

To the Central Committee of the Young Lords Party

From Carlos Aponte:

You have accused me of being a pig, specifically an agent. You presented "facts" that you say prove your charge against me. You told cadre at the purge, and later the brothers and sisters of our movement that you had "very heavy" proof of this charge, but that you could not give out all the evidence because it would violate party security. These "facts" have now degenerated into rumors which many brothers and sisters repeat without questioning.

I am stating here the accusations against me, to respond to them and try to understand this purge. But nothing that you have told our people, or that you could possibly present, including your "very heavy" evidence, could prove that I am a pig because I am not. I never have been and never will be an agent or pig of any kind. Working for the United States, its ruling class or any of its alcahuetes, either here or any place in the world, especially in our homeland, Borinquen. Since becoming involved in the movement, I have done nothing else but serve our people, in as best a way as I have been able to. I have worked hard, continuously and effectively in raising the level of consciousness of our brothers and sisters, in developing revolutionary organization, and in developing a better understanding of our present colonial condition and the way out of it through revolution.

I have proven my loyalty to our people many times, in my actions, my words and my relationships with others. First as a student and then as a community organizer, I consistently contributed my part to the development of a nation of Boricuas made of strong, knowing and thinking people. As much as any sister or brother I have helped to build the Young Lords Party, since I was recruited after the first peoples church over a year ago. I have been in all three branches of New York and helped to start two of them. The cadre I helped to develop have been among the best trained in the party.

I have done all these things for over three years now. Along the way I have made many mistakes but have tried, through criticism and self-criticism, not to make the same mistakes over again.



By calling me a pig agent you attempted to disgrace me before our people and eliminate me not only from the lords but from our entire movement for liberation. You even stated at the purge that I should no longer be seen in our barrios or in our homeland Borinquen, meaning that somehow I should stop being Puerto Rican.

You didn't give me a trial because you said that "pigs don't get trials". But the party's rules state that every full lord must get a trial if charges are brought against him or her that would lead to a purge. Instead you presented a lot of circumstantial evidence and many people believed you because of the prestige which the lords have among the movement. I have helped to build that prestige and they should have at least demanded more than circumstantial evidence.

Brothers and sisters you have done me wrong. You made me go through more changes than I have gone through in my twenty-five years. While I sat in that chair during the purge, trying to answer the charges you kept making, I could see the faces of my own brothers and sisters, changing from confusion to hate. What hurt most was the way sisters and brothers I loved most in the party, who were closest to me during our year of struggle, looked at me like they didn't believe me, like they didn't want anything to do with me.

Afterwards, I felt very fucked up by it. I went through heavy paranoia not knowing who to trust. It has taken this long to write my defense because I had to be carefully about gathering everything that you said, without distorting or exaggerating anything. I also had a hard time reproducing and distributing it. But this is just one part of my defense. Another part is my everyday activities. I continue to wage struggle against our oppressors and to help build the Puerto Rican nation. This is the living defense our people will ultimately judge me by.

But just as some people may not be completely convinced of my denial, neither should they be convinced of your charge. Even a trial right now that clears me of this accusation might still leave a doubt in some people's minds. But a trial would at least make it more possible for me to prove my loyalty to our people and our liberation. Beyond a personal defense, it will also allow us to talk about how such an injustice can take place in a liberation struggle that is building a new society, and



what forces inside us can allow such an accusation to breed paranoia and mistrust among many people without their questioning the validity of the accusation.

The accusations are divided into five areas: those that deal with my early life, my military life, my early political activities before getting into the Puerto Rican movement, my functioning in the Lords, and my relationship to Becky, the sister I am married to. The following are the accusations made at the purge. You presented absolutely no evidence to prove any of these.

