THE YOUNG LORDS

Martia Shelley

During Christmas weak, the week that many GLP entwere participating in the Parollet vigil around the Winners' House of Delention, the Young Lords were occupying a church in Spanish Harlett. They tett peaceably after being served with an injunction - but during their stay 200 children were fed but breakfast duity. Over 100 children were given complete physical extininations. The Young Lords held classes, poetry restings, Filmshowings, and a New Year's Mass by a radical priest. And the church was upon to all the people.

On December 31st and January 31st, your COME Of I reporter, armed with six copies of the last sixte. went up in visit the Young Lords. The neighburhood, 111th Street and Lexington Avenue was familiar to me from my days as a consecuritier at Harlem Welfurs Center, but in those days I had been reductant to travel there at high. This time I was more atraid of the hordes of police prowling the neighborhood: the TPF, who seemed anxious to be let lesses on the Young Lords.

young prowing the neighborhood the feet, who seemed anxious to be left leose on the Young Lords.

I was searched before being allowed to enter the church. John a GEF'er who had been spending quite a hit of time with the Lords, had explained this to me: "They're trying to keep the place clean of draws and weapons - so as not to give the police an excuse for a raid you know, plant a little dupe and mid the place and get the Young Lords written up in the papers as minding an opium den."

Jun had also explained so me why they had taken over this particular church. There are only three large churches in the neighborhood. The others are anall pentecostal streefronts, inadequate for a breakfast program. Of the three farge churches, two already had programs going on during the week, and the Lords did not want to interfere with these programs. The first Spanish Methodist Church, however, was closed all during the week, except for a few hours on Sunday. The parishioners, having gotten helter jobs, moved up in the social ladder and out of El Barrio, no longer have much to do with the local residents. They do maintain the church there and current for explainers.

ioners, hiving gotten helter johs, maved up in the social ladder and out of El Barrio, no longer have much to do with the local residents. They do maintain the court there, and come in for services on Sundays.

The Young Lords had wetten Dr. Humberte. Carranza, minister of the church, asking for permission to use the church during the week. They talked with him. When these negotiations proved fruitles, they came to church services and spoke with the congregation. Dr. Curranza then eatled in the police, and 13 Young Lords, men and women, were besten and prested on charges of "inkiting to riot." On December 28th, the Young Lords took over the church, and began running their programs. As Jon said, "We are trying to show that undicals are not instructed who or around celline fascist him?"

As Jon said, "We are trying to show that medicals are not just people who go around yelling fascist pipe?"

When I had passed impection and was allowed to enter the church, I soked to see Yumba, Minister of Information. He was in a meeting. The Young Linds, invited me to wait and have dinner with them, but I wasn't bungry I wandered mound the church for a while.

The chorole was hung with the children's drawings, and with revolutionary potters and alogans. "The dones are open to the people's charolt." "Peaus Christ helped the poot." "All power to the people." "A Victnam yo no voy." If will not go to Victnam huseuse I'm and a Yankee.) One man you at tempting to teach Puerta Rican history to a rlass of unruly eight year olds. In the charpet, I sat drawn next to a Young Lord named Robles and two women whom I know from Women's Liberation. They were discussing what to the when the pulse served their injunction.

After a while, a young woman with long black bair asked me to follow her to the office of the Young Lords Organization, on Madison Avenue between 113th and 112th Street. She told me Yoruba was upstant nappung, that he had been up for 24 hours straight. At the office, another woman in an Afro was soting as receptionist, womanning the phones and talking with whoever came in-1 gave her a copy of COME OUT and explained my business. She knew the history of the Stonewalt rints, which site related to my escort.

Two men and another woman cosme into the uffice and sat down. We all waited around. Then a black man apparently anosfiliated with any group, came in to the office, stamping snow off his hours. He spoketo the recipionant for a while, then caught the sight of the newspaper.

"What's this?" He picked it up. "Homusuxual!?" He

one of the Young Lords spoke up. "Like this is a moreoment to liberate all kinds of people-black, Puerro Rison, white, heteriosexual, homesexual. The man shook his head, "I just came in in talk to one of the Young Lords."

"You were just talking to one," the Young Lord said, undding towards the receptionist.

"Ain't but two people tiere who look like they could be lands."

The Young Land answered patiently. "There are five Lords here." He pointed to the three women and two men seated, excluding myschland the black follow.

We waited some more. Someone went out for cigarrettes. I was getting hungry. The receptionist gave me some pork to mein from the back room. A sign over the sink real. "We are not have to oppress each other. Wash your own distinct."

