an end to the hideous tyranny which that country was imposing upon our people, a group of patriots, headed by Dr. Ramon Emeterio Betances from his exile, rose up in arms on that date. This revolutionary action, called "Grito de Lares," was the inception of the Puerto Rican people's tradition of a continuous struggle for its liberation.

Our national conscience had developed around the movement against slavery, whose most prominent leaders were Dr. Betances and Segundo Ruiz Belvis.

The September 23rd uprising thus resumes the highest expression of our nationality. From that time on our people do not cease to demand its freedom and sovereignty. Spain, under these pressures, and with no alternative left, finally granted some minor reforms. These were in the form of the Autonomous Charter of 1897, the benefits of this victory, although small, were soon crushed by the foothold of Yankee Imperialism. After the Spanish-American War, in 1898, the United States' Armed Forces

M.P.I. STATEMENT



AN INTERVIEW WITH BLANCA CANALES

On August 15, two members of the Central Committee of the YOUNG LORDS PARTY (Juan Gonzalez and Juan "Fi" Ortiz) went to Puerto Rico, on the first official trip of the Party, with the purpose of establishing communications with other progressive groups on the island. One of the groups we visited was the Nationalist Party.

We had an interview with Blanca Canales, one of the leaders of the 1950 rebellion. Dona Blanca was social worker then, which put her in touch with many of the social problems of the island, problems which were then, as well as they are now symptoms of yanqui colonialism in Puerto Rico.

interview

Question--Where were you born and how was life when you were younger?

I was born in Jayuya. My father was the Mayor of the town. I spent the first 13 years of my life at home, when I graduated from the eighth grade my parents sent me to a high school in Ponce, from there I went to the University of Puerto Rico where I received my Bachelors. My parents taught me the history of my country--They always believed Puerto Rico should be free and independent.

The schools I went to only taught yanqui history. You know stuff like George "I never told a lie" Washington, Bunker Hill, Lincoln

would have to explain how we gradually prepared and armed ourselves during the years and how we had thought of the type of revolution we would carry out and what things would be able to be done. Then when October 30 came of which I would like to speak more and not only answer the question.

Before the 30th, Don Pedro had informed us of the fact that they had been arresting Nationalists all over the island and that we had to commence the revolution. We knew that we would not be victorious but we had to hit our oppressor hard to show our determination to struggle for the independence of Puerto Rico, to the other



Enarbolando la bandera de la Patria frente a las celdas de los cinco compañeros con quienes cumplieron 18 años en el Presidio colonial de Río Piedras, Puerto Rico, los nacionalistas que lograron salir con vida aunque parcialmente mutilados físicamente. Hevan un mensaje de reafirmación y aliento en la defensa de la independencia y soberanía a toda la nación. Aparecen en la foto, de izquierda a derecha, comenzando con Ramón Robles Torres, (que lleva un sobre en la mano), Juan Jaca Hernández, Angel Díaz Díaz (que enarboló la bandera), Ricardo Díaz Díaz, José Rodríguez Olivera, Elio Torresola Rosra e Ismael Díaz Mates. Acompaña a los compatriotas la señorita Blanca Canales Torresola, heroína de Jayuya, y un grupo de familiares y amigos. (El compatriota Justo Guzmán Serrano no aparece en la foto por haber sido egresado de la Cárcel de Arecibo. Los cinco compatriotas nacionalistas que permanecen en prisión por no haber sido indultados por el Gobernador Don Roberto Sánchez Vilella, son: Bernardo Díaz Díaz, José Antonio Cruz Celón, Rafael Melina Centeno, Manuel Méndez Gandía y Octavio Ramos Rosarrie.) Todos fueron condenados por su participación en la Proclamación, en Jayuya, de la Segunda República de Puerto Rico durante la Revolución del 30 de Octubre de 1950.

Dona Blanca became a disciple of Don Pedro Albizu Campos in the early 1930's. She met Don Pedro while she was attending the University. She soon found that she was spending every free minute in his class. Visitors would come from every part of the island to hear and learn about such subjects as government, economics, mathematics and languages. Dona Blanca remembers that Don Pedro always caused a great sensation among the people where ever he went. His passion and love for Puerto Rico, became the passion and love of all his followers. The men and women who followed Don Pedro into the Nationalist Party felt and experienced the same love for their people and their island, as the Young Lords Party does now. On all consuming love that would drive us to fight and to die, to see our people free and our island liberated.

Following below, are some questions we asked Dona Blanca Canales during our

freed the slaves. The schools were run by yanquis and vendepatrias and they discouraged the teaching of Puerto Rican history. But I had a teacher once, Carmen Maria Torres, who used to smuggle into the schools books on Puerto Rican history and she would spend time telling us about Puerto Rican heroes like Betances, and the revolution in Lares on September 23, 1968--I felt re-born.

Coupled with the stories my mother used to tell me about my grandfather who was also a revolutionary involved in the uprising in 1868, you can understand how I developed such a fierce love for my country and a desire to see it free and independent.

Question--From your own point of view, what was the tactical purpose of taking the police station in Jayuya?

This is a question of....how do you say it now...of 50 thousands dollars. This is a long history in the sense that to talk about it one

countries of the world.

We realized we were already in the midst of a revolution when we heard that the headquarters in Arecibo had been attacked and that shootings had begun among the Nationalists and the police. We thought it best to take advantage of the time and liberate the town of Jayuya. At that time there were only four police at the headquarters. It was pretty easy; to hit them unexpectedly was best. The troops that we gathered on the farms were led by my cousin and companero, Elio Torresola and Carlos Irizarry.

We sent these troops to attack the headquarters at noon and there and then the shoot-out began. We ran our of bullets and then seized the headquarters with molotov cocktails. One policeman died and the others escaped. In the meantime I was in the middle

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ENTREVISTA CON BLANCA CANALES

El 15 de agosto, dos miembros del comité central del PARTIDO DE LOS YOUNG LORDS (Juan Gonzalez y Juan "Fi" Ortiz) fueron a Puerto Rico, en éste el primer viaje oficial del PARTIDO para entablar comunicación con los otros grupos progresista de la isla, entre estos grupos el Partido Nacionalista.

Tuvimos una entrevista con Doña Blanca Canales, una de las dirigentes de la revolución de 1950. Doña Blanca era trabajadora social y en su trabajo se enfrentaba con los muchos problemas sociales del pueblo, problemas que eran y son síntomas del colonialismo yanqui en Puerto Rico.

Desde principios del año 1930, Dona Blanca Canales se convirtió en discípula de Don Pedro Albizu Campos. Durante sus años escolares ella pasaba cada minuto que tenía de su tiempo libre en la casa de Don Pedro, donde siempre habían visitantes, atendiendo a los temas que el les traía como: gobierno economía, matemáticas, lenguajes y otros. Don Pedro siempre fue, de acuerdo a Blanca Canales, una sensación en cualquier campo que tratara. La pasión y el amor que el tenía por Puerto Rico le fue pasada a todos sus seguidores. Una vez una persona se unía al Partido Nacionalista, al igual que las personas que se unen al PARTIDO DE LOS YOUNG LORDS, el o ella da su vida por la liberación de su gente, preparados a pelear y morir por la liberación de todos los Puertorriqueños.

Abajo tenemos algunas de las preguntas que hicimos a Doña Blanca Canales en la entrevista. Pregunta—Doña Blanca, donde nació usted y como fue su vida de joven?

Nací en Jayuya. Mi padre fue alcalde del pueblo. Pasé los años hasta el octavo grado en Jayuya y estudié en la escuela superior en

Ponce, recibí el bachillerato en la Universidad de Puerto Rico. Durante toda mi vida de joven en mi casa, mis padres creían en la independencia de Puerto Rico, y siempre me enseñaban la historia de mi patria.

También tenía una maestra, Carmen Maria Torres, que a pesar que la escuela yanqui no quería enseñar la historia de Puerto Rico, daba tiempo y traía libros para enseñarnos. Y cuando yo ví que teníamos patriotas como Betances, etc., pues me sentí revivir, porque me había sentido aplastada cuando solo me hablaban de Lincoln y de Washington y de Bunker Hill y de toda esas cosas. Cuando esa maestra nos habló y cuando en casa mi madre nos hablaba de nuestro abuelo, que también era revolucionario, de la conspiración que había en toda la isla para la revolución de Lares, todo eso me fue enseñando a mí, a sentir amor por mi patria y el deseo de que fuera libre y soberana.

Pregunta—Desde su punto de vista, cual fue el proposito táctico de la toma del cuartel en Jayuya?

Esto es un pregunta, de... como se dice ahora... de los 50 mil pesos. Esto es una historia larga en el sentido de que hablar de eso habría que hacer una explicación de como fuimos preparando y armando a través de varios años y como se había pensado que clase de revolución y que cosas se podían hacer. Entonces, cuando llegó el 30 de Octubre del cual quisiera hablar más y no solo contestar esta pregunta.

Antes del 30, Don Pedro nos pesó palabra que estaban arrestando los nacionalistas por toda la isla y que teníamos que dar comienzo a la revolución. Nosotros sabíamos que no podíamos triunfar pero teníamos que darle

ese golpe al imperio para que todo los países del mundo se dieran cuenta de nuestra determinación de luchar por la independencia de Puerto Rico.

