



Que Ondeé Sola

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Puerto Rican Week at UNI

On March 28 through April 1, the Union for Puerto Rican Students and Que Ondeé Sola celebrated its 5th annual Puerto Rican Cultural Week at Northeastern Illinois University.

The Puerto Rican Cultural Week began by students displaying Puerto Rican literature and a Puerto Rican art exhibit which included paintings, sculptures and crafts.

Puerto Rican Cultural week also included a luncheon that had three purposes as well as a workshop and a film festival.

This year's Puerto Rican Cultural Week was dedicated to Jaime Delgado who was a counselor and an academic coordinator for Proyecto Pa'lante, a program that helps meet the academic needs of the Latino students on campus. Jaime, who was recently convicted of conspiracy to escape charges is now serving a 4-year sentence at the US Penitentiary at Terre Haute, Indiana.

The reason the Cultural Week was dedicated to Jaime Delgado was that Jaime is well respected throughout the UNI community and is also a dedicated community leader.

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Pedro Albizu Campos— Precursor del anti-imperialismo

12 de septiembre de 1893—21 de abril de 1965

Pedro Albizu Campos vive 73 años (1893-1965). Tiene una vida extraordinaria y llena de visicitudes. Hombre de gran sensibilidad y de agudo intelecto capta con perfecta claridad aquello que la mistificación y el engaño impiden ver a otros. Su compromiso existencial con la lucha por la independencia de Puerto Rico es uno de carácter radical.

Albizu Campos, el personaje histórico es en realidad historia contemporánea de Puerto Rico. Con el transcurrir del tiempo el verdadero significado de su gestión patriótica va agitándose y la vigencia de su pensamiento y de su acción comienza ya a perfilarse de manera definitiva en la conciencia de nuestra juventud. Albizu Campos es el portavoz y ejecutor del principio que ha cobrado validéz universal en este siglo en que vivimos; el principio de que el colonialismo está condenado a desaparecer y de que todos los pueblos del mundo tienen el derecho a ser libres. En ese sentido el prócer ponceño fue un adelantado, un precursor de las fuerzas sociales que hoy luchan en todo el mundo contra el colonialismo y el neocolonialismo. Afortunadamente la historia de los pueblos así como la de la humanidad aún está por escribirse. Muchas páginas inéditas, muchos silencios delibera-

(cont. on pg. 8)

Welcome Back, Julio Cortés

Julio Cortés is well-known throughout the UNI community for the work he has done with students. At present, Julio is recovering from a devastating car accident that left him confined to a wheelchair. For many years, Julio Cortés has been involved in many issues that affect the Puerto Rican community such as housing and education. Julio also taught at Pedro Albizu Campos High School and has lectured at Tilden High School, on the History of Puerto Rico and at the University of Illinois on Puerto Ricans in the United States.

Julio has always been the type of person who was there to lend a helping hand when needed, he was always there when students needed advice, and Julio is always going to be here to facilitate the needs of the latino students.

Julio's younger brother, Edwin Cortés is a Puerto Rican Prisoner of War. His brother-in-law, Jaime Delgado, the former coordinator of Proyecto Pa'lante, is a political prisoner.

As part of Julio's return to UNI a luncheon was held on March 31 to welcome him back to UNI.

The Union for Puerto Rican Students and Que Ondeé Sola extend our best wishes to Julio Cortés on the occasion of his return to UNI. Julio, we're glad you're here!

PUERTO RICAN WEEK...

Jaime earned his Bachelors degree in Political Science at UNI and then in 1974 he became academic coordinator of Proyecto Pa'lante.

His work has always been acknowledged and Jaime never allowed his political activism to interfere with his work at UNI. Jaime is well known for his work with the latino students at Northeastern. In fact, many students would not be where they are, if it were not for the time and effort Jaime dedicated to me minority students at UNI.

One day of Puerto Rican Cultural Week was set aside to honor Jaime Delgado. Another purpose of the luncheon was to welcome back Julio Cortés, who is finally coming back from a terrible car accident that left his paralyzed from the waist down. Julio is also a very well-respected counselor at UNI and he is always willing to assist UNI students. Alfreida Williams, the Director of Student Support Services, was one of the main speakers at the luncheon. She presented Julio with a cake as a show of our appreciation. Ms. Williams spoke about Julio's work and commitment at UNI and also noted the leadership Julio has always displayed as a counselor. Ms. Williams closed her presentation with the following words: "Julio, from all of us here at UNI and Student Support Services, we miss you, we are glad you're back and we love you!"

During the luncheon Puerto Rican food was served and traditional Puerto Rican music was played by Maria Sánchez, the director of the Moriviví Cultural Group. Ms. Sánchez was accompanied by singer-composer Tony Ortíz.

The 5th Annual Puerto Rican Cultural Week was held in March because of its importance in Puerto Rican history. Our guest speaker was Juan Manuel Delgado who was a history professor at the University of Puerto Rico and is the author of several books. He spoke about why the month of March is very significant in the history of Puerto Rico. Some examples he cited were the birth of our National Poet, Juan Antonio Corretjer, the Ponce Massacre and the Nationalist attack, among others.

As part of the Puerto Rican Cultural Week, we also sponsored a film festival and screened several movies that dealt with Puerto Rican history.

