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**PALANTE**

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LATIN REVOLUTIONARY NEWS SERVICE

**YOUNG LORDS PARTY**



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**HUEY**

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### YORUBA

"Huey's out!"  
 "You mean he's free?"  
 "I mean he's out on the street, brother."  
 "Damn, right on. Shit's gonna start happenin' now."  
 "He's coming to Harlem."  
 "What? He comin' here? Oh man, these pigs is in trouble."  
 "Yeah, we gonna move now. You shoulda dug him on tv."  
 "Why? What is he sayin'?"  
 "First thing, he didn't say nothin'. He took his shirt off. That brother got a body on him look like he been working out off bull meat for two years."  
 "No shit. He say anything?"  
 "Yeah, blood, dig this: he said gon' send some troops to Vietnam to show solidarity

## PT. 9 OF THE YLP: WE WANT FREEDOM FOR ALL POLITICAL PRISONERS!

with the National Liberation Front."  
 "What? Oh Lord, that's a crazy nigger!"  
 "Dig, you shoulda seen them reporters. Specially when Huey told 'em it was open to all revolutionaries, and maybe the Weathermen should go."  
 "Whoose, that's my man! My man man!"

All over Babylon, niggers are slapping five on the streets. "Huey is out, Jim. The brother gon' come home." In New York, they sayin' "Cotton comin' to Harlem."

Yet, while we celebrate, let us also lay back and think. The best thing we can do to celebrate Huey's release is to do as the brother has done. We should not think that Huey can make a revolution alone. No revolution is won alone. Rather, we should be moved to join up with this crazy nigger.

That's not quite true. Huey was crazy when he went in. Now it's obvious that the brother done gone mad.  
 But that's cool. As H. Rap Brown once

# HUEY'S OUT

said, "If amerikkka says talk softly, yell; if amerikkka says wear a gray suit, wear a pink one; if amerikkka says it's great, say amerikkka ain't shit." Yeah, let all the madmen and madwomen out. Out of the jails and prisons now! Out of the army. They know what to do. Why do you think, right after state power was won, Fidel immediately opened all jails and prisons and armed those inside. Because they know what to do. They know the best. Carlos Feliciano knows it. The Soledad Brothers know it. Lolita Lebron knows it.

Then these mad people can join up with us. Huey isn't going to make the revolution, not alone. But all of us together can make sure he leads it. Oppressed people often wait for some big cataclysmic event as an excuse of our immobility. When Malcolm was killed, everybody said, "Shit, gon' break out now." Nothing happened. When King was killed, niggers moved in the streets for two days. Fred Hampton was murdered, people rapped.  
 Now, Huey's out, and people are sayin' "Yeah, it's gon' break loose now." No, it ain't gon' break loose, not if we think that way. Waiting for the big boom to happen is a very

"What you need a piece for?"  
 "Brother Huey ain't gon' get 'back to jail. He stayin' here now."  
 Welcome home, Huey.

ALL POWER TO THE PEOPLE!  
STRIKE TO WIN!

Pablo "Yoruba" Guzman  
Minister of Information  
YOUNG LORDS PARTY



HUEY P.

western, biblical thing, like waiting for the messiah. We got to work for freedom. We got to sweat for freedom. We got to cry, bleed, fall down, get up, and strike again for freedom.

Want to celebrate Huey's release into the prisons of the street? Let's get ourselves together here. Say "Welcome, Huey" to the strains of a twin explosion. Say "Hi, brother" to the music of pigs' bodies kissing the pavement as they drop dead from double-o buckshot in the back. Open your arms wide to embrace him as your mother mixes rat poison in miss ann's cake. Slap five with Huey while some official is whacked out of his car one night. That's how revolutionaries say hello. That's how people should be greeting one another.

"I got to be gettin' on up, blood."  
 "Why, where you goin'?"  
 "Got to see this cat 'bout gettin' this piece."