While I was eating, the YI.O lawyer came in. We asked him about the injunction. He will that Dr. Carranza had come before the court with bedly drawn up papers. The judge was unable to grant an injunction on this tasks and he could have litrown the dase out - but he post-point of the hearing until Friday, giving Dr. Carranza's haven they to fix an their reserve.

and he could have thrown the case out that he peadpoined the hearing until Friday, giving Dr. Carpanza's lawyers dine to fix up their papers.

Shortly afterwords, the Young Lurde closed their riffice and we went back to the church. It secured unlikely that I would be able to see Yoruba that night, so I went home and came back the following day.

went home and came back the following day.

After being searched again. I waited for a while, whiching people being milk and medical supplies in the

church. Then I went down into the basement, which was being used as the kilchen and dinning half Jon was there again. So were some women from Women's Liberation, it representative of the grape workers, and some people from Newsreel who were filening the occupation. I was called to interview Robbin, Mursian of Defence as length.

able to interview Robles, Minister of Defense, at length lle said that the Young Lords had been in existence for a year, and that litey had taken ever a similar charch in Chicagai. He described their programs, and added that myone could sleep in the church - that wins an intakies were being housed for the mph. Remembering my now consery search, I asked how they managed it keep junk out of the church. He said that the junkies were searched more thoroughly, and that he could tell a junkie from a "atraight" person - since he had been a herein addict for 15 years before he joined the Young Lords. Robles anneured to be in this sent a litutes.

heroin agoint for its years remote as jointed to be in his early thintes.

He had been released from Riker's Island in Jenuary of 1969 - bad joined the Young Lords subsequently, and has been off drugs over since. It skell if there were any other govs like him in the organization. He knew of super seven, all exquantions.

He refused in reveal any plans for the defense of the church.

I asked him how the programs operated. He surf the food and medical supplies were conflicted by loca groces, by the flunts Phint market, hy radical docton and sympathetic people in general. A radical doctoring map, including medical students, was running the choice.

How did one get to be a Young Lind? Simply by terving the community, by proving ones all through servine. Officers were chosen by consensus, if ther were any encancies created - such as by a member being in jail Programs were determined through meetings within the organization, and meetings with the community. "Whoever is with us is a Young Lord. , whoever works with usual ence the nearly."

us and serves the people."

After Robbes left. I had coffee with one of my slater from Women's Liberation. She had been working in the nursery. A boy of twelve came by, springing down thables, talking with the people seated there. I saw for again. He, was on like way operairs with a map an hurbest.

purker

After a while I left, thinking about what can be door
to a community center, what GLF could do with a church or a luft or howerstone. What it would be this when GLF has its community center, how we could bette our people... what we might form from the Young Lord's experience...

P.S. The Young Lords offered no restrance when they were curred from the church nowever, 106 demonstrators were extested. Currently the Young Lords are negotiating with the church. Their demonds include a free duy core program, medical merrices, a breakfast program, a liberation school, amountly for all those greeged as an indigenous cummunity, board to govern these programs.

GO TO CHURCH



Proto LNS

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EROTIC POETS



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Letters

Dear COME OUT Staff.

Blessings to you fur your well-willen, prosficial, meanly laid out fews in (cae — not may of bott motings on of a datal papers). Dut this sings most matter your gentle, but aid in tone, You see with clear eyes and had. Beautiful.

I hope you avoid — (I'm confident you will all sevoit commentations and exploitation. Hundreds of papers and majazanes and doing that now — hopefully there satisfy their readers' fantasies, that, your paper begins a new car in gay journation, and based on a peruine love for all nur brothers and asters, and a privilive-negative critique of the repressive explaints (it's really compared to the repressive explaints (it's really compared to explaints). Conformist, hotches and will help to sketch the already emerging "new" sexuality, without labels of bir, hetero, and/or some — a polymorphous sexuality and new family and communicationers.

Fill ou! this overly heavy shit — and sash you will well. And I'll try to contribute something — maybe a piece on homesexuality in the movies, hold hollyweest and Underground. I won't make a delimite prouble, but I will make some notes during the next lew weeks,

Right On in love and posted — and fall power to the people (https://oww.niches.com/).

your brother in love, Jim Wenger Hand my lover Peter

Dear Sirs.

May I extend by congratulations to you on your successful publication of a 26% Rewsyapper. Its importance cannot be overestimates, for through it and similar publications we of the gry community will be table to present a united facility and left Americal know we are a real and viable force.

But I would like to interject a word of turrion, especially regarding militation of I thought it would lief; this view moment the turn into a gay militar), but herefully historical examples. I had the 15% movement will have a gratter and more far reaching effect if we, as a turn, if group follow the coccili philosophies of Gradin and Bartin Lattier sing The black inditants in this country have done over to harm the Negre rause than any Kaki. The rest Negro successes have result if from a system of penceful property.

