

QUE ONDEE SOLA



Union for Puerto Rican Students

Vol. 1 No. 8

NORTHEASTERN ILLINOIS UNIVERSITY

AUGUST 5, 1972



We, the concerned Black and Puerto Rican students of Northeastern Illinois University, are releasing the following statement to eradicate any false interpretations of the incident which occurred on our campus Friday, June 30, 1972, whereupon the regrettable alleged shooting of a physical education instructor, Charles Kane, by a physical educator student, Nathaniel Allen, took place.

As originally reported by the "authorities" at Northeastern, this incident came about as a result of a personal argument between the instructor and the student over a failing grade in a swim class. The truth goes further than that, however. This incident is a direct result of a series of racially discriminatory actions which have been occurring at Northeastern for quite some time now. For example:

- (1) The incident in which a Black student senator was verbally and physically attacked by a white student senator.
- (2) An incident reported by the Security Department that Anglo students threw leftover food at Puerto Rican students in the cafeteria.
- (3) Incidents reported in recent issues of the student newspaper of acts of racism at Northeastern.

We deplore that the existence of these types of problems are racially rooted. We contend that the failure of the faculty and administration to honestly and vigorously deal with these problems has contributed to the tragic shooting.

JOB Coalition

FOR IMMEDIATE RELEASE

Contact Person: David Santiago
Phone 252-2283
July 18, 1972

Spanish Coalition for Jobs

Tuesday, July 18, 1972, the Spanish Coalition For Jobs confronted the Chicago Urban League over Latin participation in the New Chicago Plan. The Coalition for Jobs joined the Black Coalition in a unified protest over the lack of community participation in a plan to hire Latins and Blacks in the trade unions in Chicago. The Urban League, a black and white group of professional and big business representatives from Commonwealth Edison, People's Gas, Western Electric & Illinois Bell were scheduled to sign a contract with the U. S. Labor Department for 10,000 minorities in the trade unions in construction.

Hector Franco, Chairman of the Coalition for Jobs, called the exclusion of the Latins as a colonial & racist decision by the big white fathers. Mr. Franco stated that the Latin Community will not sit still while another group rips us off. Also speaking before the Urban League board meeting at the Hil-

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LA PARADA

"La Parada Puertorriqueña"

Hector Luis Rosario

Desde el 1966, cuando los boricuas de la calle Devision, se levantaron y protestaron por el abuso, discriminación y explotación que sufrimos en esta ciudad de corruptos y degenerados políticos, y de la sociedad racista en general, se ha venido celebrando "La Parada Puertorriqueña de Chicago".

"La Parada Puertorriqueña de Chicago," como todas las demás "paradas" que celebran los puertorriqueños en Estados Unidos constituyen una afrenta a la verdadera dignidad del puertorriqueño que es tratado muchas veces como un trapo o una guinapa, en un país donde, de una forma descarada se pise nuestros derechos, nos explotan vilmente y donde se nos deshumaniza cínicamente, como en la educación.

"Toma ese bobo y chúpalo," es la imagen desvergonzadora que se podría presentar de estos "circos" donde hacen ostentación de payasos y títeres, los esclavos más inconscientes del opresor yanqui.

Imagínese la corte del Emperador de Haití, descrita tan ingeniosamente por ese magnífico poeta puertorriqueño, Luis Palés Matos (El Lagarto Verde), ansina es el espectáculo denigrante de simios que vergonzosamente estaban apretujados alrededor del gobernador Ferré.

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lleno de boricuas desplegando con todo su orgullo su puertorriqueñidad es ese día cuando se pueden ver dondequiera "bembes" con mucha salsa, gente vendiendo pasteles y alcapurrias y un ambiente de camaradería en general, donde la gente no se avergüenza de decir que son puertorriqueños. El barrio puertorriqueño que se centra en la calle Division se prende ese día, desde la calle California hasta la Ashland, vemos banderas puertorriqueñas, carros tocando bocinas, bembes improvisados, las calles se llenan, mas que ningun otro día.