Nos dimos cuenta que ya estábamos en una revolución cuando oímos que se había atacado el cuartel de Arecibo y el tiroteo había comenzado entre los nacionalistas y la policía. Nosotros pensamos que lo mejor era aprovechar el tiempo y levantar el pueblo de Jayuya. En ese momento habían solo cuatro policías en el cuartel. Fue bastante fácil, darle un golpe de sorpresa era lo mejor. Las fuerzas que juntamos en las fincas del campo fueron dirigida por mi primo y compañero Elio Torresola y Carlos Irrizary.

Mandamos esas fuerzas atacar el cuartel a las doce del día y ahí comenzó el tiroteo. Se terminaron las balas y tomamos el cuartel con bombas molotovs. De los policías, uno murió y los otros se escaparon. Mientras tanto yo en el medio del pueblo, al lado de un hotel, en un balcon desplegué la bandera de Puerto Rico y di grito "Viva Puerto Rico Libre" para hacer básico que nosotros habíamos proclamado la Republica.

El pueblo de Jayuya se reunió, algunos nos aplaudían, otros lloraban y gritaban, y otros con actitud de admiración.

Pregunta—Usted estuvo en la cárcel por muchos años. Como le trataron en la cárcel como presa política, en especial en relación a las otras presas?

Estuve en la cárcel 16 años con 10 meses, casi 17 años. El imperio no reconoce el preso político. Me trataron como presa común. Durante los primero ochos meses me tuvieron incomunicada. Quizas puedo decir que por mi edad—tenía 44 años cuando entré a la

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The Progressive Labor Party (PLP or PL) is an outfit of isolated armchair intellectuals who don't know the lumpen they talk about so much from the mayor of any city. They work to infiltrate and/or disrupt revolutionary and other progressive organizations and take control so that the organization either dissolves because of infighting or is stripped of its revolutionary stance and fervor. PL has tried this with every organization in the country, including SDS, the Black Panther Party, and now the YOUNG LORDS PARTY.

Last week, sister Mickey Agrait, a LORD, was attacked by a member of PL. Mickey has been working with the squatters on the West side. PL, having had nothing to do with the squatter's action, set up a table outside. The malcontents working the table would harass Mickey whenever she walked by. Since she would ignore their remarks, they tried taking it to a higher level. While she was waiting for a bus, a PL low-lifer ran up to her with copies of Challenge, yelling at her to take one and shoving it in her face. She merely turned away, but this dude had a lead pipe hidden inside and hit Mickey with it across her back. The sister then proceeded to wipe the street up with this cowardly chump.

Now PL is circulating Mickey's picture on a leaflet. More, they threaten her mother at home and harass her at work. By opposing and attacking one YOUNG LORD, PL has placed itself in opposition to the PARTY, and by standing against the PARTY, PL has declared itself to be an enemy of the people.

To show that we do not say this merely because we have been attacked, and to show the true agent-like nature of PL, we must understand their political position. PL has said that they are an enemy of the Vietnamese people for the absurd reason that the Vietnamese came to the negotiating table with the u.s. PL, of course, fails to realize that while the Vietnamese rap in Paris, they are also kicking ass at home. PL has also said that they are an enemy of the Cuban people. In fact, through its theory, practice and attitude, PL has declared itself to be an enemy

PIG OF THE WEEK

El Partido Laboral Progresista (PLP o PL) es un equipo de aislados intelectuales de sillón que no conocen la diferencia entre el lumpen, de cual hablan tanto y los alcaldes de cualquier ciudad. Trabajan para infiltrarse en y/o destruir organizaciones revolucionarias y progresistas, tomar el control de modo que la organización o se disuelva por falta de lucha o es despojada de su posición y fervor revolucionario. PL ha hecho esto con cada una de las organizaciones en el país, incluyendo SDS (Estudiantes Para Una Sociedad Democrática), La Pantera Negra, y ahora el Partido de los YOUNG LORDS.

La semana pasada, la hermana Mickey Agrait, una Lord, fue atacada por un miembro de PL. Mickey ha estado trabajando con los "Squatters" del lado oeste. El PL sin tener nada que ver con la acción de los "Squatters" pusieron una mesa afuera. Los infelices que estaban en la mesa hostigaban a Mickey siempre que pasaba. Como ignoraba los comentarios, trataban de llevarlos a un nivel más alto. Mientras esperaba por un autobús, un desgraciado PL corrió hacia ella con copias de Challenge, gritándole que cogiera uno y tirándosele en la cara. Ella solo se viró pero este zangano tenía un tubo de plomo escondido y le pegó a Mickey en el trasero. La hermana procedió a barrer la calle con este cobarde.

Ahora PL está circulando la fotografía de Mickey en una hoja suelta. Más que eso, amenazaron a su madre en la casa y la hostigan en el trabajo. Oponiéndose y atacando a un YOUNG LORD el PL se ha puesto en oposición al PARTIDO. PL se ha declarado un enemigo del pueblo.

Para demostrar que no decimos esto meramente porque hemos sido atacados, y para demostrar la naturaleza de agente del PL debemos entender su posición política. El PL ha dicho que ellos son un enemigo de la gente Vietnamita por la razón absurda que los Vietnamitas vinieron a la mesa de negociaciones con los e.e. u.u. Claro que el PL falla en darse cuenta que mientras los Vietnamitas hablan en Paris, también están "pateando culos" en casa. El PL también ha dicho que son un enemigo del pueblo Cubano. De hecho, a través de su teoría, práctica y actitud se ha declarado enemigo de las personas oprimidas.

Es triste que el PL, una organización del c.i.a. tenga aunque sea un Puertorriqueño, Negro u otro miembro del Tercer Mundo. Es lamentable que Juan Antonio Corretjer y la Liga Socialista de Puerto Rico se suscriban a las ideas del PL y que ese trapo de periódico, Challenge (Desafío), sea vendido en nuestra calles. Ahora, quizás nuestra gente sabrá que hacer si ven algún tonto vendiendo este trapo.

Cuando la gente de la calle, que el PL llama escoria (scums), se levante con las armas para bragar con el opresor, el PL será uno de los primeros en tener el honor de ser enviado por express al infierno.

TENGAN MUCHO CUIDADO CON LA GENTE!
LIBERACION PARA PUERTO RICO!
Ministerio de Información PARTIDO DE LOS YOUNG LORDS

CHALLENGE
PROGRESSIVE LABOR PARTY
Sept. 14, 1970 Vol 7 No 7 10c

DESAFIO
El Periódico Revolucionario Comunista
SEPTIEMBRE DE 1970 EL PARTIDO LABORAL PROGRESISTA

of all oppressed people.

It is sad that PL, a c.i.a.-front organization, has even one Puerto Rican, Black, or other Third World member. It is regretful that Juan Antonio Corretjer and the Socialist League of Puerto Rico subscribe to PL's ideas, or that their rag of a newspaper, Challenge (Desafío), is sold on our streets. Now, perhaps our people will know what to do if they see some fool selling this rag.

When the street people, that PL calls scum, rise up with arms to deal with the oppressor, PL will be one of the first to have the honor of being sent off express to hell.

**WATCH OUT FOR THE PEOPLE!
LIBERATE PUERTO RICO NOW!
Ministerio de Información
YOUNG LORDS PARTY
National Headquarters**

YOUNG LORDS PARTY POSITION PAPER ON WOMEN

Puerto Rican, Black, and other Third World (colonized) women are becoming more aware of their oppression in the past and today. They are suffering three different types of oppression under capitalism. First, they are oppressed as Puerto Ricans or Blacks. Second, they are oppressed as women. Third, they are oppressed by their own men. The Third World woman becomes the most oppressed person in the world today.

Economically, Third World women have always been used as a cheap source of labor and as sexual objects. Puerto Rican and Black women are used to fill working class positions in factories, mass assembly lines, hospitals and all other institutions. Puerto Rican and black women are paid lower wages than whites and kept in the lowest positions within the society. At the same time, giving Puerto Rican and Black women jobs means the Puerto Rican and Black man is kept from gaining economic independence, and the family unit is broken down. Capitalism defines manhood according to money and status; the Puerto Rican and Black man's manhood is taken away by making the Puerto Rican and Black woman the breadwinner. This situation keeps the Third World man divided from his woman. The Puerto Rican and Black man either leaves the household or he stays and becomes economically dependent on the woman, undergoing psychological damage. He takes out all of his frustrations on

his woman, beating her, repressing and limiting her freedom. Because this society produces these conditions, our major enemy is capitalism rather than our own oppressed men.

Third World Women have an integral role to play in the liberation of all oppressed people as well as in the struggle for the liberation of women. Puerto Rican and Black women make up over half of the revolutionary army, and in the struggle for national liberation they must press for the equality of women; the woman's struggle is the revolution within the revolution. Puerto Rican women will be neither behind nor in front of their brothers but always alongside them in mutual respect and love.