To culminate Puerto Rican Cultural Week Que Ondeé Sola sponsored two workshops on journalism. Two journalists came directly from Puerto Rico to speak about how to put together a student newspaper and why the media has great influence over the Puerto Rican people.

The UPRS and QOS hope that next year's Puerto Rican Cultural Week will be just as successful as this one.

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THE CRISIS IN SPECIAL PROGRAM'S PROYECTO PA'LANTE

by Daniel Stern and Max Torres

Proyecto Pa'lante has served UNI Puerto Rican, Mexican, and other Latino students since 1973. With a usual staff of three plus a coordinator, Proyecto Pa'lante was barely able to serve their target population in addition to many Latino students who were not in Special Programs but needed a "home" where a Spanish speaking counselor would help with their many problems. Even in normal times, Proyecto Pa'lante staffers felt that it was understaffed. **But in the last 18 months, a crisis has been becoming more and more acute.**

The crisis had its origins in the demotion of Bill Speller, who had been founder and Coordinator of Project Success for eight years, and then became the Director of Special Programs for an additional twelve years.

In September, 1986 Speller was demoted to the University Counseling Center, leaving the Director of Special Programs open. However, Speller's salary was switched with him. Santos Rivera was appointed Director of Special Programs, but since there was no longer money for the Director's job, Rivera's salary as Coordinator of Proyecto Pa'lante was used. This left the job of Coordinator of Proyecto Pa'lante empty and without funds, and this has continued to the present time 18 months later.

To compensate for the loss of a Coordinator in Proyecto Pa'lante for 18 months, the administrative work was switched over to Max Torres (Bilingual counselor) and Jaime Delgado (Program Associate) in Proyecto Pa'lante on top of their regular areas of work. This had the effect of overloading these Proyecto Pa'lante staffers, and the work of recruiting and advising Latino students suffered some as a consequence despite tremendous efforts by Proyecto Pa'lante staff.

Then, what had been a simmering crisis became an acute crisis in the Fall, 1987. Jaime Delgado had certain legal problems that forced him to stop work-

ing at UNI, and he received his last paycheck on December 30, 1987. From January 1, 1988 to the present, Jaime Delgado's position remains open and funded, but remains vacant. Despite requests to UNI Administration from Special Programs, Jaime has not been replaced by either a temporary employee or a permanent one. Clearly, the UNI Administration is looking to shift this money to some other sector.

The acute crisis takes the following form: Proyecto Pa'lante normally has over 200 applications by April 1, but at this time has approximately 50 for the class due to start in September, 1988. Normally, of the 200 applicants, roughly 55% or around 110 actually start in the fall class. Even if the present 50 applicants could be accepted and could attend, it would be less than half of a "normal" Proyecto Pa'lante class. Since many of the present 50 applicants may not be accepted to the program or will not be able to attend, the Proyecto Pa'lante program may have one quarter to one third of its normal Fall class. **To say the least, such low numbers would be a grave threat to the future of the entire Proyecto Pa'lante program.** Max Torres and Myrta Badillo (Program Associate), the two staffers left in Proyecto Pa'lante, are responsible for counseling 90 freshmen in the Proyecto Pa'lante program from September, 1987; approximately 35 undeclared majors from Proyecto Pa'lante programs prior to September, 1986; and around 75 regularly admitted and transfer students who are outside the Proyecto Pa'lante program but who need the Proyecto Pa'lante counselors to help them through the usual student crises.

Proyecto Pa'lante is very well known all over the state of Illinois and in Puerto Rico as well. Instead of starving the Proyecto Pa'lante program through non-replacement of staff who leave, we urge the UNI Administration to thoroughly fund the program and take pride in one of the most successful Latino university programs in the US.



Letter from Alberto Rodríguez

But the denials of these pleasures are compensated by my knowledge that my sacrifice today is paving the way for a free tomorrow

My dearest friend and comrade:

It was wonderful receiving a birthday card from you. You put the "Happy" in my birthday. I look at my birthday as a day marking the beginning of another year of life, struggle, change, knowledge, and the deepening of my love and devotion to my friends and comrades. Because of this, I don't view my birthday as just a sign of age, but as one of renewal.

It has always amazed me how people search aimlessly for peace, joy and pleasure in life. Many look for it in the things they own, the money they have or the places they go. My peace, joy and pleasure come from my ideas, my struggle to put these ideas into practice and the relationships I develop in which these ideas are shared mutually.

Right now I'm locked into a tiny cell in the horrible mountains of Pennsylvania, but I have more peace and pleasure than many out there. My peace comes from my understanding of why I am where I am and where I'm going. I understand the struggle that my people are waging and my small role within that process. My pleasure comes from seeing, being part of and experiencing a valiant people's struggle to realize it's aspirations.

I am deprived of many pleasures right now. The pleasure of hearing the optimistic and free voices of children, the pleasures of deciding the small things in life, the pleasure of physical love. But the denials of these pleasures are compensated by my knowledge that my sacrifice today is paving the way for a free tomorrow. Life is struggle, everything else is fad or fashion. With these words, Don Juan uncovered for us who are brave enough to see and accept the essence of life.

Cuidate mucho compañera... recibe de mi parte un fuerte abrazo revolucionario y un beso lleno de calor boricua.