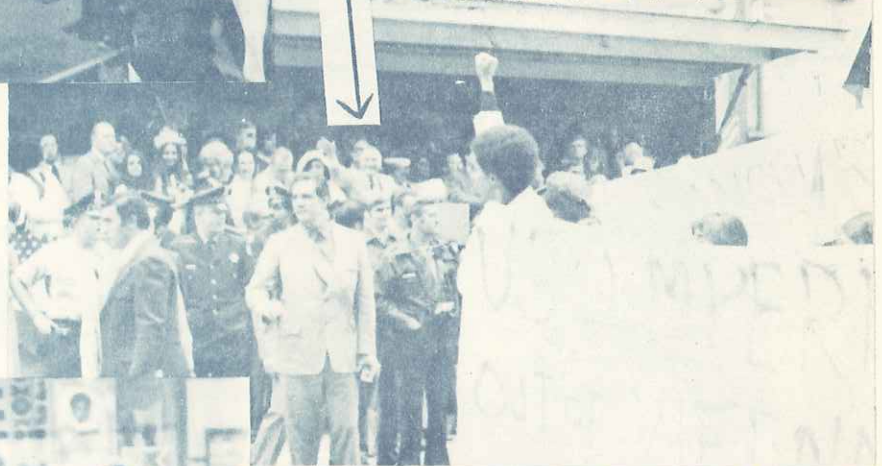
Ferre
Saluda
Los
Independentistas

Era curioso ver como cuando se confrontaban inesperadamente a muchos puertorriqueños que con falso orgullo ostentaban la bandera americana, se confundían y no sabían que responder, o si no, respondían con las ignorancias que forjaban parte del repertorio de la mentalidad colonial que el yanqui ha inculca-

y el alcalde Daley.

La ironía es que estos "gusanos" se auto-dominan "líderes de la comunidad." Estos elementos que son los más reaccionarios, constituyen los obstáculos más grandes para el verdadero progreso de nuestras comunidades.

Verdaderamente sobresaliente fueron los artículos sacados en "El Metemano," (Del núcleo del PSP en Chicago, Boletín I y II), criticando admirablemente como tenemos fiesta por un día y estamos jodidos por el resto del año, y cómo Ferré y Olgilvie usaron la parada como



do a muchos de nuestros hermanos y hermanas.

Tambien vimos y presenciamos las payasadas de algunos de nuestros compatriotas a quienes los llaman "gallos." Estos individuos inescrupulosos hacían alarde de los trucos que podrían hacer con sus carros como girar en medio del parque y de pronto darle freno, poniendo en peligro las vidas de niños y mujeres y el público en general.

Algo que pude observar no solamente en esta parada, es que los "líderes tradicionales," no se encuentran ese día compartiendo con el pueblo en general, sino lo que hacen es lamiendo y chupando cual asquerosos sanguieejas de los gusanotes, prostituyendose y traici-

politiquería barata.

Los únicos que no fueron a "gusanear" y a demostrar su triste condición de subyugados, que fueron a Protestar por las condiciones inhumanas que vive nuestro pueblo, a desenmascarar la falsedad de este evento y la politiquería de Ferré y Olgilvie, fueron El Movimiento Libertador de Puerto Rico y El Partido Socialista Puertorriqueño. Estos dos grupos de patriotas, de impartieron la seriedad patriótica que de otra manera siempre ha carecido en estas festividades y demostraron su repudio al sistema colonial que sufrimos en la Isla y aquí, y a Ferré como representante de ese ignominioso sistema. Dentro de esos dos grupos sobresalieron estudiantes de La Unión Pro Estudiantes Puertorriqueños de la North eastern Illinois University.

El único día en el año en que se puede observar el "Humboldt Park",





onando a su gente.

Hacen falta más demostraciones de repudio y protesta por las injusticias que sufrimos como puertorriqueños y como grupo minoritario, no solamente por un día, concientizar a nuestros hermanos y hermanas acerca de su condición, desenmascarar lo efímero y falso de estas "paradas" y otros eventos e instituciones similares que tratan de apaciguarnos, y cegarnos ante nuestra explotación y opresión.

El camino será largo y difícil, muchos han de sufrir represiones, abusos, encarcelamientos y posiblemente tendremos que ofender nuestras vidas en aras de la libertad de nuestra Patria y por la reincoindicación de nuestros derechos civiles y humanos en Estados Unidos.



Job Coalition (cont'd)
 tion, was Rev. Vivian of Operation Breadbasket who indicated that it was the grassroots community who fought for the Chicago Plan and that some are still in prison for it. Further, that the Black & Latin Community will not recognize the plan or will it work unless there is total community participation at all levels.

