



Y.L.O.



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Young Lords Organization

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REV. BRUCE JOHNSON JR.
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Ei Barrio Esta Despierto



LETTERS to Y.L.O.

Dona Trina Davila writes editorials for a Chicago newspaper called "El Puertorriqueño". She takes every opportunity to criticize YLO and Chairman Cha Cha for not going through legal channels in "asking" for justice for Latin people. She has stated that YLO is "misguided."

Dear Dona Trina Davila,
My Puerto Rican Sister:

I ask forgiveness for not answering your letter sooner. My only excuse is that I have been very busy at my work.

I respect your intelligence, your age, and your expressed concern for the Puerto Rican people. However, you create doubts in me and many of my brothers and sisters by the narrow one-sidedness of your editorials.

You enjoy talking about the great gifts the United States has provided for you and the rest of our people. Who are you trying to fool? Most of our people have never and will never experience these "gifts" you talk about. The truth is that WE are the gift. Our garden of flowers, borinquen, is the gift that the United States Imperialist government has exploited and stolen.

You talk about privileges in America. The "privileges" that I and many of my brothers experience is incarceration. Why? Because of the crimes we have committed against the laws of the capitalist-imperialist establishment.

These "crimes" include the creation of a FREE day care center, the victory of getting McCormick Theological Seminary to give \$600,000 for low-cost housing for poor people, helping people get the welfare payments which they more than deserve (You say that these lazy people should go out and get jobs; why don't you provide about 50 real quick?), trying to find better jobs and homes for our people. Because of these "crimes," I'll probably spend the rest of my life in your "privileged" jail.

You and your friends say all criminals must pay for their crimes against the law and that god citizens will back up such punishment. Do you ever consider that many of the laws are unjust, racist, made to serve middle

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Brothers:

We are a group of Puerto Rican youths who have united and formed a movement called Puerto Rican Youth United. Our purpose is to bring forth issues involving the Puerto Rican community. Then as a group we solve them.

Other than solving problems of our people, we also want to re-establish our identities as Puerto Ricans. Unfortunately, we have been brainwashed into forgetting our culture and assimilating into a different culture that obviously doesn't appreciate us, and their aim is to exploit us.

We have begun certain programs with the goal of teaching our youth about our heritage and Puerto Rico's history. It is a task that has been ignored for too long, and that must be undertaken at the present time.

We are very much interested in your organization and would appreciate your sending us information about it. We would like to establish lines of communication with your organization.

Sincerely,

Puerto Rican Youth United
Newark, New Jersey

Querida Dona Trina Davila,
Mi Hermana Puertorriquena:

Lepido excusas por no haber dado respuesta inmediata a su carte debido a mis ocupaciones de trabajo.

Respeto su inteligencia, edad y amor a Cristo, y su especial interes por el pueblo Puertorriquena. Sin embargo usted ha creado dudas en mi y en muchos de mis hermanos y hermanas por el estrecho lado de sus editoriales.

Usted disfruta hablando acerca de grande regalos que los Estados Unidos ha provisto para usted, yo y el resto de nuestra gente. Aquien trata usted de enganar? La mayor parte de nuestra gente nunca ha tenido nitendra la experiencia de tales regalos, de los que usted menciona, la verdad es, que, nosotros somos el regalo. Nuestro Jardin de Flores, Borinquen, es el regalo que el gobierno imperialista de los Estados Unidos ha explotado y robado.

Usted habla de privilegios en America. Los "privilegios" que yo y muchos de mis hermanos experimentamos es el encarcelamento. Por que? Por los crímenes que nosotros hemos cometido en contra de las leyes establecidas por la sociedad capitalista-imperialista.

Estos crímenes incluyen: la creacion de un centro de cuidado gratuito, la victoria de obtener del Seminario Teologico McCormick la suma de \$600,000 para vivienda y precios modicos para la gente pobre, ayudando los a obtener los pagos de la compensacion social, los cuales ellos lo tienen mas que merecido (Usted dice que esta gente perezosa deberia salir y conseguir trabajo. Por que usted no les provee unos cincuenta trabajos inmediatamente?), tratando de encontrar mejores trabajos y vivienda para nuestra gente. Debido a estos "crímenes" yo pasare probablemente el resto de mi vida en su "privilegiada" carcel.

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To Whom It May Concern:

A few months ago, the YLO helped the Black Student Union of DePaul University stage a demonstration of dissent due to the racial tones that existed within the administration, and in particular the University's admissions procedure. One of the factors that led to the dissention arose from the fact there were not enough students in the student body from LOW INCOME FAMILIES. After the turmoil the University, through volunteer students and teachers, instigated a special program that was to allow a determined number of students into the university. It has been discovered that the university has divided the admission of these destitute students between the volunteers of the program and the administration (with the stipulation that they all be black). The total amount of students admitted will be thirty. All of the students will be black. This is good, for it is a step in the right direction, but is it enough? How about the neighborhood poor? How many Puerto Ricans are in DePaul from the neighborhood? How many Puerto Ricans from the city?

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Dear Brothers and Sisters:

I come to you today of a wake-up, a wake-up that has yet to come. For as long as freedom seekers have been in slavery, we shall have to march on. We shall have to march on because we've been working all our lives and we still have nothing. The only thing we have is slave masters. People work eight hours a day and get paid for half that day. The government takes our money and that's supposed to be what is right. They are the law. They tell us what we can do and what we can't do. They control the government, the lives of the people, and they control the people's belongings.

This will some day be changed, and we the people will change it. That's the most important reason for a revolution. Young people talk about a revolution as if it was only a gang fight. It's not. A revolution is a long struggle, but it depends on the numbers of people who will fight in that struggle. The more people that stand up and raise their rifles, the shorter the revolution will be. The revolution will remove the stupid laws and correct the stupid mistakes of the U.S. government.

We have had these masters for as long as we all have been living. We are living in slavery now, and it is not realized by all the people. But when all the slaves get together in all the countries of the world and rebel, the odds will be a million to one for us. There have been slaves for so long that people have gotten use to living in slavery that they make a living of it. We must not go on living in a world in which we have to live with slave masters. To be equal, there must be only one level.

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TODO LOS

PUERTO

RIQUENOS

Somos

PRISONEROS

POLITICOS!



young lords

Queridos Hermanos y Hermanas:

Yo vengo a ustedes hoy como un despertar, un despertar que aun tiene que llegar. Por todo el tiempo que los buscadores de la Libertad han sido esclavizados, nosotros debemos marchar.. Nosotros debemos marchar, porque hemos estado trabajando todas nuestras vidas y aun no tenemos nada. La unica cosa que tenemos son nuestros amos de esclavitud. La gente trabaja ocho horas al dia y tiene pago por la mitad de ese dia. El gobierno toma nuestro dinero y se supone que eso esta correcto. Ellos son la Ley. Ellos nos dicen que hacer y que no hacer. Ellos controlan el gobierno, las vidas de la gente, y ellos controlan las pertenencias de la gente.

Esto algun dia cambiara, y nosotros el pueblo haremos el cambio. Esa es la razon mas importante para una revolucion. La gente joven habla de una revolucion como si fuese apenas una pelea de pandillas. No lo es. Una revolucion es una larga lucha, pero ella depende de la cantidad de gente que pelea en esa lucha. La mayor cantidad de gente que se pare y levante sus rifles, lo mas corta que la revolucion sera. La revolucion removera las leyes estupidas y corregira los estupidos errores del gobierno de los Estados Unidos.

Nosotros hemos tenido esos amos por todo el tiempo en que hemos vivido. Nosotros estamos viviendo en la esclavitud ahora, y esto no es com-

(CONTINUED ON PAGE 12)

LIBREN

TODO

PRISONERO

POLITICO!



You Can't Kill a

Two friends of the people, Rev. Bruce Johnson and his wife Eugenia, were assassinated late Sunday night (the 29th) or early Monday (the 30th of September). They were brutally stabbed to death in their home at 2038 N. Seminary.

The YLO mourns this tragic event. Bruce and Eugenia were friends and partners in the struggle to open up the day care center at the People's Church, where Bruce was pastor. Both Bruce and Eugenia supported and helped the work of the Lords. And in a sense, both were in the process of becoming revolutionaries. They had dedicated themselves to the struggles of the poor, especially poor Latins.

Since the Young Lords took over the church in June, the Johnsons worked to bring the people they knew to a clearer understanding of the historical and political significance of the church's relationship to the activities of the YLO. The church was renamed the People's Church, a new symbol of the cross bursting the chains of bondage was created, and a new creed appeared at the church door. It goes:

We have a dream. This Church, led by the community, confronting the powers which limit our destiny, keeping rulers responsible, assisting man to claim his destiny and celebrating in worship the birth of that power is our dream of a People's Church.

The Good News of Jesus Christ is that each man is of worth as a special creation of God. And Christ's resurrection means that there is no power or establishment which can control a man who claims his own dignity.

This is your faith & your Church! Claim them both and join us in this dream.

Bruce and Jean knew they could only serve the people if they entered into the struggle. They knew that no easy reconciliation of the contradictions of our society was possible. They knew that for the church to speak to man's pains, it could not stand as a mere mediator between the forces in conflict. But that the church and its

ministers must become part of the forces fighting with the people. They knew this and they died knowing it. As YLO Chairman Cha Cha Jimenez eulogized, "Today, too many churchmen are static, like boats tied to the dock, going nowhere, doing nothing. We need people to cut themselves loose and go in search of new ideas, new freedoms, and new ways to get it. We need people who will move across the waters toward the sunlight of freedom, the new land in the sunlight. If people do that, if they ever arrive at the land of freedom and they look back across the water, they will see the bodies of Bruce and Jean Johnson near the land. They will see how close our two friends had come to freedom.

On the morning before the Johnsons were murdered, 10 Young Lords attended the worship service at the church. It was a clear sign of the bond between the Johnsons' dream and the work of the Young Lords. Though they are dead, the bond has not been broken. The people demonstrated this at the community meeting Monday night and the memorial celebration on Wednesday night.

On Monday night, the same day the Johnsons were found murdered, 500 community people came to the People's Church to plan a memorial service and the future of the day care center, and people discussed the meaning of the lives and deaths of the Johnsons. It was announced that the memorial service on Wednesday would in fact be a celebration of the Johnsons' lives—that people should come to celebrate.

The celebration began with a torchlight march through the community to gather the people to the church. 2,000 people came to hear Bishop Pryor, Jim Reed, Pat Devine and Cha Cha speak words of celebration. Balloons, songs, the kiss of peace—the people all celebrated, saying:

The bread is rising**Bread means revolution**God means revolution**Murder is no revolution** Revolution is love**The radical Jesus is winning**The world is coming to a beginning**Organize for a new world**The liberated zone is at hand. RIGHT ON !

REVOLUTION



The members of the Young Lords Organization are deeply saddened by the murder of Rev. Bruce Johnson and his wife Eugenia on Sept. 28 in their home. In the time we have known them we have come to respect them greatly for their dedication to the oppressed people, to the Puerto Rican community and to our organization.

Rev. Johnson was the pastor of the Armitage Avenue Methodist Church (now Armitage Ave. People's Church) which the YLO used in order to make a reality of the demands of the Puerto Rican community for decent child care facilities. Instead of attacking us, the way others in his position might have done, Rev. Johnson, his wife, and the Board of the Church knew our demands were justified and supported us all the way. They helped us greatly in our efforts to open a free day care center, and helped tell others of our needs and the correctness of our action.

In the face of pressure and threats, they stood up for what was right, and continued to defend us from attacks from the police, the alderman and other politicians, and to stop the attempts of building inspectors to close down the child care center. In the past months Rev. Johnson often went to court, at least once a week, about legal "violations." The city had threatened to sue him \$200/day for the "violations."

This brutal murder of Bruce & Eugenia Johnson is meant as a warning to all people fighting for their just rights, to the Latin American people, to the YLO, and also all other people in their position who show they are willing to learn from and work with the Puerto Rican revolutionary movement. These murders show to what vicious lengths the ruling class will go to prevent the growth of our just struggle.

We will never forget Bruce and Eugenia Johnson. We will not be frightened by their savage murder. We will build them the highest memorial any-

one could have, by continuing and stepping up our struggle to win freedom for our people and all oppressed people of the earth, for whom Bruce and Eugenia Johnson gave their lives.



Revolutionaries

NO ONE CAN DEFEAT ALL THE PEOPLE, FOR EVERY REVOLUTIONARY WHO DIES, A THOUSAND TAKE HIS PLACE.

Serve the People!

DAY CARE CENTER

Just before the Puerto Rican Street Festival August 23, the YLO finished most of the work on their Day Care Center in the basement of the People's Church at the corner of Armitage and Dayton. Their hope was to open the center soon after the festival. But the city had other ideas. One day, without being asked, a building inspector from the city came to the church. He told the YLO and the church's minister, Bruce Johnson, that if they tried to open the center there would be trouble because the basement did not meet all the city requirements for day care facilities.

The YLO and Johnson were set on serving the people of Lincoln Park. They finished work on the Day Care Center. Then trouble began. The warning by the building inspector turned to harassment. The city said that the center was in violation of the city building code.

Three broken floor tiles were a violation. The ceiling was a violation because it was too high. The rooms were violations because they were partially below street level. Paint which had been thrown at the murals on the outside of the building was considered a violation. In short, everything was a violation. The city forced Bruce Johnson into court because of these violations.

As one YLO member said, "We were violations to the system the day we were born. The idea of poor people running and benefiting by their own day care center is a violation of city purpose and policy." The point is that although the center doesn't meet all the city requirements, it does meet the requirements of the people in the neighborhood who need it and will use it.

And many mothers will use it. One of the purposes of the center is to free women from being household slaves and to make the caring of children everybody's business. This is especially important for people to understand. Women in Lincoln Park can no longer be mere servants. They must become fully participating members of society, of the new society we are building.

The Day Care Center is beautiful. The YLO built into the basement a dining room, play rooms, napping rooms and equipment rooms. On the walls of each room there are brightly colored paintings which children will love. YLO is opening the center regardless of what the city says, because there is a great need for such facilities.

A working committee of 5 people has been busy recruiting people, collecting baby toys, contacting doctors and nurses for a medical committee. But more help is needed. This committee needs people to work with people. Offer yourself to the day care center!



PEOPLE'S PARK IN CHICAGO

(LNS)—People's Park in Chicago began to happen on August 4. After various hip groups had tried and failed to get the project off the ground for a month a coalition of poor people's groups decided to move—and it happened.

The site is a large lot on the busy corner of Armitage and Halsted—Young Lords and Young Comancheros turf. The Lords and the Comancheros are politically-minded groups which developed out of Chicago's youth gangs.

The park is not being built just for the sake of greenery—it is a holding action for the land.

An estimated 1500 poor people were relocated in 1965, so that the vacant lot could exist. After a few years of uselessness, the city decided the best thing for the land was a tennis club, and it began taking bids this spring. As soon as people got wind of it, they started talking about how to take the land back.

Schemes flew back and forth for months: parks, a geodesic-dome medical center, housing of some sort, even a people's shopping center.

It took the YLO and YCO to get it together. After poor people had bro-

ken up a public meeting of the Lincoln Park Community Conservation Council, a rubber stamp for Mayor Daley's urban renewal plans, a Comanchero announced that work on the park would begin August 4—and it did.