La Luta Continua!

What Happened May 1, 1886?

Taken from the Spring 1981 issue of De Pie y En Lucha

Since the first appearance of capitalism, the Proletariat and the Bourgeoisie were born, beginning a struggle to the death which is named the class struggle.

The capitalist exploiters exist to extract more profits from the labor of the workers, and the proletariat struggles to defend their rights, better salaries, against exploitation, for assistance and services, and for human dignity.

In the first stage of capitalism the work day was 16, 14, 12 and 10 hours; as can be seen the work days were reduced by the organized struggles of the workers.

Long before the proletarian encounter in Chicago in 1896, some labor organizations had demanded the 8-hour day. This demand was promoted in an organized way in 1864 in a Congress in London, England, where the "International Workingmen's Association" was formed. This is commonly known as the "First International", in which Karl Marx and Frederick Engels, creators of scientific socialism, participated, along with other revolutionaries of that epoch from various countries. In this same Congress in London the "First International" agreed to a New Congress in Geneva in 1880, where they passed the following:

—Intellectuals are workers as much as manual laborers; therefore there must be no discrimination between them.

—Exclude children from arduous factory work.

—Force the government to provide free education to the young.

—Eight hour maximum work day.

These ideas took hold in the freedom struggle of the workers of the world. Even though authorities in the State of Illinois had already approved an 8-hour day, it was a dead law. It was then that the workers understood that the 8-hour day could only be won with the action and organization of the proletariat itself. It was agreed that on the 1st of May, 1886 the definitive battle would have to be decided.

The combative spirit of the workers had grown so much, that a day before May 1st, they held a gigantic demonstration which drew the eyes of the nation to Chicago, and 40,000 workers decided to abandon the factories.

That day August Spies (Martyr of Chicago) published in his revolutionary paper: "The die is cast. The 1st of May, whose significance and transcendence will be welcomed by the future, has arrived. For 20 years, the working people have asked in vain for a legal 8-hour workday. The years pass and the reforms do not arrive. Finally the workers have resolved that the 8-hour workday will be a fact as of May 1, 1886.

This is an unjust petition, the venal bourgeois press has stated. The socialists are never satisfied, they say as they have heaped insults on the workers.

But actions have pressed ahead. Agitation has progressed and every day the number grows of those who demand a reduction in working hours. What they considered unjust before, they now find to be criminal and lacking in common sense and unpatriotic. Today they pretend that everything is a stratagem of anarchist criminals, whose objective is to deceive and abuse the workers in order to make them join their ranks. They are the ones who mock the workers. Workingmen, be prepared. They have abused us long enough. Your enemies will put their hands on all the means at their disposal, like hunger and force. It is time to know if the workers want to remain submissive, or if modern ideas have germinated in their heads."

By May 3, the movement was generalized. There were huge mobilizations and at night more than 10,000 workers gathered together. *

While August Spies was speaking to the crowd, a group of workers advanced towards the McCormick factory, approximately 150 meters from the meeting. This factory was the only one that had not closed.

Upon arrival, the workers found scabs there, who had shut themselves in and tried to defend the factory. The repressive forces intervened against the independent workers, initiating a fight with rocks and revolvers.

On the 4th the struggle was renewed, a hired thug of the government and two workers were killed. Several were wounded on both sides.

The revolutionary paper of August Spies published the following call for a meeting to be held the next day:

WORKERS!

Class war has begun. Yesterday shots were fired in front of the McCormick plant.

Their blood demands vengeance! Who could doubt that the tigers are thirsty for the workers' blood?

But we workers are not a flock of sheep.

We will respond to white terror with red terror. Death is better than misery!

If they fire on the workers, we are going to answer in a way that they will remember for a long time.

Necessity is what makes us cry: To arms!

Yesterday the women and children of the poor cried for their husbands and fathers who were shot, while in the palaces they filled their glasses with costly wines and drank...

Dry your tears, those who suffer! Take heart, slaves! Rise up in revolt!

(cont. on pg. 5)

WHAT HAPPENED MAY 1st?...

The Tragic Meeting

On May 5, more than 15,000 workers gathered for the meeting in Haymarket Square. Spies, Parson and Fielden spoke in succession.

Before the last one finished his speech, it grew dark and, as if by signal, 125 police, armed with guns and followed by another advanced in four columns, followed by another with 12 men in each row.

At this moment, a bomb was thrown—no one knows by whom or from where; it fell between the second and third column, killing 12 police, who in turn opened fire on the multitude remaining in the Square, killing more than 80 and wounding many.

The US correspondent of a Republican paper from Madrid wrote the following report about the event and its consequences, giving a general idea of the drama in Chicago:

“On the night of May 4, while one of those open air meetings was taking place, there appeared unexpectedly at the scene a squad of police composed of 180 men, under the command of Captain Ward, who ordered those meeting there to disperse immediately.

At the same moment a hand bomb was thrown, which sowed fear and death among the ranks of the agents, many of whom fell to the ground with fatal wounds; but they regrouped immediately and, drawing their revolvers, began a general skirmish that left many dead and wounded. The workers beat a retreat after several minutes of furious combat.

A watchman died that same night, 6 died days later and several will be invalids for the rest of their lives.

