VIVA PUERTO RICO LIBRE

ALBIZU CAMPOS

¡DESPERTA BORICUA!

¡En Puerto Rico cada día el rico es más rico, y el pobre más pobre que nunca!

Children playing in the garbage at the Puerta de Tierra Public Housing Project. (Photo by Luis Melero, Jr.)

This, Too, Is Puerto Rico

FREE PUERTO RICO NOW!
LITTLE JOE SPEAKS

Back a few months ago a few guys began hanging around together, getting high and messing up every day. These fellows were like you and I as Mouse, Little Joe, Big Mike, Mr. Lucky and Frank. You know, the names you hear every day. Well, they were having a good time and didn’t notice the brutality and all the other trouble going on in the neighborhood. Then one day Mouse brought up the subject about the organization called the Young Lords. He went on to say how the Young Lords are a group that is for the people, Puerto Ricans and others. Then they decided to help the people and that is precisely what they are doing until now, and will try to continue doing things to come. After listening to this brother we decided that we were going to hold a meeting and find out how we could start a section of the Young Lords because we also wanted to help our people. We went to see David Rivera, Roberto Miranda, the Y.L.O., and David gave us permission to begin add a chapter to the National organization. Now we are working on selling the buttons and papers to allow the community to know the Y.L.O., and here in Chicago. We held meetings to discover what we would do for ourselves and how we were going to work out certain problems that our people face.

Right now the Y.L.O. recognizes little Joe as Defense Captain for this section and most of the old street gang is moving with enthusiasm to support the vision of the movement. I can see with my own eyes that we are all “young” but someday, we will be a great organization that will be for the people and help to serve them as brothers.

In the present we are going to open an office for the poor people where they can get free medical attention for their teeth and health in general. Then they won’t have to go to some big hospital where they don’t have the language and have to wait in procre- tuous line for hours.

This is why I am saying that we are going to be a big organization because we are for the people and not for ourselves, and we are determined to better ourselves to everyday for the people!

ALL POWER TO THE PEOPLE
FREE PUERTO RICO NOW!!!

Little Joe

TO THE LATIN COMMUNITY.

We, the members of the Latin Queers, are now answering to the Y.L.O’s call to serve our people. We now see the people which, for so many years, have been living right under our eyes. We have seen our people thrown out in the cold, because the welfare system doesn’t provide sufficient money to cloth, feed and house our little brothers and sisters. We leave our little brothers and sisters to join because they cannot speak English well, or they are forced to sign papers which are read against them at the courts. We have seen our houses knocked down to put up “Cuit Sanbag Village” which we cannot live in, because the rents are too high.

What we are saying is that we are sick and tired of how this system is keeping us oppressed. It is time we unite to fight for all that has been taken away from us. This includes our history, our culture, and our pride, which for so long we have had and preserved. We’re not talking about Lincoln or Washington or Abbeys Campus, Bataan, Jose De Diego, about the Gato de Luces and the Massacre de Ponce, and many other events in Puerto Rican history which means so much to our people. It is time they give back our money and our island which they have robbed from us.

We want to be able to walk down the streets with our heads up high and let the people look at us that way. We want to be able to go home and let our parents understand the need to be aware of what’s happening to our people and be able to look at us as freedom fighters and not gangsters.

Viva Puerto Rico Libre! The Kios are Awake! All Power to the People!

Paul Speaks

To start off, the Young Lords group in the Eckhart Park area of Chicago was just a group of High School students trying to break out of their picture send day society. It was fun in the beginning to just simply help each other in times of need, but then we began to look inwards and to what we were doing was really just a bunch of shit. A member of our group met one day with some brothers from the Y.L.O. National Headquarters and started growing on their wonderful ideas about how we could help our fellow men. These ideas really struck to our minds. We began to get this to the idea that we were a very important part of the struggle to liberate Puerto Rico, the Mother Country, and the rest of Latin America. Right now the Young Lords are trying to find some way to raise funds so that we could buy some books on Puerto Rican History.

Since nothing has been done for us by this racist system we are going to do it ourselves and learn to serve our People. Love to all my brothers and sisters.

Paul

Free Puerto Rico Now

Brothers:
I’ve just picked up my first issue of Y.L.O. Great! Groups like yours and the Panthers and the Brown Berets are the only hope that we have in this country. The Young Lords have my full support. Keep up the good work and remember it is us who have the strength of the people. All Power to the People!

Sirs,
Bankley

A letter to the brothers and sisters of Latin America and to the poor people of the world:

In this world that we live in, we find ourselves unable to choose the kind of life we wish to live. We find it difficult just to stay alive, we find ourselves unable to speak from our hearts without being called commissaries, gangsters, or getting our heads bashed, being put in jail, or even murdered. We live in an atmosphere of pure frustration, of oppression in injustice and as a result we must revolt out of fear, we must revolt against the forces that keep us slaves in this false democracy of the United States of America.

If this be the American dream then we must all wake up.

We must wake up and become aware that we can change the dream, we will never experience fascism.

The Young Lords Organization is in need of money for its bail fund and for carrying out many of the programs of the Organization. You can help by subscribing to the Y.L.O. newspaper ($5 per year) or sending a contribution to Y.L.O.

The Armitage, Chicago, Ill. 60616.

NUESTROS HERNANOS

FREE PUERTO RICO!

FREE PUERTO RICO!
¡DON PEDRO VIVE!

JIBARO SEGURO!

A LOS YANQUIS DALE DURO!

On October 11, 1969, the Puerto Rican community of Chicago, under the leadership of the Young Lords Organization, manifested itself in a historic manner.

Understanding the grave problems of inadequate medical services, poverty, discrimination and other problems that affect Puerto Rican people in this society and the manner in which the US continues exploiting our motherland Borinquen, the Young Lords contacted all of its chapters across the nation. Some Puerto Ricans from New York and other cities arrived in Chicago for what would be the most extraordinary demonstration in honor of "our father" Dr. Pedro Albizu Campos. For the first time in the history of the Puerto Rican barrio in Chicago, thousands of Puerto Ricans marched in honor of Don Pedro and at the same time against the war in Vietnam.

The march began in the People's Park. This park is an empty lot where rich people were thinking of building a private tennis club. The membership fee was going to be $1,000 a year. The Young Lords Organization, conscious of the fact that poor Puerto Rican families had lived on this site, and had been forced to move, and conscious of the need for our children to have a place to play, decided to take over this lot with the backing of about 250 poor families. From that day on this empty lot has become the name People's Park.

The pigs (police) decided that the people should not go on with their march because, according to them, the permit given to the Young Lords only authorized a rally in People's Park and not a march on the streets. To this the Young Lords answered: "The streets belong to the people. It is the cars who need permission to be on the streets." So this historic march began amid cries of "The streets belong to the people."

"Free Puerto Rico now," "Long live Don Pedro."

Meanwhile, a police force of more than 250 armed fascist pigs, aided by an "elite" group of militarized pigs, tried to persuade the people not to join the march. Faced with this situation, the people responded in anger with cries of "Viva Don Pedro," "Oye vive los Young Lords" and "Shoot, Uncle Tom," and the march grew larger and larger.

When the Puerto Rican patriotic procession reached Division Street, the heart of the Puerto Rican barrio in Chicago, the fascist pigs began their assault, when faced with the angry masses of Puerto Rican people that had been watching the pigs from their windows and now began to pour into the streets and join the marchers.

The procession culminated in a huge concentration in Humboldt Park, where various members of the Young Lords Organization spoke to the masses of people. Some of the speakers were our brothers David Perez and Yolanda from the New York Lords and Hilda Ignatia and Ora Chu Jenevez from the National Headquarters in Chicago.

MARCHA EN HONOR AL DOCTOR DON PEDRO ALBUZ CAMPOS

En octubre del año 1969, la Colonia Puertorriqueña en Chicago bajo el liderazgo de la Organización Patriótica de los Young Lords, se manifestó en forma histórica.

Conociendo los graves problemas de malas condiciones de vida, desnutrición, discriminación y otras cuestiones que afectan a nuestras naciones en Yunkiandia y además la forma en que los Estados Unidos sigue explotando a nuestro pueblo Borinquen la Organización Young Lords se puso en contacto con todas sus delegaciones a través de la nación estadounidense, Puerto llegó a Puerto Ricana de Nueva York y muchos otros lugares donde ellos en Chicago para lo cual se realizó una marcha que era más que la marcha en contra la guerra en Vietnam.

La marcha comenzó desde el "Parque del Pueblo," Este parque se encuentra en un distrito de terreno donde unos millonarios "pensaban" construir un club para que los ricos pudieran jugar al tenis. Los miembros de este club pagaban $1,000 dólares al año para poder pertenecer. Los Young Lords conocían de que en este terreno habían vivido familias pobres puertorriqueñas que se habían visto forzadas a mudarse, y coincidentemente también de que la comunidad de Lincoln Park en Chicago estaba necesitada de un lugar donde sus hijos pudieran jugar, decidió tomar el terreno con el respaldo de más de 250 familias puertorriqueñas. Desde ese día ese terreno lleva el nombre de "Parque del Pueblo." Por la política de "puercos" de Chicago decidió que el pueblo no debía llevar a cabo esta gloriosa marcha porque, según ellos, el permiso original a los Young Lords exacerbó autorizando una manifestación en el parque y no marchar por las calles. Ante esta situación los Young Lords contestaron: "Las calles pertenecen al Pueblo. Los carreritos y los camionetas son los que tienen que esperar hasta que el pueblo termine de estar dicha audiencia."