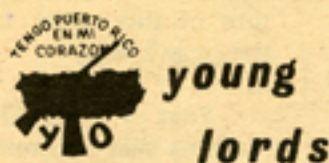
Local newspapers have given the park extensive and mostly favorable coverage. The Mayor's office has declined comment. Pigs are nowhere to be seen. This ain't Berkeley, and if shit happens, Eldridge's advice—"no more riots—two's and three's"—will more than likely be followed.

The rich white people's stone up-front rip-off of poor people's land is so amazing in Chicago that many people are mesmerized into thinking that there is some kind of legality to it. But booting out 1500 poor people to make room for a tennis club is a bit much, and no one expects to see much public defense of it. This isn't a case of hip people fighting for some greenery; it's poor people fighting for survival in a city that is trying to wipe them out.

'El Barrio Esta Despierto'



Latin Kings, Y.L.O. in United Puerto Rican Coalition



Pedro was thrown into the paddy wagon and driven away. The two pigs went to work: one dug the bullet out of the sidewalk, while the other one tried to wipe up the blood. Then they left. The parents were contacted a couple of hours later. The report they got from pig headquarters was that the officer had seen a gun sticking out of Pedro's pocket, tried to question him about the gun, he ran, and they had to shoot him.



There is much for us all to learn and know about the struggles of the people in Chicago as we come here to join with them and unite to demand that the U.S. GET OUT OF VIETNAM NOW.

This is the story of one part of one struggle, an example of the fight carried on every single day against the pigs by the most oppressed people of this city. Many of these people's organizations have asked us to participate in their fight. We must make every effort to learn from them, as we unite our struggles with the struggles of the Vietnamese in Chicago October 8-11.

The Latin Kings are the biggest Latin youth organization in Chicago, claiming upward of 4500 members. They have never had a friendly relationship with the Chicago cops. But in the last few years, the cops have come to understand the enormous potential revolutionary power of the youth organizations, and since the 1966 Division Street Uprising have cracked down heavy on the Kings. This summer between 150 and 300 Latin Kings were in jail at any one time. The Kings defended members of the community against cop harassment on many occasions.

• They have been subjected to mass shake-downs and phony raps. They have been shot at by prowl cars in King-neighborhoods. There is a rumor in the neighborhoods that the pigs keep a list of the Kings and give each other "points" for busting one. One night in July a King brother was beaten brutally by two pigs at Leavitt and Schiller. Later that night, a

The people have been angry for years. They got even angier when Manuel Ramos, a member of the Young Lords, and a Puerto Rican revolutionary, was shot to death by an off-duty cop in May, 1969. Many parents and young people from the Division Street area came up to the wake and the march we had for Brother Manuel Ramos. The people in the community saw that the cops are the enemy of all the people, black, white and Latin. They had seen many Latin youths ripped apart by police bullets before — but never had the people united and made such a show of strength and rage as we did around the murder of Manuel.

So last week, when Brother Pedro Medina was shot in the guts by a Chicago cop, the people were enraged, and they organized together to fight the pigs in the community. They looked for leadership to the Young Lords, who already had the experience of Ramos' murder behind them. The Latin Kings and many other Latin street organizations united and made the greatest unity yet. Here is how it happened.

At 1:30 p.m. on Friday, Sept. 15, 1969, a Chicago pig attempted to murder a 17-year old Puerto Rican high school student, in broad daylight.

The pigs reported that the young man, Pedro Medina, was armed and making a get-away when they shot him. They further stated they were in the Puerto Rican community because a burglarly had been reported (but they couldn't or wouldn't say what address they supposedly were checking out.)

Thirty-five people, mainly Puerto Ricans, who witnessed the incident and know the family said Pedro was running back to school from lunch because he was late. They saw a patrol car stop suddenly, 2 pigs got out and started running after Pedro. When they were about 20 feet away, they fired what the pig claimed was a "warning shot" to stop him. When Pedro heard the shot he turned his head to look back, and tripped and fell on his face.

He didn't even have time to pick himself up. The pigs came up to him and rolled him on his back at which time Pedro raised his hands up in surrender and said "Please don't kill me". One of the pigs held him down with his knee and shot him in the stomach. People who witnessed the whole thing were furious that they would shoot someone who was already caught. They started yelling "Pigs," and asked why they had to shoot him. Ony pig threatened the by-standers and told them to mind their own business and go home.

The other pig went through the victims pockets and all he found was a pen and 20¢. Meanwhile Pedro's blood was running rapidly down the sidewalk and into the gutter. More and more people gathered and yelled "Murderers" "Pigs" in English, and in Spanish. By this time the pigs were in the car calling in. Twenty minutes later a paddy wagon came instead of an ambulance. The people's anger continued to burn hotter.



YLO people arrived at the scene minutes after the pigs left, and began to work on investigation and rapping to people still there about taking action. Meetings were set up for the following day. Leaflets were distributed throughout the Puerto Rican community inviting all concerned people and especially gang leaders to meet and discuss the incident and others relating to pig harassment and brutality.

The decision was a protest march to pig Davey's office on Saturday, September 13. Out of that first meeting the United Puerto Rican Coalition was formed, made up of 12 youth clubs (gangs), Latin church groups, the Spanish Action Coordinating Committee, the Young Lords, and others.

The following five days were spent distributing leaflets informing the community of the incident, the formation of the Coalition, and the march on Saturday. The adults in the church groups and "legitimate agencies" tried to control the anger and militancy of the youth. But we argued with them and pushed them hard. The march was significant in that the barriers between the youth clubs were broken and they were all aware that YLO was with them, struggling against the conservative adults, discussing ideas, urging them to take leadership. The Latin Kings Militant Unit had led the march for the first time appearing in public in full uniform, marching in formation behind the flag of the Puerto Rican Independence Movement. After the march YLO and all the youth organizations met at a park where the march had started.

YLO members split up and offered to inform different groups what we're all about and answer what questions they might have. A lot of good discussions started about "Pigs" and pretty soon elevated to political questions, then questions on strategy for revolution.

Then we came back to the basic question, where do we start?

We have started by deciding to continue with, and function in the Coalition as an organization. Whether the United Puerto Rican Coalition is the answer is not important. But laying down the basis of another united youth force against the ruling class is

Right On!



patrol car in the neighborhood was fire-bombed. Still later that night, nearly one hundred Latin Kings were arrested on suspicion of the bombing.

The cops keep detailed records of information about the Latin gangs and their families, and try to bribe brothers and girlfriends to become informers. The cops come around the neighborhood and act real friendly to everyone in the broad daylight, but at night they come around and shoot at us, yell racist insults at Black and Puerto Rican kids, and they're too chicken to get out of their cars after dark.

YLO in Revolution

The contradictions in this country are becoming sharper. The American empire is crumbling, having lost two wars in the last ten years—Cuba and Vietnam. As things worsen for the rich abroad, it is more important for them to keep things quiet at home. But they must also keep their profits up, so they do this at the expense of the workers. Result: inflation and a near freeze on wages; taxes go up, but services become worse and worse. As the crisis deepens, the ruling class finds it more and more necessary to rely on brute force, the pigs and the army, to keep the people in line. The people revolt in the communities, in the work place, in the schools. The people demand their rights and fight for them. They demand a government that serves the people, and not one that functions to keep the capitalists healthy. The people are in the majority, but they are out organized. The people must develop conscious revolutionary groups to lead the struggle.

A revolutionary Latin American organization has been formed in Chicago. The Young Lords Organization is committed to educating the masses of Latin Americans as to the class nature of American society and the colonization of Latinos in Puerto Rico and the Southwest. YLO is educating the Latinos and raising the level of struggle. YLO has gained considerable mass support in the few months it has been in existence. In the following paragraphs I shall point out the need for YLO, the history of the organization, and the reasons for its continued success.

Latin Americans in the U.S. are workers. Mexicans, Puerto Ricans, and other Latin Americans have produced the vast wealth that came from the West—in mining, farming and industry—pick most of the crops of the Midwest and East, and work in every major industrial center in the country. There are 15 million Latin Americans in this country. The Mexicans were colonized in the Southwest and robbed of their land and riches. The other Latin Americans were forced to come to the U.S. by the super exploitation of American companies in their homeland. So the millions of Latin Americans here also represent their brothers and sisters in the Caribbean, Central and South America that are maintained at mere subsistence for the benefit of Wall Street.

350,000 Latin Americans live in Chicago. They were forced to come north to be exploited by the rich factory owners. The Mexican population (about 160,000) has been in the city for 40-50 years; the Puerto Rican Colony (about 100,000) about 20 years.

While in Chicago, we have been involved in a constant struggle against the exploitation at the factory, the robbery by the landlords and the credit sharks, the brainwashing of the schools and the social welfare institutions, and the repression by the pigs and the flunky courts. We have a long history of work strikes, rent strikes, marches, school struggles, pig shoot-outs, etc.

Considering the fact that Latin Americans alone in this city outnumber all the pigs and flunkies of the pig power structure, we must ask ourselves why we are under their control. The answer, of course, is that the pig

power structure has us outorganized. When the people are organized and have a correct understanding of the nature of this racist, capitalist system, they can't lose.

First of all, YLO is a propaganda machine that is committed to educating the masses of people. Our primary task is informing and showing the people why they are being exploited and oppressed, who is responsible, and how they can eventually eradicate the many injustices committed against them.

We are also an armed group prepared to protect our communities from the brutal assaults by the power structure that are committed every day. As the people become more aware of what has been happening, they will turn their guns away from each other and aim them at the pig power structure that has been messing with us for so long.

MURDER OF MANUEL RAMOS

As YLO gained in mass support by successfully demonstrating to the people the correct manner of handling unjust, racist institutions, the pig power structure handed down orders to their

flunkies on the beat (the pigs) to put us out of commission. But the pigs were unable to move on us in our communities because of the mass support for YLO. But when one of our brothers, Manuel Ramos, was on the southside at a friend's house, an off-duty pig murdered him. The people put pressure on the government through marches, petitions, etc., to bring pig Lamb, the murderer, to trial. The Latin people know that the courts are not there to serve them, but we were willing to give it one more try, with the Latin Colony of Chicago keeping a close eye on the proceeding. But the pig power structure refused to bring pig Lamb to trial. Instead, six senile flunkies at the coroner's inquest judged the murder of Manuel Ramos "justifiable."

Having exhausted all "legal" means, YLO demonstrated once more that the government and those who control it do not serve all the people, only a few. Since there are no channels open to the people, then the people have the constitutional right and duty to set up whatever structures are necessary, by any means necessary, to have their needs met.

In less than a year, YLO has moved from a social club to a revolutionary organization set on serving and protecting the people. YLO will continue to grow. At present, YLO is involved in establishing a child center on the North Side and stopping urban renewal projects until they are able to meet the needs of the people and not of the greedy speculators and politicians; developing a Puerto Rican cultural center; we have opened up a law firm to serve organized revolutionary groups in Chicago; we have forced racist institutions like McCormick Seminary and DePaul University to stop their attack on poor working class people and make retribution for past actions against the people.

YLO has members in most of the Latin American gangs in Chicago, in numerous factories and in all Latin American communities. We are organizing and mobilizing the people. We will continue to grow because we are committed to meeting the needs of the people and we understand the necessity to ally with all other progressive segments of the working class in this country and abroad, and with other progressive elements.

The road that must be taken by Latin Americans in order to achieve freedom is being set by the YLO in Chicago and New York. But it is not clear yet how whites will fight in this just struggle. White students and white workers are rebelling, but these struggles only amount to maintaining their white supremacy in the colleges and in the factories.

The road for white revolutionaries is not clear to some yet, but it must surely include the organizing of white workers at the point of production, in the schools, and in the communities, to a position of solidarity with the black and brown workers of this country and of the Third World. The Young Lords Organization extends its hand of revolutionary friendship to white people of Chicago, and urges them to join in the present struggle that seeks to benefit all people.



YLO FESTIVAL

Otra vez, los periodicos, radio y TV deliberadamente falsifican las noticias, esta vez sobre la fiesta de los Young Lords del 23 de Agosto. Las noticias en el Sun-Times estaban un poco justo (pero publicado en la pagina 74) Otras noticias estaban perversiones y falsificaciones de que ha ocurrido.

Que actualmente ocurrido? La YLO planaron una fiesta para celebrar la abertura de la Iglesia Del Pueblo, y el centro para cuidar los ninos al dia a Armitage y Dayton. Los Lords han sido trabajando para construir el centro para muchos meses, y ellos han creado una cosa hermosa.

Para varias semanas, antes de la fiesta, el YLO visitaron la oficina de el senior McCutcheon, Consejal del Distrito 43 y le pidieron permiso a tener una fiesta en Avenida Armitage, cerca de la calle Dayton. Tal permiso son asuntos rutinas y los Consejals dan estos permisos diariamente. Ejemplos: El bloque 1900 de la calle Bissell y el bloque 1800 de la calle Dayton fueron cerrado para 5 dias cada semana para la programa del verano; Haste un mes, el Lincoln Central Association, tuvieron permiso a cerrar el bloque 500 de la calle Dickens para una fiesta en este calle.

Pero estas organizaciones no son los Young Lords, no son Puertorriqueños, ni revolucionario, entonces estas grupas recibieron permiso sin dificultades. Pero para los Young Lords, todo es diferente. Ellos que tienen el poder no quieren que los Young Lords dan comida y diversion gratis a miles de los gentes, porque con esta accion, los gentes van estar mas convencido que nunca que es el YLO y otros revolucionarios que sirven y protegen el pueblo, no la policia ni los politicos.

Entonces, el racista, Consejal McCutcheon, quien tiene orgullo a servir como un miembro de la junta directiva de un edificio "co-op" que no rentan a los judios, los Puertorriqueños o los negros, juntaron con su amigo racista, James Moberg, un dueño de propiedad, quien activamente conspira a forzar todos los Puertorriqueños y otros gentes pobres desde la vecinidad, y su trampa favorita es tener los jovenes Puertorriqueños arrestado para tal deli-

tos como "abertura de las bocas de incedios."

Junta, ellos hechan planes para arruinar la fiesta. Mientras que McCutcheon negaron el permiso, Moberg y otros miembros prominente de el Lincoln Park Conservation Association (LPCA), fueron circulando una peticion contra la fiesta. Moberg obtuvo firmas de 270 gentes.

Entonces cuando llego el dia de la fiesta, cientos de los puercos fueron de la escena o cerca de alli. Fueron un batallion de la policia en frente de Waller High School. Un helicoptero volo arriba todo el dia. Miles de dolares de los impuestos del pueblo fue gastado por la ciudad, colamente para detener los Puertorriqueños y otros en la comunidad desde se divertieron y agozar el dia.

Una de las razones que las policia fueron alli en tantos numeros, es para intimidar algunos de los gentes mas timidos, desde juntaron con la fiesta. Algunos gentes, naturalmente tuvieron miedo, pero mas que un mil otros, incluyendo muchos padres y madres y sus hijos, vinieron y se divertieron. La comida fue gratis (incluyendo dos puercos que fueron asado al People's Park), globos, musico y bailando. A pesar de que la presencia de tantas policias, y que ellos no permitiernon los gentes a entrar la calle, los gentes a la fiesta, tanto gente para un lugar tan pequeno, ellos se divertieron bastante.

Al aproximamente 5:00 de la tarde alguien trajo una lata de gasolina para llenar el generador de gasolina que fue produciendo la electricidad para el equipo musical. Los puercos le agarraron. Los gentes gritaron y protestaron. Rapidamente, los puercos se pusieron se equipo de motin y empezaron a romper cabexas. Los gentes empezaron tirando las botellas a los puercos. Cinco gentes fueron arrestado. Pero los Young Lords calmaron los gentes. Nadien fue mal herido, pero un persona que esta presente, tuvo su cabeza herido por el golpe del garrote de un policia.