You questioned whether I was born in Puerto Rico in 1945, raised in el barrio and the south bronx or schooled at P.S. 72, St. Cecilia's and DeWitt Clinton H.S. Why didn't your investigation check my old neighborhood friends, school and birth records? These were easy to check. You repeated many times that I was trained as a CIA agent at Peshawar air station in West Pakistan. You gave as proof of this that I received Russian language training there, that I had top security clearance, and that it was a spy base. In Palante you stated that I was in the "intelligence corps" and was assigned to "East" Pakistan, Germany, Spain and Panama. I have never been assigned to any of these places nor have I ever been trained or worked in the intelligence corps, if there is such a thing. I was trained as a medic and only worked in hospitals in my four years. I was assigned to a radar monitoring station in Peshawar, West Pakistan as a medic for fifteen months. Does this make me a spy? How did you figure I had Russian language training there? Couldn't you have checked the records at San Bernadino Junior college in California and seen that I took 1½ semesters of Russian language there after the military, along with algebra, english composition and american history? What proof do you have that I had top security clearance? Couldn't you have asked G.I. organizers about security clearance for medics and other support people at radar tracking stations?



In El Diario you stated that I was trained as an agent in a CIA base. How does the tracking station at Peshawar wind up being a CIA base? What proof do you have that I was trained as a CIA agent ther or anywhere? How can any of these assumptions prove that I was an agent trained at a CIA base?

You also said that I was recruited by the green berets in Vietnam. What do you mean I was recruited by the green berets? Do you mean I became a member? Couldn't you have checked how people get into the green berets? Your assumptions at the purge were based on experiences I told you about. This included my trading ripped off skin diving equipment with different people in Vietnam, including green berets, night ~~\*\*\*~~ ship crews, air force people and army G.I.'s. Your implied that I traded ripped off equipment with green berets became "I was one of them". How do you figure that? How did you deduce any of the assumptions you made about my supposed training as an agent of the CIA, when all you based it on was the experiences I told you about? Do you think that if I were an agent I would have told you so many things about my past that you would be able to piece together a story and figure out that I was an agent? Aren't agents supposed to be more sophisticated than that??

You also stated a few times that I had "infiltrated" the Black Panther Party, that I married a sister in the Black Panther Party, and that leadership in the Black Panther Party suspected me. But who is the sister I am supposed to have married and had children with? Where is she and where are the children?, or people that say they know this to be true? How am I supposed to have infiltrated the Black Panther Party? Did I join it? Is being in the Peace and Freedom Party in California and in New York "infiltrating the party"? And who in the leadership in the Black Panther Party suspected me of being a pig? ~~\*\*\*~~ You also claim in Palante that I "founded" the NY Peace and Freedom Party. This party was founded by movement people long before I got here and this could have been easily checked.



There are some brothers in and around the Puerto Rican movement who you have labeled "shakey" for as long as I have been in the Lords. You said my association with the made me more guilty of the charge of pig. Yet you have not produced any evidence to prove one way or the other they pigs. Now, in a vicious circle of paranoia, some of them are not being trusted because of their association with me, putting implications in peoples minds without knowing for sure, just creates rumors and we have no time for rumors. You should confront these people and let them get their shit cleared one way or another. Guilt by association don't make it.

The other group of people you associated ~~with~~ me with is those in Palante you labeled police agents. You presented me in the article like you were getting rid of all of us together and cleaning up the party of pigs. But you didn't say Carmelo Costillo was expelled from the party over four months ago, and David and Andre Cruz were expelled three months ago for male chauvinism and vacillation. Ralph Garcia was in and out of the Party long before I joined and John Rodriguez was never a member of the lords, even though you stated in the article that he was in the bronx branch. If they are ~~agents~~ agents, why did you wait till now, when you are purging me, to publish their pig identities?

In Palante you say I knew ~~a~~ pig agent Ralph White very well. You gave as proof of this that I "attended early meetings" of the Black Panther Party in Brooklyn, and that he strangely didn't mention my name while testifying against the Panther 21 in court. How does me going to speak to an audience of Panthers once at Long Island University wind up being "attended early meetings". What evidence do you have that I supposedly knew Ralph White at all, never mind "well".