Historical

In the past, women were oppressed by several institutions, one of which was marriage. When a woman married a man she became his property and lost her last name. A man could have several wives in order to show other men what wealth he had and enhance his position in society. In Eastern societies, men always had several wives and a number of women who were almost prostitutes, called concubines, purely sexual objects. Women had no right to own anything, not even their children; they were owned by her husband. This was true in places all over the world.

In many societies, women had no right to be divorced, and in India it was the custom of most of the people that when the husband died, all his wives became the property of his brother.

In Latin America and Puerto Rico, the man had a wife and another woman called la corteja. This condition still exists today. The wife was there to be a homemaker, to have children and to maintain the family name and honor. She had to be sure to be a virgin and remain pure for the rest of her life, meaning she could never experience sexual pleasure. The wife had to have children in order to enhance the man's concept of virility and his position within the Puerto Rican society. La corteja became his sexual instrument. The man could have set her up in another household, paid her rent, bought her food, and paid her bills. He could have children with this woman, but they are looked upon as by-products of a sexual relationship. Both women had to be loyal to the man. Both sets of children grew up very confused and insecure and developed negative attitudes about the role

Women have always been expected to be wives and mothers only. They are respected by the rest of the community for being good cooks, good housewives, good mothers, but never for being intelligent, strong, educated, or militant. In the past, women were not educated, only the sons got an education, and mothers were respected for the number of sons they had, not daughters. Daughters were worthless and the only thing they could do was marry early to get away from home. At home the role of the daughter was to be a nursemaid for the other children and kitchen help for her mother.

The daughter was guarded like a hawk by her father, brothers, and uncles to keep her a virgin. In Latin America, the people used "duenas" or old lady watchdogs to guard the purity of the daughters. The husband must be sure that his new wife has never been touched by another man because



Cuban militia member



that would ruin the "merchandise." When he marries her, her purpose is to have sons and keep his home but not to be a sexual partner.

Sex was a subject that was never discussed, and women were brainwashed into believing that the sex act was dirty and immoral, and its only function was for the making of children. In Africa, many tribes performed an operation on young girls to remove the clitoris so they would not get an pleasure out of sex and would become better workers.

The Double Standard, Machismo, and Sexual Fascism

Capitalism sets up standards that are applied differently to Puerto Rican and Black men from the way they are applied to Puerto Rican and Black women. These standards are also applied differently to Third World peoples than they are applied to whites. These standards must be understood since they are created to divide oppressed people in order to maintain an economic system that is racist and oppressive.

Puerto Rican and Black men are looked upon as rough, athletic and sexual, but not as intellectuals. Puerto Rican women are not expected to know anything except about the home, kitchen and bedroom. All that they are expected to do is look pretty and add a little humor. The Puerto Rican man sees himself as superior to his woman, and his superiority, he feels, gives him license to do many things—curs, drink, use drugs, beat women, and run around with many women. As a matter of fact these things are considered natural for a man to do, and he must do them to be considered a man. A woman who curses, drinks, and runs around with a lot of men is considered dirty scum, crazy, and a whore.

Today Puerto Rican men are involved in a political movement. Yet the majority of their women are home taking care of the children. The the Puerto Rican sister that involves herself is considered aggressive, estrating, hard and unwomanly. She is viewed by the brothers as sexually accessible because what else is she doing outside of the home. The Puerto Rican man tries to limit the woman's role because they feel the double standard is threatened; they feel insecure without it as a crutch.

Machismo has always been a very basic part of Latin American and Puerto Rican culture. Machismo is male chauvinism and more. Machismo means "mucho macho" or a man who puts himself selfishly at the head of everything without considering the woman. He can do whatever he wants because his woman is an object with certain already defined roles—wife, mother, and good woman.

Machismo means physical abuse, punishment and torture. A Puerto Rican man will beat his woman to keep her in place and show her who's boss. Most Puerto Rican men do not beat women publicly because in the eyes of other men that is a weak thing to do. So they usually wait until they're home. All the anger and violence of centuries of oppression which should be directed against the oppressor is directed at the Puerto Rican woman. The aggression is also directed at daughters. The daughters hear their fathers saying "the only way a woman is going to do anything or listen is by hitting her." The father applies this to the daughter, beating her so that she can learn "respeto." The daughters grow up with respect attitudes about their role as women and about men's role. They grow to expect that men will always beat them.

Sexual fascists are very sick people. Their illness is caused in part by this system which mouths puritanical attitudes and laws and yet exploits the human body for profit.

Sexual Fascism is tied closely to the double standard and machismo. It means that a man or woman thinks of the opposite sex solely as sexual objects to be used for sexual gratification and then discarded. A sexual fascist does not consider people's feelings; all they see everywhere is a pussy or a dick. They will use any rap, especially political, to get sex. Prostitution

Under capitalism, Third World women are forced to compromise themselves because of their economic situation. The facts that her man cannot get a job and that the family is dependent on her for support means she hustles money by any means necessary. Black and Puerto Rican sisters are put into a situation where jobs are scarce or nonexistent and are forced to compromise body, mind, and soul; they are then called whores or prostitutes.

Puerto Rican and Black sisters are made to prostitute themselves in many other ways. The majority of these sisters on the street are also hard-core drug addicts, taking drugs as an escape from oppression. These sisters are subjected to sexual abuse from dirty old men who are mainly white racists who view them as the ultimate sexual objects. Also he has the attitude that he cannot really prove his manhood until he has slept with a Black or Puerto Rican woman. The sisters also suffer abuse from the pimps, really small-time capitalists, who see the women as private property that must produce the largest possible profit.

Because this society controls and determines the economic situation of Puerto Rican and Black women, sisters are forced to take jobs at the lowest wages; at the same time take insults and other indignities in order to keep the job. In factories, our men are worked like animals and cannot complain because they will lose their jobs—their labor is considered abundant and cheap. In hospitals, our women comprise the majority of the nurse's aides, kitchen workers, and clerks. These jobs are unskilled, the pay is low, and there is no chance for advancement. In offices, our positions are usually as clerks, typists, and receptionists. In all of these jobs, our sisters are subjected to racial slurs, jokes, and



LOLITA LEBRON

other indignities such as being leered at, manhandled, propositioned, and assaulted. Our sisters are expected to prostitute themselves and take abuse of any kind or lose these subsistence jobs.

Everywhere our sisters are turned into prostitutes. The most obvious example is the sisters hustling their bodies on the streets, but the other forms of prostitution are also types of further exploitation of the Third World woman. The only way to eliminate prostitution is to eliminate the society which creates the need. Then we can establish a socialist society that meets the economic needs of all the people. Birth Control, Abortion, Sterilization—Genocide

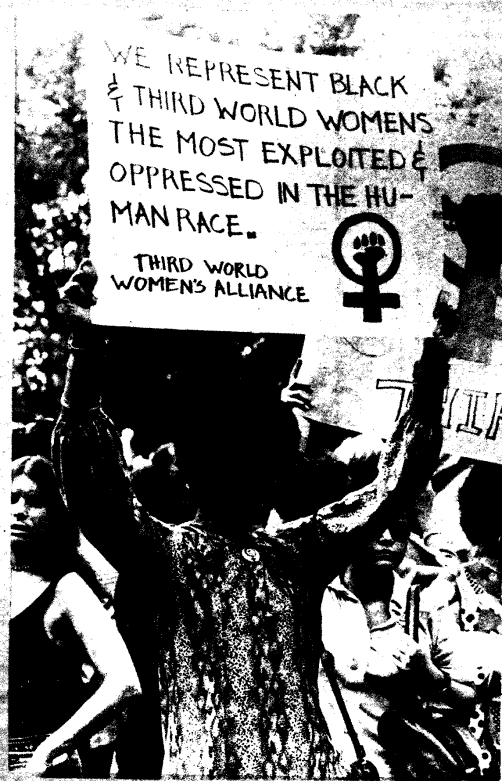
We have no control over our bodies, because capitalism finds it necessary to control the woman's body to control population size. The choice of motherhood is being taken out of the mother's hands. She is sterilized to prevent her from having children, or she has to have a child because she cannot get an abortion.

Third World sisters are caught up in a complex situation. On one hand, we feel that genocide is being committed against our people. We know that Puerto Ricans will not be around on the face of the earth very long if Puerto Rican women are sterilized at the rate they are being sterilized now. The practice of sterilization in Puerto Rico goes back to the 1930's when doctors pushed it as the only means of contraception. In 1947-48, 7% of the women were sterilized; between 1953-54, 4 out of every 25; and by 1965, the number had increased to about 1 out of every 3 women. In many cases our sisters are told that their tubes are going to be "tied," but are never told that the "tying" is really "cutting" and that the tubes can never be "untied."

Part of this genocide is also the use of birth control pills which were tested for 15 years on Puerto Rican sisters (guinea pigs) before being sold on the market in the U.S. Even now many doctors feel that these pills cause cancer and death from blood clotting.

Abortions in hospitals that are butcher shops are little better than the illegal abortions our women used to get. The first abortion death in NYC under the new abortion law was Carmen Rodriguez, a Puerto Rican sister who died in Lincoln Hospital. Her abortion was legal, but the conditions in the hospital were deadly.