The Urban League postponed its decision to sign the contract for the New Chicago Plan until representatives from the Black Coalition and the Spanish Coalition for Jobs meet & negotiate with the Urban League. Both Black and Latin groups will continue to close down construction sites to force the hiring of Blacks and Latins. At present the Latin Community is suffering a 37% unemployment rate among the Latin workers according to the Spanish Coalition.

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DE ALLÁ Y DE ACÁ

This is a new column written by the Puerto Rican students at Michigan University. It will continue to appear on regular bases.

In an effort to further communication among Puerto Rican students all over, **QUE ONDEE SOLA** will continue to feature articles submitted by students from other colleges and Universities.

In the near future, you can expect columns from the University of Puerto Rico, Harvard University, and Rosery College.

THE EDITOR.

"En la Unión está la Fuerza"
 por Edwin Lausell

El jueves, día 29 de junio, hubo una reunión planificativa en las oficinas del Departamento de Salud, Educación, y Bienestar Público (Department of Health, Education, and Welfare) para organizar una conferencia sobre las necesidades medicas de la comunidad hispana de Chicago. A la conferencia asistieron líderes y otros representantes de esta comunidad.

Los que llamaron la reunión, Dr. Jesse Ortiz, consultante de DHEW en el area de servicios para hispanos en la Region V (a la cual Chicago pertenece); y Rubén Zamorano, trabajador para la comunidad hispana, avisaron que el tiempo ha llegado para que todos los grupos hispanos del area de Chicago y la Region V se unan para mejorar los servicios medicos que se les provee.

Aclararon que cuando se fragmentiza la comunidad también se fragmentizan los servicios que se les brinda. Es decir, los fondos que son diseminados entre la comunidad hispana por DHEW tienen un efecto mínimo porque dicha agencia tiene un presupuesto fijo que riega en la comunidad. Si hay \$80,000 para regarse y 80 organizaciones solicitando dinero, cada grupo solo recibirá \$1000.00. Eso no alcanza para nada. Lo que debemos hacer es UNIRNOS. Uniendonos para traer uno o dos organizaciones medicas hispanas a Chicago (en vez de las multiples organizaciones que existen ahora) mejorará el servicio medico que se nos brinda, aumentará nuestro poder político, y como consecuencia el gobierno hará más caso a las otras necesidades nuestras.

El primer paso que debemos tomar es el de sentarnos a buscar la manera de reunirnos. La propuesta conferencia nos dara esa oportunidad. La comunidad debe de acogerse a esta oportunidad para luchar por sus propios derechos en el area

Cont. next page

LADO

LADO ha estado trabajando a favor de los derechos de los Latinos desde 1966. Nos hemos envuelto para resolver problemas de ayuda pública (welfare), educación y salud.

En los problemas de ayuda pública hemos establecido una unión de welfare que se ha envuelto en dar servicios y luchar para que las oficinas de welfare presten mejor servicio y den a la gente lo que por ley les pertenece. Nos hemos envuelto en marchas, demostraciones y en demandas. Cuando el año pasado los cheques a personas que viven de welfare se iban a reducir, LADO, con otros grupos, puso una demanda contra el Departamento de Ayuda Pública, ganamos el caso.

Para resolver algunos de los problemas de educación y obligar que la Board of Education de mejores servicios nos hemos envuelto en poner presión contra las diferentes escuelas donde nuestros latinos se tratan mal, y hemos tenido reuniones, demostraciones, conferencias, para tratar de mejorar esos problemas que afectan tan malamente la mente de nuestros niños. Desde marzo, 1971, hemos establecido nuestro Centro de Enseñanza José De Diego donde los niños aprenden más sobre la historia y cultura de Puerto Rico, México y Latinoamerica, en español. También enseñamos arte y cerigrafía. Los adultos participan en discusiones sobre arte, historia, cultura, política, y los problemas de una sociedad cuya instituciones y cuerpos gubernamentales no responden a las necesidades individuales del pueblo.

Desde mayo, 1971, hemos organizado nuestro Centro para la Salud del Pueblo Pedro Alvizu Campos. Este centro de salud es contralado por residentes de nuestra comunidad y da servicios gratis. Hemos establecido nuestro propio centro de salud porque sabemos que los pobres y latinos no podemos obtener buen cuidado médico cuando vamos a doctores privados, hospitales y clínicas de la ciudad y nosotros queremos que nuestras familias obtengan el mejor y mas humano tratamiento medico.

