EL GRITO DE LARES

(This article, translated from the Spanish, was submitted to the People's University Gold Worker's University Youth in Puerto Rico. In commemoration of the 23rd of September, known as El Grito de Lares, and the 50th anniversary of the May 1st Revolution of Jayuya, we print this article. The struggle for national liberation in the Caribbean is a just and revolutionary struggle, a struggle for freedom and the abolition of the dominant class. The struggle for liberation is a struggle of all people and nations. We urge you to pledge your unceasing dedication to the struggle for a free and independent Puerto Rico.)

One of the most important dates for the history of the people of Puerto Rico is September 23. On that date we celebrate the most important event in the history of the people of Puerto Rico: the national bourgeoisie at a time in world history when the revolutionary role of the bourgeoisie as a class was disappearing.

It is important to note that it is in the struggle for national liberation that the independence struggles in Latin America were beginning to develop. At a time when almost the whole continent had overthrown the decaying Spanish empire, our country was still under Spanish colonial rule. Nonetheless our national bourgeoisie had attempted revolutionary struggles prior to 1868, but all of them failed, in magnitude and importance. That doesn't mean that the Grito de Lares was a simple event, but it certainly was the major one in all that period of our history.

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The executions no doubt were carried out in order to discourage the rapidly growing democratic opposition forces in the country, particularly among workers, farmers, and the growing middle class of Puerto Rico.

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BLOODY SPAIN

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FREE OLG'A

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The United States, having already been going on under Peron himself—mass arrests and shoot-ings of workers, unions and political groups, students and peasants. Olga's story is similar to that of other prisoners of conscience in the Argentine. A farmworker's daughter, Olga was raised in Giliyou California, living a simple, honest, and hardworking life. She was married, and she lived with her husband and their five children in the hills behind the border. She fought back against that kind of life. She was an active fighter in the struggles of the workers, and she defended the rights of the Mexican national minority for a better life without fear of speaking Spanish, or of being thrown off the land that was once theirs—a life that all workers should have with jobs and with fear of dying in a war that only the capitalists will gain from.

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A revolutionary Party in the modern world can no longer be a small group of dedicated heroes prepared to risk their lives to bring about the necessary changes. Following the lead of Frederick Engels, one of the greatest of the humanist and with Karl Marx, co-founder of our movement, said as early as 1895,

"The final goal of socialist revolution, the complete transformation of the social organization, the transformation of society must also be in all its elements itself and must be aimed at what is at stake, what they are going to do (with body and soul). The history of the world is not made up of people who wish to make it, but of people who are forced to do so."

But in order that the masses may understand what is to be done, they must not merely hear the ideas, they must see the ideas in practice. We, therefore, organize the revolutionary movement is the process of imbuing the masses with a sense of the need for social reform. We, therefore, organize the revolutionary movement is the process of imbuing the masses with a sense of the need for social reform.

We of the CLP see this as a number one task of our fledgling Party. We realize that the success of the revolution depends on the masses understanding the ideas of socialism, to teach them that it is their system, as surely as the masses believe in the principles that belong to and operate in favor of the new regime.

The October Revolution differs, from the rest of the world, in that its aim is not to replace one form of exploitation by another form of exploitation. It is a struggle for the liberation of mankind, a radical change in the historical destiny of the world proletariat. The September 1917 October Revolution in Russia is the first stage of the process of liberating the oppressed classes and the exploited masses throughout the world.

The October Revolution is a revolution of an international, world order," The October Revolution is a revolution of an international, world order. ("The October Revolution", J. Stalin, Marxist and the National-Colonial Question, MarxistPublishers, 1975, pp. 37, 1975.)

The October Revolution has charted a new course for the world. The building of socialism in the Soviet Union, the formation of the Third Communist International, the heroic victory over the fascists at the cost of 20 million lives, the joining of the proletariat revolution with the national liberation movements of the oppressed peoples; these mighty achievements of the Soviet people, the Soviet State, and the Communist Party of the Soviet Union (Bolshevik), are inextricably linked with the history of the world. Only fools and charlatans would now say that these contributions to the course of the temporary struggle of the CPUS (B).

And these contributions have not been forgotten or forsaken either by the people of the United States and the rest of the world. The 58th anniversary of the most important event of the 20th Century is a signal that the October Revolution will soon fly over the entire world.

SPAIN

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A noticeable feature of contamination from the outside is that many young people, suddenly "out of hand" and on its road to socialist revolution. "Like many others, they are the first to feel the impact of the Spanish revolution. But there have been clear signs of splits within the Spanish military, and there are reports of desertions that have been reported. A secret opposition document is currently circulating among the Spanish military by those who vow to refuse serving the regime's oppressive structures. This document could well have significant consequence in a period of rapid political transition and uneven social and economic growth. Aside from these necessities, everything the slave produced was taken by the state.

Under feudalism, the nobility, because they had armies, simply took the land and the serfs were forced to continue fascist repression in order to maintain a minimum of health and strength, to labor and produce for the benefit of their master's family.

The only silence, and an extremely significant one at that, has been that of the Ford administration, afraid as it has been, to endanger the ongoing negotiations with Spain for the renewal of non-Armed forces relations. Even the normally half-hearted "liberal" New York Times denounced the atrocities and called for intervention. Of course, instead of Washington, it is Moscow that is afraid to let Spain in... Even the normally halffairted "liberal" New York Times denounced the atrocities and called for intervention. Of course, instead of Washington, it is Moscow that is afraid to let Spain in.

Given the heightened nature of the political struggle in Spain, and the visible signs of the impending fascist repression, it now appears that a transition towards a democratic government in Spain is within the realm of possibility. The Spanish regime seems near and we can help bring this about more quickly by pressuring the Ford administration to grant USNA aid to Spain, the termination of the base pact, and other steps to work towards the establishment of a democratic regime.

The bar of others becomes producers themselves and stops producing for the benefit of the state. Since every able bodied person is forced to work, and they own the job, no one can be forced to work, if he wants to be left alone. The barrier will be used to force others to do what an individual may wish. Under such conditions the oppression of the working class will not cease to exist. There is hardly any crime in these cases. But the barter system is still being used to transform private property into collective public property, the production of goods is still being transformed into production for use.

It is this common ownership of the means of production under the conditions for the elimination of discrimination against the weaker minorities in the majority nations, against women of the aged.

Socialism is for the little people. It is for the masses, especially the workers whose labor has created all the wealth. It is for the little people the way they are governed. Socialism is not theocratic Negro whose toil and blood and suffering has created so much of this country. Socialism is for the Mexican under the Mexican system of apartheid, the non-white in his own land. Socialism is for the woman whose creativity has been stymied and whose has been repressed by countless restrictions and practices of society and parlor tyrants. Socialism is for the youth whose heroic morality is being charged with the worst excesses of capitalist exploitation. It is for the aged who in hopeless poverty look upon the young for an answer. They have now enslaved a new generation, even as it casts them aside, if they were to do it again.

Socialism for the Puerto Rican who understands his individual helplessness in the face of the overwhelming power and the inevitable onslaught of imperialism. It is for the Indian who demands more than polished promises and paper signs in exchange for the seizure of his lands. Socialism is for those who love freedom, and patronizingly say that only socialism can save it!

LONG LIVE SOCIALISM!

PUERTO RICO

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In the last years, serious, honest Communists have presented the necessary conditions for the liberation of Puerto Rico. From the ranks of the working class, student organizations, student organizations, etc., the slogan "Puerto Rico Needs a Commu-