On the other hand, we believe that abortions should be legal if they are community controlled, if they are safe, if our people are educated about the risks and if doctors do not penalize our sisters while performing abortions. We realize that under capitalism our sisters and brothers cannot support large families and the more children we have the harder it is



to support them. We say, change the system so that women can freely be allowed to have as many children as they want without suffering any consequences.

Day Care Centers

One of the main reasons why many sisters are tied to the home and cannot work or become revolutionaries is the shortage of day care centers for children. The centers that already exist are over-crowded, expensive, and are only super-baby-sitting centers. Day care centers should be free, should be open 24 hours a day, and should be centers where children are taught their revolutionary history and culture.

Many sisters leave their children with a neighbor, or the oldest child is left to take care of the younger ones. Sometimes they are left alone, and all of us have read the tragic results in the newspapers of what happens to children left alone—they are burned to death in fires, or they swallow poison, or fall out of windows to their death.

Revolutionary Women

Throughout history, women have participated and been involved in liberation struggles. But the writers of history have never given full acknowledgment to the role of revolutionary women. At the point of armed struggle for national liberation, women have proved themselves as revolutionaries.

MARIANA BRACETTI was a Puerto Rican woman who together with her husband fought in the struggle for independence in Lares. She was called "el brazo de oro" because of her unlimited energy. For her role in the struggle, she was imprisoned. She sewed the first flag of El Grito de Lares.

Another nationalist woman was LOLA RODRIGUEZ DE TIO, a poet who expressed the spirit of liberty and freedom



LEILA KHALED
PALESTINIAN REVOLUTIONARY



colonial status of Puerto Rico. She emptied a .45 automatic from the balcony of the Congress on to the colonial legislators. She then draped herself in the Puerto Rican flag and cried "Viva Puerto Rico Libre." The result was 5 legislators shot, and one critically wounded. She was imprisoned in a federal penitentiary and sentenced to 50 years. She is still in prison for this heroic act of nationalism.

Only recently, a 19 year old coed, ANTONIA MARTINEZ, was killed in Puerto Rico in a demonstration against the presence of amerikkkan military recruiting centers. She was murdered when she yelled "Viva Puerto Rico Libre!"

SOJOURNER TRUTH was born a slave in New York around 1800. She traveled in the north speaking out against slavery, and for women's rights. She was one of the most famous black orators in history.

KATHLEEN CLEAVER is a member of the Central Committee of the Black Panther Party. The Black Panthers are the vanguard of the Black liberation struggle in the united states. Another Panther sister, ERICA HUGGINS, is imprisoned in Connecticut for supposedly being a member of a conspiracy. She was forced to have her child in prison, and was given no medical attention while she was pregnant. Her child was later taken away from her because of her political beliefs.

ANGELA DAVIS is a Black revolutionary sister who is being hunted by the f.b.i. and is on their 10 most wanted list because she has always defended her people's right to armed self-defense and because of her Marxist-Leninist philosophy.

In other parts of the world, women are fighting against imperialism and foreign invasion. Our sisters in Vietnam have struggled alongside their brothers for 25 years, first against

in "La Borinquena" in 1867. Besides being a nationalist, she was a fighter for women's rights. She refused to conform to the traditional customs concerning Puerto Rican women and at one point cut her hair very short.

BLANCA CANALES was one of the leaders of the revolution in Jayuya in 1950.

LOLITA LEBRON, together with three other patriots, opened fire on the House of Representative in an armed attack in 1954, bringing the attention of the world on the the french colonizer, then against the japanese invaders, and now against the amerikkkan aggressors. Their military capability and efficiency has been demonstrated in so many instances that a women's brigade was formed in the National Liberation Front of the North Vietnamese Army.

LA THI THAM was born in a province which was constantly bombarded by u.s. planes. After her fiance was killed in action, she sought and got a job with a time bomb detecting team. She scanned the sky with field glasses and when the enemy dropped bombs along the countryside, she would locate those which had not exploded and her teammates would go and open them and clear the road for traffic.

KAN LICH, another Vietnamese sister, fought under very harsh and dangerous conditions. She became a brilliant commander, decorated many times for her military ability. Her practice to "hit at close quarters, hit hard, withdraw quickly" proved to be valid.

The Central Committee of the YOUNG LORDS PARTY has issued this position paper to explain and to educate our brothers and sisters about the role of sisters in the past and how we see sisters in the struggle now and in the future. We criticize those brothers who are "machos" and who continue to treat our sisters as less than equals. We criticize sisters who remain passive, who do not join in the struggle against our oppression.

We are fighting every day within our PARTY against male chauvinism because we want to make a revolution of brothers and sisters—together—in love and respect for each other.

FORWARD SISTERS IN THE STRUGGLE!
ALL POWER TO THE PEOPLE!

Central Committee
YOUNG LORDS PARTY



GRINGOS RAPE OUR LAND!

More than 32 years ago, copper was discovered in Puerto Rico. The towns of Jayuya, Utuado, Lares, and Adjuntas were filled with it, and the estimated worth of the copper was \$2,027,520,000. All this time, however, Puertorriqueños were being told that their island had no minerals or natural resources and would not be able to survive without the amerikkanos' help. Today we find out that the "great amerikkan white father" was lying to us and that for some time he has been excavating and testing the ore whose existence he was trying to deny.

On August 11, 1965, the Ponce Mining company obtained an official contract from the Mining Commission in Puerto Rico to excavate (dig up and explore) the land in these areas. It was not commonly known, however, that from June, 1961, to April 15, 1965 the Ponce Mining Company had taken 181,425 feet of samples from 216 holes bored in the ground. The Ponce Mining Company opened and worked a tunnel to obtain copper samples while the Bear Creek Company worked silently in the background, leaving Ponce Mining to face the wrath of the Puerto Rican people. Historically, whenever amerikkan business planned to move into a foreign country, the new plant would have a name in the native tongue of that country. Then if the people had any gripes about the business, they would criticize the company and not the united states investors that really controlled and manipulated the whole business. The Puerto Rican people, for instance, knew that their country was being raped of its natural resources and attacked the Ponce Mining Company because they didn't know that the company was owned by amerikkan businessmen and that the united states should have received the brunt of this attack.

It is interesting to note throughout the incidents that there was a difference in the behaviors of the Ponce Mining Company and the Bear Creek Company. It was always the Ponce Mining company (with the Puerto Rican name) that was attacked and then defended by the Commission. Ponce Mining stuck its neck out while Bear Creek lay in the cut.

Ponce Mining is a branch of the American Metal Climax Company, a big mining conglomerate. Bear Creek is a branch of Kennecott Copper Company. Kennecott waited until Ponce Mining went in, did all the tests, and found copper before they sent in the Bear Creek Company which they controlled. They used a Mexican subsidiary that they controlled, KENMAX, as a front.

They sent in Mexican geologists and workers who did the dirty work while the amerikkan companies stayed in the background and reaped the profits. Eventually, Bear Creek changed its name to Cobre Caribe and later signed a pact with Ponce Mining. Strange that all the small front groups merged eventually under the two big bosses, Kennecott and American Metal Climax, amerikkan financed, operated, and owned corporations, isn't it?

One also begins to wonder if these two corporations have interests in the uranium mines found in 1965 in Jayuya, Adjuntas, and Utuado. Uranium almost always has an association with the mineralization of copper. If the copper mines are excavated by the "open pit" method which has been used up to now, it may result in the loss of the uranium mines and great economic waste. Not only will the pits leave gigantic holes in the middle of the island, holes which will never be filled up again, but the uranium deposits will lie in waste.

All the double-dealing and shady business agreements prove that Puerto Rico is being sold lock, stock, and barrel to the u.s. and that the Puerto Rican people have no say in the matter. Puerto Rico is the united states' only remaining colony in the world, and it is manipulated by the u.s. The 6th point of the 13-Point Program of the YOUNG LORDS PARTY states that, "We want community control of our institutions and land." We want Puerto Rico and everything on it. It belongs to us. We want self-determination and we will get it or amerikka will meet with the wrath of an armed and angry people.

WE INHERITED THEIR
FEARS—WE GREW UP
ANGRY—WE WILL WIN OR WE
WILL DIE!

Lulu Carreras
Defense Captain
YOUNG LORDS PARTY
Newark Branch

Hace mas de 32 años el cobre fue descubierto en Puerto Rico. Los pueblos de Jayuya, Utuado, Lares y Adjuntas estaban llenos de éste y el valor estimado del cobre era \$2,027,520,000. Sin embargo, durante todo ese tiempo se le decía a los Puertorriqueños que la isla carecía de minerales o recursos naturales y no podría sobrevivir sin la ayuda de los amerikkanos. Hoy encontramos que el "gran padre amerikkan blanco" nos estaba mintiendo y que por algun tiempo él ha estado excavando y probando el mineral cuya existencia trataban de negar.