Just as there were and still are. Negroes outraged by injectice. I too am currently by the injectice that I as a nonnecessal laws had to endure. I am cuttinged him fee it would be wreer to be more potient. Containes of native and congernantion will not be sweet and congernantion will not be sweet assets as well as including into realizate we are given people, responsible chizens, and conductive herefully fee conductive that has existed for hundreds or years, nor can we hope to caralizate all projunite. Out speaks must be realizate and idealizate, even though I myself are in idealizate on education and law reform, and loop that in time tolerance and deceptance well follows.

Sincerely yours.
Arthur Schireliffs,
President,
Personal Rights Organization
of Toledu

Dear Come Out

None of the papers (above or underground) saw fit to carry news of the January 11th demonstration.

Perhaps the ankel-length green sequined gown I wore was tun much for them. Anyway, the here Press (LA) may run an article I submitted on them next week — better late than never and all that — and perhaps some San Fran papers as well.

Enclosed is an article suritar to the one I submitted to the Free Frees that I hope flints its way into your navet

hope finish its way into your pages.
Let the New York Gays know there
ARE at least 300 of us in Los Angeles
that will get out into the structure.

that will get out into the stream.

LA is a real mess and it is a minur mirade that the march came off at all, but, it was beautiful, and this girl simust cried out of joy as we stumbled along Hollywood bustward.

GLP(A) is getting itself together and about 150 people have altended the four meetings slogother. I am in the process of liberation and my activities with GLP are most helpful.

Spread the news around. Live and peace Douglas Key Gay Power to Gay People Lift the chains of Octon

LA. Sweep

An estimated 300 male and female homosexuais marched in a candlelight procession through the streets of biolitywood on the evening of January 11th. Day-long rain desimated the projected 500-1000 people expected to show, but the rain supped shortly before the march began and resumed a few minutes before it ended.

Reverend Troy Perry of the Mettopoliton Community Church (a Gay church in Los Angeles), Bishop Michael Han and Father John of the Evangelical Cathole Communion of San Francisco, and other men wearing religious ensures led the march. Signs, flags and bunners were carried by the matchers with statements such as "Rafferty, Resigns, Nixon — Myra's Chuna Ger Yon All," "Gay is Excellent," "Law Reform Now" and others. The marchers sang freedom songs and chanted slogaris. Many Cays joined the march as it passed along flollywood booleward, although some fleet in terror.

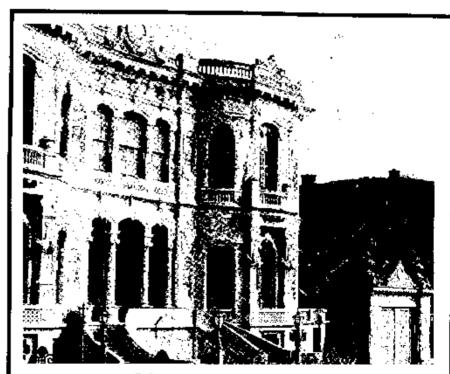
A large number of police in vehicles monitored the march but no violence occurred and no arrests were node.

Rumars of violence on the part of GLPLA people who participated in the march proved false and were attempts by some individuals to destroy the unity that has revently come into being between radical and conservative elements of the Gay movement in Los Angeles.

Other groups participating in the march were the Society of Anubis, HIM, H.R.C.P. and the Homosexual Information Center.

The march was organized by the Committee for Homosexual Law Reform to protest the laws in California that make homosexual acts a felony.

The march was not covered by any of the LA pagers or media although an NBC TV crew was seen setting up equipment as the march formed but, the TV crew left before the march hegan.



COMMUNITY CENTER

The Gay Liberation Front is in dire need of a Community Center. In five short months we have accomplished more than we dreamed possible, We have confronted the Mayoral Candidates, participated under our banner in the Moratorium, funded a Newspaper, published periodic Newsletters, auccessfully picketed The Village Voice, fed and clothed assedy people, formed Encounter groups and given the militant Homosexual's wises in the Communication.

ity, We have no dues and no membership Rest. Our only source of income is a monthly Dance. We do not even have a regular meeting place. Our dream is a Community Denter to serve the needs of the Homosexnai. Our reality folce, fed noups and conduct and the place of the Homosexnai. Our reality folce, fed noups and conduct an office, telephones, hold dances, and conduct meetings. Can anyone help us? The life you FIND may be your own!

PLOOFT TE STEND SC BOHEN BOR OF SMOITHBIRTHOO GMAS