Un poco despues esta incidente, Deputy Supt. Parker reemplazo Lynsky. El uso su cabeza y negocio con el YLO. Finalmente al 7:15 de la noche—siete horas tarde—la calle Dayton fue cerrado y ellos arrestados fueron soltado. La celebracion fue tremendo. Los gentes quedaron en la calle, bailando, hasta practicamente medianoche, y despues, limpiaron la area completamente.

La ceremonia formal, dedicando la Iglesia del Pueblo y el centro para cuidar los ninos al dia, no pasaron por razon de la accion de los puercos. Cha Cha Jimenez, Presidente de los Young Lords, comento, "La policia dedicado el centro de cuidar al dia por mostraron a todos los gentes pobres que ellos ya son esclavos."



ylo festival

The city newspapers, radio and TV, have once again deliberately distorted the news, this time of the August 23 YLO festival. The Sun-Times carried a half-way decent account (but put it on page 74). Other reports were lies and distortions.

What actually happened? The YLO planned a free street fiesta to celebrate the opening of the People's Church and day care center at Armitage and Dayton. They have been working on the day care center for months and have created a beautiful thing.

Weeks before the festival, the YLO went to 43rd Ward Alderman McCutcheon for a permit to have the fair on Armitage near Dayton. Such permits are routine matters and are secured by aldermen everyday. Examples: The 1900 block of Bissell and the 1800 block of Dayton were closed off for 5 days a week during the summer for block club programs. And the Lincoln Central Association got a permit to close off the 500 block of Dickens for their street fair about a month ago.

But these groups are not the YLO. They are not Puerto Rican. They are not revolutionaries. So these groups could get permits, but the YLO could not. Those in power do not want the YLO to provide free food and entertainment to thousands of people, because this will make the community even more solidly convinced that it is the YLO and other revolutionaries that "serve and protect" the people, not the police and politicians.

So racist alderman McCutcheon, who is proud to live in and serve on the board of a co-op building which does not rent to Jews, Puerto Ricans, or blacks, got together with his racist friend, James Moberg, a wealthy property owner who actively conspires to drive all Puerto Ricans and other poor people out of the neighborhood and whose favorite trick is to get young Puerto Ricans arrested for such so-called "crimes" as turning on fire hydrants.

Together they worked out a plan to ruin the fiesta. While McCutcheon was getting the permit denied, Moberg

and other prominent Lincoln Park Conservation Assn. (LPCA) members were circulating a petition against the fair. Moberg managed to get 270 signers.

But most of the people—especially poor Latin, black and white people—supported the fiesta, and the YLO continued to organize it, with the help of many community and revolutionary organizations.

On the day of the fair, hundreds of pigs were either at the scene or nearby. There was a whole batallion in front of Waller High School. A pig copter flew overhead all day. Thousands of dollars in taxpayers' money was wasted to keep Latins and others in the community from having a day of fun.

One reason the pigs were present was to intimidate some of the more timid people from joining the festival. Some people may have been scared, but over a thousand people, including many parents with their children, came and had fun. There was free food (including two pigs which were roasted at the People's Park), free balloons (that said "All Power to the People" and "Todo Poder a la Gente"), music and dancing. People were having all kinds of fun, despite the fact that they were crowded onto a narrow strip of sidewalk.

Around 5PM, someone brought a can of gasoline to refill the gasoline-powered generator which was producing electricity for the musical sound equipment. The pigs grabbed him. The people jeered and protested. The pigs quickly broke out their riot gear and began busting heads. And the people began throwing bottles at the pigs. 5 people were arrested. But the YLO managed to cool the crowd. No one was seriously injured.

Shortly after this incident, Deputy Supt. Parker took over command from Lynsky. He showed some sense and negotiated with the YLO. Finally, about 7:15—about 7 hours late—Dayton Street was closed off and those arrested were released. The Celebration was tremendous. People stayed on the street dancing until nearly midnight.

Then they completely cleaned the area.

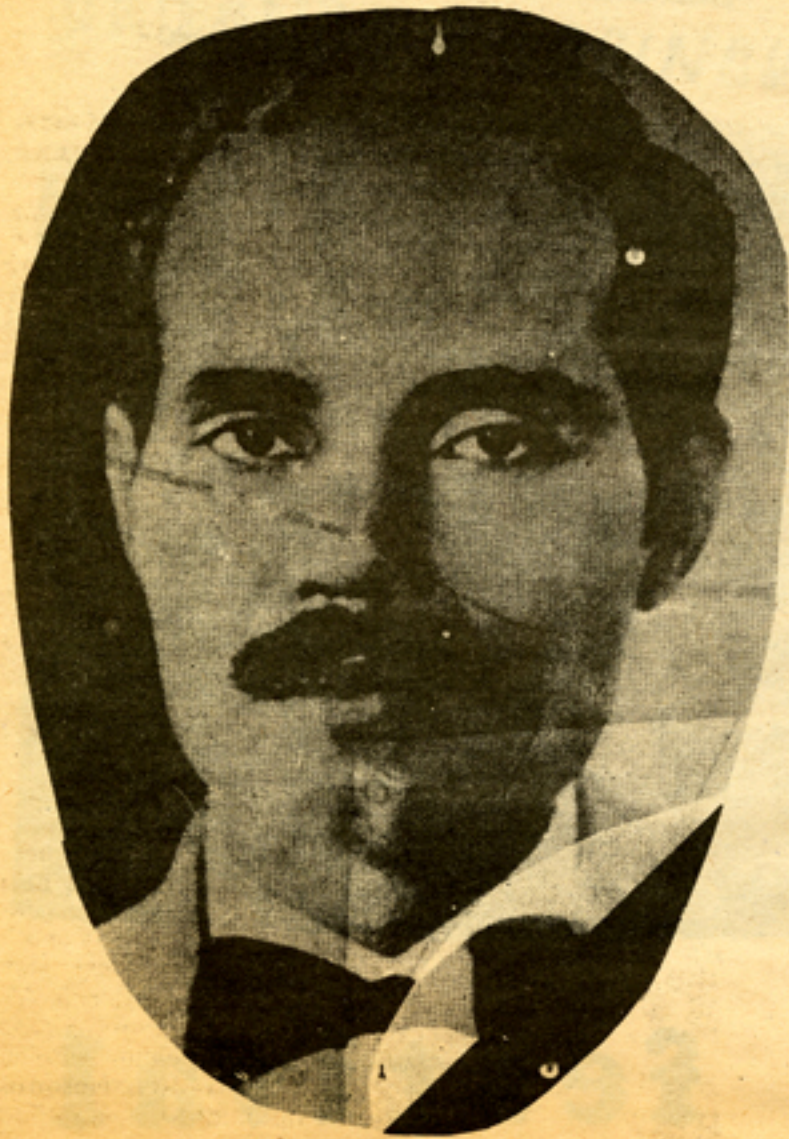
Formal ceremonies dedicating the People's Church and Day Care Center were not held because of the pig actions. YLO Chairman Cha Cha Jimenez commented, "The police dedicated the day care center by showing the people they were still slaves."

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LOS NUESTROS



PEDRO ALBIZU CAMPOS

Albizu Campos es la figura cumbre del patriotismo puertorriqueño. Fue el hombre que fijó definitivamente los rumbos del destino de nuestra Patria. Su obra seguirá alumbrando la ruta de la Patria Libre que habremos de fundar teniendo como base el pensamiento y la doctrina del maestro.

Hombre de gran personalidad y cultura, nacido en Ponce a fines del siglo pasado, imprimió Albizu Campos vivo dramatismo a su participación en las luchas políticas con sus condiciones extraordinarias de orador y agitador, que ejercían influencia magnética sobre las muchedumbres. Uno de los tribunos más completos que ha tenido la oratoria hispanoamericana, su palabra era rotunda, tajante y resonante, comunicada por una voz clara que transmitía el énfasis en las ideas con la entonación de sus sonidos. Era un expositor incansable, y podía estar hablando tres y cuatro horas continuas, con asombrosa fluidez y sin muestras de fatiga y manteniendo siempre una clara línea de pensamiento. En el apogeo de sus campañas, millares de puertorriqueños se acercaban junto a la tribuna para escucharlo.

Hizo sus estudios primarios y secundarios en las escuelas de Ponce, luego pasó a la Universidad de Vermont, Estados Unidos, donde por sus calificaciones sobresalientes, se le concedió una beca para continuar estudios en la Universidad de Harvard. En este centro universitario se recibió de Bachiller en Filosofía, Ciencias y Arte, de Químico

Industrial e Ingeniero Civil, y luego de Abogado.

En sus días de estudiante universitario Don Pedro se identificó con los movimientos emancipadores de varios países, organizando una campaña a través de los Estados Unidos en favor de la lucha por la independencia de Irlanda.

Albizu regresa a Puerto Rico en el 1921 haciendo su ingreso en la política militante del país. Meses después de su llegada hace su ingreso en el Partido Unión de Puerto Rico. En dicho partido militó hasta que fue eliminada el ideal de independencia de la plataforma política. Fue entonces que decidió ingresar en el partido Nacionalista de Puerto Rico.

Al poco tiempo de su ingreso a las filas del Partido Nacionalista dio un viaje por toda la América Hispánica hablando a favor de la independencia de Puerto Rico y así asumió el liberato del Partido Nacionalista convirtiéndolo en un movimiento dinámico y combatiente.

Por defender con verdadero "valor y sacrificio" la independencia de Puerto Rico, Albizu Campos pasó largos años en las cárceles de Estados Unidos y Puerto Rico, más de la mitad de su vida la pasó en la cárcel.

A los 73 años de edad el 21 de abril de 1965 murió Albizu Campos quien fuera el maestro y combatiente contra las injusticias coloniales que sufría y sufre Puerto Rico.

JOSE RAFAEL (FEFEL) VARONA

1946-1968

Martir de la Nueva Lucha por la Independencia de Puerto Rico

Fefel Varona se dedicó a luchar por la Independencia de Puerto Rico desde su primera juventud. A los 17 años ingresó en la Federación Universitaria Pro Independencia (FUPI). Fue miembro del Consejo de Estudiantes de la Universidad de Puerto Rico y Secretario de Asuntos Internacionales de la FUPI, a la que representó en varios congresos internacionales de estudiantes. En el 1966 se le nombró delegado de la FUPI ante la Organización Continental Latino Americana de Estudiantes (OCLAE) con sede en la Habana, Cuba. Fue también militante y dirigente juvenil del Movimiento Pro Independencia de Puerto Rico.

El 19 de Abril de 1967, Varona visitaba una escuela en una cooperativa agrícola de la provincia de Tan Hoa,

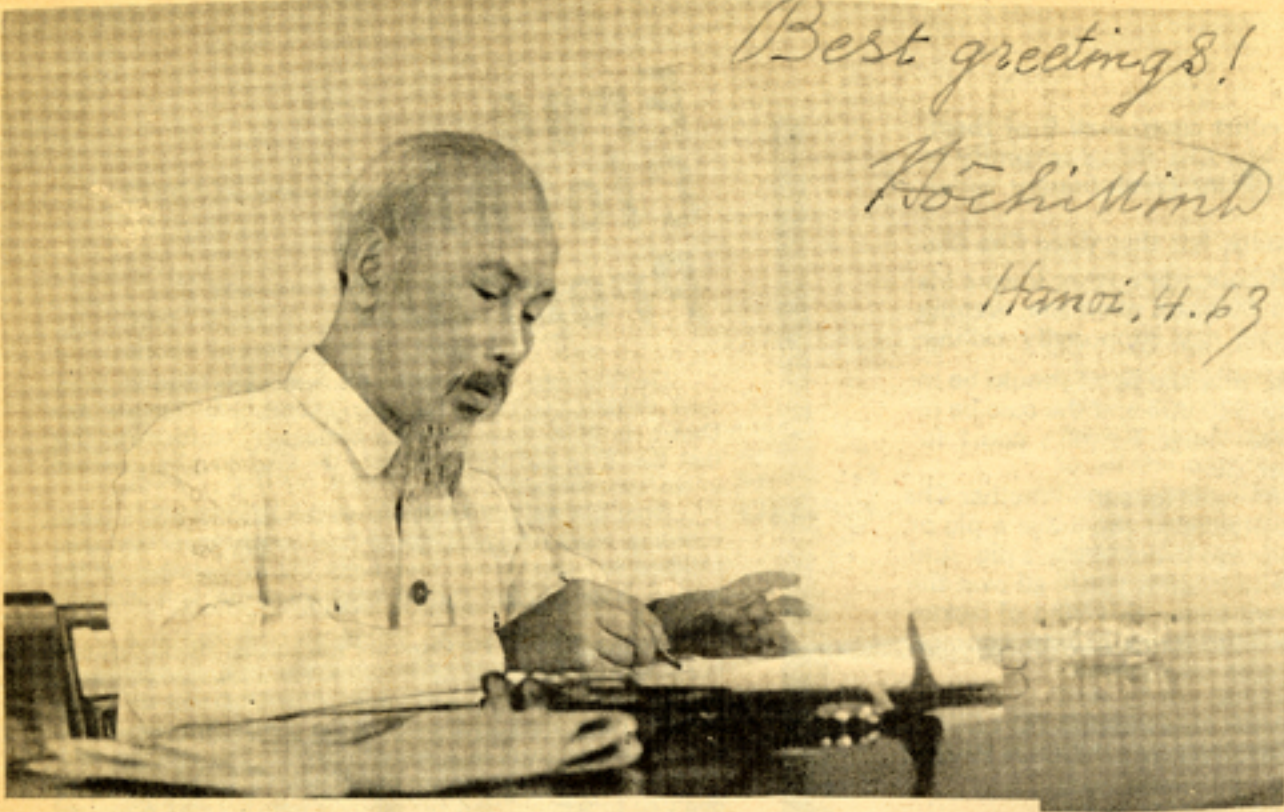


Viet Nam del Norte. Formaba parte de una delegación de la OCLAE que, a invitación de la Unión de Estudiantes Vietnamitas, visitaba ese heroico pueblo.

Los aviones Yanquis bombardearon la escuela hiriendo de gravedad a Fefel. Pero el ataque criminal de los Yanquis no se detuvo ahí. Durante la noche también fue atacado el hospital donde había sido trasladado Fefel para prestarle primeros auxilios. Se le tuvo que atender en trincheras instaladas en los bosques, desde ahí fue trasladado a Hanoi y luego a Moscú, donde se luchó durante un año por salvar su vida. Murió el 25 de Marzo de 1968.

Varona fue el primer puertorriqueño, caído junto al heroico pueblo de Viet Nam. Con su muerte se agrega un nuevo crimen, a la lista interminable de atrocidades cometidas por el Imperialismo. Yanqui, máximo genocida y enemigo número uno de la humanidad.





Best greetings!

Hochiminh

Hanoi, 4.63

HABLO COSMOE

Si usted es un esclavo y usted desea tener libertad, no tiene uso el hablar acerca de ser libre a menos de que usted hable de tomar parte en lucha armada contra racismo, capitalismo e imperialismo en America. Por eso es que nosotros hablamos de poder politico que viene del canon de pistolas o fusiles. Nosotros no estamos luchando por derechos civiles. Nosotros estamos luchando por derechos humanos.