Elevando a cetro gritos: "Las calles pertenecen al pueblo. Viva Puerto Rico Libre Jibaro al, Yankee no. Jibaro libre a los Yankee dale duro" comenzó la histórica marcha. Miles de personas jóvenes y mayores gritaban desde sus ventanas "Viva Don Pedro."

Mientras tanto una fuerza policíaca de rosas de 250 puericos armados, provocados por un abogado, venía patria a Puerto Rico de Americanizadas. Estaba de acechar a la gente para que no se unieran a la marcha. Ante esta situación el pueblo contestó a gritos: "Viva Don Pedro, Viva Los Young Lords y la marcha creció más y más.

Cuando el destellante se acercó a la calle División en el corazón de nuestro barrio en Chicago, los puericos de la unidad comenzaron a tocar su ballesta a la reducción de la multitud, decidiendo grupo de boricua revolucionarios que con impulso cariñoso y orgulloso portrayed la figura de Don Pedro Albizu Campos hacían en su avanzada en lo que se había convertido en una olvidada historia de borricas.

El destellante culminó en una megamarcha en la Parque Humboldt donde varios miembros de la Organización Patriótica de los Young Lords se manifestaron frente al público allí presente. Algunos de nuestros comadres fueron los comandantes David Pérez y Yolanda de nuestro capítulo en New York y Hilda Ignatia y Jose "Ora Chu" Jenevez de Las Oficinas Nacionales de los Young Lords en Chicago.
CHICAGO 1969

¡despierta boricua!
FREE PUERTO RICO NOW

EL DERECHO DE LA PATRIA A LA INDEPENDENCIA NO SE DISCUTIE.
Y SI SE DISCUTIE SERÁ A TIROS

Habla al Maestro: Don PEDRO ALBIZU CAMPOS

PARA PELEAR, NO PALMOS DE TIERRA BASTAN

En cierta ocasión, una escritora extranjera le preguntó a Don Pedro si él no creía que en Puerto Rico había poco tierra para pelear. Don Pedro le contestó: “Si el campo se equivoica; es para mirar que se necesita mucha tierra para pelear por la libertad de la patria, más dos palmas de tierra bastan!”. Con persistencia extranjera le preguntó el título (el título), hasta que con un esfuerzo de locos se podía pelear por la libertad de un pueblo. Don Pedro respondió: “¡Cuando los pueblos están dispuestos a morir por la patria, es porque han recobrado la razón!”
Our solidarity with draft resisters: long live the spirit of resistance against U.S. imperialism.

The Young Lords Organization understands the struggle of our Puerto Rican brothers who are resisting the draft in Puerto Rico. Several of the Young Lords continue to follow this heroic example.

The exploitation of our Puerto Rican nation by U.S. imperialism is precisely the factor that unites our forces more and more everyday. Draft resistance is just another and more part of the struggle that our PUERTO RICAN nation has been waging against imperialism since Columbus landed on the beautiful shores of Borinquen in 1493 and thus began the rape and brutalization of our mother country (we use the term mother country because Borinquen is the only mother country we recognize).

Puerto Ricans began to be illegally drafted by the imperialist government of the United States in 1973 by the grace of a infamous "act" ratified by the Congress of Babylon (U.S.A.) as part of a plan to systematically kill our Puerto Rican people and destroy our nation. This stroke of a pen has gone down in history as one of its bloodiest chapters on genocide and mass murder that continues up to the present time. Several years later Adolf Hitler would add his own chapter by attempting to exterminate the Jewish race.

Today less than five and a half million Puerto Ricans remain in the planet earth. What makes our particular situation so critical is the fact that our Puerto Rican brothers are being killed in Viet Nam at a much higher rate, in proportion to our numbers, than both our Chicano and Black brothers.

Throughout the modern history of Puerto Rico, the U.S. imperialist cannot be held totally responsible for being the architect of this "planned genocide" of our people. They have received ample cooperation from such famous traitors as Luis Munoz Rivera, his "progeny son" Luis Munoz Marin, Roberto Sanchez Villena, and lately the worst of all, Luis A. Ferrer, the new progressive traitor and party's answer to George Wallace. This traitor serves as "Emperor" Nixon's vessel in Puerto Rico and completes the mass murders being committed against our people. He also directs the political persecution of our patriotic, independentist brothers who are struggling to liberate Borinquen from the grip of U.S. imperialism.

The Young Lords Organization realizes that only through the education of our masses will they be able to "exist" themselves for the long struggle.

This is why we will repeat today what our glorious leaders have said for years and years: "The struggles of our people for national liberation, draft resisting, and the right for self-determination will only be won when the people rise up against their oppressors.

Ours is a revolutionary history, filled with heroic deeds like our early Black and Indian revolutions, El Grito de Laramie, the Prince Haile, our 1950 Revolution, the attack on Blair House, the attack on the U.S. Congress, our armed commando for liberation. These are just a few of the oceans of patriotic deeds that have historically characterized the plight of the Puerto Rican nation and its constant and unceasing struggle against all forms of imperialism.

Our Draft Resistance Movement adds one more valiant chapter in the revolutionary history of the Puerto Rican nation.

*Goyo* December 1969 Free Puerto Rico Now

Puertorriqueños en Todas Partes Repudian el S.M.O.
NUESTRA SOLIDARIDAD CON TODOS LOS QUE RESISTEN EL SMU VIVA POR SIEMPRE EL ES- PERTU DE RESISTENCIA EN CONTRA DE EL IMPERIALISMO YANQUÍ!

La Organización de los Young Lords está llena de regocijo y repuesta de sus hermanos Puerteriquíos cuando estos están en la lucha por la libertad y la paz. Pero su lucha no es sólo una lucha por ellos mismos, sino también por nosotros, los puertorriqueños en Nueva York.

Hoy nos llamamos a todos para unirse en solidaridad con ellos en su lucha contra el imperialismo yanqui. Queremos que sepan que nos solidarizamos con ellos en su lucha por la libertad y la paz.

FREE PUERTO RICO

Nuestra lucha es su lucha, y su lucha es nuestra. Juntos podemos derrotar al imperialismo yanqui. ¡Viva Puerto Rico Libre! Venceremos!
It is clear, as we look at history, that whenever the US sets foot in any country, whether in the form of corporations, military bases, puppet governments, or usually a combination of all three, that these countries are exposed to a series of ill effects: racism, disease, poverty, unemployment, poor housing, poor medical care, etc.) which totally deprives them of any decent level of development. We can clearly see this as we look at Latin America, where the US corporations control on the average 50% of most of its economy. This can also be seen as we look at the countries of Asia and Africa where the US has set its foot. But, even more important and dear to us, as Puerto Ricans, we can look at our own island where of 14% of the land considered suitable for cultivation, the US Navy occupies it, thus limiting our own agricultural development and forcing many of our people to migrate to the US and suffer more racism and exploitation.

Many brothers and sisters in Puerto Rico are continuing their struggle, as are other oppressed people of the world, against this type of US violence and aggression. Their struggle has taken various forms and has centered around various issues. At this point the struggle against US military induction is reaching another peak.

For a long time young people were angry and struggled against taking part in US foreign wars. Wars in which more than 70,000 Puerto Ricans have died, and in which 5,000 have died in Vietnam. Our brothers on the island, like in the US have refused to be drafted to take part in the robbery and murder of other poor people. For this refusal and resistance more than 100 brothers on the island have been indicted. Among them is Edwin Feliciano Gralafi, who on 9/26 received a one-year sentence. Students at the University of Puerto Rico were angry because of this sentence and stormed the ROTC headquarters on their campus, burning two offices and destroying furniture. About 500 cheered as they also burned the American flag. The President of FUP! (Federación of University Students Pro Independence) Florencio Mercado, stated that the period of time has come when patriotism plays a decisive role and every blow must be returned with a blow. As a result of this action, 15 independentistas in San Juan, Ponce and Mayaguez were arrested with warrants issued for 21 more. Among those arrested were Juan Antonio Correjí, who had fought for Puerto Rican independence alongside of Alba Capone and also arrested was Cesar Perez.

In solidarity with the students at the University of Puerto Rico, 3,000 students in Arecibo held a rally to protest the sentencing of Gralafi and the arrests of all others. Other series of rallies and protests took place in increasing resentment of US military installations on university campuses.