LADO ha podido seguir trabajando en la comunidad porque ha tenido el apoyo y cooperación del pueblo latino y miembros de la organización se han comprometido a servir y luchar por el pueblo por amor a sus hermanos. Como no recibimos dinero de ningún gobierno, nuestra organización puede seguir adelante por la dedicación y trabajo de sus miembros.

Sijisfredo Aviles

LADO
 2353 W. North Ave.
 Chicago, Ill. 60647
 Tel.: 276-0909

de medicina. Al fin y al cabo, es la COMUNIDAD la que tiene que encargarse de eso. Si se sientan a esperar que las agencias gubernamentales les hagan caso, se pudriran esperandolo!

La próxima reunión para organizar la conferencia se llevara a cabo pronto. Pedimos la participación del pueblo. Cualquiera persona o grupo que este interesado en participar puede adquirir información comunicandose con:

Rubén Zamorranó
DHEW-CHS
300 South Wacker Drive
Chicago, Illinois 60606
312, 353-1720

Recuerden que al que no habla, no lo escuchan!

QUE ONDEE SOLA is published twice monthly by the Union for Puerto Rican Students at Northeastern Illinois University, Bryn Mawr at St. Louis Aves. The opinions expressed in Q.O.S. do not necessarily reflect those of the Administration and responsibility for its contents lies solely with its staff.

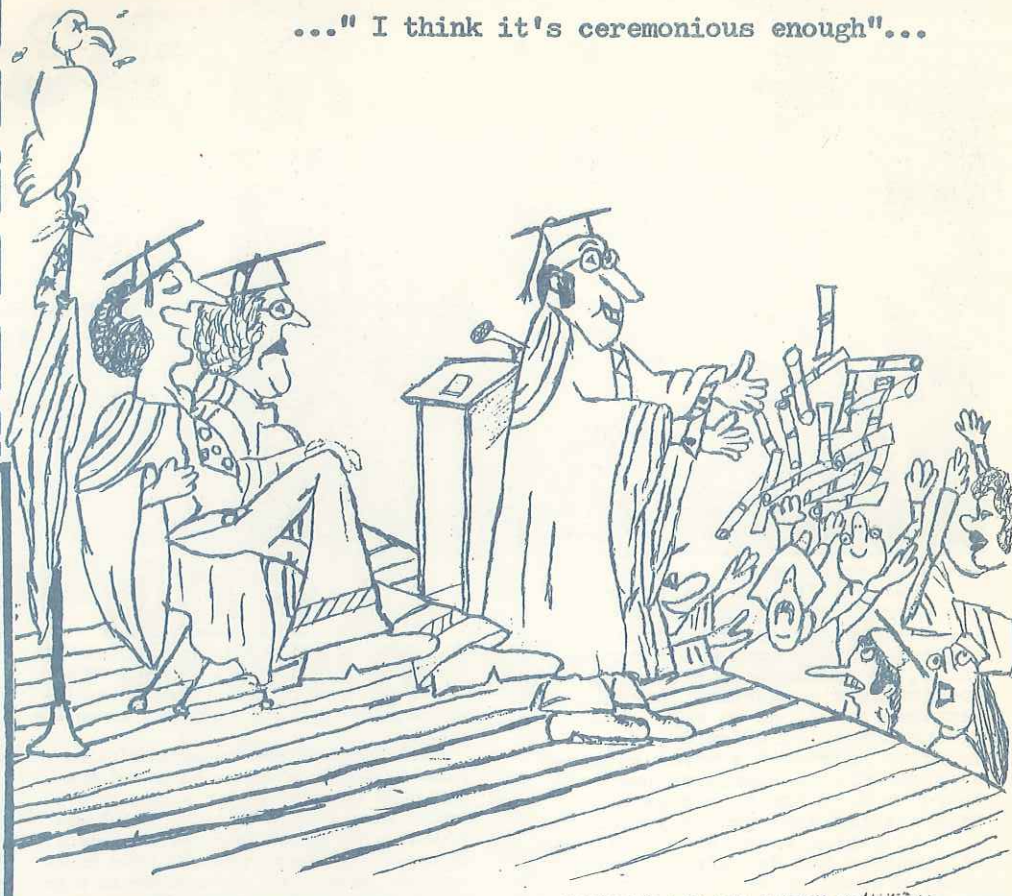
This newspaper is completely free from censorship. However, we will not print bull-shit.