Porque Manuel Ramos predicaba la necesidad historica de la resistencia de la guerrilla armada al capitalismo en los Estados Unidos, el fue asesinado por el puercu. Esta es la historia Americana. Cada vez que alguien demanda derechos humanos para la gente pobre, el es destruido por la estructura racista del gobierno de los Estados Unidos. Nosotros demos aprendido que esta es la historia Americana y por eso es que hemos empezado a oponernos a la violencia racista-imperialista con violencia revolucionaria.

Los YLO fueron organizados para llevar este pais. Cuando nosotros decimos "lograr poder revolucionario Latino para la gente Latina en este pais," nosotros queremos decir poder para todas las personas de ascendencia Africana, Asiatica, o Latino-Americana en los Estados Unidos, como tambien para los blancos progresistas. Nosotros todos somos oprimidos por el mismo enemigo.

Ahora, la mayoria de los revolucionarios Latinos no estamos mezclados en racismo Latino. Sin embargo, cuando uno ha sido explotado, oprimido, asesinado y pisoteado por cientos de anos, uno naturalmente desarrolla un odio desatado por su enemigo y traza una clara linea de demarcacion entre el mismo y su enemigo.

Nosotros estamos totalmente en oposicion a todos los imperialistas y nos moveremos en TODAS las direcciones revolucionaria para destruir nuestro enemigo, a pesar de los escrúpulos personales de algunos. Nosotros no queremos crear un Rockefeller latino en vez de un Rockefeller blanco. Si Johnson fuera latino, el seria el enemigo de los pueblos del mundo tanto como el es el enemigo de los pueblos del mundo ahora. Nosotros no queremos capitalistas latinos o racistas latinos, pero tampoco queremos capitalistas blancos.

Si nosotros queremos ser libres, nosotros debemos primero entender que nosotros somos esclavos del neocolonialismo, porque estamos sin poder y deseamos llegar a ser libres, de-

bemos entender un hecho historico: EL PODER POLITICO NOS HARA LIBRES!

e l b a r r i o e s t a

despierto



Tu-Fu, the great Chinese poet of the Tang Dynasty, wrote, "In all times, few reach the age of 70."

This year, with my 79 years, I am still among these "few" persons; my mind is clear although my health has weakened with age. This should not be surprising.

But who can predict how long I can continue serving the revolution, the fatherland, the people?

It is for this reason that I leave these lines, anticipating the day when I go to join Karl Marx, Lenin, and other revolutionaries of the past. Thus our countrymen, the whole country, our party comrades and our friends in the world will not be surprised.

First I want to talk about the party. Thanks to its strong unity and the total dedication of the working class, the people and the fatherland, our party has been able since its founding to unite, organize, and lead our people in fierce struggle and lead them from victory to victory.

Unity is an extremely precious tradition of our party and people. All comrades, from the Central Committee to the cells, should preserve this unity of thought in the party like the apple of your eye.

The best way to consolidate and develop this unity of thought in the party is attaining a broad democracy within its ranks and practicing criticism and self-criticism regularly and seriously. The most sincere affection should prevail among all comrades.

Ours is a party in power. Every member of the party, every cadre, should be deeply imbued with revolutionary morality and be hard working, frugal, show integrity, rectitude, total dedication to the public good, and exemplary generosity. Our party should preserve its total purity, should keep itself worthy of its role as leader and loyal servant of the people.

The members of the Union of Young Workers and the youth of our country in general are of excellent quality, eager to volunteer for vanguard tasks, unshakable in the face of adversity, steeled in the quest for progress. The party should give prime attention to its education in revolutionary morality and its training so that it can continue constructing socialism, at the same time communists and efficient.

The training and education of the revolutionary generation of the future is a highly important and necessary task.

Our working people of the plains and the mountains have suffered from time immemorial oppression and feudal and colonial exploitation. Further, it has lived through long years of war. Even so, our people has shown great heroism, valor, and enthusiasm and is

hard working. Our people have followed the party from its birth and have always been loyal.

The party should prepare a good plan for the economic and cultural development with a view toward constantly raising the standards of living of the people.

The war of resistance to American aggression may drag on. Our compatriots may have to face new sacrifices in terms of goods and human lives. In any case, we should be resolved to struggle against the United States aggressors until final victory.

Our rivers, our mountains, our men will endure. The Yankees will be defeated and we shall rebuild our country ten times more beautiful.

It does not matter how many difficulties await us in the road ahead, our people can be sure they will win a total victory. The American imperialists will have to withdraw. Our country will be united. Our compatriots of north and south will meet under one roof.

Our country will have the singular honor of being a small nation which, by a heroic struggle, will have defeated two great imperialists—French and American—and will have made a worthy contribution to the national liberation movement.

On the world communist movement: having dedicated my whole life to the cause of the revolution, the more I am proud to see the growth of the communist and workers' movement on an international scale, the more deeply it hurts me to see the dissensions that are dividing the fraternal parties.

I wish that our party does all it can to restore the unity among the fraternal parties on the basis of Marxism-Leninism and proletarian internationalism in a way that meets the needs of the heart and of reason.

I am sure that the parties and fraternal countries will unite again.

On personal matters: during my whole life I have served the fatherland, the revolution and the people with all my heart and all my might. Now, if I must leave this world, there is nothing I regret having done. I only regret that I cannot serve more and for more time.

After my death there should be no pompous funeral so as not to waste the time and wealth of the people.

Finally, to the whole people, to the whole party, to the whole army, to my nephews and neices, to the youth and to the children, I leave my limitless affection.

I want to communicate also my fraternal greetings to the comrades, friends, youth, and children of the world.

My last wish is that our whole party and whole people, united in struggle, build a peaceful, united, independent, democratic and prosperous Vietnam and make a worthy contribution to the world revolution.

It was a circus. It was supposed to be the Halls of Justice, but it was a circus. Not a people's circus, dig it, but the old establishment-type circus. Puppets, clowns, the lion-tamer judge, and mostly pigs were all there. In the center was Cha Cha Jimenez, Chairman of the Young Lords Organization. The act was "get Cha Cha to do the tricks we want him to do; if he doesn't, put him in a cage where he belongs."

The scene in Sidney A. Jones' court at the Chicago Civic Center was just another attempt of the establishment to get rid of the people's leaders. Black folks, poor white folks, brown folks know this game well.

The pig establishment gives poor people shitty schools, rat-infested housing, racist policemen, and then say, "Accept these conditions and we will let you die when you are ready." That's the liberal way to deal with poor folks. When someone like Huey Newton, Eldridge Cleaver or Cha Cha Jimenez speak up and say, "Power to the People, All Pigs Beware," and organize people to get power, the establishment starts buying off, jailing, murdering.

Pigs really feel at home dealing with poor people in this manner. Some folks take the bait and sell themselves to some foundation, some liberal organization, maybe even the GIU. But not Cha Cha. He didn't bend the "right" way, so the pig is trying to get rid of him. The motto is "Keep poor folks invisible—when one starts to show himself, blast him back to invisibility. Put him away like Manuel Ramos."

The hearing at Judge Jones' court was supposed to act on a missed court date by Cha Cha, but turned into an argument about whether Cha Cha had called the Honorable Jones a PIG at a police-community workshop seven

weeks before. Of course, the judge was not at the workshop, but his pig puppets Richard Jolaver and Robert Hughes were.

These two men served as chief witnesses for the state, which filed a petition to revoke Cha Cha's bond privileges. Jolaver is the special prosecutor

of youth gangs in Chicago, and Hughes is a detective whose job is to guard Jolaver and act as his puppet. Both men testified they were at a police-community workshop to lecture the people about law and order. The community were mostly Puerto Rican people who did not want to hear that same old shit. The two pigs also testified they heard Cha Cha call Judge Jones a pig and them pigs also. Cross-examination revealed that the commu-

nity people had come to the workshop to get information and justice about Pedro Medina, a Puerto Rican youth shot by a Chicago pig the week before.

Cha Cha and his lawyer, Skip Andrews, took turns questioning witnesses. This upset all the circus folks. The puppets got their strings all tangled, the judge stuttered everything into confusion. Neither pig agreed to what Cha Cha actually said, and it became clear that the word pig had been shouted at the pigs throughout the entire meeting, and that people had applauded when they heard it. It was also discovered that when Cha Cha spoke to the workshop leaders demanding justice for Pedro Medina, the crowd broke into applause.

When Cha Cha was being cross-examined by the DA, he was accused of having crossed precinct lines to organize. "You don't live in the area of the workshop, do you, Mr. Jimenez?" demanded the DA. Then Cha Cha was asked to list the place and causes of

his other court cases—all 9 of them. This gave Cha Cha the opportunity to list his different revolutionary activities.

The judge felt that since Cha Cha missed his court date (that lowers his average to 99%) and spent the evening of the same day supposedly calling

him a pig, that the bond should be increased to \$20,000 and the case be re-assigned to Judge Powell's court for September 30.

One thing is for sure. Whether Cha Cha actually called the judge a pig or not, this judge is definitely a pig. And it is clear that Latin youth all over the country are facing this kind of repression. We must fight it with courage, strategy and revolution!

WHAT EVER HAPPENED TO LOW-COST HOUSING IN LINCOLN PARK?

When we took over McCormick Seminary earlier this year, one of the main demands was that they give money to build housing for the poor in Lincoln Park. We thought they agreed to this when they answered our demands and said they would put up \$600,000 for low-cost housing in the neighborhood this year.

We set up a committee made up of Latins, blacks and poor whites and de-

ecided we would start building on Larrabee Street because the Department of Urban Renewal (DUR) was going to offer some land there for sale at "low" prices. We hired an architect to start making plans, figured out about how much money we would need to get started, and met with McCormick.

McCormick's people told us they planned to invest the money, and that they were going to make sure they got a profit from it. We were kind of surprised about this, because we figured the money was going to be used for the benefit of the poor, not so that McCormick could make more money off of us.

Anyway, we held a number of meetings and organized ourselves as a not-for-profit corporation. We kept trying to get McCormick to hand over

the money, just so we could begin, but they always kept stalling us. "Show us a proposal," or "How do we know we'll get an adequate return?" or "Show us your plans."

Finally it boiled down to the fact that they wouldn't give us any money until they saw our architect's plans. Since we didn't have any money to pay the architect, we couldn't even begin. Finally at one meeting the community was called in. We explained what McCormick's racket was, and after some pressure we got money to pay the architect.

None of us knew much about building. All we knew was that interest rates (bankers' profits) were very high and that if we used McCormick's money as a down payment for a regular bank loan, the rents on the buildings

would be Lake Shore Drive rents.

We heard about a federal law passed last year which was supposed to help groups like ours build low-cost housing. We decided to try it, and learned that this law pays bankers so that they can keep their high profits but charge us lower interest. We talked to a banker, and when he got through explaining how the program worked, it came out that the rents would still be too much for most poor people to afford. When we complained, we were told that this was the cheapest way to build—that there was no other way to build new housing which would cost less.

Free Clothing Program

On Saturday, Oct. 4, 150 welfare mothers lined up to receive FREE CLOTHING for their children at the Theater Arts Center on 110th Street between Lexington and Park—clothing that the YLO had collected from the avaricious businessmen in the community.

From 1:30 to 3:30, the mothers passed a half dozen tables choosing coats, sweaters, pants, underwear, shoes for their children and themselves. Everybody will have clothes for the winter! Some families carried away three and four shopping bags full.

Two months ago, Pig Governor Rockefeller announced cuts in the measly welfare allotments. The \$25 allowance for clothing for each child was taken away. The YLO and the Black Panther Party went to the aid of the people. We joined Welfare Rights mothers in a school boycott. The mothers said "If we can't put clothes on our children's backs, then they don't go to school." But the mothers were not very organized and the strike failed, although dozens of welfare demonstrations around the city shook up Rockefeller.

Meanwhile, the Black Panthers and Young Lords hit the main enemy—the capitalist pigs—asking, demanding clothes for our people. After one month of hitting stores, we held two rallies—one in Harlem at 152nd St, and one in El Barrio on Oct. 4—and gave free clothing to everyone.

Even though the pigs have been slandering the YLO, accusing us of bringing trouble to our community, the people know we are there to serve and protect. We feed their children in our FREE BREAKFAST programs, we help clothe them through the FREE CLOTHING program, and we help defend them against pig brutality.

A few days after the clothing rally, our Breakfast Program was evicted from the community center. The directors had been looking for some jive excuse to kick out the people's program. They found one and left the 20 children who had been coming to the program out in the cold again. We say to the directors of the Theater Arts Center—Beware the anger of the people when they are educated as to how you do not serve, but help screw them!

But the Breakfast Programs will not die. The people will not be stopped!

El Barrio is Awake! All Pigs Beware!
VENCEREMOS

Juan Gonzalez
Deputy Minister of Education
New York YLO

Meanwhile, McCormick still wasn't coming through. And when DUR offered the land for sale, it came out to about \$60,000. And there were so many regulations that we would end up building for DUR—building what DUR wants, not what we want.

Through all of this, we have become educated. We learned that when the federal government says it wants to build low-cost housing, it pays bankers. We learned that DUR wants as few poor people in Lincoln Park as possible, and wants them scattered around, not with their own neighborhood. We learned McCormick expects a profit.

In other words, in order to live in a decent place, we have to support the bankers, do whatever DUR tells us to do, and give money to McCormick. That's capitalism for you!

What should we do?

We should make sure every single poor household in Lincoln Park knows this—knows that there is no place for them here as long as bankers, the federal government, DUR, and McCormick keep acting the way they have.

We should use our strength (people's strength—the strength we have in numbers) to force DUR to give us the land, not sell it, and to make them forget all their stupid assinine regulations.

We should use our strength to educate McCormick: teach them that when you destroy people's housing you don't expect a profit from these people when they rebuild their homes.

We shall use our strength to insure that the housing gets built, and that the rents are low enough so that any family on welfare can live decently. And we will work with or against the city, CHA, DUR, the banks and whoever else, in order to get this done.

COSMOE SPEAKS

DEAR "PIG" SIDNEY

If you are a slave and you wish to have freedom, it is useless to talk about becoming free unless you talk about engaging in armed struggle against racism, capitalism, and imperialism in America. That is why we talk about political power coming from the barrel of a gun. We are not striving for civil rights, we are striving for human rights.

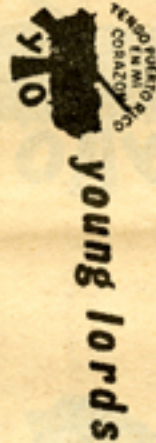
Because Manuel Ramos preached the historical necessity of armed guerrilla resistance to capitalism in the US, he was assassinated by the Pig. That is the American story. Everytime somebody demands human rights for poor people, he is destroyed by the racist power structure of the U.S. government. We have learned that this is the American story and that is why we began to oppose racist imperialist violence with revolutionary violence.

The YLO was organized to achieve--to accomplish--revolutionary Latin power for the Latin people of this country. When we say "to achieve revolutionary Latin power for Latin Americans or Latin people in this country," we mean power for all persons of African, Asian or Latin American descent in the U.S., as well as progressive whites. We are all being suppressed by the same enemy.

Now most Latin revolutionaries do not get involved in Brown racism. However, when one has been exploited, oppressed, murdered and stomped on for hundreds of years, one naturally develops an unbounded hatred for his enemy and draws a clear line of demarcation between himself and his enemy. We are totally in opposition to all imperialists and we will move in ALL revolutionary directions to destroy our enemy, regardless of the personal hang-ups of some people.