From this series of events that took place, Oscar Neebe, Samuel Fielden, August Spies, Albert Parsons, Michael Schwab, Louis Lingg, George Engel and Adolf Fischer were charged. The first was condemned to 15 years in prison and the remaining 7 to be hung, November 11 of that year being set as the date of execution.

No one has been able to ascertain who threw the bomb; the general opinion is that the perpetrator was not apprehended.

In the trial they used as proof for a conviction certain speeches made by these unfortunate leaders years before the acts described above, which had caused no disquiet nor given cause for police intervention when they were spoken. There also figures as evidence in this celebrated proceeding writings published by several of the defendants long before the tragic events occurred, as well as documents gathered by the police in their homes, whose contents were considered a conspiracy against the state, in which the accused figured as ringleaders.

On the whole, they were persons of uncommon intelligence; Spies, a noted writer, collaborator on the

anarchist paper *Arbeiter Zeitung*; Parsons edited a paper of the same inclination, *The Alarm*; Fielden, who led his own defense, spoke before presiding Judge Gary a speech of beautiful form and unsurpassed effect; Schwab is a writer with philosophical tendencies; Lingg was a genius as a mechanic; all were apostles of anarchism, mostly married with children.

The following are brief biographies of the martyrs of Chicago and their defense before the bourgeois courts.

AUGUST SPIES

Born in Laudek, Hesse in 1885. Came to the U.S. in 1872 and settled in Chicago in 1873, to work as a printer. In 1875, he became very interested in socialist theory; two years later he joined the Socialist Party and became editor of the newspaper *Arbeiter Zeitung* in 1880. Shortly afterwards he was named successor to Paul Grottkay as editor-in-chief. From that point on he was known as one of the most intelligent and capable men in the party.

THE DAY IS NOT FAR OFF
WHEN LIBERTY AND JUSTICE WILL TRIUMPH

—August Spies

In addressing myself to this court I speak as a representative of one class that confronts its class enemy, and I will begin with these words spoken by a Venetian personality centuries ago before the Council of Ten on a similar occasion: “My defense is your accusation; my supposed crimes are your history”. I am accused of complicity in an assassination and I am condemned despite the prosecutor’s inability to present a shred of evidence that I knew who threw the bomb or that I had anything to do with this affair whatsoever.”

“Only the testimony of the State Prosecutor, and of Bonifield, and the contradictory testimonies of Thomson and Gilmer, witnesses paid for by the police, can make me pass for a criminal. And if there is no fact which proves my participation or my responsibility in the affair of the bomb, the verdict and its execution will be nothing more than another Machiavellianly plotted and coldly executed crime, like so many others registered in the history of religious and political persecutions. Many judicial crimes have been committed even when the representatives of the State are working in good faith, believing those sentenced are actually guilty. On this occasion no such excuse exists. By themselves, the representatives of the State have fabricated the greater part of the testimony and have chosen a vicious jury. Before this court, before the public, I accuse the State Prosecutor and Bonifield of an infamous conspiracy to assassinate me.

I will refer to an incident that will throw sufficient light on the matter.

(cont. on pg. 11)

Abril en Nuestra Historia

8 Nace en Cabo Rojo, en 1827, Ramón Emeterio Betances, médico, escritor, y político, defensor de la independencia y abolicionista. Es uno de los fundadores de la Sociedad Secreta Abolicionista que compraba niños esclavos en la pila bautismal para darles la libertad. Se recibe de médico en París, donde vive por muchos años. Consagra su vida a la lucha revolucionaria por la libertad de Puerto Rico y propulsa la idea de la Confederación Antillana. Se le atribuye la autoría intelectual del Grito de Lares y de su bandera. Por sus ideas sufre destierro y persecución en varias ocasiones. Sus trabajos científicos merecen un premio de la Legión de Honor Francesa. Muere el 16 de septiembre de 1898 en Francia.

14 Antonio Paoli nace en 1871 en Ponce. Estudia en la Academia de Canto de Scala en Milán y hace su presentación inaugural en el Teatro de la Opera, en París, con la ópera Guillermo Tell, de Rossini. Actúa en las principales ciudades de Europa, Rusia y América, y recibe distinciones y condecoraciones de varios monarcas. A su regreso a Puerto Rico se dedica a la enseñanza del canto. Muere en Santurce el 24 de octubre de 1946.

15 Nace en 1868; en Fajardo, Antonio R. Barceló. Es dirigente de los Partidos Federal y Unión de Puerto Rico. Funda en 1932 el Partido Liberal. Nombrado a la Cámara de Delegados en 1911, en 1913 lo eligen para ese cuerpo. Al año siguiente el Presidente de los Estados Unidos lo nombra al Consejo Ejecutivo en el que permanece hasta que se crea el Senado, al que es electo y preside por muchos años. Muere el 15 de octubre de 1938.

16 José de Diego nace en Aguadilla en 1867. Poeta, orador, abogado y político. Ocupa importante puestos públicos bajo la dominación española y después de la invasión norteamericana. En el ejército de la profesión se destaca como abogado criminalista. Escribe numero-

sos trabajos de interés político y jurídico en la prensa del país y varios libros. Es autor del primer trabajo escrito por un puertorriqueño sobre administración pública de que se tiene noticia. Su obra poética está recogida en los libros *Pomarrosa*, *Jovillos*, *Cantos de rebeldía* y *Cantos de pitirre*. Su vibrante oratoria y defensa del lenguaje le merecen el título de "Caballero de la Raza". Muere in Nueva York en 1918.