# FELIPE SOBRE LA LUCHA POLITICA Y LA LUCHA ARMADA

EL PARTIDO DE LOS YOUNG LORDS tiene dos metas principales: liberar a Puerto Rico del opresor yanqui y de sus tiranos Puertorriqueños, y lograr la auto-determinación para los Puertorriqueños y toda la gente oprimida dentro de los e.e. u.u.

Por experiencia propia nuestra gente ha aprendido que la libertad no se consigue por medio del voto o de las oraciones, sino por medio de la lucha. Los duques de los hospitales, los bancos, las tiendas y los ferrocarriles no nos van a dar nada así porque si. Nosotros, el pueblo, tenemos que hacerles sangrar para que ellos sepan que estamos resueltos a matar y a morir por lograr la victoria. Los Puertorriqueños tenemos que liberar una guerra popular tanto aquí como en Puerto Rico.

Existen muchos obstáculos que tenemos que superar. Primeramente, este país le ha metido sus engranamientos y sus leyes en las cabezas a nuestra gente. Los gobernantes nos han quitado las cadenas de las manos para ponernos en nuestras mentes. Que más mejor medio de pacificar a nuestra gente que hacerles creer que Puerto Rico no puede sobrevivir sin la "ayuda" de los e.e. u.u.? O hacerles creer que somos pobres porque somos unos vagos y no servimos nada más que para emborracharnos, hacer hijos y matarnos los unos a los otros? Norteamerikka le enseñó a los Puertorriqueños que la ley es igual para con todo el mundo, y nosotros lo creemos aun cuando vemos que la mayoría de los presos en las cárceles son Puertorriqueños y Negros norteamerikkianos. Yo hasta he oído a Puertorriqueños decir que están viviendo bien aun cuando las ratas están durmiendo con sus bebés y el plafón del baño se está cayendo. Norteamerikka se asegura de que aunque tenemos lenguas y mentes, no pensamos ni hablamos sobre las crueldades y las injusticias a las cuales nos tenemos que someter todos los días en el trabajo, en la escuela, en el ejército y en las calles.

Norteamerikka también trata de hacernos olvidar quienes somos y de dónde venimos. Nos trata de enseñar que somos norteamerikkianos. Pero, si somos norteamerikkianos, cómo se explica el hecho de que no tenemos los mismos derechos que los blancos

norteamerikkianos tienen? Estos tienen los carros de lujo y las casitas bien chéveres y las escuelas privadas y las mejores comidas. Nosotros no tenemos ningunas de esas cosas, así es que, cómo nos vamos a considerar norteamerikkianos? Qué importa el que hayamos nacido aquí? Eso es como si a un gato que nace en una caballería se le tiene que llamar un caballo.

Nosotros somos Puertorriqueños: un pueblo orgulloso que nació de la mezcla de Indios Taínos, Africanos y españoles. Nosotros nunca hemos sido un pueblo pasivo y nuestra historia lo comprueba. Nosotros luchamos contra los españoles, y ahora estamos peleando contra el gobierno norteamerikkiano.

El segundo obstáculo que tenemos que superar es el hecho de que los e.e. u.u. tienen más armas, más dinero y más soldados y policías que nosotros. A la gente que este país no le puede "enseñar" a tener miedo, lo obliga por medio de la violencia física a aceptar sus brutalidades. El gobierno de LOS YOUNG LORDS, y por lo tanto está tratando de golpearnos y meternos en la cárcel. Cuando se den cuenta que con esto no van a conseguir lo que se buscan, entonces tratan de asustarnos. De este modo tratan de decirles a los Borinqueños que no tolerarán a ningún Puertorriqueño que se ponga de pie y diga: "Yo soy Puertorriqueño, amo a mi pueblo, y quiero que nos devuelvan nuestra patria, y quiero que nuestra gente controle sus propias vidas aquí en los e.e. u.u." Los gobernantes quieren que les tengamos miedo. Pero las armas sólo asustarán a la gente mientras estos lo permitan. Una vez que la gente vea que el opresor también derrama sangre, se levantarán contra él.