The most noteworthy of these rallies was held in Rio Piedras, where more than 4,000 people marched through the city in protest of the political repression that was coming down on the people. Among the representatives and the student leaders signed a resolution which called for student participation in workers' strikes and picket lines for mutual cooperation to make the University of Puerto Rico a University of the People.

On Tuesday, November 11, at St. Mark's Church on the lower east side of New York, a number of Puerto Rican organizations formed a committee to publicize and defend the struggle and repression against the freedom fighters on the island. The Puerto Rican United Front is composed of the Young Lords Organization, the Movement for Puerto Rican Independence, LUCHA of NYU, UNICA of Lehman College, FRISA of City College, and United Puerto Rican Students of Rutgers at Newark.

All Institutions must be of the people—to serve the people. When they fail to do so, they must be exposed and isolated. The ROTC offices in Puerto Rico and all over the world are institutions which serve to further US violence and aggression. They are enemies of the people.

All Power to our brothers and sisters in Puerto Rico and in the US in their struggle against militarism, racism and colonialism.

ALL POWER TO THE PEOPLE!
POWER TO PUERTO RICO LIBRE!
FREE ALL POLITICAL PRISONERS!

Mirta, Ministry of Information
PARTIDO NACIONALISTA DE PUERTO RICO
ANTE EL MOMENTO
QUE VIVE LA NACION

La nación viene observando la forma en que el Gobierno de Estados Unidos de Norteamérica, con el apoyo incondicional de los gobiernantes títeres a su servicio, la rige y gobierna, con su gran intención natural y con los mismos medios que utiliza el régimen militar y que les ha inculcado el espíritu de desobediencia. Es el tiempo de las luchas, de la resistencia. No hay tiempo para vacilaciones. Los sacrificios de las vidas de miles de patriotas han sido dados en el cumplimiento del deber. La hora es de luchar y de resistir. La hora es de la lucha por la independencia y la libertad.

La lucha por la independencia no es una lucha fácil. Es una lucha difícil y peligrosa. Pero es la lucha del progreso y la lucha de la justicia. Es la lucha por la libertad y por la felicidad.

Se necesita un espíritu de lucha, un espíritu de resistencia. Se necesita una determinación firme y unánime. Se necesita un esfuerzo colectivo y un compromiso individual. Se necesita un esfuerzo de todos y de todos.

La lucha es la lucha del pueblo y de todos los hombres. La lucha es la lucha de la libertad y de la justicia. La lucha es la lucha de la nación.

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La lucha es la lucha del pueblo y de todos los hombres. La lucha es la lucha de la libertad y de la justicia. La lucha es la lucha de la nación.
Quiero dedicar estos versos a todas nuestras héroes, que históricamen-
te han luchado, y siguen luchando por la Gloriosa Liberación de nuestra Madre Patria, Boriquen.

COMPÀNIA PUERTORRIQUEÑA
Mañana es tuya
Tu lucero es mi
Lo que importa es
tu alegre

Valor
Mucha camaradería
Por ahí van los puros vemos.
Tu estrella lejos
Yo también.

Luchas
También yo.
Sufrirlo todo.

También yo sufrir.
Amor de Revolucionario.
Veó claramente el amanecer
De un nuevo día.
Yo estuve en ti pensando
Y cuando sale el sol
Y cuando está en las calles
O allá en el campo
Por Nuestro Pueblo Luchando...
Añadí a tus claros pensamientos
Y los llené de fuego.

Con los míos de vez en cuando.

"Casi" Dic. 1869

LA BORINQUENA
El pueblo de Borinquen
se regala con valor
para escuclar el fino
Reino inmuato.

En Lasres vuelvo a reflejar
con mago el recuerdo
y en Mejías resuena ya
el ruido del fusil.

Entendieron el elemos
unidos todos en el amor
unidos todos en el amor.

Oh! Libre sea la tierra
que vio Colón;
[Del coro]
[Del coro]
[Del coro]

PUERTO RICAN HISTORY CAPSULE

Christopher Columbus brought imperialism to Bor- inque y puertorriqueños.

Later in history Juan Ponce de León was put in charge of the "conquest," colonization and exploitation of the nation of Borinquen. He was the first colonial governor of our beautiful island of Borinquen which was later to be named Puerto Rico by the Spanish plunderers.

Our culture, our Taíno Indian, was killed for this paradise which they call Borinquen. At first our Taíno broth- ers thought that the Spanish barbarian was some sort of god. Ten Spanish ships were sent up to this land to destroy the Taínos by the extreme hard labor, submitting them to cruel exploitation better known as slavery.

Since the Spaniards could come to Borinquen without any wo-
men, they began to steal the women from the Taínos.

The Taínos were killed by one of our streams, one of the Taínos was digging him from behind some bushes. At the same time thoughts were running through his mind. About how the Taínos were killing our colorful brothers and sisters, he decided right then and there that he was going to do something to change that situation, so with the fear of not knowing if the Spanish barbarian could be killed or not the Taino brother jumped on him and held his head under the water for about twenty minutes to make sure that he had drowned this "god.

The Taínos immediately began to pass along the word that the Spanish were not gods and that they could be killed just like any other dog, and immediately began to revolt against their state of affairs.

They were massacred by the Spanish barbarians be- cause the barbarians had weapons of war and the Taínos only had weapons for hunting and fishing. This brother and sister was one of our first cases at-
Some of the people present at recent McCormick-Poor People's Coalition demonstrations. From left: Arthur McKay (McCormick), Cha Cha Jimenez (VLO), Obed Lopez (LADO) and "Cano" (VLO).

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BROTHERS ARRESTED BY PIGS IN PUERTO RICO

The abusive Gestapo tactics continue in Puerto Rico. This time these abuses take the form of mass arrests of alleged bombing suspects. The brothers and some of their friends were arrested after William Pintado Burgos, Juan Antonio Castillo Ayala, Carlos Fonseca Ortiz, Avellino Rodriguez Ramirez de Fonseca, and once again the Puerto Rican pigs are after Roberto Todd Pagán.

Luis A. Ferre, no, I pig and traitor to his people, is directing this campaign of terror against the people. This alleged governor of Puerto Rico must understand that you can jail a revolutionary, but you can't jail the revolution!

The Young Lords Organization has also been suffering from similar Gestapo-like repression from Nixon's pigs. Fighting at this moment there are over 50 Young Lords in jail in the jails of babylicious or smashed in hospitals.

But we say: "Right on, brothers and sisters! For such one of us they kill, our revolution will come to take our place and continue the struggle.

Free Puerto Rico Now!
Down the Fascist Regime of Luis A. Ferre!
Off the Yankee Pig from our Island!

Venceremos!

All Puerto Ricans are Political Prisoners!
Free all Political Prisoners!

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ARRESTAN A HERMANOS PATRIOTAS EN PUERTO RICO

Sigan los abusos en contra del pueblo Puertorriqueño. Esta vez esos abusos toman la forma de la represión de:

William Pintado Burgos
Juan Antonio Castillo Ayala
Carlos Fonseca Ortiz
Avellino Rodriguez Ramirez de Fonseca
Y otra vez se paracon Roberto Todd Pagán.

Luis A. Ferre, piojos, pifianolado, traidor a la patria, llegado de Nueva York, que siempre se ha puesto físicamente a Saluda Hitler, sigue tratando de asustar al pueblo de Puerto Rico con sus lancetas falsas.

Queremos que saque esa palabra: "Podemos acusar a un revolucionario pero jamás podremos acabar con la revolución!"

Oigan estos hermanos de Puerto Rico. No podemos permitir que sigan abusando con nuestro pueblo. Hacemos aquí en la tierra del martirnos, también sufriremos las mismas represiones. En este momento hay unos de 60 miembros de la organización de los Young Lords presos en huelgas, para pa'lante.

Por cada uno de nuestros que mueran, salvemos para seguir la lucha que comenzaron. Huelgas en el 60.

Viva Bolívar Libre!
Abajo el Titeré Fascista Ferre!
Fuerza al Pueblo Yaque de Nuestra Patria!
Todos Puertorriqueños somos Presos Políticos!
Libertad Inmediata a Todos los Presos Políticos.

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EL PUEBLO CLARO!

Queridos Hermanos y Hermanas en la Lucha:

Es este momento que vivimos nos encontramos con que aunque no podamos escoger la clase de vida que deseamos vivir, entendemos que estamos en una lucha constante para luchar un día decente para vivir. Nuestra única decisión que sentimos que es nos llame consistir, pasibles, y recibir la influencia de ciertos y abusos del sistema que nos matan, ahogar, y en muchas ocasiones somos víctimas de severos problemas políticos y económicos. Véanse rodeados de razones e insistían sin límites. Como resultado de esto nos hemos revelado en contra las fuerzas que nos expresan en esta falsa democracia de los Estados Unidos de América. Si este es el caso "Pueblo Americano" nosotros los Puertorriqueños tenemos que despertar. ahora mismo, de este falso sueño que a veces tener de al y seguir durmiendo como lo hacen los sueños y jamás ver la luz del día de nuestra libertad.