We don't want to create a brown Rockefeller rather than a white Rockefeller. That is not the goal of the YLO, nor of any revolutionary group. If Rockefeller was brown he would be our enemy just as much as he is when he is white. If Johnson was brown, he'd be the enemy of the peoples of the world just as he is the enemy of the peoples of the world now. We do not want brown capitalists or brown racists, nor do we want white capitalists.

If we want to be free we must first understand that we are slaves to neo-colonialism because we are powerless and if we wish to become free, we have to understand one historical fact: POLITICAL POWER WOULD MAKE US FREE.



To Judge Sidney Jones:

To the people of Illinois, to the con-con representatives, to the Supreme Court of the United States, to the United Nations if necessary, and to all the people of the world, I, Cha Cha Jimenez, Chairman of the Young Lords Organization, charge that his honor, Sidney Jones, of the Circuit Court of Cook County, Chicago, Illinois, has prejudiced himself by saying that he is going to revoke my bond because he was informed through the offices of the States Attorney that I had called him a pig at a public meeting.

In turn, I, Cha Cha Jimenez, neither admitting nor denying that I called his honor a pig, say that this is not really the issue here, that the main concern here should be the genocide of Latin and Black people by the United States government. Judge Jones is a part of this government and this genocide. This is why I did not bring any witnesses with me, although I could have brought 200 people who were at the meeting with me. These 200 people were at the meeting for the same reason I was there, to get justice for Pedro Medina, a 17-year old Puerto Rican youth who was shot and critically wounded by one of Chicago's "law enforcers."

I say that the issue goes even farther than that. Manuel Ramos was a member of the Young Lords Organization, an organization that not only works for poor people, but is made up entirely of poor people, of ex-junkies, ex-burglars, ex-gang members who, through a little bit of education and a lot of understanding, are working to solve the problems of poor people.

Judge Jones is a part of these problems. We in the Young Lords Organization understand that in order to solve the problems of poor people we must be willing to go to jail, be brutalized, and even be murdered to get freedom for the people.

As a Puerto Rican looking back into the history of our people, I am very happy and proud that this statement was written on the anniversary of El Grito del Lades. On September 23, 1868 Puerto Ricans stood up against the Spaniards and declared Puerto Rico a republic, letting Spain and the world know that we did not want to be colonized slaves.

In 1937, in what was to be known as the Ponce Massacre, 21 Puerto Ricans were murdered and 300 were wounded. These people were unarmed, and the only "criminal" act they committed was to disobey the governor's order denying a permit to demonstrate. This order was given one hour before the demonstration was scheduled to begin. In 1950 another attempt to liberate Puerto Rico was attempted and suppressed.

In 1969 the Young Lords Organization, consisting mainly of Puerto Ricans, has again stood up. But this time we are right here where the problem is. And again I say that Judge Jones is a part of the problem. We are trying to show the people of this country, the richest one in the world, that poverty, degradation, oppression and exploitation are some of the reasons why Puerto Rican, black and poor white people cannot adapt to the environment that the ruling class and their puppets are trying to force upon the backs of poor people. They will not even let us open a free, community-controlled day care center.

This is why a little three-letter word like "pig" can make a judge revoke a \$10,000 bond. A puppet must follow the pull of his strings. Again we can see the puppeteers trying to use the puppet to stop us before we can let the world know the truth. But as we in the Young Lords Organization say, "They can jail us; they can brutalize us; they can even kill us, but they can't stop us."

LA BORINQUENA

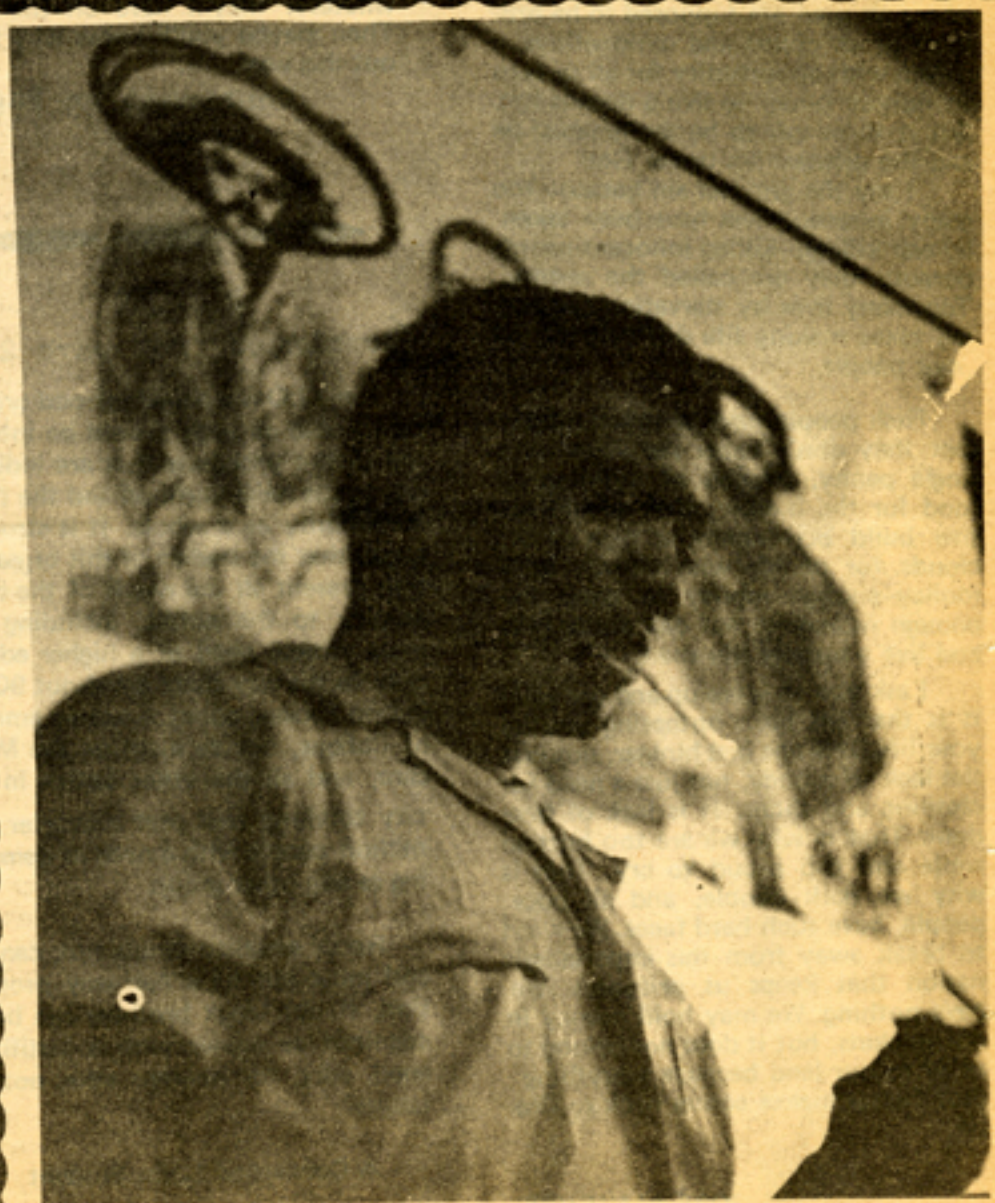
El pueblo de Borinquen se yergue con valor para expulsar al fiero tiranico invasor.

Oh! Libre sea la tierra que vio Colon; de Betances y Albizu la patria del corazon.

En Lares vuelve a refulgir machett redentor, y en Macana retumba ya el ruido del fusil.

Del corazon! Del corazon! Del corazon! Del corazon!

Enarbolemos el pabellon unidos todos en el amor, unidos todos en el amor!



Letters to YLO

From PAGE. 2

class people and made to keep the poor people poor? While you are carting away our youth to the privileged jail, damning us in your column, do you ever open your mind to think that the police department, the laws--yes the laws--commit crimes against our people?

We all know that Puerto Ricans have been citizens of the U.S. since 1917. But don't forget that we never voted to be citizens. We had no CHOICE, no VOICE, no VOTE. At that time, there was a significant movement for independence among our people. As a result, the U.S. government decided to "make" us citizens. But we never asked to be. Our people were forced by a law about which they had no say-so. Don't forget that when you tell people of your intelligence and knowledge of history.

Don't forget the Ponce massacre or El Grito de Lares. Don't forget that on an island so small there are eleven military bases and that half of Vieques is a military base. If World War III starts, our homeland will be one of the first places attacked. Don't forget that most of the hotels, factories and housing projects are owned and controlled by the United States. The petroleum is owned by North Americans. Don't ever forget that. Though we can be sent to Vietnam to fight in an unjust and immoral war against other colonized peoples, our families in Puerto Rico have ZERO vote for the president who is sending us there. Oh, yes. And don't ever, ever forget why our people don't know the truth about America. They don't know because some of our own people in "high" places (like you) have sold us out.

From Page. 2

In Puerto Rico, we the Boricua Indians used to have an imperialistic master called Spain, but Spain had to give our colony up to a more imperialistic nation called the United States--a democratic nation where there is supposed to be freedom and equality, where all men are supposed to be brothers of all colors and nationalities, a nation with opportunity for all to earn an honest living, to live a decent life. But it turns out to be the greatest lie and the greatest sin under God.

I say the greatest sin because too many innocent lives have been taken by war killings--killing innocent people because they are called the enemy. Too many lives by starvation and raising taxes making life difficult for the poor people.

Rich people have so much money that they don't know the value of a single penny. Instead of building up food for the hungry, they would rather build skyscrapers as high as the clouds for people who already have money--enough money to swim in--enough money to eat one dollar bills and live a normal life span.

I ask you to wake up and see what it is that has been bothering you all your life. It is not just hunger, not just the lack of money, not just a need for clothing and shoes. It is lack of freedom. That is why we are too hurt to smile and too proud to cry. That is why we dark people, and all poor people, have such hard faces. We want to break away from this imperialistic nation that keeps us prisoners. We have nothing. We may hold money in our pockets, but it does not belong to us or to our land because everything that Cesar makes comes back to Cesar.

JOSÉ A. NIEVES

You say you believe in Christ. Then you undoubtedly know, Dona Davila, about Judas. He made a deal with the authorities, with the people in power. "Take care of me, and I will betray my brother," he told them. He sold Christ for a handful of coins. You are always saying how much you study and know your Puerto Rican history. Then go back, look deeper into the Puerto Rican past, discover for yourself the story which has been suppressed and ignored because to tell it would show the U.S. as the monster it really is. Quit misleading our people. They deserve to know the truth of how they have been exploited and oppressed by the U.S. government. They deserve to control their own lives and land.

Puerto Rico may have been freed from Spain, but not from exploitation and de-humanization. We have a duty not to conform with this country's laws when these laws oppress our people. We don't need to get more Puerto Rican policemen to serve Mayor Daley by keeping their own brothers under slavery. We don't need teachers who continue to teach us the Yankee version of Puerto Rican history, culture, honor. What we need is Puerto Ricans to stand up and tell imperialist America to get the hell out of Puerto Rico and Puerto Rican neighborhoods. And after telling them to get out, these Puerto Ricans will have to force them out.

I'm not directing this solely to you, Dona Trina Davila, for it appears that you mean well. But I can't remain silent when I see a Puerto Rican like Manuel Ramos, fighting for his people, murdered by a policeman while you and your friends fill your newspaper with stories in favor of the pig. I can't remain silent when a Puerto Rican festival is disrupted by Mayor Daley's men and the newspapers tell it the other way around. Instead of telling of the injustices against our people, your paper is full of news about our so-called astronauts landing on the moon. I hope you're still living to see Puerto Ricans pick tomatoes or whatever they'll have on the moon. Then maybe you'll know why I speak out this way.

Continued on Page. 13

PROTEST
(Continued from page 2)

The YLO is a neighborhood organization and as such should be interested in the problems that are indigenous to the neighborhood and the Latin community as a whole. It is strongly urged that the leaders of this organization present all the needs of the community to the public, including the most critical need of a higher education. In the city there are about 90,000 Puerto Ricans, about the same amount of Cubans, not to mention the Mexicans, and all the other Latins in the city totalling well over a quarter of a million people with a need as demanding as any other group.

Racial equality should not, cannot, and must not be a half-way proposition. If our black brothers can be recognized as equals with a justifiable need, why, for heavens sake, not the Latins?

A Concerned Latin Student

cont.



U.S.

GET

OUT

OF

VIETNAM

NOW!



From Page. 2

prendido por toda la gente. Pero cuando todos los esclavos se unan en todos los paises del mundo y se rebelen, las probabilidades seran de un milion a uno por nosotros. Ha habido esclavos por tanto tiempo que la gente se a acostumbrado a vivir en la esclavitud, que la gente a hecho un modo de vida de ello. Nosotros no debemos estar de acuerdo en vivir en un mundo en que tengamos que vivir con amos de esclavos. Para ser igual, debe haber apenas un nivel.

En Puerto Rico, los Indios Boricuas teniamos un amo imperialista llamado Espana, pero Espana tuvo que entrgar su volonia a otra nacion mas imperialista, llamada Estados Unidos, una nacion con oportunidades para todos de ganarse una vida honesta y decente. Pero resulta ser que es la mentira y el pecado mas grande anti Dios.

Yo digo el pecado mas grande porque mucha gente inocente a sido victima de muertes de guerra, matando gente inocente por que ha sido llamada "el enemigo." Muchas vidas han sido victimas del hambre y del aumento de los impuestos, haciendo la vida dificil para la gente pobre.

La gente rica tiene tanto dinero que ellos no saben el valor de un centavo. En lugar de aumentar los alimentos para la gente pobre, ellos mas bien construyen edificios tan altos como las nubes para la gente que ya tiene suficiente dinero para nadar en el. Suficiente dinero para comerse los billetes y seguir tan tranquilos.

Yi les pido a ustedes que se despierten y vean que es lo que nos ha estado molestando toda nuestra vida. No es apenas el hambre, no la falta de dinero, no la necesidad de ropa y zapatos. Ha sido la falta de Libertad. Por eso es que estamos demasiado heridos para donreir y nos sentimos muy orgullosos para llorar, por eso es que toda la gente de color oscuro y toda la gente pobre, tiene esas caras duras. Nosotros queremos romper con esta nacion imperialista que nos tiene prisioneros. No tenemos nada. Podemos tener dinero en nuestros bolsillos, pero no nos pertenece, ni a nuestra tierra; porque todo lo que el Cesar hace vuelve al Cesar.

Jose A. Nieves

From Page. 2

Usted y sus amigos dicen que todos los criminales deben pagar por sus crímenes en contra de la ley y que los buenos ciudadanos apoyaran tal castigo. Ha considerado usted alguna vez que muchos de las leyes son injusta, racistas, hechas para servir a la gente de clase media y mantener a la gente pobre mas pobre? Mientras usted esta enviando a nuestra juventud a sus privilegiadas carceles, haciendonos dano en su columna, alguna vez se ha a pensar puesto acerca de el departamento de policia y law leyes--si, las leyes--cometen crímenes contra nuestra gente?