In Palante you said that I went to Cuba with the Venceremos Brigade and on this Brigade many people reported that I was a "divisive influence, although never along any clear political lines". I never went to Cuba on the Venceremos Brigade. This can be verified by the many organizers of the brigade who function right here in NY. How is it possible "many people" repor-



ted me to be a divisive influence in a Brigade I was never on? You knew I hadn't been on the brigade because during the purge you brought up the actual trip I had been on, which was about six months before the first brigade trip. How could you claim I was in a certain place with many witnesses to report on it when I was never there?

When talking about the actual trip during the purge, you claimed I was divisive ~~xxxx~~ and that this was an example of pig activity. What actually happened was that some of us latinos on the trip had political differences with some of the other people. We also criticized them for their attitudes towards the vietnamese and the cubans. If the people you talked to singled out my criticisms and differences as divisive, why didn't you state these criticisms so that others could judge whether these were examples of pig divisiveness or not?

You claim that I have gone from one organization to another trying to 'control' them and then leaving them suddenly 'to collapse'. You gave as proof of this the way I participated in La Nueva Sangre and the Puerto Rican Students Union. You added that my friendship with a sister in another community organization, was an attempt to gain influence in this group.

When I joined La Nueva Sangre club at manhattan community college, there were only two members and when I left there were many more than that in the leadership and in struggle. As a representative of La Nueva Sangre, I became one of the founders of PRSU. I didn't leave either of them suddenly. When I was recruited to the lords after the first peoples church, I was asked by Juan Gonzales to leave PRSU and drop out of college to become a full time organizer. After discussing it we agreed that I should stay and be the lord organizer in ~~xxx~~ colleges, especially since PRSU had just started. It wasn't until the contradiction of trying to work in all three areas got too much, that I had to leave first PRSU and later in the spring, college.

Some brothers and sisters had some bad feelings over my leaving PRSU. They felt my commitment should have been to building the student movement. But at no time after my leaving did PRSU collapse. They continued to build



a strong student organization with much the same leadership it had in the beginning. How would you say that I tried to gain control of them when I helped build them? How could you say they collapsed when they are still both waging struggle? How could you state that a friendship with a sister ~~xx~~ was trying to gain influence in her group when I never participated in that group? Do the people in her organization claim I have done this? or is ~~xxxx~~ there any other reason for you saying this?

You claim that right after I was recruited into the party, I "pumped the leadership for information". As proof you gave my conversations with Juan Gonzales. What about these conversations? The reasons that I talked with Juan Gonzales were that he was minister of education and I was in his Ministry. I was also going through changes being a student coming from a college atmosphere to a street organization. Juan having made that transition himself from Columbia university, and having been part of the white movement as I had, was the logical person for me to talk to. How could I have been pumping ~~ing~~ him for information when most of our conversations had to do with me?

In Palante and at the purge you stated that during my year in the party I have been 'divisive, undermined leadership and given destructive criticism'. Yet you have also stated that I was one of the best organizers, and leaders ~~in~~ in the party and also a very good teacher. What are the criticisms you say are divisive? Which small errors am I supposed to have magnified into major 'political differences'? These questions are key to understanding where a ~~xxx~~ charge ~~of~~ like 'pig' is coming from. Were my criticisms of beauracracy divisive? Was tightening up branch collectives to allow more street organizing and getting people out of being office oriented destructive? I criticized some ministers for handing out assignments and transferring some ~~xx~~ people from branches without always consulting branch staff officers. Myself and other officers criticized the fact that we never got any feedback on our weekly reports. This feedback was part of the communication between the branch and the higher ~~x~~ levels. Over a long period of time many of ~~xx~~ us criticized attitudes among certain leadership that kept them from relating ~~xx~~ better to



cadre. These are typical of the criticisms that I gave in the party, all of which tried to develop more democratic centralism. How could you say that I am a good teacher and leader and at the same time be destructive and divisive?