Viva Puerto Rico Libre!
REVOLUTIONARY HEALTH PROGRAM FOR THE PEOPLE

NEW YORK

Mingo El Loco was a brother off the block who helped out the Young Lords Organization every once in a while. He would loan the Organization his car, would help out our literature, would recruit for us. A few weeks ago Mingo was stabbed by another brother. It happens all the time in the streets. Our brothers are always killing each other off instead of fighting the enemy—the pigs, the businessmen, the politicians.

The ambulances were called. For one hour it didn’t come. Meanwhile the pigs served. Mingo was dying on the street, but the police did nothing. Finally, the people tried to take him to the hospital in their own car. He died on the way to the hospital.

People dying because of ambulances that arrive late, or in emergency rooms of city hospitals while they can see what happens often. The people have become used to device health care and resigned to the fact that they’ll never be decently treated by the health system.

The Young Lords, after Mingo’s death, began to investigate in New York and we have begun a program to organize the people—community and workers—to demand decent health care.

As we talked to dozens of sympathetic doctors, medical students, maintenance, clerical and laboratory workers in Metropolitan Hospital, we began to understand more and more about health oppression.

—We learned that many of the diseases that our people die of could be simply cured or even prevented with correct mass health programs which the hospitals do not have. For instance, thousands of children become sick or die because of lead poisoning, from eating fallen plaster in ghetto buildings. A man lead-poison detection program could save the lives of thousands of our children. Anemia, tuberculosis, bad nutrition, upper respiratory infections, could be stamped out with mass health programs that go out to the people, into the homes and the communities, instead of waiting for a patient to come in to the hospital with the disease already in advanced stage.

—We learned that doctors were making $600-700 thousand a year because poor people have to have health care. That their organization, the American Medical Association, for years has been trying to keep the number of medical schools down so that doctors could charge higher fees.

—We learned that the drug companies, like Upjohn, Park and Davis, etc., not only push many useless or harmful drugs just for profit, but that they have made medical doctors in Washington and state legislatures over medical bills. Many times officers of these companies sit on the boards of private hospitals and help determine the policy that has been passed for people for years.

—We learned that there are things called health empires: medical schools and private hospitals that through affiliations control the city’s operate and run city hospitals. In New York for instance, Columbia controls Harlem Hospital, Albert Einstein, Cornelius Lincoln Hospital, Beth Israel control Governor Hospital, New York Medical College control East Harlem’s Metropolitics. These affiliations end up helping the medical school much more than the municipal hospital. For instance, interns and medical students have much more practice and experience in the city hospital, because in the private hospital, pa tients are treated by their own doctor and refuse to be treated by students. The poor people who come to the city hospitals are used as guinea pigs, sometimes, for new treatments, methods, new medicines that will then be used on the rich.

The priorities for the medical schools are training doctors to make money and research. The needs of the people are for mass, quality first health care. The two are often antithetical in our society.

—We learned that in communities, control of health must be taken out of the hands of drug companies, wasteful professionals, pig politicians, and racist administrators and put in the hands of the people. That is why we demand COMMUNITY-WORKER CONTROL FREE HEALTH CARE MASS HEALTH SERVICE

The Young Lords have developed a Ten-Point Program of Health that explains what we want, the minimum necessary for our people: Free health to all, school, and poor people and oppressed people. We have joined with revolutionary workers in other parts of the city, with the Health Revolutionary Unity Movement at Governor Hospital on the Lower East Side, with the Lincoln Hospital workers in the South Bronx, with the Black Panther Party Health Clinic in Queens and Brooklyn. We are building a city-wide revolutionary health movement that will shake this city to its core, give power to the people.

The revolutionary health groups have also begun forming an alliance with radical medical students and professionals around a week of activities in February, 1970—People’s Health Week, which will attempt to have teach-ins, demonstrations and mass health programs, and educate the people about the difference between exploitable medicine and social medicine, between medicine that oppresses the people and medicine that serves the people.

By becoming involved in Breakfast Programs, Clocking Programs, Health Programs, the Young Lords are demonstrating to all Asians and other oppressed peoples that we truly do serve and protect. Wherever the people suffer and resist oppression, we are there to side, shape, and lead their struggle.

Long Live Boricua!
Long Live Independent Puerto Rico
Free Health Care for Everyone
Heads off Cha Cha
Venceremos

YOUNG LORDS ORGANIZATION
New York State Headquarters
1673 Madison Avenue
New York, New York 10029

212-427-4559

YLO in Revolution
NY YLO REVOLUTIONARY BREAKFAST

The Young Lords serve the needs of the people. For too long our people, and mainly our children, have been going hungry. Our Breakfast Program is free to all people. The Young Lords are a part of the Rainbow Coalition with the Black Panther Party and the Young Patriots Organization. Our Breakfast Program serves all children who are hungry.

The YLO and the Black Panthers and Young Patriots serve Breakfast at:
Emmanu House, 242 E. 150th St.,
St. Matthews Church, 202 St. & 2nd Ave.
Lower East Side Breakfast Center,
935 4th Ave, off Ave A & 2nd St.
Pancakes, eggs, milk, juice, cereal, chocolate, oatmeal, bread, butter, sausage, fruit cocktail is the menu that we serve to all children.

YLO started the Breakfast Program for many reasons. One obvious reason is the need to serve hungry children. Some other reasons are to show that this community is controlled by a racist pig administration that does not care about the needs of the people. The only thing they want is to rob our people with capitalism.

The need of all people is more important than that of any capitalist. The important thing that all our people must understand is that we must stop our children from going hungry. Some capitalists in our communities have cooperated with our Breakfast Program by giving food. Ms. Alberto Rethches and his Park Avenue Merchant Association, Pedro Rey Food.

We must show the people of this community that the needs of our people is what we must fight for. We must unite, and all people and children will rise up against the capitalists. All Power to the Children!

Hiram, Coordinator of the Breakfast Program.

NY YLO DESAYUNO REVOLUCIONARIO

La Organización de los Young Lords sirve la gente. Por mucho tiempo nuestra gente, especialmente nuestros hijos han pasado hambre. Nuestro programa de desayuno gratis atiende una necesidad que no puede esperar. El programa de desayuno es gratis para toda la gente. Los Young Lords pertenecen a la coalición con las Panteras Negras y los Patriotas Juveniles. Nuestro programa de desayuno es gratis para todos los niños que tienen hambre.

Los Young Lords, las Panteras Negras y los Patriotas Juveniles sirven desayuno en:
Emmanu House, 242 E. 150th St.,
St. Mathas Church, 10th St. & 2nd Ave.
Lower East Side Breakfast Center,
935 4th Ave, off Ave A & 2nd St.
Panqueques, huevos, leche, jugo, cereal, chocolate, leche y nata, zumo de fruta, frutas, es el menú que damos a los niños. La Organización de los Young Lords empezó el programa de desayuno por muchas razones. Una razón es que tenemos que darle comida a los niños con hambre. Otras razones son para demostrar que esta comunidad está controlada por una administración racista, que no tiene interés hacia las necesidades de la gente. La única cosa que ellos quieren es servir nuestra gente con el capitalismo.

Necesitamos que todos los niños coman y que no queden que pudiera está desnutriendo y no estén en nuestras comunidades. Los capitalistas no pueden servirles, solamente sirven los intereses del capitalista. Las necesidades de la gente son más importantes que eso de cualquier capitalista racista. Lo más importante que nuestros hijos tienen es que estén alimentados y con ropa. Algunas comunidades de la comunidad son ayudando con donaciones de comida.

Alberq Rethches, y su Park Avenue Merchant Asociación la ha dado comida. Pedro Rey Food hizo una donación a la Organización de los Young Lords. Tenemos que enseñar a la gente de esta comunidad que las necesidades de nuestra gente son para que tenemos que luchar y que la gente y los niños traten sobre los capitalistas.

Todo Poder Para Los Ninos!
Todo Poder A La Casa!
Hiram, Coordinador del Programa de Desayunos.
"I came down from the mountain to the valley.......

Our brother, Fred Hampton, Deputy Chairman of the Black Panther Party, Chicago, Illinois, was murdered by the Chicago police Thursday morning, December 4.

This senseless murder of a political leader is the beginning of a brutal police campaign that is being planned and carried out by the Chicago police under Richard Nixon and his allies against our brothers and sisters of all organizations that serve the people.

The political murders of brothers Fred Hampton and Mark Clark, and the attempted murder of several brothers on the 2300 block of Monroe St., the murder of Manuel Ramos on May 4, 1969, and the arrests of political prisoners are not an isolated event, but the beginning of a systematic campaign of repression and torture being planned and carried out by the Nixon administration.

This is the reason why the Young Lords Organization has been informing the community and stressing the importance of the struggle that is being waged by the black, brown, and poor people for self-determination and the need to bring all struggles of poor people to one united front.

The Young Lords Organization is calling for unity now! We will continue to wage our struggle to the end. The struggle continues to carry on as we fight for the people in Puerto Rico and the Americas.

Yo soy revolucionario.