Nosotros sabemos que los Puerto rriquenos hemos sido ciudadanos de los Estados Unidos desde 1917. Pero no se olvide que nosotros nunca votamos para ser ciudadanos. Nosotros no tuvimos ni voz, ni voto. En aquel tiempo hubo entre nuestra gente, un movimiento de importancia para lograr la independencia. Como resultado, el gobierno de los Estados Unidos desidio "hacernos" ciudadanos. Pero a nosotros nunca se nos pregunto isi queriamos serco. Nuestra pueblo fue forzado por una ley que nosotros no habiamos hecho.

Continued on Page. 13

FROM PAGE 12

DOÑA TRINA

Cuando usted le habla a la gente de su inteligencia y conocimiento de la historia, no olvide la masacre de Ponce —El Grito de Lares. No olvide que en una isla tan pequena hay once bases militares y que la mitad de Vieques es una base militar. Si comienza la tercera guerra mundial, nuestra patria seria unos de los primeros lugares que atacados. No olvide que la mayor parte de los hoteles, fabricas y proyectos de vivienda estan controlados por los Estados Unidos. El petroleo es propiedad de empresas norteamericanas. Nunca olvide eso.

Mientras que nosotros somos enviados a Vietnam a pelear una guerra injusta e inmoral en contra de otras gentes colonizadas, nuestras familias en Puerto Rico no pueden votar por el presidente que nos estan enviando alla. Y no olvide nuncce que nuestra gente no sabe la verdad era realidad acerca de America. Ellos no saben porque algunas de nuestras gentes que ocupan altos cargos (taces como el usted) nos ha vendido.

Usted dice que cree en Cristo. Entonces usted indudablemente, Dona Davila, sabe acerca de Judas. El hizo un alverdo con las autoridades en el poder y les dijo, "Cuiden de mi y yo entregar a mi hermano" y vendio a Cristo por un punado de monedas. Usted siempre esta diciendo que estudio y conoce la historia Puertorriquena. Mire al pasado. Observe profundamente y descubra por usted misma la historia que ha sido suprimida e ignorada porque esta mostrara los Estados Unidos como el monstro que es en realidad. No siga enganando a nuestra gente. Ellos merecen saber la verdad de como han sido explotados y oprimidos por el gobierno de los Estados Unidos. Ellos merecen vivir y ser duenos de sus tierras y sus vidas.

Puerto Rico puede haber sibo liberado de Espana, pero node la explotacion ni de la deshumanizacion. Nosotros tenemos como deber no comformarnos con las leyes de este pais, cuando estas leyes oprimen nuestra gente. Nosotros no necesitamos mas policias Puertorriquenas para servir al Alcalde Daley, manteniendo sus propios hermanos bajo la esclavitud. Tampoco necesitamos profesores que continuen enseñan donos la version Yanki de la historia, cultura y honor de Puerto

Rico. Lo que nosotros necesitamos Puertorriquenos que se levanten como verdaderos hombres, y de digan al imperialismo Americano que salga fuera de Puerto Rico y de sus vecindades. Y despues de decirles esto Puertorriquenos que los forcen hasta sacar los a todos ellos.

Yo no me estoy dirigiendo solamente a usted, Dona Trina Davila, ya que parece que usted obrara de buena fe. Pero yo no puedo guardar silencio cuando veo un Puertorriqueno como Manuel Ramos, luchando por su pueblo, asesinado por un policia mientras usted y sus amigos llenan sus periodicos con historias a favor del puerco. Yo no puedo guardar silencio cuando un fiesta Puertorriqueno es interrumpido por los hombres del Alcalde Daley y los periodicos lo dicen el reves deformando la verdad. En vez de hablar de las injusticias contra nuestra gente, su periodico esta lleno de noticias acerca de nuestros asi llamados astronautas llegando a la luna. Donde usted vera Puertorriquenos recogiendo tomates o lo que ellos quieran obtener si no acabamos con la explotacion y la esclavitud ahora mismo. Ya usted sabe porque hablo de esta manera.

Los Young Lords aman a vagos, pandillas, prostitutas y toda la gente pobre. Por que? Porque ellos son nuestra gente y nosotros sabemos que ellos no quieren ser asi y que lo son victimas del sistema capitalista.

Conocio usted alguna vez a alguien de estas personas que quisieran continuar viviendo asi? Nunca! Ellos no son perezosos. Trate usted de trabajar donde ellos lo hagan si se les da oportunidad y entonces lo comprobaban. Y de acuerdo como la ley va, cuando les sirvan a la gente pobre nosotros le seguiremos no cuando ella nos esclavice. Hasta entonces America puede seguir

construyendo mas carceles, cadenas, armas porque America se esta convirtiendo en un infierno. La Libertad es nuestra meta y moriremos peleando] por ella.

Respectamente suyo,
Cha Cha Jimenez



YLO
TENDIENDO
COMARCA
YOUNG LORDS

son ciudadanos sin representacion solo para votar para subir a los grandes que despues los ignoran y para pelear por las guerras y para pagar taxes y nada mas. Aqui se dice que al Gobernador de Puerto Rico nada le importa ni le preocupa el bienestar de los Puertorriquenos.

Uno de los abusos de la policia fue el Viernes 25 de Julio a las 9PM. Marchaban un grupo de jovenes Puertorriquenos por la calle en companias de sus madres, esposas, y varios de ellos con sus jijitos en su brazos y otros con banderas de Puerto Rico, iban muy pacificamente, pues son muchachos que solo luchan por el bienestar de la comunidad ya que nadie lo hace. Ellos mismos han hecho un nursery en el basement de una iglesia y alli las madres pobres Puertorriquenos dejan sus nijos en la manana para irse a trajar y por las tardes los recogen. Ellos solo protestan cuando ven un abuso.

Esa noche iban marchando cuando la policia salio no se de donde y los agarraron con ninos y todo. Las banderas Puertorriquenas las denigraron y las tiraron al piso y otras la echaron al carro y otras se las llevaron al cuartel y a los otros jovenes les quitaron los ninos de los brazos y los echaron al carro de la policia. Los arrestaron, fueron a llegar a corte a las cuatro de la madrugada y a esa hora todos esos ninos llorando de hambre y sueno en los bancos de la corte y ninguno de ellos se dolia en avanzar el juicio, sino seguian hablando y riendo, al reirse de los Puertorriquenos alli sufriendo y sus ninos tambien se estaban riendo de usted, a las cinco de la manana el juez les echo a cada uno \$2500 de multa si querian salir libres hasta el dia de corte sabiendo todos eran pobres y nadie podria pagar esa cantidad para que se pudieran quedar encerrados.

Asi que la policia abuso de ellos y encima los castigan, ya es tiempo que usted pida cuentas al coronel de la policia aqui en Chicago y demuestre que usted se preocupa por su gente para que aqui se respete un poco a los de su raza. Ellos depositaron su fe en usted y usted debe sacar la cara por ellos.

Si ellos son ciudadanos y son los ninos minados de los Estados Unidos como usted dijo en su mitin en Aguada o no se en que pueblo de Puerto Rico, todavia no hemos visto en que consiste ese mimo del que usted habla.

Y estamos cansados de tanto abuso con nuestros hijos y nuestros nietos esto no se puede seguir asi. Usted es el Gobernador y es el que tiene que mirar que se respete los derechos de los Puertorriquenos aqui en Chicago.

El dia el juicio, posiblemente los acusen de "aggravated battery," llevando ellos ninos en sus brazos? Hay que hacer algo antes de los encierren en la carcel y esos ninos de ellos y sus esposas queden en completa miseria, solo por abuso de la policia que son los que deberian haber arrestado, abusaron de ellos, de sus hijos, denigraron la bandera Puertorriquena y encima los arrestan. Todo esta en sus manos. Esperamos oir de usted.

Adriana T. Matos

¡despierta boricua!

CARTA ABIERTA AL GOBERNADO DE PUERTO RI CO

Senor Gobernador:

Creo que ha llegado la hora que usted demuestre que tambien es Gobernador y se preocupa por los Puertorriquenos que estan en este pais, como usted dice que nos mimi tanto a nosotros. Todos los Gobernadores y Presidentes de otros paises se preocupan por los compatriotas de ellos que estan viviendo y trabajando aqui en los Estados Unidos. Nosotros lo elegimos a usted para que luchara por nosotros y nos ayudara y nos representara.

Aqui en la Ciudad de Chicago a cada momento se abusa de los Puertorriquenos, sus familiares y sus ninos. Los

abusos vienen especialmente de los policia, la radio y los periodicos lo dicen y a veces salen hasta en la television. "Los líderes" son lideres solo para salir en los periodicos y echarse sus cheques en los bolsillos y los Puertorriquenos tienen que salir a luchar por ellos mismos y al querer hablar y defenderse se les arresta y se abusa de ellos y de sus familiares. Porque los Puertorriquenos estan solos? No tienen Gobernador que hable ni los defienda ni se ocupe de sus derechos ni pida cuentas por lo que les hacen? Los Puertorriquenos

FROM PAGE 12

The Young Lords love junkies, gang members, prostitutes and all poor people. Why? Because they're our people and we know that they don't want to be like that. It's because they're victims of the capitalist system. When have you ever met any of these people who want to be that way?! Never!!! They're not lazy people. You try to work where they work and see. And as far as the law goes, when the laws serve poor people, then we will follow them, not when they enslave us. Until then, America can start making more guns, more jails, more jails, 'cause America is going to hell. Freedom is our goal and we shall die fighting for it.

All Power to the People,

Cha Cha Jimenez
Chairman, YLO



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Letter

Si los ricos tienen intereses monetario en Viet Nam, pero los obreros no, por que es que los obreros son los que tienen que pelear allí? Ser rico es tener privilegio. Ser Rico es tener control del Gobierno y de la Prensa, para convencer al obrero que debe morir peleando para hacer al Rico mas poderoso. Ser Rico es tratande convendernos que debemos de pelear contra nuestros hermanos en Viet Nam en vez de unirnos y luchar aqui para mejorar nuestras condiciones. Los obreros (Hispanos, Negros, Blancos e Indios) tenemos que para nuestra ayuda a nuestros enemigos los Ricos. Todos los obreros

tienen que unirse con los pueblo oprimidos los Vietnamitas, los Bolivianos, los Angolannos, y los Negros e Hispanos que luchan par para terminar la opresion y por su denecho de auto-determinacion.

La misma gente que nos explota aqui, asesina a los Vietnamitas. El N.F.L. (Vietcong) es nuestro hermano. Los de Wall Street, del Pentagono, del Chicago Tribune, dicen que luchan conra "comunismo", pero lo que quieren decir es que quieren que nosotros mate mos y mueramos por el interes monetario de los ricos. Soportemos las demandas del N.F.L. por auto-determinacion e independendia.

\$ MONEY \$ \$ MONEY \$

YLO NEEDS MONEY

to carry on its programs to serve the people—

We need money for: DAY CARE CENTER
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PUERTO RICO

"ISLAND PARADISE" of U.S. IMPERIALISM

Plebiscite—at the Point of a Gun

The outcome of the commission's activities is as yet uncertain, as are the possible results of the "plebiscite" scheduled for 1967. The Puerto Rican Independence movement has from the beginning rejected any plebiscite held under the auspices of the U.S. Congress, which has no right to intervene in Puerto Rican affairs in the first place, and which has refused to be bound to the outcome of the plebiscite should the Puerto Rican people choose independence. As far back as 1962, Juan Mari-Bras said:

"We are not duty-bound to pay respect, and positively shall not respect, the outcome of a colonial maneuver, for no other thing would be the outcome of a plebiscite held under the United States rule. The proposed plebiscite, notwithstanding the way it could be organized, would be null and void, and we will denounce it before the world."

More recently, the Organization of Solidarity of the Peoples of Asia, Africa and Latin America supported this stand, pointing out that "when the Yankee imperialists invaded Puerto Rico, they did not hold a plebiscite to find out whether the people wanted to be invaded or not." The statement called on all progressive forces to reject the plebiscite, which "would be held under the watchful eyes of 25,000 Yankee soldiers . . ."

As the Bar Association of Puerto Rico declared on February 3, 1963:

"A sovereign people is that in which ultimate power rests. In our case, this means that the Congress of the U.S. must renounce all power over Puerto Rico, transferring it to the Puerto Rican people. The decision of the people to choose one of the formulas or alternatives, would only thus be an unequivocal expression of its sovereign power."*

Under conditions of continued U.S. domination, with its economic and military control of the island and persecution of independence forces, a plebiscite would be nothing but a mockery.

—Isn't Puerto Rico too small for independence?

Puerto Rico's population of two and a half million is equal to that of Israel, and larger than that of Jordan or Laos. Several Latin American countries have smaller populations, for example: Costa Rica 1,338,000; Nicaragua 1,529,000; Paraguay 1,903,000.

—Does it have any natural resources?

The tale that Puerto Rico has no mineral wealth was for years used as an argument against independence. "It is astonishing that such a myth should be perpetuated without anyone having checked the facts," says the *San Juan Review*. ". . . Two of the world's largest mining companies (American Metals Climax, Inc. and Kennecott Copper) have been quietly working on an around-the-clock basis for several years, extracting thousands of feet of mineral rich core samples with diamond-toothed calyx drills."**

—Do the people want independence?

In spite of a constant campaign to vilify the idea of independence carried on by U.S. controlled mass media (Hearst owns TV Station WAPA, the Knight syndicate controls *El Mundo's* newspaper, radio and T.V. station), the number of people attending independence meetings and demonstrations is growing rapidly. On July 25 1965, over five thousand people gathered at a formal meeting to condemn and repudiate the colonial regime imposed by the U.S. 67 years earlier.

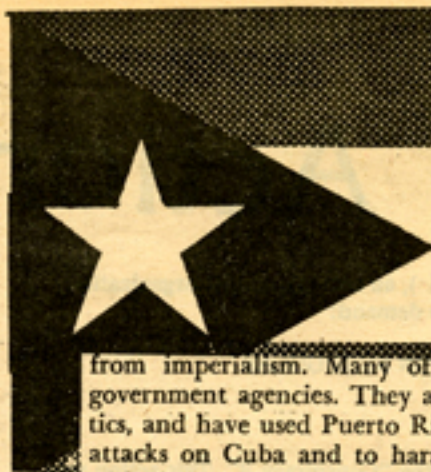
Puerto Rican literature during the last two decades has been fundamentally anti-Commonwealth. Says the outstanding author René Marques: "The writer would never be able to conciliate, neither in Puerto Rico nor in any other society of the civilized world, his ethical concept of liberty and human dignity with the unethical realities of colonialism."*

Look Magazine's editors write that "Agitation to revise Commonwealth began almost as soon as it was established. . . . A surprising number of . . . Puerto Ricans fervently choose independence." (March 24, 1964)

Congressman Vito Marcantonio of New York represented a largely Puerto Rican district. From 1936 on, he introduced five bills for the independence of Puerto Rico, the last during his final term in Congress, on March 16, 1950. On that occasion, he stated that: "The only real solution for Puerto Rico and its problems is to grant to the people of Puerto Rico full sovereignty; the only guaranty which the people of Puerto Rico can have to solve their problems—yes, the full sovereignty of a free and independent nation."**

Imperialism's Base in the Caribbean

Cuban exiles are being used by the FBI, CIA and Internal Security agencies against the forces struggling to free Puerto Rico



from imperialism. Many of them now occupy key positions in government agencies. They are becoming aggressive in island politics, and have used Puerto Rican territory as a launching point for attacks on Cuba and to harass Spanish and British ships trading with Cuba.

Puerto Rico is strategically placed to serve as a base of operations for U.S. military occupation of any Latin American country threatened by "subversion," a policy endorsed by the House of Representatives in a September 20, 1965 resolution.