We appreciate and encourage any and all suggestions or contributions.

Our address is:

Que Ondee Sola
c/o Union for Puerto Rican Students
Northeastern Illinois University
Bryn Mawr at St. Louis Avenues
Chicago, Illinois 60625

..." I think it's ceremonious enough"...



DESCARGA

NO. 5

By Chuck Torre

To my Boriquén family at Northeastern Illinois University past, present, and future:

The world we live in may seem to be one step beyond comprehension, and the troubles that confront us may not even be worth the least of our efforts.

All around us we see indifference, defeat, and despair and our anxiety is compiled by continuous misfortune.

However, if we are sensitive to our brothers and sisters our burden is lightened for we give each other the answer. We're not all about apathy. Some of us have died in order that we may live a little freer even if just for one more day. The union of ourselves to each other is our only guarantee of coming out winners. The game we play today is the game of survival-survival as a free people, survival as a culture, and survival as the one and only melting-pot in the world. This game we cannot afford to lose. The losers in this game have no consolation prizes and there is no next year to lean on. Therefore, we must play

the game to win, and if winning means breaking the rules, then the rules we must break. We cannot play fair in an unfair game. We cannot be objective in a game of prejudice. But, above all, we cannot die in this game of life. The victory we come away with is our only collateral to insure survival. The belief that a god will set all things straight in the end or that after death all wrong-doers will get their punishment is a defeatist attitude. When we sit around waiting for the judgment day, our opponents get fat off our calf, while we inevitably wither away and decay from existence never knowing what it meant to Boriquenos.

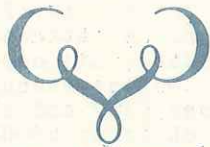
The Freedom of victory is our ultimate goal, but it is meaningless unless we can all enjoy it together. We must realize that as long as any one of us is suffering the plight of a "prisoner of war", none of us can actually "make it" (as the popular expression goes). We must live and play the game as one body—if one of us suffers a defeat, we have all suffered it and must all pitch in to reverse its affects; if one of us achieves a victory, we have all won collectively. We must eradicate all envy, greed, and lust towards each other. Those have been the very things that have always maintained us "jodidos".

The business at hand is of too despair

rate a nature to leave it to fate or to some one else to do, if we all don't do it, it won't get done.

The more time we spend helping each other (especially those of us who to one extent or another are lost in confusion) instead of degradingly criticizing each other, the sooner and easier will come the victory.

QUE VIVA PUERTO RICO LIBRE, SIN ENVIDIA
Y SIN RACISMO!!!



A BLACK'S VIEW OF THE NEWS

by Debbie Washington

"NATE" ALLEN-AN UNFORGETTABLE BROTHER

Nathaniel Allen was a Brother whose most outstanding characteristic was his love for people, especially his Black people. "Nate's" love, contrary to what many believe, was also extended to those of white skin. He did not hate white men, but rather he hated the inhuman treatment white men have bestowed upon his Black people.

Nate was about love among the human race and Black love and togetherness among his Black sisters and brothers. He was a golden asset to his community and everyone else he came in contact with. He spent his life helping organize young Black men on baseball teams and other sports to keep them out of trouble. This Black Brother also taught a countless number of young men to swim and his reward was not a weekly salary. Brother Nate's reward for helping others was the self-satisfaction he had accomplished his mission of spreading Black love among his people.

As an outstanding athlete, Nate received many trophies. Many of these trophies. Swimming seems to have played an important part in the life and death of Brother Nate.

On Friday, June 30, 1972, Nathaniel Allen took a stand. He decided that the injustices towards the Black man had gotten out of hand and he had one thing to do before he expired. The incident which occurred on this campus was Nate's manner of

shouting out to everyone on this campus. After words administered no satisfaction, Nate took the initial step in un-covering the injustices at Northeastern. For this was his manner of being- to talk until words offered no viable solution.

Although death has silently closed the doors of Nate's life, his deeds will never be forgotten, as he was a "Black People's Man". Nathaniel Allen lived as a Black man thus he died as a Black man. He took a firm stand and fought for what he knew was right.