I am a revolutionary.
AND THE YL0

On the morning of Dec. 4th an attempt was made to firebomb the Young Lords Organization headquarters at 854 Amargos. This racist attempt against the Puerto Rican community failed nevertheless because some brothers that were away from home and quickly put out the flames.

AND PUERTO RICO

Meanwhile in Puerto Rico, another country of our YL0, several successful attempts were made by the Puerto Rican Liberation forces and 4 American syndicate controlled banks were hit with powerful explosive devices causing thousands of dollars in damages to go up in flames over the past weekend (Dec. 21-23).

FREE PUERTO RICO NOW!!!

AND THE PEOPLE

Coil Kengan is well known to the people in the community where the People's Church (National Headquarters of the Young Lords Organization) is located. She is a widow (her husband died last summer after being turned away from a local hospital because he was poor), with two small children. She spends much time at the People's Park and Church helping the people in any way possible.

But the pigs don't like to see anyone help the people, especially through the YL0. She was first harasssed about two months ago, while she was handing out leaflets in the community concerning Rev. Bruce Johnson, who was murdered because he worked with the YL0 to serve the people. Six leather-jacketed men from CICERO (organized suburb of Chicago) dragged her into an alley and later to the second story of a house. They wrapped their belts around her hands and hit her again and again. They told her to go back to her (YL0) leader and give him a message that she (Cha Cha Jimenez) was 'not as smart as he thinks he is.'

Just four days before Christmas, pigs got out of their patrol car to talk to Coil, who was out collecting bull money for a man (the father of three children) who had been in jail seven weeks. They said they would take her in on a charge of soliciting if she didn't stop collecting money. She replied that they had not taken the pig (St. Manley) who shot her husband six years ago, nearly costing him his life.

They tried to force her into the pig car by hitting her, and tried to scare her by saying they knew of her 'past.'

The People's Church, but Coil couldn't be intimidated. She will continue to serve the people and work with the YL0 and the poor people in the community. But the pigs will probably continue their harassment, and we must realize that only the power of the people can prevent it from happening. 

FREE PUERTO RICO NOW!
In the last weeks of April 1969, a big stake was raised by a few marchants on Mission Street in San Francisco. They accused the young men who hang around the area of creating disturbances that were driving their business away. The papers played it up very big and never did report that the same afterwards this was restricted by the Mission Merchants' Association. The real reason for the loss of business was the new rapid transit system which has torn up many blocks of Mission Street. But the Saltus used this as an excuse to sweep down on our young brothers, leading them into jail and holding them for weeks on things like "constructing traffic." Hermano Nelson Rodriguez was singled out for special attacks and later was personally apologized to at a press conference. Why were these young men called "hoodlums" and so viciously attacked? We later learned that this was just to set the stage for their aggression.

May 1, 1969, at 10 a.m. in San Francisco's Mission District, Barrio, several brothers were attacked by two unidentified men claiming to be policemen. The brothers were unanimously transported to the jail of the San Francisco Police at 455 Alamo Street. The two unidentified men, not in uniform, began to harass and antagonize the brothers. Out of this resulted one man dead and one wounded. Both were later identified as Juan.

Immediately 150-200 chicanos were sent to the scene of the incident. The entire area was surrounded by police with guns, rifles and dogs. The fire department was also brought in to cut out the so-called "bombs." Rounds of ammunition and tear gas were shot into the Raza homes without regard to residents of the area. The 14-year old Raza girl was inside the house at the time this was taking place. She was stoned by a bullet and also gassed. The jun were shooting carelessly, even at one another. The furniture in the Raza home was completely destroyed. People thought to resemble narcos were pulled over and questioned. The hunt for these brothers was consid-erated the largest in the history of northern California.

The search went on for 5 days; these were the young men they picked up: Torrero, Mario Martinez, Leticia Martinez, Jose Rice, Nelson Rodriguez, Jose Mendes and Gary Lee. All four claimed themselves in County Prison facing charges of murder and the whole bars. Sargent, Brother, Gino Lopez, is being sought for these same charges. All these brothers worked to help their Raza, en las calles, en las casas. Frey narcos as Broom Sweets paralyzed the streets of San Francisco. They participated in the CollegeAdmissions program at the College of San Mateo, bringing hernarcos y hermanos off the streets into college. They fought this oppressive system in the Third World Liber-ticans Front.

As usual, nuestra gente were harrassed. Constitutional as well as human rights were violated. Persons known as amigos de Los Siete have been stopped in the streets and FBI agents and questioned at gunpoint. Homes have been entered without warrants and marked. They have tried to buy off the arrastrs of the brothers. The Mission District has been parcelized again by a troop of snoopy jugs. Read- block has been set up—people stopped at random.

In la pista: The brothers have been treated as inhuman-except possible. We are not for the publicity that has been received and the many visitors they get, there would be no hope for them. The chicanos have planted their own men in their cell, lied to them, spit in their food, put them in isolation, but the brothers' morale remains high. Brother Jose Raza has developed hepatitis while on la pista, and it took a court order to get him medical care.

Their lawyer, Charles Curry, is the best political lawyer around. We could not find a man more devoted to the cause, to the rights of human beings to be free. Every time he goes before the court, he provides an education for the entire community.

The parents of Los Siete have organized themselves into a defense group united with the Comite Para Defensa de Los Siete de La Raza. In the works are a dance featuring a new Cuban movie for the revolutionary Cuban holiday of July 26, and a big rally. Our newspaper, BASTA YA! is working on exposing the actions of the chicanos in the Mission. We will not let the jailing of our brothers defeat the movement they are a part of. Exposing their actions and the aftermath it provoked, you can see the political nature of the case. It affects every and every person walking the streets of the Mission, or any street in the city. It involves our right to defend ourselves, our people, against this racist oppress-sion system. One of the first things said against the brothe-ers was "foreign type," "Latin hippies." This is the next step in moving away nuestra gente, disharmonizing us from our birthright.

Why are these things happening more and more? Because La Raza is on the move more and more. Raza is beginning to realize the extent of our brainwashing that we are not—can never be—gringos. That as brown people we have a proud tradition and a future to deter-mine for ourselves. The rights of brown people in this society have been denied long enough. We are not the passive, manta people the gringos like to think. It is not a question of malnourishment, but of survival. Any more by La Raza is called violence, while the actions of the chicanos are called justice. Our people died of malnourishment in the west-chern country in the world. It is when La Raza stops fighting for itself and recognizes the true enemy of our people and of all oppressed peoples that the man comes down on us. Today Los Siete, manta used!

We call on every carlita to help us defend our brothers to keep them from the fist chamber. If one of them is touched, we all die. For more information, write to: Comite Para Defensa de Los Siete de La Raza PO Box 2967 San Francisco, California 94112

CHAVEZ

The "Sleeping Giant" in the Southwest area of the United States is asleep no longer. Chicanos primarily from the five southwestern states (Texas, Colorado, Arizona, New Mexico, and California) are preparing for a massive Unity Demonstrations to be held in Austin, Texas at the foot of the state capital building.

The Unity demonstration will focus on the present struggle by Austin Chicano Strikers at the Economy Furniture Factory in Austin, Texas. These determined Chicano have been on strike since November 27th, 1969. Their battle has been not only by a factory owner that refuses to recognize what is legally their right—that is, to organize and have a voice in their working situation—but it has been and continues to be a bitter struggle with the Sheriff's Department, the District Attorney's office, the local Police Department, and city Health Officials. The chicano strikers are constantly under the watchful eye of people hired by the factory owner with the usage of motion picture cameras and high-powered binoculars—a favorite tech-nique recently being used by the local Sheriff's Department and Highway Patrolmen. There have been dozens of cases clearly indicating that many of the law enforcement officials are supporting the factory owner who has been ordered by two courts to meet the demands of the chicano strikers.

BASTA YA!

Don't Buy Grapes!
Give Alcatraz Back to the INDIANS

YOUNG LORDS SPEND THANKSGIVING WITH INDIAN BROTHERS AND SISTERS ON ALCATRAZ

(NEW YORK—KWs—San Francisco)

In a proclamation issued November 20,1969 to "The Great White Father (presumably Secretary of the Interior Walter Hickel) and All His People," the Indians declared the former prison island of Alcatraz theirs by right of discovery prior to Columbus.

Expressing a desire "to be fair and honorable in our dealings with the Caucasian inhabitants of this land," the Indians offered the following treaty:

"This treaty we signed Alcatraz Island for twenty-four dollars in glass beads and red cloth, a preciose set by the white man's purchase of a similar island about 300 years ago." Noting that they were paying comparatively more for their small island than the Dutch had paid for Manhattan, the Indians generously added, "But we know that land values have risen over the years. Our offer of $2.4 per acre," they noted, "is greater than the 47 cents per acre the white men are now paying the California Indians for their land.