16 Nace Jesús T. Piñero en Carolina en 1897. Agricultor dedicado al cultivo de la caña de azúcar y la ganadería se destaca en el campo político. Desde 1946 ocupa la gobernación de la Isla nombrado por el presidente de los Estados Unidos cuando ocupaba el cargo de Comisionado Residente en Wáshington, convirtiéndose en el primer puertorriqueño en ocupar la gobernación de la Isla. Muere en 1952.

17 Nace en Ponce, en 1880, Miguel Pou. Cultiva la pintura y funda la Academia Pou, en Ponce, para la enseñanza del arte. Sus temas preferidos fueron el campesino puertorriqueño, lo tipos populares y el paisaje de la montaña. Sus obras obtuvieron premios en Puerto Rico, Estados Unidos y Europa. El Instituto de Cultura Puertorriqueña le otorga, en 1960, un Premio Nacional. Muere el 6 de mayo de 1968, en San Juan.

18 Nace Ana Roque de Dupré en Aguadilla en 1853. Se desempeña como maestra y escritora de textos pedagógicos, literarios y periodísticos. Funda en 1894 en Humacao la revista *La Mujer*, primera publicación periódica de dirección femenina que se conozca en la Isla. Hace campañas en favor del sufragio femenino y organiza la Liga Femenina Puertorriqueña en 1917 y la Asociación de Mujeres Sufragistas en 1924. Muere en Río Piedras en 1933, un año después de que se le concediera el voto a la mujer.

PEDRO ALBIZU CAMPOS...

dos, muchas mentiras y verdades a medias encontramos a diario en las historias oficiales acerca de los que han ido en contra del orden establecido. Pero la reivindicación histórica no tarda en llegar. No tarda porque el mundo en que vivimos es escenario de la lucha entre las fuerzas que pretenden perpetuar la explotación del hombre por el hombre y de unos pueblos sobre otros.

Puerto Rico constituye una parte importante en la batalla contra el imperialismo Yanki. La necesidad imperiosa de seguir siendo puertorriqueños ante una dominación opresora que destruye la herencia cultural y da una falsa imagen de nuestro país, despojándolo de su carácter de nación es el motor de lucha para la oposición al coloniaje. Actualmente los movimientos armados e ideológicos de liberación nacional han optado una estrategia de combate contra el imperialismo ya que ellos entienden así como lo entendió Albizu Campos que para lograr la liberación de nuestra patria y establecer un sistema libre de explotación, tiene que haber revolución.

Este gran revolucionario y símbolo de valor y sacrificio patriótico muere el 21 de abril de 1965 prácticamente en manos de nuestros enemigos. La histórica resistencia de los que por la patria luchan nos indica el camino hacia la victoria. No muy lejos está el día en que nuestra bandera orgullosamente ondeé sola en una patria libre y socialista gracias a todos aquellos que como el Maestro Albizu Campos hacen su decisión de luchar.

ABRIL EN NUESTRA HISTORIA...

24 Ernesto Ramos Antonini nace en Mayagüez en 1898. Abogado, legislador, músico, dedica todo su talento al servicio de su pueblo. Desde muy joven milita activamente en la vida política del país. Forma parte de la Cámara de Representantes desde 1940, la que preside a partir de 1948 hasta su muerte el 9 de enero de 1963. Su obra legislativa refleja su dedicación a la causa de los trabajadores y la cultura. Entre las piezas más importantes están la creación del Banco Obrero, de la Orquesta Sinfónica, de la Escuela Libre de Música, del Instituto de Cultura Puertorriqueña y del Conservatorio de Música.

24 Jesús Figueroa Iriarte nace en 1876 en Aguadilla. Destacado en el campo de la música como instrumentista, compositor, orquestador, director y maestro. Fundó la primera orquesta sinfónica del país y dirigió orquestas y bandas. Compuso un variado repertorio que incluye la *Partituras de Zarzuelas*. Maestro de varias generaciones, inició en los estudios musicales a sus hijos, quienes habrían de constituir el Quinteto Figueroa, de reconocimiento internacional. Muere en Santurce el 11 de abril de 1971.

Tomado de CLARIDAD

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La Insurrección Estudiantil

El próximo 14 de abril se cumplen cuarenta años del inicio de la Huelga Universitaria de 1948. Aquella "insurrección" juvenil fue el campanazo de la lucha por la verdadera autonomía universitaria, que aún al día de hoy, sigue inconclusa.

Las jornadas estudiantiles del '48 impactaron a toda la sociedad puertorriqueña pues, como hoy, se fundían íntimamente con la lucha anti-colonial y de afirmación nacional.

La Huelga Estudiantil del '48, puso al desnudo el carácter represivo del régimen colonial, y la hipocresía de los llamados liberales que gobernarían Puerto Rico por las próximas décadas. El entonces Rector Jaime Benítez expulsó de la Universidad de Puerto Rico a más de doscientos estudiantes. La policía macaneó y disparó contra los jóvenes, mientras su liderato fue enviado a prisión. Poco tiempo después se impuso la infame Ley de la Mordaza.