Those of us who still remain in the "Land of the Living" had better take heed to what Brother Nate was shouting out to us. He was constantly relaying the message that Brother Malcolm X also relayed: "Justice and Freedom for Black Men by ANY means necessary".

Another great life ends so that many others are spared. Nathaniel Allen will never be forgotten and although his physical activities have ceased, his ideology lives on. Therefore, in concluding this Black salute to an unforgettable Black Warrior, I offer the poem below.

ODE TO NATE

A Brother to be remembered
A Brother to be crowned
A Black man from head to toe
And-lost NO battle to friend NOR foe.
A Brother that had an idea, a dream,
a plan,
That a Black Brother would one day
stand, win the fight AND
Be recognized as a MAN.

A Black man who will never die
As he lived bare facts and not a lie.
Never took NO for an answer AND-
Always received whatever he went after
A man born with one fault
That is no longer a lifetime bout
A man of Black skin
Who died defending his kin.

One who took a stand when injustice
was done,
Who when confronted would fight
And refused to run,
One who took pride in the unity of
his people.
I say to you Nate-
Thy will shall be done.

Black Love

and Remembrance Always

Debbie

Reflections...

En esta tierra se canta,
pero en mi tierra se llora,

corazones de pobres en el barrio se
enfangan;
con los vidrios se cortan; y las lluvias
las lavan.

En la suciedad mi hermano nace; ¡Lo sabes!
y si una rosa florece, su pureza se pier-
de con las miradas violentas.

Con envidia machacan nuestra espalda con
el látigo aplacan nuestra ira;
con cadenas en el cuello nos consuelan.

Hasta que un día, ¡tal vez mañana!
Tú veras, que mi pueblo se libera ...

¡Sí, late en él; sangre caliente!
¡Sí, vive para mover del camino esos impe-
rios de higuera!
que cadecen de ese llanto y este canto

Que es alma; Borincano!

BY: Ubaldo Bocanegra

Death has silently closed the door of
life, and Nathaniel Allen has departed
from us on July 5, 1972, never again to
return. The shock of his death is
visibly and profoundly felt by those
whom he had contact within his lifetime.

Nathaniel Allen was the seventh child
of Irene and Oscar Allen. He was born
and raised in Chicago, Illinois. He
graduated from Manley High School and
was very active in the City Parks working
with the children. He attended Malcolm X
College and graduated and continued his
studies, at the Northeastern Illinois
University for one year and a half. He
worked with the children of Chicago in
many activities, for this was his pleasure,
helping to create and mold the minds of
the youth.

Nathaniel was baptised at an early age
and attended the Catholic Church. In
1970 Nathaniel joined the Bibleway Mission-
ary Baptist Church and again reunited
himself with Christ and was baptised.

He leaves to mourn his demise, his wife,
two sons, a granddaughter, five sisters,
four brothers, a host of nieces and nephews,
cousins and friends.

CANTO A UN VIEJO PUERTORRIQUEÑO Por Maximino Torres

Pasaban por la mente del viejo
Imágenes de pasiones brotadas
Por sus macizas, lánguidas entrañas
—El amor una vez hervido en la
sangre,
El odio una vez sentido en la
carne,
El amor por el poder de la mente
Libre que penetra la profundidad
El odio por la impotencia de
Aquella mente que controlar se deja
Y se contenta con pan superficial.

Miraba el viejo con jibara
ternura
Al niño desnudo que jugaba en
la arena,
Pensaba en la evolución de la vida:
—La Tierra una vez fértil habíase
Convertido en un grano inútil
y seco.

Las aguas cálidas del río tropical
Chocaban contra las áridas penas,
Y el niño sonreía al sentir
El rosío fresco salpicar en sus
Robustas piernas de carne bronce.

Se le empañaban los ojos al viejo
Al recordar su tan lejana niñez,
Escapábanse de su memoria
Los dulces juegos de su juventud,
Luchaba por recorrer en su mente

Aquellos instantes tan latentes que
Habían apresurado su madurez:

—Amores, pasiones, encantadores
momentos,
Las calles de un San Juan y Ponce,
El campanario de San Lorenzo,
La brisa risoñuela y refrescante,
Las lomas alumbradas por la luna,
Sus conquistas en los campos de Eros.
Tan floridos campos en su esclavo
Borinquén;
Más la incesante celda de su prisión.