You claimed ~~xx~~ I knew too much about Puerto Rican history to have never lived there for a long period of time. You said the only way I could have known so much of our history is if I had been in Puerto Rico, 'preparing' myself to do 'agent' work in New York. To prove this you produced a sister who recently joined the party. She claims she saw me and talked to me in ~~Rx~~ Puerto Rico, ~~x~~ in 1968, three different times. This sister was not at the purge and could not answer simple questions like where did she ~~xxx~~ see me, on what date, and what did she supposedly talk to me about? If she answered ~~xxxx~~ these questions, it would not be hard to check where I really was and who I was living and working with, because ~~xxxxx~~ the people are still around both here and in California. Also if she had been at the purge she would have had to answer ~~whetere~~ or not she had actually met me for the first time at a friends home in 1969 on the lower east side.

About knowing too much of our history, it all depends on what you mean by too much. The thirteen point program says we must have a true education of our culture and language. I don't know half as much as I should know, and there are many brothers and sisters in New York who know much more. How is knowing and teaching our history 'shakey'?

Again you had me in a different place and at a different time last summer. I was sick with migraine headaches and staying at Becky's that week. But you stated that a white woman saw me coming off a plane from California. How could I have gone to California when Becky came and ~~was~~ went at all hours of the day and people from the bronx branch came at different times to bring me food and medicine? Who was that woman and what was the exact date she saw me so that it could be compared to where I actually was?



You also claimed I set a brother up in a hot apartment on the Lower East Side. This was supposed to have happened when myself and another brother moved into a building where you say Jane Alpert once lived. Since she was accused of some bombings by the pigs the building was supposedly hot. If you recall I didn't get the apartment, a sister officer did, and the people who live in the building said after the purge that Jane Alpert had lived up the block. So how do you figure that "I set the brother up?"

My relationship with Becky started July of last year. Since then we have had our ups and downs, going through man changes and trying to deal with my sexism and ideas about what a relationship is supposed to be. We have grown very close in time. We are now married and expecting a baby. We both made the decision to get married after long and hard consideration and planning. But you stated many times that I didn't really love Becky, that I was using her to consolidate my position in the party, and that I by myself decided to marry her at a key moment. This was supposedly January 1st, the day we were told about the move to Puerto Rico. Our relationship was no different than that of most Boricuas or movement peoples. Even though Becky told you we both decided to marry and have our baby two weeks after, why didn't you believe her? You insisted that I made the decision at a "key" moment. Did you consider that other couples in the party had gone through heavier experiences than ours? If you believed my feelings for her couldn't have gone up and down, did you consider if she went through the same changes? How is our getting married also typical of "pig activity".

Since I was transferred to the ~~Lower East~~ Lower East Side branch last summer I have felt isolated from the rest of the branches and party people. I haven't received political education, officer training or direction from higher leadership especially on matters of security. I thought it was strange that an officer with my responsibility in a branch, would be left so much to himself. Twice in the past six months, I have been in security situations where I have had to act on my own. In both cases you didn't give me constructive criticism. All you told me was that I fucked up.



When someone called last summer to ask about Felipe's demotion, I rapped to him because in the past you didn't tell me ~~about~~ to talk to him or not. He went and gave a lot of bullshit to the press, claiming me to be a spokesman for the party. I told the dude in confidence that there wasn't any division within the party. He thought it was a power play and I told him it wasn't. But you stated the opposite in Palante. How is this a "pig type" leak of information to the press/ If I were an agent do you think I would blow it by doing something incriminating like that?

These are most of the facts which you say prove my guilt as a pig. All except those incidents that took place in the Lords, are based on things I told you. During my year in the party I have rapped about my past experiences freely, openly and without any reservation. If I'm supposed to be a pig agent, why would I tell you so much about myself that you would be able to piece together a story that would give me away? I believe the pigs definitely had something to do with my purge. Detective Frank Nieves came to the Bronx office last spring acting as if he knew me from my youth. Freddy, the uniformed pig, boyfriend of a girl I knew in h.s., didn't just happen to come to the Bronx office to ask how I was. And Wahn Rodriguez didn't decide to come around the office three times and try through me to have the party do a gun thing with him because he thought it was the coolest thing to do.