Los obstáculos que tenemos que superar son grandes y no se pueden ignorar. Tenemos que aprender a luchar contra los monstruosos capitalistas en dos planos.

Primero, tenemos que librar una batalla por la mente de nuestra gente. Segundo, tenemos que hacer batalla contra los adinerados de este país y contra sus protegedores.

La lucha política y la lucha armada.

La primera fase de cualquier revolución es la lucha política. Es en esta fase que el PARTIDO DE LOS YOUNG LORDS se encuentra ahora. Primero tenemos que enseñar a nuestra gente a luchar antes de que miles de nosotros tomemos las armas. Lo peor que se puede tener en una guerra popular es una persona armada pero sin conciencia política. Dicha persona o matará a los que no debe matar o usará la arma para provecho propio. Hoy en día muchos armas, para provecho propio. Hoy en día muchos Puertorriqueños tienen armas y saben usarlas. El problema es que se están matando los unos a los otros con esas armas, en vez de matar a los opresores, porque no han aprendido a pensar de una manera política.



TIERRA O MUERTE



# TO STAY!

BULLETIN: THE REVOLUTIONARY PEOPLES CONSTITUTIONAL CONVENTION WILL BE HELD IN PHILADELPHIA. HUEY WILL BE THERE MORE INFORMATION NEXT ISSUE.

# PALANTE

25 cents in u.s.

TENGO PUERTO RICO EN MI CORAZON



NEWSPAPER OF THE DIVIDED NATION  
YOUNG LORDS PARTY



CARLOS FELICIANO

**FREEDOM  
WILL COME.....**

**STRUGGLING  
TOGETHER.**

GEORGE JACKSON

**Vol. 3 No. 15  
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**INSIDE:  
CARLOS FELICIANO  
GEORGE JACKSON**



En los pasados tres meses, periódicos y revistas por todo el país han estado escribiendo artículos sobre las prisiones. Pero, si miramos estos artículos podemos ver que en todo los artículos, el autor trata solamente con lo que está pasando dentro de los campos de concentración para hombres. Ninguna atención se le ha puesto a nuestras hermanas que están detenidas en la casa de detención para mujeres. Esto otra vez es un ejemplo de como esta sociedad nos enseña a ignorar a nuestras hermanas y a solo prestarle atención a nuestros hermanos.

El Partido de los Young Lords dice, "Queremos igualdad para las mujeres. Abajo con el machismo y el chauvinismo masculino." Por este credo escribimos artículos en Palante para educar a nuestro pueblo acerca de nuestras hermanas y explicar que debemos luchar por la liberación de todo nuestro pueblo - no por la mitad.

El domingo 20 de diciembre hubo una manifestación al frente de la casa de detención para mujeres. La demostración tuvo tres propósitos:

1) Celebrar el 10mo. aniversario de NLF (Frente Nacional de Liberación del Pueblo de Vietnam).

2) Anunciar el comienzo de fondos para la fianza para las hermanas dentro de la prisión.

3) Manifestar en contra de las prisiones.

Entre los oradores había representantes del Partido de las Panteras Negras, Fondos para Fianzas de Mujeres, Unión Estudiantil Puertorriquena, y el Partido de los Young Lords.

La manifestación fue el día 20, celebrando el aniversario del NLF, porque como el Partido de los Young Lords y el Partido de las Panteras Negras le sirve y protege y le sirven al pueblo de Vietnam. Igual que los Young Lords y las Panteras están luchando aquí por la liberación de nuestro pueblo, la NLF está peleando contra nuestro enemigo común-americano-por la liberación del pueblo de Vietnam. El punto numero 11 de nuestro programa y plataforma de 13 puntos



dice "les damos solidaridad a nuestras hermanas y hermanos alrededor del mundo que luchan por la justicia y que están en contra de los gobernantes de este país".