En agosto 11 de 1965, la "Ponce Mining" obtuvo un contrato oficial de la Comisión mineral en Puerto Rico para excavar (desenterrar y explorar) la tierra en esas areas. Sin embargo, no era de común conocimiento que desde junio de 1961 hasta abril 15 de 1965 la "Ponce Mining Company" había tomado 181,425 pies de muestra de 216 hoyos perforados en el suelo. La "Ponce Mining Company" abrió y trabajo un túnel para

obtener muestras de cobre mientras que la compañía "Bear Creek" trabajaba silenciosamente en el trasfondo, dejando que la "Ponce Mining" se enfrentara al coraje de los Puertorriqueños. Historicamente, siempre que los negocios amerikkanos planeaban mudarse a un pueblo extranjero, la nueva planta debía tener un nombre en la lengua nativa de ese país. Luego si la gente tenía alguna queja acerca del negocio criticarían la compañía y no los inversionistas de estados unidos que realmente controlaban y manipulaban todo el negocio. Los Puertorriqueños, por ejemplo, sabían que su pueblo había sido despojado de sus recursos naturales y atacaron la compañía "Ponce Mining" porque no sabían que la compañía pertenecía a hombres de negocios amerikkanos y que los estados unidos debió haber recibido todo el peso de este ataque.

Es interesante notar a través de los incidentes que hubo una diferencia en el comportamiento de la "Ponce Mining" y la "Bear Creek." Siempre fue la "Ponce Mining" (con el nombre Puertorriqueño) la que fue atacada y luego defendida por la Comisión Minera. La "Ponce Mining" daba la cara mientras "Bear Creek" se protegía.



La Ponce Mining es una rama de la American Metal Climax Company, un enorme complejo minero. La Bear Creek es una rama de la Kennecott Copper Company. La "Kennecott" esperó hasta que la Ponce Mining fue, hizo las pruebas y encontro cobre, antes de enviar la Bear Creek Company que ellos controlaban. Usaron una subsidiaria Mejicana, que ellos controlaban, KENMAX como un frente. Enviaron geólogos y trabajadores Mejicanos que hacían el trabajo sucio, mientras las compañías amerikkanas permanecían en la oscuridad y recogían las ganancias. Eventualmente la Bear Creek cambio su nombre a Cobre Caribe y luego firmo un pacto con la "Ponce Mining". Muy extraño que todos estos grupos pequeños usados como frente eventualmente emergieran bajo dos grandes jefes, Kennecott y American Metal Klimax, corporaciones financiadas, operadas por y de amerikkanos. No cree?

Uno empieza también a preguntarse si estas dos corporaciones tienen intereses en las minas de uranio encontradas en 1965 en Jayuya, Adjuntas y Utuado. El uranio casi siempre tiene una asociación con la mineralización del cobre, si las minas de cobre

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WRITING A CONSTITUTION FOR THE PEOPLE

Beginning September 4, and ending on Labor Day, September 7, 1970, many members of the U.S. Revolution swelled into Philadelphia. Our purpose in coming together was to write a new constitution and to throw out the old one. The amerikkkan government rests on its constitution; all courts refer to it as the highest authority when settling disputes. In the name of the old constitution, police have been kicking in doors and

Just about every blood from Philly was there, and it was good to see. These are the people, the most oppressed people in the society, who will lead the revolution and inherit all that the new socialist society will have to offer. It is the lumpen that form the backbone of the YOUNG LORDS PARTY and the black Panther Party, and that is what keeps us rooted in our people. The three or four fools in the workshop on self-determination for national minorities who

the workshops on internationalism, national minorities, and education. At Philadelphia we were reunited with our sisters and brothers of the Young Lords Organization, and we are tighter now than before. The YLO will be at the Students' Conference, September 22-23.

The Constitution itself will be present to the people November 4th at Washington, D.C. On that date, we will all be able to see more clearly the structure of the new society we are



LORDS AND PANTHERS GUARD HUEY

shooting colonized people, servants of our people have been railroaded to jail for excessive or no bail, years before coming to trial; Third World people, women, poor whites, gays, and anyone else who doesn't look or think like George Washington have no rights.

Since the foundation of the governments rests on the constitution, by writing a new constitution we have knocked out of existence the foundation of government. This occurs not merely because we have written a new piece of paper and say that it has replaced the old; the YOUNG LORDS PARTY is fully aware of the cold fact that only through armed struggle will our people succeed in toppling this regime of pretenders.

Yet it is through such a gathering as the Revolutionary People's Constitutional Convention Plenary Session that masses of our people become involved in the struggle that leads to the consciousness of picking up the gun. Unlike past movement gatherings, where the same tired faces from the same tired organizations meet and greet each other in the same tired language, the Philadelphia session was different because the overwhelming majority of the participants were Black. These sisters and brothers came from the lowest sections of society, the lumpen, those who are not working and whose life is spent on the blocks.

babbled for an hour on "the validity of marxist-leninist analysis in relating to the ongoing struggle of the workers in a capitalist society" clearly showed that they never met a brother or sister off the block, and if they ever did, they'd die of fright.

Saturday night, the Minister of Defense for the Black Panther Party, Huey P. Newton, delivered the preamble to the constitution.



Huey's presence had an electrifying, gripping effect. When the brother appeared, the 6,000 people inside and the thousands listening outside exploded as three years of love for the cat who picked it all up off the ground. It was a mind-blowing scene to realize that the Panthers on security that night joined the Black Panther Party while Huey was in jail. Even more, most of the Panthers there came from branches all across the country—branches that didn't even exist at the time of Huey's arrest.

Huey asked that the YOUNG LORDS PARTY stand security with the Panther Party while he spoke. About 20 LORDS were assigned. After this, LORDS participated in

trying to build.

**DEATH TO AMERIKKAI
POWER TO THE NEW DAY - THE
NEW DAY IS NOW!**

Pablo "Yoruba" Guzman
Minister of Information
YOUNG LORDS PARTY

Comenzando el 4 de septiembre, y terminando el Día del Trabajo, 7 de septiembre, muchos miembros de la Revolución de e.s. u.u. llenaron Filadelfia. El propósito de la reunión fue hacer una nueva constitución y deshacernos de la vieja. El gobierno amerikkano se basa en su constitución; todas las cortes se refieren a ella como la mas alta autoridad para resolver las disputas. A nombre de la vieja constitución la policía echa puertas abajo y metan al pueblo colonizado; a los servidores del pueblo se les manda a la cárcel sin multas o con multas excesivas, años antes de celebrarse juicio; las personas del Tercer Mundo, las mujeres, los blancos pobres, y todos aquellos que no se parecen o piensan como Jorge Washington, no tienen derechos.

Como los fundamentos del gobierno descansan en la constitución, escribiendo una

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nueva constitución, hemos lanzado fuera de existencia los fundamentos del gobierno. Esto no ocurre porque simplemente hemos escrito un nuevo pedazo de papel y digamos que este reemplaza al viejo; el PARTIDO DE LOS YOUNG LORDS está consciente que solo por medio de la lucha armada nuestra gente logrará llegar al poder sobre este régimen de presumidos.

Sin embargo, es por medio de estas reuniones como la de la Sesión Plenaria de la Convención Constitucional de la Gente Revolucionaria, que el pueblo en masa se hace parte de la lucha que lleva a la concientización de tomar las armas. Diferente a otras reuniones, donde las mismas caras cansadas se encuentran y saludan en el mismo cansado lenguaje, esta sesión de Filadelfia fue distinta, ya que la mayoría abrumadora de los participantes eran Negros. Estas hermanas y hermanos vinieron de las esferas más bajas de la sociedad, el lumpen, aquellos que no están trabajando, y que su vida entera la pasan en la calle.

Casi todos los hermanos de Filadelfia estaban allí, y fue un gran placer verlos. Este es el pueblo, la gente más oprimida de la sociedad, quienes dirigen la revolución y heredarán todo aquello que la nueva sociedad socialista tenga que ofrecer. El mismo lumpen que es el fundamento del PARTIDO DE LOS YOUNG LORDS y del Partido de la Pantera Negra, y el lo que nos mantiene enraizados en nuestro pueblo. Los dos o tres bobos en el taller sobre "autodeterminación para las minorías nacionales" que hablaron baba por más de una hora, acerca de "la validez del análisis Marxista-Leninista en relación a la lucha actual del trabajador en una sociedad capitalista" dejaron ver que nunca conocieron a una hermana o hermano, fuera del bloque, y que eso sucediera se morirían del miedo.

El sábado en la noche el Ministro de Defensa del Partido de la Pantera Negra, Huey P. Newton, leyó el preámbulo de la Constitución.

La presencia de Huey tuvo un efecto electrificante. Cuando el hermano apareció, las 6,000 personas adentro y los miles afuera estallaron de alegría y amor hacia el hermano que en tres años levantó y formó el partido. Fue una escena impresionante el ver que las Panteras en seguridad durante esa noche se habían hecho miembros del Partido de la Pantera Negra mientras Huey estaba en la cárcel. Aún más, la mayor parte de las Panteras que asistieron esa noche venían de secciones de todo el país - secciones que ni tan siquiera existían cuando Huey fue arrestado.