The Johnson administration did not wait for Congressional sanction, however, having landed marines in Santo Domingo five months earlier.

Here again, Puerto Rico served the U.S. as a hiding place for CIA intrigue and preparations for armed intervention. During the Santo Domingo crisis the Permanent Delegate to the United Nations of the Puerto Rican Independence Movement addressed a strong letter to the Security Council, asking action in "ending the use of Puerto Rico as a base of aggression against this sister nation," and protested the sending of Puerto Rican soldiers to "the martyred republic struggling for self-determination."

Let us not underestimate the readiness of the U.S. to carry out its stated intention of defeating every people's movement that arises in this hemisphere. The resolution mentioned above gives the Pentagon a free hand.

One need not delve into military secrets to discover that the island is an armed camp. A glance at a *Traveler's Guide* is sufficient. The entry for Vieques Island, southeast of the Puerto Rico mainland, says:

"Of the 33,682 acres of land considered suitable for cultivation the U.S. Navy occupies about 22,000. Thus agriculture . . . is limited, so many young people have migrated to the U.S. in recent years seeking employment.*"

Vieques was Puerto Rico's largest cattle raising center, and produced a great part of the meat for the island. There were two sugar mills, which have been moved to Santo Domingo.

Writes Dr. Manuel Maldonado Denis, Director of the *Social Science Review*, University of Puerto Rico:

"The most solid foothold of North American imperialism in the whole of Latin America is to be found in Puerto Rico. Perhaps one of the things not sufficiently emphasized . . . when dealing in depth with our problem as a colonial society—is the enormous influence exerted by the establishment on our island of military bases complete with thermonuclear arms for the definitive solution of our political status . . . If anything can describe the colonial character of a society, it is the involuntary conversion of its territory into a military base of operations—especially when this is threatening nothing less than the survival of the entire society. . . . A Gibraltar in the Caribbean—with Cuba next door—is not going to be given up so easily as some North American liberals would like us to believe."*

Gun Position of the Johnson Doctrine

The weapons based on Puerto Rico are pointed at Venezuela, one jet-hour away, at Colombia, reached in two hours, at Brazil, Costa Rica, Panama and Guatemala.

We have seen how intervention was launched against the Dominican Republic from Puerto Rico, and the constant threat to Cuba. It becomes apparent that the island is the gun position of the Johnson Doctrine of armed aggression against any Latin American country whose people decide to take positive steps in the direction of a better life. As a Puerto Rican caricaturist has phrased it, the new Marine song goes: "From the Halls of Montezuma to wherever the hell we please."

A prime consideration in carrying out Johnson's imperialist doctrine is speed and secrecy—the ability to act so swiftly that the American people are faced with an accomplished fact, the power of their protests weakened once the Marines have landed. Bases in Puerto Rico give the Pentagon the privacy they need to carry out just such surprise attacks. Elimination of these bases is an essential step toward the establishment of peace in the Americas.

There Can Be No Peace With Colonialism

The Movement for Puerto Rican Independence declares

"The interests of Puerto Rico as a nation and the interests of the U.S. as a dominant political, economic and military power come into inevitable conflict. This conflict cannot be resolved by reforms or readjustments. It will disappear only when the basis of the conflict has been removed; that is, when the right of Puerto Rico is recognized to constitute itself, freely and democratically, a sovereign state in the family of nations which compose the United Nations."

Today, all who believe that peace is the main aim of humanity must stand for Puerto Rico's right to independence. Not the false freedom of a plebiscite at the point of a gun, but the complete self-determination of a sovereign nation.

National Action in solidarity

The Revolutionary Youth Movement (RYM II), an anti-imperialist organization, called for a national action in Chicago Oct. 8-11 to demand:

US GET OUT OF VIETNAM NOW
SUPPORT BLACK AND BROWN LIBERATION STRUGGLES
FREE ALL POLITI PRISONERS
INDEPENDENCE FOR PUERTO RICO
FULL EQUALITY FOR WOMEN

and more, timed to take place during the trial of the "Conspiracy 8". This action was supported by the YOUNG LORDS ORGANIZATION and the BLACK PANTHER PARTY and is taking place as this issue of the YLO newspaper goes to press.

On Wednesday, Oct. 8, people began arriving from all over the country to help in the YLO day care center and the BPP breakfast for children program and free medical care clinic and other serve the people programs, including the People's Park.

On Thursday, a school boycott was called, demanding that the SCHOOLS MUST SERVE THE PEOPLE. Many students joined a rally at the Federal Building at noon to "See About Bobby" Seale, kidnapped chairman of the BPP, and other "conspirators". The people made it clear that they would not stand for their leaders being ripped off. At 3PM, people showed their solidarity with the struggles of the workers at the International Harvester tractor works at 26th & California (across the street from Cook County Jail). Workers—who had walked out that morning and shut down the plant in sympathy with the rally—rapped about how the company is closing the plant and cooperating with the union to keep black and brown workers (half the plant's employees) out of the all-white Libertyville plant. IH has bought land in Vietnam for "future development" and plans to sell the tractor works land to the jail for expansion. The people demanded: KEEP THE PLANT OPEN, TEAR THE JAIL DOWN and US GET OUT OF VIETNAM NOW.

Today, Friday, a demonstration at Cook County Hospital will focus on demands for: MEDICAL SERVICE FOR THE PEOPLE, NOT MEDICAL SERVICE FOR PROFIT
IMMEDIATE END TO FORCED STERILIZATION OF BLACK & BROWN WOMEN
DECENT WAGES AND WORKING CONDITIONS FOR ALL HOSPITAL WORKERS
FULL EQUALITY FOR WOMEN

On Saturday, a march and rally will be held through black and brown communities to demand: US OUT OF VIETNAM NOW and to celebrate the revolutionary life of Albizu Campos, Puerto Rican hero, by demanding INDEPENDENCE FOR PUERTO RICO.

THE YLO SUPPORTS THESE ACTIONS BECAUSE:

1. We recognize the heroic struggle of the Vietnamese against US imperialism and want to demonstrate our solidarity with the Vietnamese.
2. RYM II is a movement of youth, mostly white students, which has shown that it supports the struggles of the most oppressed peoples.

The Vietnamese are winning their fight against the most vicious military power in the whole world, the US government. They haven't completely won yet, but they are very close. So close, in fact, that the South Vietnamese have set up a Provisional Revolutionary government which represents almost all of the people of South Vietnam and controls most of the land of Vietnam. So close that the US, which has been fighting against Vietnamese freedom since 1952, now can't move its troops ten miles outside of Saigon.

Puerto Ricans here and on the island know why the Vietnamese are fighting so hard against US oppression. We have been "lucky" enough to have felt US "freedom" for 70 years. They tell us we are progressing, but life was much better—there was less starvation on the island—when we were under Spain. We pay taxes and are drafted to fight in another country's war—35,000 Puerto Ricans have died in American wars—but aren't even allowed to vote for those wars or for the President. We are a rich land, yet 20% of our people are unemployed, thousands of our youth are dying from drugs, many work 60 hours a week to make South Puerto Rico Sugar Co. (Rockefeller's) and others richer while we starve. The US is raping us. She has turned our San Juan into the whorehouse of the Caribbean, where the fat pig Americans buy our women a dime a dozen and we become their lackeys, chasing after their dollars. They have robbed our land, our culture, destroyed our knowledge of our own language so that we are now illiterate in two languages, forced us off the island to city slums, to migrant farm camps or garment industries, or welfare rolls, and still we take it all.

with vietnam

We know what it's like to suffer under US colonialism. We know what it's like to suffer under US imperialism. When the Vietnamese are fighting against the same enemy which keeps us down, why should we be forced to fight against them. Why should we be forced to pay taxes to build more planes, napalm and poison gas? Why should we be fighting with the US against the Vietnamese when we should be fighting with the Vietnamese against the US?

The heroic struggle of the Vietnamese for national survival against the vicious power of the US government is a guiding light to all oppressed peoples. The near victory of the Vietnamese has shown us that the power of the people will never be beaten. We support the national action called by RYM II because we want to show our solidarity with the Vietnamese.

US OUT OF VIETNAM NOW

INDEPENDENCE FOR PUERTO RICO



RICH MAN'S WAR—POOR MAN'S DEATH

If the rich have interests in Vietnam and the working people don't, why do we fight in Vietnam? To be rich is to be privileged. To be rich means to control the government and press and convince the working people to die fighting for the profits of the people who exploit them. To be rich means to be able to convince us to fight against our brothers in Vietnam rather than uniting to better our own conditions. The working people (brown, black and white) must stop aiding the people who oppress them. All working people must unite with all oppressed people—the Vietnamese, the Bolivians, the Angolans, and especially the black and brown people who are fighting to end their oppression and for the right of self-determination.

The same people oppress the Vietnamese as oppress the American working people. The NLF (Viet Cong) are our brothers. The Wall Street people, the Pentagon people, the Chicago Tribune people, who say we are fighting communism and then send us to kill and die for their interests, are our enemy. We must support the NLF demands for self-determination and independence.

Men are drafted and sent to Vietnam to fight and die. The government and newspapers tell us we are fighting communism. But what does the National Liberation Front (Viet Cong) want? They fight for:

- Land to the people
- Withdrawal of all U.S. troops.
- The right of the Vietnamese to decide their own future.
- A free Vietnam.

Most of the people of Vietnam support these demands and the NLF. That's why all our guns and bombs and troops have not defeated them. We should support these demands, too. But the government and all the rich people say it is bad if people want to take land away from the rich landlords; if they don't want U.S. businesses controlling their country; if they do not support everything the U.S. government does.

Why are the interests of the rich capitalists different from those of the working people of Vietnam? It is quite simple. The owners of American industry—the rich capitalists who make millions from the war—must defeat all struggles of working people to control their lives. Otherwise, the capitalists realize, people all over the world, including the United States, will unite and fight for their rights.



VIETNAMESE SOLDIERS

NEW YORK Y.L.O. ¹⁷



Figs Oink in Fear as YLO and the People March Thru the Streets

August 17 was the day the YLO called a mass action by the people of El Barrio against the garbage in the streets. For 5 weeks previously, the Organization had mobilized more and more of the community to fight as a united Latin front against the garbage. This past week the YLO met with representatives from the Department of Garbage (DOG). These dogs barked in the people's faces as to how their paws were tied, and it wasn't their fault—"You know how these things are, so please stop blocking the streets with garbage, okay?"

The YLO told the dogs Right On & ark away, because the people ain't listening to that shit no more. That is why the YLO showed the people the effectiveness of hitting a street and cutting out. B hat Sunday, the 17th, Madison, Lexington and Third Avenues were blocked at 110th, 111th, 115th, 118th and 120th Streets. Fires were set to cars, bottles were thrown, and the people proved for all time that the spirit of the people is always greater than the man's pigs. Not even the two pig copters flying overhead could instill fear in the people. Those days have passed. The people have tested their power—the power that has been rightfully theirs from the start.

The beautiful borinquentos hid Lords on the 17th when the pigs made the streets too hot for us. But as we say, "All pigs Beware." Soon the streets will be too hot for the pigs, and there will be no place for the swine to hide from the wrath of the people.

At 11th and Lexington, the pigs busted a brother whose car was stopped by a blockade we set up. It was a Puerto Rican traitor who busted the blood, Santiago, on charges of possession of burglary tools, when all he had in his car was a screwdriver.

Moving quickly, YLO rallied the blood behind the Puerto Rican flag. Cries of "Viva Puerto Rico Libre!" and "Viva Albizu Campos!" and "Power to all the People!" filled the air as some 500 people marched to the pigpen on 126th Street. By the time we reached the pen, the march had swelled to 1,000 bad, beautiful and bold brothers and sisters. B he pigs tried to break up the march with cars from the rear, but the people blocked the way with garbage and abandoned cars.

At the precinct, Deputy Chairman Felipe led the people in demanding that the pigs release the brother they had kidnapped. The oinks looked at the sea of bloods before them and wisely decided to let him go. A victory march and rally back to 11th and Lexington followed, the YLO was established in the hearts of the people, and fear set in the intestines of the pig.

The Barrio is Awake! All Pigs Beware!

Ministry of Information, New York State YLO



LOS PUERCOS GRUNEN DE MI EDO CUANDO LOS YOUNG LORDS Y EL PUEBLO MARCHA A TRAVES DE LAS CALLES'



El día 17 de Agosto los Young Lords llamaron al pueblo a una accion de masas contra la basura en las calles. Por las cinco semanas anteriores, la organizacion habia mobilizado mas y mas a los residentes de la comunidad latina, para pelear en un frente unido contra la basura.

La semana pasada, los Young Lords se reunieron con representantes del departamento de basuras. Esos perros ladraron en las caras del pueblo como si sus garras estuviesen atadas y no tuvieran la culpa, usted sabe esas cosas así son, por favor no bloqueen mas las calles con basura, esta bien.

Los Young Lords dijeron a los perros ahí mismo. Dejen de ladrar porque el pueblo no escucha mas esa mierda.

Así es como los Young Lords mostraron al pueblo los efectos de dar un golpe en una calle y cortarla. Ese Domingo 17, Madison, Lexington y la Avenida Tercera fueron bloqueadas en las calles 110, 111, 115 y 118. Se incendiaron automoviles, se lanzaron botellas y el pueblo por un alto tiempo, que el espíritu del pueblo es siempre mas grande que los puercos del hombre. Ni siquiera dos helicopteros de los puercos sobrevolando las cabezas pudieron amedrantar la gente. Aquellos días pasaron. Y el pueblo probó su poder, el poder que le pertenece por derecho propio desde un comienzo.

Los hermanos Borinquentos ocultaron a los Lords el 17 cuando los puercos pusieron las calles muy calientes para nosotros. Pero como nosotros decimos. "Culdense puercos, pronto las calles estaran muy calientes para puercos, y no habra lugar para ocultar al puercos de la ira del pueblo."

En la 111 y Lexington, los puercos agarraron un hermano, fue parado por un bloqueo colocado por nosotros y un traidor Puertorriqueno fue quien capturo nuestra sangre, Santiago, con cargos de posesion de herramientas de ladron, cuando todo lo que el tenia en su carro era un destornillador.

Mobilizandos rapido, los Young Lords reunimos nuestra estirpe detras de la bandera Puertorriquena. Gritos de Viva Puerto Rico Libre!, Viva Albizu Campos!, y Todo el Poder Para el Pueblo! llenaron el aire cuando unas 500 personas marcharon a la porqueriza de la calle 126. Para el tiempo en que llegamos a la porqueriza, la marcha se habia aumentado a 1000 malos hermanos, nuestra estirpe, hermanos y hermanas. Los puercos trataron de romper la marcha con carros desde atras, pero la gente bloqueo la calle con basura y carros abandonados.

En el precinto, el Presidente Diputado, Felipe, guio la gente en la demanda de que los puercos soltaran al hermano secuestrado. Los puercos grunones miraron al mar de hermanos y sabiamente decidieron dejarlo ir. Una marcha de victoria y un mitin en la 111 y Lexington se llevaron a cabo, los Young Lords, se establecieron en el corazon del pueblo y el miedo se posesiono de la tripa de los puercos.