El Fondo para Fianzas de Mujeres ha sido creado hace poco tiempo con el propósito de pagarles fianzas a hermanas que no están envueltas en el "movimiento" y tienen fianzas menos de \$500. Hasta ahora, han logrado recoger \$6,000 y continúan recogiendo mas. A este punto, hay dos maneras que el Fondo puede determinar a cuales hermanas con

menos de \$500 pueden fiar. Una es escribiendole a hermanas dentro de la cárcel. Segundo es la gente de "afuera" haciendo contacto con miembros del Fondos acerca de amigos o familiares.

Hasta ahora, el Fondo de Mujeres no ha podido fiarle a nadie porque las cortes hallan a las hermanas culpables a proposito cuando están a punto a salir bajo fianza. También se hace difícil obtener informes por estricto de las reglas de "seguridad" dentro de las cárceles. De nuevo, tenemos que unirnos y enseñar que con el poder del pueblo podemos vencer. Si usted o alguien tiene informes acerca de alguna hermana en la casa de detención, o si quiere ayudar al Fondo con su tiempo o dinero, comuníquese con el Women's Bail Fund, P.O. Box 367 Cooper Station, New York, New York 10003.

La tercera razón de la manifestación fue dar a conocer las condiciones adentro de las prisiones que necesitan cambios:

- 1) No tienen necesidades básicas, como sepiodontal, jabon, y desodorante,
- 2) En orden de obtener las necesidades básicas, tienen que vender su cuerpo,
- 3) Las hermanas son pagadas solamente de 3 a 10 centavos la hora por trabajar adentro (lavandería, cocina, biblioteca, etc.),
- 4) El salario de solamente \$1.50 semanal es dado solamente cuando ellas lo demandan,
- 5) No tienen clases de educación instructiva. El u.f.t. (federación de maestros unidos) boycotearon la prisión y rehusaron permitirle a los miembros enseñarles a las hermanas adentro,

6) El libro legal mas reciente es fechado en 1950. Todos los abogados de asistencia legal están muy ocupados y atareados y no pueden defender a las hermanas como es debido, y sin defensa justa están obligadas a declararse culpable. Si se declaran inocente y después la hallan culpable, el juez decide si su detención de pre-juzicio (el tiempo que tienen en la cárcel esperando sentencia) cuenta con su sentencia. Si, al contrario, las hallan inocente, ya han cumplido una pena. Así que podemos ser inocente, pero si somos muy

# LIBERTAD PARA NUESTRAS HERMANAS (cont. to pg. 21)

Earlier last month, when judge murtagh revoked my bail, I had the ironic pleasure of revisiting the women held inside New York City's only female detention center. In the six days that I was there, something struck me that had previously passed as another hopeless trait of capitalism. I would like to describe it here and now along with its connection to a well known principle, "information is the raw material for new ideas". Information: Although to most sisters in the women's house of detention, there is little practical difference in bails of \$100,000, \$10,000, \$1,000 and \$100. A large amount of women are being detained at amounts ranging from \$100 to \$1,000. Simultaneously, a great deal of the charges accompanying these bails, are what we shall refer to as survival (or defensive) offenses. This means that these charges stem from acts which, if successful, would have eased some of the economic burden of the sister, thus eliminating any need to steal, prostitute, con, stick up or sell marijuana or drugs.

Obviously the problem, from the beginning, was an economic need thus we have a political contradiction. When the trained mercenary (police) discovered this act of defense, he at no time inquired of the sister, why she felt such a compulsion to risk death or imprisonment, for such a small act. It never occurs to him to investigate the situation fairly and objectively. He needs to make only his monthly arrest quota to insure his job security. If he makes so many arrest, his chances of promotion are greater. He cannot maintain his job if he makes no arrest in a month, or if he only makes two arrests. We can see from this that his interest is never in fairness and objectivity. The nature of his job as policeman, dictates that he be unjust and subjective.