Huey pidió que el Partido de los Young Lords hicieran guardia junto al Partido de la Pantera Negra mientras él hablaba. Como 20 Young Lords fueron asignados. Después de esto los Young Lords participaron en los talleres sobre internacionalismo minorías nacionales, y educación. En Filadelfia nos reconciamos con nuestras hermanas y hermanos de la Organización de los Young Lords, y ahora estamos mucho más unidos que antes. La Organización de los Young Lords estará en la Conferencia Estudiantil durante el 22 y 23 de septiembre.

La Nueva Constitución será presentada al pueblo en Washington D.C. el 4 de noviembre.

En esa fecha podremos ver más claramente la estructura de la nueva sociedad que estamos tratando de construir.

**MUERTE PARA AMERIKKKA!
PODER PARA EL NUEVO DIA
EL NUEVO DIA ES AHORA!**

**Pablo "Yoruba" Guzman
Ministro de Información
PARTIDO DE LOS YOUNG LORDS**

Press Release on Felipe

Historically, many revolutionary organizations have developed and failed because they have been built around one personality. This was true of the Organization of Afro-American Unity centered around Malcolm X, and the Puerto Rican Nationalist Party and Albizu Campos. This was allowed to happen with the YOUNG LORDS PARTY and Felipe Luciano. Felipe became a symbol to our people, the main force within the PARTY, and the main target for the pigs. Due to a combination of these factors, Felipe was not able to grow as a revolutionary while he was Chairman.

We are a Party based on principles of democratic centralism; criticisms come from all levels of the PARTY. Through these criticisms and the discussions that followed, we learned that the strengths and weaknesses of Felipe had become the strengths and weaknesses of the PARTY. This situation was allowed to develop because of the liberalism, or inability to criticize, of the entire Central Committee.

We have moved to correct the contradictions within the PARTY. One step that was taken was that Felipe was made a cadre in the PARTY so that he could grow among the people. The best way for a revolutionary to grow is to go back to the people, to live with them and to learn from them. This is what Felipe is doing. We expect that with the help of all members of the PARTY and our people, Felipe, Juan, Yoruba, Denise, David, Fi, Gloria, and all other PARTY leaders will be able to grow and guide.

All of this was done in an atmosphere of love and education. The only way to criticize is with love, and this love has been strengthened after the criticisms were made and dealt with. Yet certain jive people who dare to call themselves "journalists" maliciously printed articles some weeks ago which made it seem as though Felipe was "ousted" or as if there was a "power struggle" in the PARTY. These perverts also made it seem as though Felipe's demotion was a put-down of "Black Nationalism" and a strengthening of "Puerto Rican Nationalism" (their terms). Also, it appeared as though the brother was demoted for a wide variety of charges.

The YOUNG LORDS PARTY made no statement to the press except for the clarification statement following these mysterious articles. The entire story was made up by a shady outfit named Community News Service and given to the New York Times where everyone else picked it up. Contrary to all the principles of good journalism, no one contacted the YOUNG LORDS PARTY for information; the first that we heard about the whole thing was when we read the papers that day. PALANTE, the people's paper, deals in the truth; this is the only source of information on Felipe's demotion.

When the people take the power of the state, it will be the first time that the media will give full and honest information. Until then, all that the "man's" media gives us is misinformation and outright LIES!

POWER TO THE PEOPLE'S PRESS!

**Pablo "Yoruba" Guzman
Minister of Information
YOUNG LORDS PARTY**



M.P.I. (CONT.)

invaded our beaches, took over, and forced our struggle to suffer a backward trend. Puerto Rico, unfortunately for us, was passed on to the United States as a war bonus. Here, the economical, political, and cultural penetration began. We do not have any power to decide what affects our national life. Ultimate decisions are made in the United States Congress.

the many humiliations suffered by our people are without precedent. Our citizenship was snatched by the Yankee Imperialists to impose on us a North-American citizenship without our consent or regard for our feelings. By so doing, they legalized the use of our men as cannon-fodder in their wars. In addition, and adding insult to injury, they project our image as that of a country that wishes to continue living in slavery by its own free will. They, of course, control the media which attempts to make this image popular, and use this media to isolate us from the rest of the world.

The United States justifies the exploitation of our people and our land with the abused phrase: "We are, after all, doing Puerto Rico a favor; what benefits can that poor little island possibly render us?" It's well worth reminding the Yankee government that long before the 1898 War, their political and military strategists had already expressed their desire to control the Caribbean, especially Cuba and Puerto Rico. Their aim was to use

these two islands as their strategic points from which to control the rest of the American continent. Today, the resulting evidence is that thirteen percent of Puerto Rico's fertile land is occupied by U.S. military bases.

...And there are still more advantages for the imperialists; e.g., Puerto Rico is the fifth buyer of North-American products in the world and the second in this hemisphere. To emphasize the Puerto Rico is a capitalist's paradise is the outstanding fact that 85% of our economy is controlled by North-American capital.

To assist in the yielding of our resources to North-American capitalists, the colonial government of Puerto Rico has designed a program which gradually increases our country's dependence on the United States. The unfortunate deterioration of our agriculture during the past few decades is a clear example of this. Neglect of it has come about as a direct result of the infamous Operation Bootstrap. It is with this program that an artificial economy gets established in Puerto Rico, since the development of our resources played no part in Operation Bootstrap's industrialization plan. Thus, with the aid of foreign capital, attracted by a tax exemption, which is used as bait, an industrialization program totally independent of our country's needs is imposed on Puerto Rico.

The efforts of the anti-imperialist forces in Puerto Rico, with MPI at the vanguard, are being directed at creating a crisis for the colonial system which will assuredly accelerate its collapse. The colony is at a closer state of decomposition at present than

it ever was throughout the many years of struggle for independence. The last ten years have been very significant ones, and a concrete example to illustrate the approaching crisis of the colony is that of Culebra. This is an island in the East of Puerto Rico where the U.S. Marines have a training base, and where they carry out shooting exercises of heavy artillery. The people of Culebra have repeatedly expressed their opposition to the Marines' presence in their territory. This conflict reached its peak when the Marines just recently expressed their intentions of evicting the people of Culebra from their soil. This is just one more of the outrageous abuses to which the population of that island has been submitted in its long history. They have, however, reacted as would be expected, and together as one man, with the rest of Puerto Rico's population at their side, are demanding that the Marines get out of Culebra. Mr. Ramon Feliciano, the Mayor there, has stated that the struggle will not end until the Marines are not only out of Culebra, but out of all of Puerto Rico as well.

Puerto Ricans living in the United States are also engaged in the struggle. The colonial regime of Puerto Rico fosters emigration and uses it as an escape valve because of its inability to solve the serious problems of the colony, such as unemployment, education, medical services, etc. the criminal emigration forced on our people has brought about the concentration of one-third of Puerto Rico's total population into the larger cities of this country. Here we become the easy prey of

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BOLETIN: FELIPE

Historicamente muchas organizaciones revolucionarias se han desarrollado y han fracasado porque han sido contruidas alrededor de una persona. Esto es lo que paso con la Organizacion Unidad Afro-Americana centralizada alrededor de Malcolm X y con el Partido Nacionalista Puertorriqueño y Albizu Campos. Esto estuvo por suceder en el PARTIDO de los YOUNG LORDS con Felipe Luciano. Felipe se convirtió en un simbolo para el pueblo, la fuerza principal en el PARTIDO y es el blanco principal para los puercos. Por la combinacion de estos factores Felipe no se pudo desarrollar como Revolucionario, mientras era nuestro lider.

Nosotros somos un Partido basado en el principio de Centralismo Democratico; la critica viene de todos los niveles del Partido. Tras estas criticas y discusiones nosotros aprendimos que las fuerzas y debilidades de Felipe se convirtieron en las fuerzas y debilidades del Partido. Esta situacion fue permitida por el liberalismo y la inhabilidad de criticar, de todo el Comite Central. Nosotros queremos corregir las contradicciones dentro del Partido; el primer paso para corregir esto fue que Felipe fue descendido a miembro sin mando, para que pueda desarrollarse entre la gente. La mejor manera para que un revolucionario se realice es que vuelva al pueblo para vivir con el y aprender de el. Esto es lo que esta Felipe haciendo. Nosotros esperamos que con la ayuda de todos los miembros del Partido y nuestra gente, Felipe, Juan, Yoruba, Dennis, David, Gloria, Fi y todos los demas lideres del Partido, seran capaces de desarrollarse y servir de guia.

Todo esto se realiza en una atmosfera de amor; la unica manera de criticar es con amor y este amor fue enfatizado despues que la critica corrigio el error. Pero ciertamente,

algunos pelagatos que tienen la audacia de llamarse periodistas, malisiosamente escribieron articulos algunas semanas atras, en los cuales pretendieron hacer ver que Felipe fue "expulsado" o como si hubiera habido una lucha por el poder dentro del Partido. Estos preversos tambien hicieron esto para hacer creer a la gente que la distitucion de Felipe era debido a un enfrentamiento entre el Nacionalismo Negro y el Nacionalismo Puertorriqueño. Esto tambien mentia cuando dijo que el hermano fue descendido por una gran cantidad de acusaciones.

El PARTIDO de los YOUNG LORDS no hizo ningun comunicado a la Prensa excepto uno, para aclarar la situacion despues del misterioso articulo.