No fue que intentaran "tomar el cielo por asalto", pero sus acciones y sus planteamientos se dirigían al logro de una autonomía universitaria que prácticamente convertiría al "centro de estudios" en territorio libre dentro de la colonia de Puerto Rico.

Todavía hoy, a los 40 años del fenómeno político, continúan los análisis y surgen nuevas interpretaciones del estallido estudiantil que más que una serie de huelgas intermitentes fue una insurrección universitaria con diversos ingredientes políticos, sociales, económicos y educacionales.

Elemental sería reducirlo a un conflicto entre la Rectoría universitaria y el estudiantado, más elemental aún explicarlo a base de conflictos generacionales y más aún denigrarlos con una interpretación que atribuya el estallido a una serie de míticos agentes subversivos infiltrados en el ámbito estudiantil.

La protesta estudiantil casi unánime, el asalto a la Torre Universitaria y la ocupación de las oficinas rectoriales, así como la apropiación del campus durante varios días y de las calles de la ciudad universitaria durante largas semanas, indican que más que "un ensayo de la toma del poder" tuvo más puntos afines con el fenómeno colombiano del "Bogotazo" ocurrido en los mismos días.

El país se inquietaba en busca de la libertad, aguijado por la propaganda de una seudodemocracia prometida por el gobierno norteamericano durante la finiquitada Segunda Guerra Mundial y el paradójico inicio de la Guerra Fría contra la Unión Soviética.

Los últimos gobernadores yanquis, en complicidad con los dirigentes del Partido Popular que regenteaba la colonia, intentaban escamotear las promesas de "libertad e independencia" y el ambiente macartista comenzaba a sentirse en Puerto Rico.

El dirigente nacionalista, Pedro Albizu Campos, se recuperaba en Nueva York de una larga condena de cárcel y había anunciado el regreso a Puerto Rico para la continuación personal de la lucha por la Independencia.

El 15 de diciembre de 1947 en horas de la mañana, llega de regreso a la Patria el Apóstol de la Nacionalidad, Pedro Albizu Campos. Los estudiantes universitarios lo esperaban desde la noche de la víspera. Un grupo de activistas planifica esa noche rendirle homenaje al hombre que por sus ideas de libertad cumplió más de una década de cárcel, y se reúnen frente a la torre universitaria, despliegan una inmensa tela blanca en lo más alto de la Torre con un escueto mensaje: "Bienvenido, Maestro Albizu Campos".

Dos o tres ágiles estudiantes—émulos del griego Manolis Glezo que arrió el pabellón nazifacista y los sustituyó por la bandera de su país durante la barbarie nazi en Europa—escalan la alta torre universitaria, arrían la bandera norteamericana y la sustituyen por la enseña nacional puertorriqueña. Interviene la Guardia Universitaria en esas horas de la madrugada del 15 de diciembre, atropella al dúo o trío estudiantil y veja el pabellón nacional.

El pequeño grupo estudiantil se retira del campus universitario y se dirige al muelle de San Juan donde atraca el barco que trae de regreso a Albizu. Allí miles de estudiantes y pueblo en general, oyen al Maestro repetir su mensaje: "traigo una semilla".

Y la semilla comenzó a germinar.

A las pocas horas el campus universitario ardía de soberbia. Miles de estudiantes asaltan violentamente la Torre Universitaria, bajan nuevamente la bandera norteamericana y las dulces manos de la Secretaria Ejecutiva de la Junta de Servicios al Estudiante, doña Carmen Rivera de Alvarado, asistida por dos estudiantes elevan la monoestrellada en el asta arrebatada a la norteamericana. Los miles de estudiantes, profesores y trabajadores universitarios entonan "La

La insurrección estudiantil...

Borinquena" y en multitudinaria ovación contemplan al pabellón nacional flotando solo.

El Rector Jaime Benítez Rexach expulsa de la Universidad a Jorge Luis Landino, presidente del Consejo de Estudiantes, a Juan Mari Brás, presidente de la Sociedad Independentista Universitaria, y a José Gil de la Madrid. Suspenden indefinidamente a Pelegrín García y Antonio Gregory. Mas los expulsados y suspendidos continuaron celebrando reuniones, asambleas y mitines junto a los estudiantes universitarios.

Juan Noriega Maldonado asume la presidencia del Consejo de Estudiantes convoca a una asamblea general el 14 de abril de 1948. La asamblea provoca un paro de 24 horas en protesta por la expulsión del liderato mencionado. Cuatro puntos aprueban para solicitar del Rector: la restitución de los expulsados, la autorización para que el doctor Pedro Albizu Campos pronuncie una conferencia en la Universidad, la derogación de un reglamento que como camisa de fuerza de le impuso al cuerpo estudiantil y el nombramiento de doña Carmen Rivera de Alvarado como Decana de Estudiantes, en cuya posición la Rectoría había nombrado a Félix Luis Alegría, ex-agente de la Inteligencia Militar Norteamericana durante la Segunda Guerra Mundial.