Meanwhile the sister is taken to a jail cell, where she is booked and held pending trial. No one has yet asked her if she is innocent, or if her actions were justified, or even if her children are taken care of in her absence. Either the same night or the following morning, she is taken before a judge. He does not speak to her at all. He usually takes turns, looking either at a yellow sheet of paper that has her name, address, sex, age, race, religion and charge or charges, or he looks at the assistant district attorney, who had just been told of the case minutes or hours before, has made no objective investigation himself, and is paid to be the accuser. He is not asked to discover whether or not the sister is guilty or innocent, rather he is paid to assume she is guilty, and to gather any and all information and materials to lend credence to his assumption.

The asst. district attorney reads off the charges with one or two new ones added for good measure, then he recites a well used speech about the criminal threat the women poses on society. He asks the judge to set bail at some ridiculous amount that has nothing to do with the constitutional requirements for bail. He does not bother to follow those requirements because he understands that he will not be responsible for upholding any of its codes. He has already been conditioned to ignore such an inefficient document.

The judge follows the suggestion of the asst. district attorney and sets bail. He does not ask her if she has eaten recently if the clothes she wears are her only remnants. He doesn't ask her if her babies are fed everyday or if they have a decent house to stay in. All he does, is set what amounts to ransom and confines her to a building where she is guarded, ignored and harassed. There is no point in her even dreaming about going home, because she knows she has no money, (if she

## Women's House of Detention

did she wouldn't be there anyway). Her friends have no money, of if they did, it is just enough to survive with. She faces a one to three year sentence, or even a six month sentence and she cannot post bail or hire a lawyer. She lays there waiting.

The court appoints, at random, a legal aid. He is employed by the state. He is given approximately ten caseloads a day and is either unable, or chooses not to adequately defend any of them. He had very little time to file all the complex motions necessary. The thought of a trial is repugnant to him

One of the restrictions of women's jails, is communications. There is no history of either political or religious struggle in women's detention centers. There were no Muslims who banded together ten years ago for any group victories, against the administration. As a result, these sisters are just now beginning to feel as though they are part of the revolutionary struggle for complete liberation. The cry to free political prisoners is not one which they readily associate with. We have not done enough to help them understand our concern for them. As a result of these



AFENI and JOAN

(because he knows he can't (or won't) prepare for one.)

The legal aid confers with his "client" only on the days she comes to court. He periodically takes a portfolio of cases to the asst. district attorney and asks for deals, in return he promises not to take the state through the costly trial process. He then tells his client to cop out to a lesser charge so that she can get out of jail at the "earliest possible time." She has very little choice she accepts. The judge first gives her a long speech about her "criminal nature" and tells her to rehabilitate so she can be an "asset to society." Then he gives her ninety days or six months. Sometimes he gives her a year. She is trapped!

She spends the entire sentence counting off days. In jail, she hustles to survive. Strange isn't it? Even in jail, the name of the game is money. She cannot buy cigarettes, personal basic necessities or the Sunday newspaper. The economic need is still there. Her instinctive compulsion for survival moves her to, in effect, pimp off her sisters in jail.

conditions, a group of women in new york, have come together in order to eliminate some of these conditions.

We are organizing brigades of women to force the prison administration to admit us into these pig pens so that we can find out from the sisters themselves, what their specific needs are. We will then take steps to meet those basic needs (just as in the medium security of our communities, we are trying to meet the basic needs of our people). We will begin to take the necessary steps to insure the welfare of our sisters. Where there is a bail of an amount that we can raise, we will bail the sister out of the pig pen. We are beginning to send letters inside, so that the sisters know that we are putting our theories into practice.

We want to utilize all of the progressive services available so that these sisters are given better treatment. The only way to educate is to communicate. We need help in all areas. We need money, decent jobs, advice, stamps, paper, revolutionary pressure on the prison administration and help for sisters who were addicts at the time of their arrest. We need clothes, houses, beds, every and anything. We need people to help us turn this idea into a revolutionary reality.

SOLIDARITY IN THE STRUGGLE!  
SISTERS AND BROTHERS UNITE!  
Afeni Shakur  
New York 21 Communication  
Secretary  
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