Regarding the future of the island, the Indians said unambiguously: "We will give to the inhabitants of this island a portion of that land for their own, to be held in trust, by the American Indian Affairs and by the Bureau of Indian Affairs to hold in perpetuity—for as long as the sun shall shine and the waters flow to the sea. We will further offer them our religion, our education, our lifeways, in order to help them achieve a level of civilization and thus raise them and all their white brothers up from their ways of unenlightened ignorance. We offer this treaty is good faith and wish to be fair and honorable with all white men."

With this proclamation, 80 young Indians, sternly supported by their tribal elders, boarded on and occupied Alcatraz island. A week later, with their numbers reaching 300 and still growing, the Indians celebrated Thanksgiving.

The FBI was somewhat at sea. Instead of the friendly Indians showing the newly arrived pilgrims their hospitality, white aliens of the Indians brought most loads of turkeys, hams, apples, pineapples, fresh water fish, and milk, and other supplies in assorted motor boats and junks. The so-called Indian police blockades were operating, and boats were free to land on the island, screened only by the Bureau of Census Affair representatives, who checked out all non-Indians who sought to enter.

People were welcomed—provided that they remain as porters by personal from the Indian Press Service. So were two Puerto Rican brothers, "Che Chu" Amania, National Chairman of the Young Lords Organization from Chicago, and "Congo" Miller of San Juan, who came to bring revolutionary greetings of solidarity from their Puerto Rican brothers and sisters.

Our landing party was greeted by a young brother named Dennis Turner, a Mosta-Shaban, who warmly welcomed us and arranged for an Indian sister named Julie the head of the press service, to take us as a tour of the island.

Finchard Collins, a Mohawk, is informally recognized as the leader of the Indian here. It was Oakes, who, with other natives, landed on the island for a trial expedi- tion several weeks ago, that was out to gather more Indians from all over California, many of them college students, to redeem their land for its real value.

It is not that a gradual process of acquiring was needed once the Indians landed on the island. Now they have committees working on providing food, arranging shelter, clean-up crews, guards, police, firemen, care for the children and taking care of that part of the island, the homes of the native people. Under the school that has been set up by the Coast Guard, "of course we had to do something: we feed children to Fed. So we ran the blockades all night. We were hungry, but we could not make them here, we just getting supplies in. But it was like guerrilla warfare."

It's a 15-minute climb to the prison buildings. Alcatraz was a maximum-security Federal prison until 1965. Since then it has been abandoned. Some native abode power and some masonry water remains in a few buildings, but every-thing is in a state of decay.

Recently the federal government decided to pass the land on to the city of San Francisco, which in turn had decided to sell it to H. L. Hunt (right-wing Texas oil millionaire). He was going to make it into a kind of Space Age Disneyland. Some of San Francisco's enlightened citizens objected, and a dissatisfaction named Duskin put a full page ad in the San Francisco Chronicle which brought in thousands of letters of protest to Interior Secretary Hickel. A flood of suggestions began pouring in to do with the island.

The Indians at this point conveniently settled the question by occupying and reclaiming their land. Their plans for the island include:

1. A center for Native American studies, teaching native arts and skills supplemented by traveling exhibitions which would visit from the various Indian Reservationss around the country.
2. An American Indian Spiritual Center.
3. An Indian center of ecology to train their people in scientific research and practice to restore our lands and waters to their true and natural state.
4. An Indian Training School to teach Indians the trade of the young people as moving not just in the eight dimensions, but as well as a center for arts and crafts, including Indian cooking, all of which would be offered to the public.
5. An American Indian Museum which would contain one portion of each tribe. The man gave to the Indians in return for the land for life and life he took, disarmed, alcohol, poverty and cultural decimation (as symbolized by old cars, car, burned wood, rubber tires, plastic cans, etc.), as well as broken treaties and a history of massacres.

Later we spoke with some of the young men who were most responsible for the Alcatraz land grab, Richard Oakes and Dennis Turner. When asked how this had all begun, Dennis said, "Well, it really began about 470 years ago, when we discovered Columbus, and he was lost..." He then turned more serious, discussing the genocide in Vietnam. "We're still making our stand, and it's a definite stand, and we're gonna stay here."

ALCATRAZ PARA LOS INDIOS

PUERTO RICO PARA LOS PUERTORRIQUEÑOS

YOUNG LORDS VISITAN ISLA DE ALCATRAZ Y AFFIRMAN LAZOS DE SOLIDARIDAD CON HERMANOS Y HERMANAS DE LA RAZA INDIANA.

El día de Acción de Gracias 1969 marca un evento de gran significado histórico en términos de solidaridad entre El Pueblo de Puerto Rico y La Raza Indian.

Fues en este día que dos delegados de la Organización de Young Lords llevaron personales, un mensaje de apoyo a los indios, un líder masivo, Richard Oakes, quien dirigiría el "Alzamiento" de Alcatraz en días de corto.

Los hermanos "Che Chu" Amania, Princesa dirigente de V.O.C. y "Congo" Miller de San Juan Puerto Rico fueron recibidos con abrazos su llegada a dicho territorio libertario.

Los hermanos fueron conducidos a través de la isla por una escuadrilla de honor. Afirma Oakes, "Rebato a estos hermanos revolucionarios los Puerto Ricenos que de tan lejos han venido a apoyarnos con su presencia aquí. Los Rezanos de los Rezuelos y todos los Ame- ricans reconocen plenamente y agradecen profundamente el apoyo que nos ha dado la organización de Young Lords y El Pueblo de Borinquen.

FREE AMERICA NOW
Marx saw Latin America. He lived in Mexico, Guatemala, and Venezuela for six years, was directly acquainted with several Latin American leaders, and wrote on the whole area. To him, Latin America was "our America," a term that Che Guevara later adopted. Always he affirmed that to solve Latin America's problems was to understand Latin America's conditions. And always Marx spoke of freedom. The hour has come," he wrote in 1848, "for Latin America to declare its second independence.

Marx was a revolutionary. As early as 1838 he wrote, "Comm...has once again arrived at the point of understanding the utility of a policy of conclusion and the need for a world revolution." Marx's great fear was that Spain would be eliminated from Cuba only to be replaced by the United States. He wanted Cuban independence for its own sake, but for what it meant for the rest of Latin America. A Cuba and Puerto Rico united would be "more propitious" for the spread of American power.

From a military camp in Oriente Province in 1865, Marx wrote a friend that his great aim was to liberate the independence of Cuba so as to strengthen the anti-slavery struggle in the United States. He wanted Cuba to be "our" Cuba, for its own sake, but for what it meant for the rest of Latin America. A Cuba and Puerto Rico united would be "more propitious" for the spread of American power.

The Platt Amendment, which the U.S. forced into the Cuban constitution in 1901, gave the right to "intervene" in Cuba when it imposed on the Cuban government the "right or lease to the United States land necessary for coaling or naval stations...." There were many such interventions. The U.S. landed troops in Cuba in 1906, 1911, and 1917, in 1931, during the liberal presidency of Franklin D. Roosevelt, the U.S. sent a number of marines to Cuba without to help bring down a government it did not like. Although the Platt Amendment was abrogated in 1934, part of it still lives on: the U.S. still occupies the Guantanamo Naval Base obtained under the Amendment.

But American domination of Cuba was far more than a matter of the Platt Amendment. There were the ordinary economic workings of the large American corporations and the U.S. government which banked them up.

Under the shelter of the American military occupation which followed the war with Spain, U.S. investors and corporations began to move into Cuba on an unprecedented scale. Investments were made by the United Fruit Company, the National City Bank of New York, the Cuban-American Sugar Company, the Cuban Telephone Company. From $200 million in 1899, U.S. investment in Cuba soared to $700 million in 1912. Eventually in 1915, the year the revolution came to power, the U.S. owned about $1 billion.

The U.S. Department of Commerce reported in 1910: "The only foreign investments of importance are those of the United States. American investments in Cuba are government owned military bases, electric companies, and sugar estates, and constitute about 50% of the public service railways, and roughly 40% in sugar production. The Cuban branches of American banks are estimated with almost one-fourth of all bank deposits..."

Even this does not give the full picture. American domination went far beyond ownership of assets in Cuba. American interests dominated all strategic sectors of the Cuban economy. The U.S. monopolized Cuba's sugar trade, accounting for 80% of the exports and 90% of the imports. Cuba's tourist industry depended on Americans. The U.S. dominated Cuba's external market, by far the most manageably goods came from Cuba and came from the U.S. Most retail stores depended on American goods.

The American corporations turned Cuba into an appendage of the U.S. economy—a gigantic sugar plantation, an outlet for American manufactured goods. Sugar dominated the Cuban economy. In 1916, Cuba's exports and production made up 84% of Cuba's external trade. It made up 84% of Europe's sugar; 62% of American sugar; 47% of European coffee; companies controlled 29% of the arable land; they owned two-thirds of the railroad tracks; most of the ports and many of the roads were in their hands; the big banks and insurance companies dominated the economy.