El Rector no esperó la organización del paro estudiantil. Ordenó el cierre de la Universidad y llamó a la Policía a que la ocupara. La asamblea a su vez nombra a Noriega Maldonado y al grupo de estudiantes expulsados para que se reúnan con el Rector. Este se niega a recibirlos y se atrinchera en sus oficinas en la Torre Universitaria, rodeado de decenas de entorchados de la Fuerza policíaca. Los estudiantes marchan sobre la Rectoría, toman las escaleras, las oficinas y miles rodean el edificio de la Torre. La Policía, asustada por la muchedumbre, se refugia dentro de la oficina del Rector. Por fin el Rector se decide a recibir a los estudiantes, pero ya estos han decidido una quinta demanda que es exigirle la renuncia. Por orientación del Consejo de Estudiantes vuelven a reunirse en Asamblea y crean la Cruzada Universitaria.

Decenas de grupos de estudiantes invaden ciudades y pueblos de la Isla en campaña de información a la ciudadanía. Establecen cuarteles generales en la Calle Robles de Río Piedras y con las aportaciones económicas que el pueblo generosamente va brindando desarrollan una campaña a nivel nacional que desenmascara la política en general del Partido Popular en el poder colonial.

El resto se circunscribe a sangrientos encuentros con la policía, a más de 200 expulsiones adicionales de estudiantes, a decenas de estudiantes encarcelados y a la incapacidad de los colonialistas de continuar con su fábrica de líderes coloniales en lo que quisieron convertir la llamada "casa de estudios".

El régimen norteamericano riposta con la aprobación de las Leyes de la Mordaza, incrementó la persecución al elemento nacionalista y puso obstáculos al desarrollo del entonces recién creado Partido Independentista, así como el envío a Puerto Rico del almirante Leahy, agente principal del servicio de Inteligencia Naval, que no sólo intervino en la represión que se desarrolló en el año 1948, sino que reorganizó al Décimo Distrito Naval, con sede en Puerto Rico, y del cual se estima que ostenta desde entonces la soberanía sobre la Colonia.

La insurrección estudiantil presta vitalidad al PIP y ayuda en la reorganización del Partido Nacionalista. Llenan las filas de esos dos movimientos jóvenes estudiantes y trabajadores y recupera la mística el movimiento de liberación nacional opacada durante el encarcelamiento y destierro del liderato que acompañara a Pedro Albizu Campos en sus gestas anteriores.

En análisis final, esa página gloriosa que escribieron estudiantes y pueblo en el 1948 llevó a la conciencia nacional que, tal como dijo Albizu Campos, la contradicción esencial siempre ha sido desde 1898 "puertorriqueños o yanquis". El estudiante rebelde de 1948 optó por lo primero, más un grupo exigió prefirió lo último y hoy figuran en altos puestos del gobierno colonial, en el Senado, en la Juriscatura, y en las grandes corporaciones que esquilmán al pueblo puertorriqueño.

La gesta estudiantil de 1948 sirvió de apoyo al Apóstol Pedro Albizu Campos en su triunfo sobre el anexionismo. Destuvo la asimilación política, y el pueblo en general tuvo conciencia de que Puerto Rico es una nación.

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**Union for Puerto Rican Students (UPRS) • Que Ondeé Sola (Latino Student Newspaper)
Black Caucus • Black Heritage • Blacks in Law and Criminal Justice
Chimexla • Spanish Club**

WHAT HAPPENED MAY 1st?...

"On the evening of the meeting in Haymarket I met around eight o'clock a certain Leguer. This youth accompanied me, not leaving me until the moment when I descended from the podium, seconds before the bomb exploded. He knows I did not see Schwab that evening. He also knows that I never had the conversation Thomson attributes to me. He knows I did not descend from the podium to light the fuse of a bomb. Why do the honorable representatives of the State, Grinell and Bonifield, reject in advance a witness that has nothing to do with socialism? Because it would prove the prejudice of Thomson and the falsity of Gilmer. Leguer's name was on the list of witnesses presented by the Public Defender. He was not called, although he was cited, and the reason is obvious. They offered him \$500 to leave town and he indignantly rejected their offer. When I asked for Leguer, no one knew about him. The honorable, the most honorable Grinell answered me that they had searched for him but were unable to find him. Three weeks later, it became known that the youth had been taken by two policemen to Buffalo, NY. You judge who are the assassins!

"Moreover you say that I have published articles about the manufacture of dynamite. Well, all the newspapers have published them, including the *Times* and the *Tribune*, from which I translated on various occasions for *Arbeiter Zeitung*. Why don't they bring the editors of those publications before the bar?

"I am also accused of not being a citizen of this country. I have resided here as long as Grinell, and I am at least as much a citizen as he is, even though I would not want to be compared to this character."

"What have we said in our speeches and our writings?"

"We have explained to the people their conditions and social relations, and the circumstances and laws under which we have satisfactorily proved that the system of wages is the cause of all injustices, injustices so monstrous they cry out to heaven. We have also said that they system of wages, as a specific form of social alienation, would have to give way, by logical necessity, to more elevated forms of civilization; that this system prepared the way and would favor the function of a universal cooperative system, which is called Socialism."

SAMUEL FIELDEN

Born in Tandmarden, Lancashire (England) in 1847, he spent his youth working in the Workshops, and he became a Methodist minister. He was later named Superintendent of Sunday Schools of his native country.