EL BARRIO ESTA DESPIERTO!! CUI DENSE PUERCOS!!



young lords



TOP: COALITION MEETING BETWEEN YOUNG LORDS AND BLACK PANTHERS (photo by Charleen, BPP) Standing left to right: Zayd (Deputy Minister of Information BPP), Yoruba (Deputy Minister of Information, YLO). Seated left to right: Yvonne (YLO New York), Hector (YLO Chicago), D.C. (Field Marshal, BPP), Miguel (YLO New York), David (New York YLO Deputy Chairman), Omar (YLO Chicago).

MIDDLE: YOUNG LORDS ON THE MARCH, AUGUST 17 (photo by Voodoo).

BOTTOM: NY YLO GETTING READY TO BLOCK THE STREET WITH GARBAGE TO FORCE THE CITY TO DO ITS JOB.



NEW YORK

PIGS PLOT TO BUST NEW YORK CENTRAL COMMITTEE

The YLO in New York State has found out that the pigs are moving to imprison four members of the Central Committee: the Deputy Chairman, Deputy Minister of Information, Deputy Minister of Defense, and the Deputy Minister of Education.

These low plans have the familiar stench that surrounded the Panther 21 bust. In fact, Gene Robbins, the traitor that set the 21 up, was seen around our office last week.

The pigs are using a policy of repression on street people and are treating the YLO cool—too cool. The obvious intent is to divide the community between the YLO and street people. Within the past two weeks, at least five brothers off the block were busted on jive, while six LORDS have been busted since the New York Office surfaced. Of the six, our Deputy Chairman was let go, contrary to New York (or any pig's) policy. The latest incident last night involved three LORDS who were pasting posters around El Barrio.

We're hip to the pig and his oinks.

The People know what's happening.

Pig, take a mudbath in the Hudson River and lay in Lindsay's bed. Take our Central Committee; to bust the YLO, you'll have to bust El Barrio.

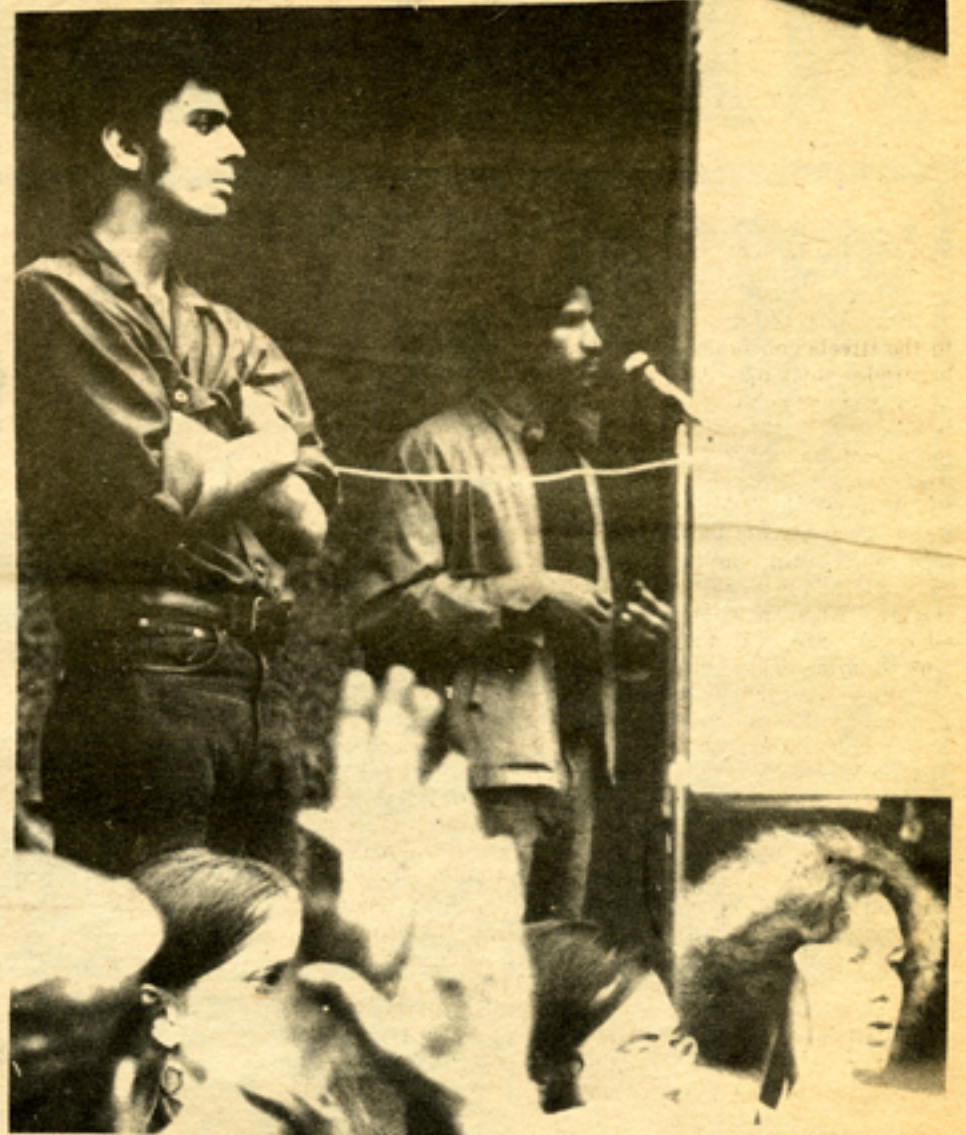
Shoot your best shot, swine.

You can jail a revolutionary, but you can't jail a revolution! Dig it?

All Power to the People!
Que Viva YLO

Yoruba
Dep. Minister of Information
New York State YLO

Y
L
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NEW YORK YOUNG LORDS APPEAR IN SHOW OF CUBAN SOLIDARITY



On July 26, the anniversary of Castro's famed attack on the Moncada Barracks, mother country radicals and colonial liberation fighters joined in an impressive show for the Cuban people and condemnation of Yankee imperialism at home and abroad.

Groups, including Newsreel, Youth Against War and Fascism and the -Crazies, plus the YOUNG LORDS and the Black Panthers gave the people three days of celebration ending Sunday, July 27. THE YOUNG LORDS ORGANIZATION took part most actively on Saturday, July 26. That afternoon at Tompkins Square Park, Deputy Chairman Felipe Luciano rapped with the jubilant crowd and ran down the need for more revolutionary action, quietly and efficiently done, and less reactionary mouthing off. He then performed a conga-accompanied poem of his own entitled "Jibaro, My Pretty Nigger." The response to Felipe, also a member of the Last Poets, was fantastic. One old man, tears in his eyes, embraced him as he came off the stage. The Deputy Minister of Foreign Affairs, Jose Martinez, handled Spanish.

Later that evening, relieved of their security jobs, the YOUNG LORDS and the day's participants relaxed and grooved to the down Latin sounds of LaPreferida, a YLO sponsored band. One of the band members is a LORD.

The day's festivities was marred in the worst possible way by the pigs. Because the New York Panther Chapter received a tip (similar to that received before the Panther 21 bust) that 23 more brothers and sisters were about to be rounded up on the absurd charges of "Conspiracy to blow up the Tombs and release members of the Black Panthers now held under arrest," or "blowing up the jail where a few of the 21 are kept." All New York Panther offices were underground. Therefore, no one expected the Panthers to show. But in a dramatic, last-minute appearance, several Party members came, proud and defiant, and told the pigs, to the crowd's delight, "Shoot your best shot."

Hasta la victoria siempre !
Ministry of Information
New York State YLO

YLO ORGANIZED IN NEW YORK STATE

After meeting and planning as two separate groups for six months, the YLO has come to New York. The two groups—Sociedad de Albizu (SAC) and the Young Lords Organization merged into the YLO, received recognition from National Headquarters in Chicago, and have been off and running ever since.

One of the first actions of the merged group was to place State Headquarters in El Barrio (East Harlem), home to approximately 170,000 Puerto Ricans. The YLO also formed a coalition with the Black Panther Party for the New York area, and this gives more depth to one of the new chapter's slogans: EL BARRIO IS AWAKE! ALL PIGS BEWARE!

As described elsewhere, YLO has been involved in mobilizing the community to force the Department of Garbage (D'O.G.) into being responsive to the people's needs. All the Latins in New York can rest assured this is only a beginning.

All Power to the People!
Remember Manuel Ramos!
Palante!

Ministry of Information
New York State YLO



NEW YORK

YOUNG LORDS BLOCK STREET WITH GARBAGE

YOUNG LORDS FORCED TO BLOCK STREETS AGAIN

Once more the YOUNG LORDS had to take their demands to the streets concerning the garbage in our streets. After the barricades went up July 27, the YOUNG LORDS spent their hours mobilizing the people around the facts of garbage and relating this to the whole idea of Mother Country vs. Colony (oppressor vs. oppressed). This time—August 10—the people were ready.

Together the YOUNG LORDS and the street people were ready. They quickly blocked several streets and avenues. The pigs came down, cooler than before—until the man saw the basic guerrilla maneuvers the YOUNG LORDS used. Applying the law "When the enemy retreats, advance; when the enemy advances, retreat" to their strategy, the YOUNG LORDS were able to strike again and again, covering a wide range of East Harlem, and spreading revolutionary fervor to greater numbers of people.

After this basic action, the Mayor Pig, Lindsay, sent his running dogs Monday, August 11, to find out if the YOUNG LORDS were losing votes for him (this is an election year). These running dogs in turn contacted the poverty pimps (anti-poverty agencies) in El Barrio, which serve as the man's eyes and ears in the colony. But the pimps and running dogs couldn't find the YOUNG LORDS ORGANIZATION, mainly because we were out on the blocks organizing the people for a mass sweep-out of El Barrio for August 17, while the lapdogs of the system sat and met in their shuttered houses.

The YOUNG LORDS will be out in force with the people of East Harlem August 17. We will turn out every day until we have thoroughly, wholly, resolutely and completely eliminated the garbage, the pigs, this decadent system out of our lives.

All Power to the People!
Remember Manuel Ramos!
Que viva Puerto Rico Libre!

Yoruba
Dep. Minister of Information
New York State YLO

EL BARRIO AND THE YLO SAY NO MORE GARBAGE IN OUR COMMUNITY

(LNS)—East Harlem is known as El Barrio—New York's worst Puerto Rican slum.

There are others—on the Lower East Side, in Brooklyn, in the South Bronx, but El Barrio is the oldest, biggest, filthiest of them all. There is glass sprinkled everywhere, vacant lots filled with rubble, burnt out buildings on nearly every block, and people packed together in the polluted summer heat.

There is also the smell of garbage, coming in an incredible variety of flavors and strengths.

For weeks the YLO had been asking the Sanitation Dept. for brooms and trash cans so they could clean up the streets and sidewalks of El Barrio. The city ignored the request. Finally, on Sunday, August 17, the community rebelled.

All the rubbish that had accumulated along East 110th St. was dumped into the middle of the street. At 111th and Lexington Ave., the people turned over several abandoned cars and set them afire.

Hundreds of nervous cops arrived on the scene. When they dragged Ildefonso Santiago out of his car and took him to the precinct house, reportedly on suspicion of burglary (they found a screwdriver in his car), the people retaliated by filling the streets with more trash, cars, old refrigerators, and anything else they could find. It began to look like a repeat of the 1967 summer riot in which at least two people were killed and scores injured in street fighting with cops.

At this point, members of the YLO stepped in to work with the people. They organized a march to the precinct house where Santiago was being held. Chanting "Viva Puerto Rico!", "Power to the People!", and "Off the Pig!", nearly 300 people marched to the 126th St. police station to demand Santiago's release. Within half an hour, he was free, and the crowd carried him back to his car on their shoulders.

"It was a victory for the people," said Felipe, chairman of YLO at a rally the following day. "They've treated us like dogs for too long. When our people came here in the 1940's, they told us New York was a land of milk and honey. And what happened? Our men can't find work. Look at them. They sit around and play dominoes because they can't get a decent job. Our women are forced to become prostitutes. Our young people get hooked on drugs. And they won't even give us brooms to sweep up the rubbish on our streets."

The YLO has issued a set of demands: regular collection of trash; at least ten brooms and trash barrels per block; the hiring of more Puerto Ricans by the Sanitation Dept.; and higher starting pay for sanitation workers.

The next day, the New York Post reported the incident, obscured the main point of the protest by saying the people acted as a result of "misunderstanding" about Santiago's arrest. In fact, the people of El Barrio have said that they will no longer tolerate the city's neglect of their needs. They are taking matters into their own hands.

The way Felipe put it at the rally was, "We're building our own community. Don't fuck with us. It's as simple as that."

Y.L.O.

YEAR OF

SOLIDARITY

WITH

VIETNAM

In a display of community strength and support of the YOUNG LORDS ORGANIZATION, the people of East Harlem (El Barrio), and the YLO closed the streets of Third Ave. from 110th, across to 112th and down to Second Ave. on Sunday, July 27.

For two weeks previously, the YOUNG LORDS had been cleaning garbage from the streets and into garbage cans to show the people that the department of garbage (Lindsay's department of sanitation), or D.O.G., does not serve them. At first, communication with the people was slow. Then, as the barriers broke down and everyone got their thing together, the people saw that even a nothing department like D.O.G. looks upon Puerto Ricans and Blacks as though they are something lower than garbage. These dogs at D.O.G. have forgotten that they must SERVE THE PEOPLE. And it all blew up Sunday.

By July 27, the original operation had grown to such a large number of people, not just including LORDS, that the brooms and shovels we were using were not enough. So four LORDS—the Deputy Ministers of Finance, Information and Education, and an information photographer—went to the nearest D.O.G. hole at 108th St. After some Bureaucratic Bullshitting they steered us to the D.O.G. hole at 73rd St. Dig it! Two miles away, while a hole is sitting three blocks away.

After playing the man's game of red tape, the LORDS brought it all back home. We ran it down about what happened and a course of action was developed. As fast as it takes a streetlight to change, all the People—Lords, mothers Li'l Lords placed cans of garbage across Third Ave. at 110th St. The pigs, who have been eyeing the LORDS for the past few weeks in New York, came to the scene in a matter of seconds. Sources on the blocks say the pigs had trucks waiting a few blocks away.

But the pigs found out that the spirit of the people is greater than all the man's pigs. At least 1,000 Puerto Ricans turned out to cheer the LORDS on as they woofed the pigs to their pens. Brothers and Sisters on 111th and 112th caught that old revolutionary spirit, last seen in '66, and blocked their streets, too.

When a garbage truck finally did show, the man vainly tried his game once more. For all those streets filled with garbage, D.O.G. sent one (I Puerto Rican Brother. The people wouldn't fall for this cheap trick, and finally two white garbage men patted the junk into place while the brother hustled it into the truck. Afterwards a rally was held at 112th St. The cats in the street agreed to that.

The streets belong to the People!
The moon belongs to the People!
Power to the People!
PALANTE!

Yoruba
Dep. Minister of Information
New York State YLO

YLO ORGANIZED IN NY STATE

Despues de seis meses de planeo, dos grupos de unieron en Nueva York para formar los Young Lords Organization.

Los dos grupos—Sociedad de Albizu (SAC) y los Young Lords Organization—recibieron aprobacion del Centro Nacional de los YLO en Chicago.

En una de las primeras acciones, los YLO abrieron una oficina en El Barrio de East Harlem. Los YLO tambien formaron una coalicion con las Panteras Negras de Nueva York.

El lema del YLO es:

EL BARRIO ESTA DESPIERTO! CUIDENSE PUERCOS!!





NEW YORK Y.L.O.-



La Lucha Contra La Basura



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