La historia completa fue escrita por un deshoesto grupo llamado "Community News Service" y fue dado al "New York Times" donde la informacion fue recogida por todos los demas. En contra de todos los principios del buen periodico se puso en contacto con el PARTIDO de los YOUNG LORDS para informarse correctamente. Lo primero que supimos de todo esto fue cuando leimos los periodicos del dia. Palante, el periodico de la gente, informo solo la verdad. Esta es la unica fuente de informacion autorizada para explicar la distitucion de Felipe.

Cuando la gente oja el Poder del Estado, sera la primera vez que los periodicos daran informacion correcta y honesta. Hasta entonces todo lo que los periodicos del sistema nos daran sera mala informacion y MENTIRAS!

PODER A LA PRENSA DE LA GENTE!

Pablo "Yoruba" Guzman
Ministro de Informacion

PHILLY

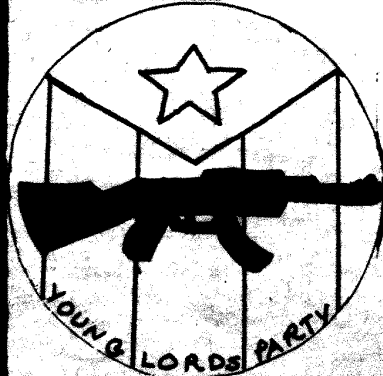
El enemigo hace carnicerias por medio de abortos; prueba nuevas drogas en nosotros, deja pintura de plomo en las paredes de nuestros hogares, para curar temporalmente enfermedades, pero haciendo que nosotros nos enfermemos nuevamente, para asi poder sacarnos mas chavos. Mientras tanto deja la amenaza numero uno para nuestra salud, andando y paseando en la colonia: el puercu.

Nosotros queremos que terminen las muertes que son provocadas por un tratamiento medico que es igual que un genocidio.

Donde quiera que nuestra gente este, nosotros iremos para ayudarles y ya hemos empezado a hacerlo en el area de la salud.

CUIDO DE SALUD GRATIS PARA NUESTRA GENTE!
VIVA PUERTO RICO LIBRE AHORA!

Peta Vargas
Teniente de Campos
PARTIDO DE LOS YOUNG LORDS
Sector de Filadelfia



EDITORIAL

This issue of PALANTE is dedicated to EL GRITO DE LARES and the revolutionaries who, on September 23, 1868, began the fight for liberation. This year, the YOUNG LORDS PARTY has called for a conference of all Puerto Rican students in the colleges and high schools in order that we may continue the work begun by our ancestors.

The YOUNG LORDS PARTY stands for the intensification of the struggle that began on September 23, 1868. We aim to be around to its conclusion—and beyond.

All of us, whether or not we are Puerto Ricans, can learn from EL GRITO DE LARES. These women and men fought against amazing odds to liberate a town from the Spanish rapist. Inspired by Betances and his followers, the first generation of what we know today to be the Puerto Rican—African, Indian, and Spanish combined—a new Nationalist Party arose in the 1930's to overcome the amerikkkan plunderers. In 1950, this group, led by Albizu Campos, started a rebellion on October 30 in the town of Jayuya, a rebellion that quickly spread to surrounding towns. While this was happening, two Puerto Ricans showed us what a correct support position is for revolutionaries here. They went to Washington, D.C. to off the president of the united states. For that attempted action, Oscar Collazo is still in Leavenworth.

In 1953, Lolita Lebron led three brothers in what has become one of the most audacious acts carried out by a colonized people against the yanqui, shooting at the lawmakers who keep us enslaved while they were in session.

Mad, you say? You say these spics are mad? We're damned insane! The YOUNG LORDS PARTY and a whole new generation of crazy Puerto Ricans have been born, tempered by the ghettos of amerikkka, and are moving quickly on the enemy. We fight now not only for the socialist liberation of Puerto Rico, but for the right to self-determination for all Puerto Ricans. We fight for the million in New York City, the hundreds of thousands in Chicago, Cleveland, Hartford, Philadelphia, Hoboken, Newark, and Wilmington.

We fight for the 1,000 spics in Alabama. We fight for the 75,000 spics in Hawaii.

This generation is learning from history. One reason why Betances and Albizu failed is because they led movements based mainly on charisma and petty-bourgeois liberals. To correct this, the revolution is now based among the people, the most oppressed people, on principals of socialism.

One thing we have in common with our ancestors: the gun. Petty-bourgeois liberals they might have been, but they weren't using bottles at Lares or bricks at Jayuya. Some of us who have been listening to the enemy's propaganda for too long as to how peaceful we are better dig on the fact that Betances, Albizu, Blanca, and Lolita were packin'. The bottle ain't been made that can stand up to a .38.

So this year we intend to celebrate EL GRITO DE LARES, not only on September 23, but every day. Through the Liberated Puerto Rico Now Committees we will build a movement strong enough to crush the enemy. We intend to unite with other Latin and Third World struggles, because we can't do it alone.

Every day from now on must be another day lost to the enemy, another day won for the people. We cannot spend any more time jivin'. Really, this may well be the last generation of spics. Each day brings a new



chance to strike, to build, to organize.

We must not fail! To do so would be to condemn our ancestors to failure. Anything less than victory from now on would deny the future of our nation and of humanity in general. We must wage war in order to have peace.

**STRIKE TO WIN!
USE WHAT YOU GOT TO GET
WHAT YOU NEED!**

Editor

ENTREVISTA

carcel—puede establecer buenas relaciones con las otras presas.

Me llevaron primero a los estados unidos, me tuvieron en el reformatorio de Augusta por cinco años y medio y después me trajeron nuevamente a Puerto Rico. El unico preso que le dan importancia es el "chota" al todo otro preso lo tratan mal. De hecho, no teníamos ni el derecho de hablar. Repetidamente trataron de matar mi espíritu revolucionario y el amor por mi patria y el deber de luchar por ella.

Pregunta—Estando usted en el sur de los estados unidos eran todas las presas negras?

En el carcel habia separación racial. En una sección las presas blancas, en otra sección las presas negras, a mi me pusieron con las presas blancas. Después de unos años pasaron una ley de integración en la carcel. Las presas blancas se negaron a cumplir con la ley. Yo en compañía con unas presas blancas comunistas decidimos luchar contra este racismo y demostrarle a esta gente decencia y la realidad de que todos somos iguales. Decidimos y fuimos las primeras a integrarnos. Desde ahí en adelante, en unión a mis compañeras negras pasé los mejores años del tiempo que cumplí en la carcel.

Pregunta—Cual es el papel de la mujer en la revolución?

El papel de la mujer es tan importante como la del hombre. La mujer revolucionaria tiene que cumplir con lo que demanda la revolución, sea levantar armas, educar a su pueblo, en fin, lo que sea necesario.

Pregunta—Que cree usted del movimiento independentista contemporaneo?

Creo que todos los movimientos de hoy son importantes. Lo que se necesita es la unidad para lograr la independencia de la nación Boricua. Unas veces piquetes, otras veces fuego, otras veces huelgas, otras veces votos, todo lo que sea necesario. Mis esperanzas están con ustedes, la juventud, porque la juventud es la que llevará la palabra.

INTERVIEW

of the town, next to a hotel. I raised the flag of Puerto Rico and screamed "Viva PUERTO RICO Libre" to establish the fact that we had proclaimed the Republic.

The town of Jayuya united, some applauded us, some cried and screamed and others stood around in admiration.

Question—You were in jail for many years. How did they treat you in jail as a political prisoner, especially in relation to the other prisoners?

I was in jail for 16 years and 10 months, almost 17 years. The empire does not give recognition to the political prisoner. I was treated like a common prisoner. During the first eight months I was incomunicada. Perhaps I can say that because of my age—I was 44 years old when I was first incarcerated—I was able to relate well with the other prisoners.

First they took me to the united states. They kept me at the Augusta Reformatory for 5½ years and then brought me back to Puerto Rico. The only well treated prisoner is the stool-pigeon, all others are treated badly. In fact we didn't even have the right to talk. Time and time again they tried to destroy my revolutionary spirit and to do away with the love I had for my country and the right to fight for her.

Question—Being in the southern part of the united states, were all the prisoners Black?

There was racial separation in jail. In one section the white prisoners, in another section the Black prisoners; I was placed with the whites. After a few years they passed an integration law in the jail. The white prisoners refuse to abide by that law. I and a group of white communist prisoners decided to struggle against this racism and show those people some decency and the reality that we are all the same. We were the first to integrate. From then on, united with my Black compenaras, I enjoyed the best years. I had to do in that prison.

Question—What is the role of the woman in the revolution?

The role of the woman is as important as of the man. The revolutionary woman must act accordingly with the demands of the revolution, be it to arm herself, educate her people or whatever is necessary.

Question—What do you think of the contemporary independence movement?

I believe that all of today's movements are important. What is needed is unity to achieve the independence of our nation. Some times posters, other times fires, strikes, votes, all that is necessary. My hopes lie with the youth, because you have the ability to carry the word onward.