The sugar industry was unprofitable, unstable, and stagnant, and it inherited these characteristics into the whole Cuban economy. It employed 400,000 to 500,000 workers to cut, load and transport the cane during the 3- to 4-month harvest season, and left them to starve during the rest of the year. The price and demand for sugar rose up and down with war and peace, prosperity and depression, taking the whole Cuban economy with it. Despite exports for Cuban sugar were growing only slowly, the whole Cuban economy stagnated.

The large American manufacturing corporations pressed their goods into Cuba. Most of these goods went to the local middle class and gave little stimulus to Cuban industry. Most were oriented toward export to the United States and the large urban centers. The sugar barons and manufacturers controlled 29% of the arable land; they owned two-thirds of the railroad tracks; most of the ports and many of the roads were in their hands; the big banks and insurance companies dominated the economy.

Just by selling their manufactured goods in Cuba, the giant corporations of the north were choking off the possible growth of Cuban manufacturing. But they were responsive for profits to their stockholders, not for Cuba's economic development.

Along with economic domination went cultural penetration. There were the American armies, American-type TV programs and commercials, American news services, American books and magazines including True Promotions and the like.

On top of everything else was political domination. "Until the advent of Castro, according to Karl T. Smith, former American ambassador to Cuba, "the U.S. was the most influential... in Cuba... that the American ambassador was the second most important man in Cuba, sometimes even more important than the president." Actually, the president and other Cuban officials could only act when decided by the U.S. The United States wielded ultimate political power in Cuba.

Fidel and the other leaders of the Revolution understood the problem of American imperialism from the beginning. They were set—as some people have pictured them—simply natural evils that had to be coranged over. They paid no attention to the myth that Havana and the University of Havana was the cradle of the Revolution. The University, in fact, had been directly infiltrated by the leaders of the Cuban leaders themselves have done. Marx was influenced by Fidel to be the intellectual author of the attack on the Moncada Fort in 1953. The Second Declaration of Havana and Che Guevara's Message to the Lieutant General, Herbert L. Eassett, were written by Fidel.

The Cuban leaders enjoyed a viva Cuba revolutionary tradition. Since 1849, Cuba had been having revolutions at intervals of no greater than 40 years. For Cuban revolution, revolution was not...
Y. L. O.  
JANUARY 1970

something remote, to be read about in the book, but something vitally, close. And again there were the doctrines of MacArthur—on the futility of collaboration, on violent revolution.

This background helps explain many characteristics of the Cuban Revolution—its bitterness and anti-imperialism, vis a vis Cuba, in the revolution's early years. It helped explain, on revolution throughout Latin America. Their own rhetoric understanding of imperialism and revolution under conditions gave Fidel and the other self-confidence in dealing with doctrines from abroad. They studied seriously. Fidel has emphasized, for example, that he read Lessing's State and Revolution at the University. They read not for little formulas to follow slavishly and mechanically, but for basic ideas; not to copy, but to apply.

Fidel, Che, and the others knew the time they went into the mountains that the government of Cuba was the first, not the last, step in the Revolution. In a letter from the Sierra in June, 1959, Fidel wrote: "When this war finishes, there will be for me one new, bigger and longer, the one I'm going to carry out against them (the Americans)." Their perspective on the long, deadly struggle to be fought with imperialism helped the Cuban leaders to fight it as they thought they should, and to prepare.

In his History Will Absolve Me speech in 1953 and in his public statements from the Sierra, Fidel was very careful in what he said about the United States. When you are about to enter into a struggle with an enemy as powerful as American imperialism, it is wise to telegraph your intentions and programs. But Fidel was tight to the gunpowder from imperialism. Bar, Smith, the U.S. Ambassador, has described him as low, as it became clear that Batista would be overthrown, he maneuvered behind the scenes to have himself replaced by someone else satisfactory to Washington. But Fidel announced that the revolutionaries would accept nothing less than the unconditional surrender of Batista's army; he called for a general strike against a last-minute attempt at a coup d'etat. The massacre in which the U.S. was causing to forestall the revolutionaries from taking power failed.

As soon as the Revolution came to power, Fidel and the other leaders began to prepare for the struggle against imperialism. This mobilized the people with speeches, rejecting U.S. attempts to tell the Revolution what it should do and how it should fight. The Revolutionary Councils, which the U.S. was trying to forestall in 1956, were built up as the Revolutionary Armed Forces for the U.S. armed intervention that they knew would need.

The U.S., objected to the actions of the revolutionary government from the beginning—to the trial of war criminals, to the seizing of electric power and telephone rates. But the hostility jumped when the Revolution got into basic matters—land reform and universal adult literacy with the socialist countries. Plans began to fly in from Florida and drop intermediate bases on enemy fields in June, 1959, the month in which the bad law reform was signed.

As signs of Cuban independence grew, President Eisenhower unwaveringly voiced one of his basic ideas: "If they want to trade with Cuba, they will have to understand Cuba's actions," he said. "After all, we are her best customer." Other American officials threatened even more openly that if Cuba did not behave, her sugar market in the U.S. market would be taken away. Fidel responded by saying that there could be no economic independence without economic independence and that Cuba proposed to trade with everyone. Cuba entered into trade agreements with the socialist countries, first in mid-February, 1966, with the Soviet Union, and then with others.

In June-76, things came to a climax. Crude oil from the Soviet Union arrived and the giant foreign oil companies—Standard, Texaco, and Shell—refused to accept it for their refineries. The U.S. escalated Cuba's sugar quotas and Cuba rationalized American property in Cuba. The U.S. embargo was tightened, and on January 31, 1960—the U.S. imposed an embargo on exports to Cuba; for a few days, foodstuffs and medicines were excepted, but the exemption was largely theoretical. And going beyond its own embargo, the U.S. threatened to cut off oil to the Latin American countries—to break trade and other relations with Cuba. Eventually, all the Latin American countries except Mexico did so. In January, 1965, the U.S. broke diplomatic relations with Cuba.

The first American measures against the Revolution at cutting it off economically, failed. The next step was open, armed intervention. Preparations for this began in early 1966.

The Cuban revolutionaries quickly became aware of what was happening. In the spring of 1966, Fidel announced that the first of the danger of invasion. 'They want to destroy the Cuban revolution,' he said, 'so that its example cannot be followed by the other nations of Latin America.' But, he wondered, "They will not be able to destroy us before we destroy them, as we destroyed the Aruba government of Guatemala in 1954; we will fight." After several preliminary invasion scares which forced Cuba into costly mobilizations, the attack finally came in April, 1962, at the Bay of Pigs. The revolutionaries defeated it in three days.

Once again the imperialists did not resign themselves to defeat and prepared for an armed attack on Cuba, this time not with Cuban mercenaries, but with American troops. The revolutionaries raced to build up and improve their armed forces, both to stop offer an attack and to make it costly and unsuccessful if it came. As an additional measure of deterrence, Soviet missiles were installed in Cuba. This phase culminated in the missile crisis of 1962. The Cuban efforts to build up their armed forces were not in vain. Right, Kennedy wrote that a major argument against an invasion of Cuba was the high U.S. casualty toll expected. The crisis was settled through an agreement which required Cuba to remove Soviet union. The highlights of which were that the Soviet Union would withdraw the missiles and the United States committed itself not to invade Cuba.

Here again Cuba's independence shone itself. Cuba openly stated that it disagreed both with the manner in which the settlement had been made—by the U.S., with the United States—and with its terms. One of the terms called for U.S. inspection flights over Cuba to see that the missiles were withdrawn. Cuba simply rejected these flights as a violation of its sovereignty. The United States made the flights anyway.

After the missile crisis, U.S. policy towards Cuba shifted somewhat. The basic hostility remained. Innumerable specific acts of aggression and sabotage continued. The U.S. and Latin American embargo continued. But the U.S. stopped actively planning and preparing to invade Cuba. The imperialists did not give up the hope of someday, some day, creating the Revolution; but they recognized that this could not be done in the immediate future.

While imperialism is a system, set a number of who is president or what is his policy, some specific characteristics of Fidel may be of significance. Nixon has been a hard-liner against the Revolution since its earliest days. He writes, "I wrote a confidential memorandum for distribution to the CIA, State Department, and White House staff as late as in 1969. The position I had been advocating for nine months finally prevailed, and the CIA was given instructions to provide arms, ammunition, and training for Cubans who had fled the Castro regime." And soon after his election, Nixon met a message to a meeting of a Cuban exile group which would form a Cuban government in exile. "Hopefully, the day is close when all your men will enjoy once again the liberty which you so much desire in this land from which you were born." Maybe this is all just political wrangling on Nixon's part. But he will be watching.