In 1868 he went to New York and worked in various workshop. The following year he moved to Chicago, and he worked as a machine operator from that date.

He entered the Liberal League in the year 1880, where he met Spies and Parsons: he declared himself a socialist and was one of the most active members of the International Workingmen's Association.

He was a great speaker and a profound thinker.

I HATE TYRANNY, EVIL AND INJUSTICE

—Samuel Fielden

"Finding myself disposed toward investigation, and having observed that there is injustice in our social system, I attended various popular meetings and compared what the workers were saying with my own observations. I recognized that there was something unjust about the situation; my ideas did not lead me to understand the remedy, but they led me to their determination with the same energy that had brought me to them years before. There is always a period in an individual's life in which a pleasant sensation is agitated or aroused by some other person. Although this pleasant sensation, produced by another has not been understood well, my questions occurred to me in no other way. I knew what the error, the falsehood was; and more so, the remedy to social ills, but in discussing and analyzing things and examining the proposed solutions which are in vogue presently, someone told me that socialism was the equality of conditions, and this was my education. I immediately understood that truth, and since then I have been a socialist. I continually learned more, I recognized the medicine to combat social ills, and since I considered myself to have the right to propagate this idea, I did propagate it. The Constitution of the United States, when it says "The right of free communication of thought cannot be denied," gives each citizen, recognizes for each citizen, the right to express their thoughts.

"I have invoked the principles of socialism and social economy, and for this reason alone do I find myself here, being condemned to death? What is socialism? Is it taking the property of another? Is this what socialism means in the vulgar use of the word? No. If I were to answer this question as briefly as the adversaries of socialism do, I would say that socialism do, I would say that socialism prevents anyone from taking possession of what is not his. Socialism is equality. Socialism recognizes the fact that no one is socially responsible for what he is, that all social ills are the product of poverty, and socialism scientifically demonstrates that all should avoid and combat evil wherever we find it. There is no criminologist who would deny that all crime is the product of misery. Well then, I am accused of exciting passions, I am accused of being an agitator, because I have affirmed that the present society degrades man, reducing him to the category of an animal.

CONTINUED NEXT ISSUE...

Ramon Emeterio Betances

April 8, 1827—September 18, 1898

Ramon Emeterio Betances' contributions to the struggle for social justice still thrive today. The clandestine movement, which leads the struggle for Puerto Rican independence and socialism, has its roots in the secret societies which he founded. As the founder of the idea of an Antillian Federation he laid the basis for international support for anti-imperialist struggles.

"We agree that the time has come to take up arms to sanctify the cause of our rights, and we declare our resolve to die before continuing under Spanish domination."

Ramon Emeterio Betances

Ramon Emeterio Betances (1827-1898), was born in the town of Cabo Rojo, on the western part of the island of Puerto Rico. He was born into a middle-class family, his father being a landowner named Felipe Betances and his mother Maria del Carmen. Because of his middle class status he was able to study abroad in Paris. Betances studied medicine and received his Ph.D. from the University of Paris in 1853, and returned to Puerto Rico to establish himself as a doctor.

It was in this capacity that Dr. Betances was to win the hearts of the Puerto Rican people. Practicing primarily among the poor, he played a major role in combating an epidemic of Cholera which claimed over 30,000 lives in 1855. During this period Dr. Betances became more actively aware of the plight of his countrymen and as a result of his work among the poor, that he was to become exposed to the wretchedness of their lives and to their hunger. The misery suffered by his people served to inspire a profound concern and desire to work towards changing the conditions of the people.

Dr. Betances, being of African heritage, founded, along with Segundo Ruiz Belvis, the Secret Abolitionist Society and played a leading role in the abolitionist movement. It was this commitment to the Puerto Rican people which soon brought him into direct conflict with the Spanish authorities on the island and in 1858 resulted in his first political exile. While exiled in Paris, Dr. Betances was exposed to the ideas of the French Revolution and more importantly to the then radical idea of Scientific Socialism as expoused by the newly published "Communist Manifesto."

In 1864 he returned to Puerto Rico in order to practice these ideas which led him to be exiled along with Ruiz Belvis two years later with no return.



Dr. Ramon Emeterio Betances

From Santo Domingo, Betances along with other radical leaders from throughout Puerto Rico, mapped out a strategy for the independence of Puerto Rico, an undertaking which would reach its zenith in 1868 with the proclamation of the First Puerto Rican Republic, historically known as "El Grito de Lares." Although defeated militarily, the Lares Rebellion created the basis of the Puerto Rican Nation.

Exiled in Paris, Betances remained constantly active in the struggle for a Free and Independent Caribbean. He was an originator of the idea of an Antillian Federation (a Nation of Nations). Betances, like many of his Puerto Rican comrades, played a key role in Cuba's second War for Independence. Recognizing the threat of U.S. Imperialist intervention in the affairs of his homeland he said: "I do not want a colony either of Spain or of the United States. What are the Puerto Ricans doing that they do not rebel?"

A leader in the school of Latin American revolutionary thought, his "Ten Commandments of Free Men" tied the movement for national liberation to the movement for social justice.

Ramon Emeterio Betances died and was buried in Paris on September 18, 1898. In 1912 by request of the Puerto Rican Government, his remains were returned to Cabo Rojo.