GRINGOS

son excavadas con el metodo de "cielo abierto", que ha sido usado hasta ahora, podría resultar en la pérdida de las minas de uranio y un gran desperdicio económico. No sólo los hoyos dejarán gigantes huecos en el interior de la isla; los depositos de uranio se perderían.

Todos los dobles-tratos y los oscuros acuerdos de negocios prueben que Puerto Rico ha sido absolutamente vendida a los e.e. u.u. y que los Puertorriqueños no tienen nada que hacer en esto. Puerto Rico es la única colonia que le queda a e.e. u.u. en el mundo entero y es manipulada por esto. El punto 6to del Programa de 13 Puntos de el Partido de los YOUNG LORDS establece que "Queremos control comunal de nuestras instituciones y tierras." Queremos a Puerto Rico y todo lo que esta tenga, nos pertenece. Queremos determinación propia y lo conseguiremos o amerikkka se encontrará con la ira de un pueblo armado y furioso.

**HEREDAMOS SUS
TEMORES—CRECIMOS
AIRADOS—TRIUNFAREMOS O
MORIREMOS!**

Lulú Carreras
Capitán de Defensa
PARTIDO DE LOS YOUNG LORDS
Sector de Newark

MPI

factory owners, landlords, etc. We are exploited in every possible area; the list is endless.

In view of this situation, the Puerto Rican revolutionary organizations have a commitment to our people in this country, and the organizing of our working class is of primary importance.

As part of this task, we are asking our brothers and sisters to join us in the celebration of the Day of the Puerto Rican Nationality, September 23rd. On the 102nd anniversary of the uprising in Lares our forces will join at the Plaza Borinquena under the slogan: "Puerto Rican, celebrate your national holiday, do not go to school or work on September 23rd."

We wish to remind our North-American friends who are outstanding in the anti-imperialist struggle that it is their revolutionary duty to solidarize with the Puerto Rican people in their struggle against colonialism and exploitation. To this effect, we are asking you to attend the activities programmed for that day. Join us at the Plaza on September 23rd.

LONG LIVE A FREE PUERTO RICO!

Date: September 23rd, 1970 Time: 4:00 p.m.
Place: Plaza Borinquena, East 138th Street
(between Brook and Willis Avenues, Bronx)

Sonia Marrero and Isolina Vargas
Press and Propaganda Secretaries
Central Mission Vito Marcantonio
Puerto Rico Pro Independence
Movement

DECLARACION DEL MPI

El 23 de septiembre de 1868 nació la patria Puertorriqueña. Ese día, en el pueblo de Lares, un grupo de patriotas se levantó en armas dispuestos a poner fin a la odiosa tiranía que la decadente España imponía a Puerto Rico. Este grupo de hombres y mujeres dirigidos por Betances desde el exilio, empujaron las armas dispuestos a morir si era necesario, hasta ver ondear la bandera de un Puerto Rico libre y soberano. De este modo se inicia la tradición de lucha del pueblo Puertorriqueño.

Fue al calor de las luchas contra la esclavitud como se fragó una conciencia nacional. En éstas se destacaron el doctor Ramon Emeterio Betances y Segundo Ruiz Belvis.

La expresion mas alta de la Puertorriqueñidad se resume en el Grito de Lares. A partir de ahí el pueblo no cesa demandar libertades y España no tuvo mas alternativa que garantizar unas reformas mínimas contenidas en la Carta Autonómica de 1897. Todas estas pequeñas victorias fueron pisoteadas por la bota del imperialismo yanqui, cuando sus ejércitos invadieron nuestras playas a raíz de la Guerra Hispanoamericana. Puerto Rico pasó a manos yanquis como botín de guerra.

Así comienza la penetracion económica, política y cultural. Los Puertorriqueños no tenemos jurisdicción sobre las decisiones que afectan nuestra vida nacional. El poder último reside en el congreso de los E.E. U.U.

Las vejaciones sufridas por nuestro pueblo no tienen límites. Nos arrebataron nuestra ciudadanía, para imponernos la yanqui sin consultarnos. De esta manera se le daban visos legales a nuestra utilización como carne de cañón en las guerras imperialistas. Encima de esto, se nos quiere presentar al mundo como un pueblo que quiere continuar siendo esclavo por voluntad propia. Claro, ellos tienen todos



los medios para hacer creer que es así y tratan de aislarnos del resto del mundo.

Los yanquis justifican su política de explotación con la manoseada frase: "Después de todo, a Puerto Rico le estamos haciendo un favor. ¿Que beneficios nos puede rendir esa pobre isla?" Buenos recordamos que desde mucho antes de la Guerra Hispanoamericana los estratagos políticos y militares del imperio habían puesto sus ojos en el Caribe, especialmente en Cuba y Puerto Rico, su idea era hacer de estas dos islas un "puerto estratégico y factoría" como bien lo previó José Martí. Así se les facilitaba el extender sus tentáculos hacia el resto del continente americano. Hoy día el 13% de la tierra cultivable de nuestro territorio nacional esta ocupada por bases militares yanquis.

Como si esto fuera poco, hay más ventajas. Puerto Rico es el quinto comprador de los productos norteamericanos en el mundo, el segundo en el hemisferio

occidental, sin restarle importancia a esto, el hecho principal radica en que el 85% de nuestra economía esta controlada por el capital ausentista norteamericano.

Puerto Rico es un paraíso para los inversionistas. Para facilitar la entrega de nuestras riquezas a los capitalistas norteamericanos, el gobierno colonial ha diseñado un plan que aumenta gradualmente nuestra dependencia hacia los E.E. U.U. Esto se puede ver muy claramente en la suerza que ha corrido nuestra agricultura.

El abandono de la agricultura vino como resultado de la famosa Operacion Manos a la Obra (Operation Bootstrap). Se establecio una economía artificial, ya que el programa de industrialización no surgió como un proceso natural en el desarrollo de nuestros recursos. La industrialización fue impuesta artificialmente, utilizando para ello al capital extranjero, el cual se atrae con la atención contributiva, que se utiliza como anzuelo.

Este estado de cosas esta llegando a su fin, gracias a la ardua labor de diversas organizaciones patrióticas, con el Movimiento

Pro Independencia a la vanguardia. La crisis del sistema colonial se aproxima inexorablemente. La lucha se ha escalonado, especialmente en los últimos diez años. Uno de los ejemplos palpables de esta crisis se agudiza lo vemos en Culebra. Esta es una isla-municipio al Este de Puerto Rico donde la marina yanqui tiene una base de adiestramiento y lleva a cabo prácticas de tiro de artillería pesada.

El conflicto entre la marina y el pueblo culebrano consiste en que la marina quiere sacar a los culebranos de su propia tierra, culminando así una serie de abusos de que ha sido objeto la población. Ante esto, el pueblo ha reaccionado como un solo hombre para protestar energicamente contra la presencia de la marina. Como bien dice el señor Ramon Feliciano, alcalde de ese pueblo, la lucha no cesara hasta ver a la marina fuera de Culebra y Puerto Rico.

Los Puertorriqueños en Nueva York tambien luchamos. El gobierno colonial de Puerto Rico fomenta la emigración y la utiliza como válvula de escape al ser incapaz de resolver los graves problemas que aquejan a la colonia, tales como: desempleo, la educación, servicios médicos, etc. Este criminal desplazamiento de nuestros compatriotas ha traído como consecuencia la concentración de una tercera parte de la población en E.E. U.U. especialmente en N.Y. Aquí somos víctimas de los voraces capitalistas dueños de fabricas que nos explotan y nos pagan un salario de hambre. En vista de esta situación, las organizaciones revolucionarias Puertorriqueñas estan comprometidas en la tarea de organizar a la clase obrera Puertorriqueña.

Como parte de esta tarea, exhortamos a nuestros compatriotas a que celebren el Día de la Nacionalidad Puertorriqueña. La consigna para el 23 de septiembre es: Puertorriqueño, celebra el día de tu nacionalidad. No asistas al trabajo.

**TODOS A LA PLAZA BORINQUEÑA!
ALLI EN LA 138 Y BROOK AVENUE
CELEBRAREMOS NUESTRA FIESTA
NACIONAL**

**MOVIMIENTO PRO
INDEPENDENCIA DE PUERTO RICO
MISSION CENTRAL VITO
MARCANTONIO**

Sonia Marrero y Isolina Vargas
Secretarías de Prensa y Propaganda

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YOUNG LORDS PARTY

on Radio



THE YOUNG LORDS PARTY has a weekly radio show on WBAI-FM, every Monday evening at 11-11-30 P.M., 98.7. We have discussed such topics as cultural genocides, 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 men trips to start up in the Latin colony, such as the latest 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.

SUBSCRIBE NOW!

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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 or 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 salute 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 men. 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 the 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 Latinos first slaved under Spain and the yanquis, 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 yanqui. 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 títeres. 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 exijamos 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 ESPAÑOL.

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, títeres 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 alcahuetas 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 debiera inscribirse en el ejército norteamerikano 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 mas crearemos los ataques y las calumnias de "el hombre" porque hemos aprendido quienes son nuestros verdaderos enemigos y quienes son nuestros verdaderos amigos. Defendaremos 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 policía 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!