VENCEREMOS BRIGADE

To struggle against imperialism takes many forms. In Vietnam it's the bomb, in Vietnam it's the gun, in the U.S. it's the fist. And in Cuba the symbol is the machete—The tool which will bring about economic independence for the Cuban people. This year is the turning point. The Cuban people have set themselves a goal: to harvest 10 million tons of sugar during 1967-70. The entire country is mobilizing for liberation from American dominance, and for the creation of a socialist society. Over 600 young North Americans, black, brown and white—the Venceremos (We Will Win) Brigade—will join the Cuban people in the cane fields to show their solidarity with the Cuban revolution and to experience life in the only liberated zone in the Western Hemisphere. The first group of 60 arrived in September, the second group of 50 in December and more are to arrive into the new year. The Brigade have set themselves the goal of harvesting 350,000 tons of sugar. Each hand what a revolution can mean, the second group will leave early in February. When they return, they will know not only what we must fight against, but what we are fighting for. They will know what "serve the people" and "all power to the people" means in practice. And they will share that knowledge with who those didn't. 
We are not only being persecuted because we feed and educate but because we scare out without fear “Free Puerto Rico Now!”

On Sunday, December 7, the Young Lords Organization entered the First Spanish Methodist Church on 61st St. and Lexington in the heart of Harlem. We had been attending church services for the past two months to request space to institute a free breakfast program for the children of East Harlem and a day care center for the mothers of the community. During those two months we talked to parishioners and passed out leaflets to make them understand the seriousness of our program and the need for them in our community.

In addition to the parishioners, the Young Lords have had to deal with the “guero” pastor of this church who is a Cuban exile and therefore as reactionary as the National Guard in Cuba. Carazana, obviously paranoid after the heavy shit that Che and the people in Cuba our doing down in the heart of the revolution in Havana, “learned” that the wall of the people cannot be suppressed with fascist tactics, which are what Carazana has used from the start. Since the July 1st they have been attending services the people have occupied the church. Any attempts or requests to speak to those who would be involved in making a decision on the matter have been answered by calling out the pig.

Someone doesn’t understand that he cannot run an institution in the Puerto Rican community and not serve the needs of that community. He cannot open that institution for three hours on Sunday and a few hours on Fridays and Sabbath nights and believe he is serving the needs of the people of El Barrio.

So on Sunday the YLO organized our struggle for a People’s Church. We were very kind of fasting and we asked for its service to Christian ideals while he actually acted as if it were all hierarchy and Christian ideal does not like with a refusal to feed the hungry. FelipeLuciano, Chairman of NY YLO, stood up and asked to speak on the congregacion so that he could break down to the people that this type of racist manifestation itself is the pig standing in the back moved up to Felipe, followed by 20 to 30 pigs. The people on the altar (priests, deacons, etc.) began cheering around. The congregacion continued to sing “Christian” songs, in order to drown out the truth of what Felipe was saying. Then the pig, the people smiling while our chairman was dubbed repeatedly on the head by the pig, who then attacked the other Lords.

ATTENTION

THE CHURCH AT 61ST & LEXINGTON, NEW YORK, IS NOW A PEOPLE’S CHURCH, SERVING THE NEEDS OF THE PEOPLE OF EL BARRIO. SINCE YLO TOOK OVER THE CHURCH ON DECEMBER 28, OVER 1000 HUNGRY CHILDREN HAVE BEEN FED OFFICE_EVENING, CLOSE TO 100 CHILDREN ARE ATTENDING A LIBERATION SCHOOL THAT TEACHES THEM THEIR TRUE HISTORY, AND PEOPLE IN THE COMMUNITY ARE GETTING FREE MEDICAL CARE.

ON JANUARY 2, THE PIGS CELEBRATED THE NEW YEAR BY SERVING AN INJUNCTION AGAINST YLO. AS WE GO TO PRESS, THEY ARE PREPARING TO VAMP DOWN ON THE PEOPLE’S CHURCH.

THERE IS A PROMISE THAT THE CHURCH WILL SERVE THE NEEDS OF THE PEOPLE OF EL BARRIO OR CLOSE. THE ACTIVITIES HAPPENING NOW ARE JUST A FIRST STEP IN FULLFILLING THAT PROMISE. A PIECE OF PAPER WILL NOT STOP WHAT YLO AND THE PEOPLE HAVE BEGUN.

A SPECIAL EDITION OF THE YLO NEWSPAPER WILL BE OUT SOON, TELLING THE WHOLE STORY OF THE STRUGGLE OF THE PEOPLE’S CHURCH IN EL BARRIO. WATCH FOR IT.

The Young Lords came to the church completely strangled. None of them possessed any type of weapon even a nail file. Sissors and brothers were clubbed and dragged into waiting pig cars. Lords determined to defend ourselves as best they could against the blackpicks and clubs of the pigs. Blood was splattered all over the floor of the church—which isn’t too cool a thing to happen in a place where is passed off as a “sanctuary.” Rather than let the Lord’s speak for five or ten minutes, the Christians of the parish preferred to spout blood.

When it was all over ten Lords were basted as well as three community people. At their arraignment we saw that our Chairman had a shocked head, a broken arm, and a beaten left hand. Four others also had bandages on their heads and all complained of bad injuries.

The YLO understands the nature of the racist pig and the necessity for influencing the struggle. The charges were disruption of church services, feralious assault, and riot. The highest bail was set at 3,000 and that against Mirta Gonzalez, Luise de la Inmocion, and David Velasquez, Capt. of Information. Their arrest was weighed heavy in that of daily. We were able to raise the necessary bail and everyone was out in 24 hours.

This does not mean that the church action will be ended. It has only begun. The Lords will be at the First Methodist Church. We will bring with us as many people as we can. First Methodist will become a People’s Church.

All institutions that are in this community will serve the people of the community. Either First Methodist opens up or the people of the community, or it will not come at all.

Iris, Ministry of Information, NY YLO

All POWER TO “EL BARRIO” DROP CHURCHES AGAINST US... TEN LORDS HANDS OFF THE LORDS FREE PUERTO RICO NOW.

No solamente nos persiguen porque educamos y alimentamos, sino que no nos persiguen porque gritamos sin miedo “Viva Puerto Rico Libre Ahora!”

El Domingo 7 de diciembre la Organización de los Young Lords entraron en la Prima Iglesia Metodista, situada en la calle 61 y Lexington en el centro de El Barrio. Hemos estado llevando a los servicios por dos meses para centrar espacio para desarrollar un programa de desarrollo grato y un centro de cuidado para niñas de la comunitat.

Durante estos dos meses hemos hablado a la gente de su iglesia y hemos dado explicaciones de la necesidad e importancia de estos programas y de nuestra comunidad. Ahora, los fieles y los Young Lords han tenido a su lado con quien hablar con el Pueblo y que unido con el pueblo en este sugerido como una dulce. Carazana, el pastor, ha sido amigo con tiempo desde que Che y el Pueblo de Cuba logró con la revolución más grande en toda la historia. Es importante que el poder del pueblo no sólo esté en una bandera, el pueblo ha sido la base de todos los que tienen poder para hacer decisiones fue contextuado con una banda de la puerta.

Carazana no comprende que el poder no puede dirigir una institución por tres horas los domingos y una reunión forzada cualquier día y el domingo ser un acto de la revolución del pueblo. Los Young Lords comenzaron a ir a los servicios los sábados han ocurrido la iglesia. Cada persona hubiera intentado con los que tienen poder para hacer decisiones fue contextuado con una banda de la puerta.

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También luchamos a los otros Lords. Los Young Lords entre en la iglesia completamente desarmados. Ningún animal armado—ni tan siquiera una lanza de fuego. Hermanos y hermanas, a los que atacaron y arrojaron a los喂。Eso es poco para los puertos, los Lords se defendieron contra las maquinarias de los puertos. Sangre corria por la iglesia que no es una cosa muy chove siendo en su sitio que como se supone sin un cinco o diez minutos los “crímenes” de la iglesia personalizaron. Los puertos son blancos de puertos puertorriqueños.

Mañana ningún tiempo más de los Young Lords fueron arrestados en compañía de tres miembros de la comunidad. Cuando aparecieron ante el juez que nuestro presidente tenía la cabeza roja, su brazo derecho partido y sus piernas heridas. Cabezas vendadas y sus cuerpos heridos. Los Young Lords entienden esta necesidad y la necesidad de intervenir la fecha. Las acciones fueron interrumpidas de servicio en la iglesia, la iglesia, la iglesia, la iglesia, etc. La muerte más grande fue de 1,000 dólares y las autopsias de Mirta Central, Tifort, de Información, y David Velasquez, Captain of Information.

Pudimos obtener el dinero difícil de pagar a los defensores en 24 horas. Esto no quiere decir que la acción de la iglesia ha terminado, Apenas ha empezado. El próximo domingo, los Lords estarán en la iglesia, la iglesia, la iglesia, la iglesia, etc. Llevaremos a todo el pueblo de la iglesia. La próxima semana visitaremos la iglesia de El Barrio.

Todas las instituciones que están en esta comunidad serán dominadas por la gente de la comunidad. Si no somos los puertos de la Primera Iglesia Metodista a la gente de la comunidad, esos puertos no sabrán jamás.

Iris, Minister de Información, NY YLO

TODOS EL PODER AL BARRIO

FUE EL BARRIO RICO LIBRE

ELIMINACIÓN TOTAL DE LOS PUEBCOS

POR LOS BRUTALIZ'DOS

REPRESIÓN FACISTA