You stated in Palante that I met with him "many times". I only saw and talked to him those three times he came around the office and each time I reported everything he said to the party, since I didn't know how to deal with it. Yet you still claimed that I tried to "set the party up" through him. What evidence do you have that I met this cat any ~~to~~ other time? Would a uniformed pig, a detective, and a suspected pig come around and blow a supposed agent's cover by rapping with him and trying to get the supposed agent to accept pieces?

You said "friends" within the pig force had identified me as an agent,



and that they did this by seeing my name on the top of some list. Did these pigs leak this information to you because they are suddenly sympathetic to the revolution? what list are these "friends" talking about? Who composed it, how do people's names get on it? Is the pig force, CIA or FBI so unsophisticated to have a list of undercover agents so easily available? Are you sure it is a list of pigs, or is it a list of revolutionaries to be framed?

Here are three incidents that show pigs trying to make me look like I'm friendly with them, or working with them and one incident with the pigs "identifying" me as an agent. These incidents indicate a typical pig frame-up. There's many possible reasons why they're doing this. They could want me purged, labeled a pig, then have infiltrators within the party rip me off and say that the central committee ordered it. This could be the conspiracy we heard was being planned. Or maybe once smeared as a pig, I would be arrested and threatened with "suicide" death in the tombs unless I testified in some trumped up conspiracy against the party, as if I would go along with that bullshit.

It could be that all they want is to spread paranoia and confusion in the movement at a key moment when the party is mobilizing for the move to the island. The purge would make people who knew me or worked with me begin to mistrust each other and their beliefs about revolution because they were turned on by ~~xx~~ an ~~x~~ alleged agent. Or maybe they figured the purge would make ~~x~~ the crazy spic go into a wild anti-lord campaign when the party is trying to mobilize the nation for support of the move. It's possible the pigs have objectives that none of us understand yet. But we can't wait around, being paranoid, spreading rumors and slowing down our organizing because suddenly people we have worked with for many years are "shakey" by association with someone that is being framed as a pig.

I do not believe your decision to purge me was based on information from your "friends" in the pig force. I am sure that you know the possibility that these "friends" are really pigs who have gained your confidence by feeding you "reliable" information over a period of time. You must know this and take



it into account when making decisions.

Then why have you purged me and accused me of being a pig? Could you have actually been convinced by five circumstances and a pig frame-up. Or could there actually be other factors that affected your decision? There are things that oppression leaves inside all of us that lie underneath the relationships between brothers and sisters. I have seen that our political judgements are at times influenced by our attitudes. We must understand if this is what's going down or something completely different.

As a revolutionary, as a Puerto Rican and as a brother, I demand revolutionary justice. You must reexamine your "facts"; your investigating process, and the way you have arrived at your conclusions. If you don't do this and you still believe your charge, then I must get a trial attended by the membership of the party and other brothers and sisters from movement organizations. If it can't be now because of the March 21 mobilization then it must be ~~\*\*\*\*\*~~ immediately after.

Beyond providing me with the right to defend myself, this trial can let us analyze collectively, how colonized forces inside us breed paranoia and mistrust within our movement.

Brothers and sisters you made a serious mistake in labeling me an agent. You made the mistake worse in the manner you have tried to prove your charges to our people. If we are building a strong Borinquen, we must be strong enough to correct our mistakes just as energetically as we deal with our decisions. We can't afford to fall into a trap of accusations and defenses on paper, with you publishing more accusations in Palante and me defending myself over and over again. There's too much nation building to do, and work to be done to unite our exiled and separated people.

QUE VIVA PUERTO RICO LIBRE