—¡Patria nonra, deshonrada por hijos
tan malvados
Como Muñoz y Ferré, efímeros gusanos,
Kapaz gusanería y sutil cancer,
Bandidos traidores de Borinquén!
¿Pueden ser éstos hijos de Taínos?
¿Hijos son de un imperio maligno
Cuyo empeño es nuestra destrucción!
¿Puerto Rico, rico puerto eres!
Levántate ahora pueblo jibaro,
Levántate doquiera que estés
Puertorriqueño y defiende
Tu querido, tu esclavo Borinquén!

De súbito se enfrió su cuerpo erguido,
Fijó sus ojos al niño en la arena,
¡Pavor sintió el viejo por vez primera!

—¿Será ese niño otro traidor?

De repente, en aquellos granos tan
Secos de arena enjuagada por
El vivén de aquellas aguas de
Aquel río tropical, con fuerte peso,
Calló el cuerpo del viejo tieso.

Su intrépido corazón no pudo
Soportar este tan profundo dolor.

(Elogio junto a la tumba)

Oraba el buen Cura a la Virgen María:

—Ruega, o Madre, a tu Santo Hijo por su
Era su mente tan alta como la palma, ^{alm}
Su corazón tan radiante como el flamboyán.
Era tan puertorriqueño como el coquí,
Vivió a disgusto por imperio extranjero.

¡Perversa imposición de tan sutil nación!

Luchó como Apolo por libertar su patria,
Musa tan bella que ambos Muñozes vendieron;
Salva su alma Virgen piadosa del Carmelo,
Yo doy testimonio de su santo escapulario.

(Pueblo, bajando el rústico ataúd)

¡Digno viejo con tu pueblo quedas,
Sólo en sublime éxtasis estás,
Las aguas continúan ondulando
las veredas
De un orgulloso pueblo que pronto,
Con vigor fiero se levantará
A lanzar la piedra contra golfas!
¡Digno viejo nuestro pueblo siente tu
Corazón intrépido latir! ¡Vivo
Estás en nuestro corazón jibaro!

(Un compueblano con ojos enjugados)

¡Amigo, por favor, echa tú la tierra!

Announcements

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anti-war

Anti-War Demonstrations

On August 5th there will be an anti-war commemoration of the first act of atomic aggression by Amerikan Imperialism. It occurred against our Japanese brothers and sisters at Hiroshima and Nagasaki in a similar way by which electronic warfare is being committed against our Vietnamese brothers and sisters.

There will be a rally at 7:00 P.M., August the 5th, at the corner of Wells St. and Evergreen St. (South End of Old Town).

On Sunday, August 6, churches all over the Chicago area will have special Hiroshima day services. Some of the sponsors are:

Chicago Peace Action Coalition
Women for Peace
Student Mobilization Committee
Vets for Peace
Chicago Peace Council
Clergy and Laymen

For more information on these and other anti-war actions, contact:

Chicago Peace Action Coalition
Student Mobilization Comm.

312 922-1068

407 S. Dearborn, Room 760

Chicago, Ill. 60605

Centro bilingue y bicultural

El Centro de Educacion Bi-lingüe y Bi-cultural Puertorriqueño, establecido en el mismo corazón de nuestra comunidad y ofreciendo toda nuestra ayuda y servicios completamente gratis, trata de llegar hoy hasta ustedes con el mejor propósito de enterarles sobre nuestro programa y actividades. Desde sus comienzos en febrero del 1972 se han venido desarrollando varios programas de educación, tanto para nuestros niños como para adultos. Sobre todo cuenta nuestro programa con un personal completamente profesional, donde se le ofrece a la comunidad la oportunidad de verdaderamente empezar a luchar de una manera efectiva contra el problema de la educación que por tantos años ha venido afectando la colonia puertorriqueña en Chicago.

En nuestro actual programa de verano el Centro ha venido sirviendo a un promedio de más de 60 niños los cuales son atendidos bajo un programa pre-escolar en el cual se cuenta con niños entre las edades de 3 a 5 años. Para el próximo septiembre este total de 60 niños será duplicado. Se ofrecera el programa a 120 niños o más y se contara con la utilización de nuevas facilidades. La importancia de un programa como este radica en la oportunidad que se le está ofreciendo a nuestros niños con el propósito de lograr, en el mayor grado posible, su adaptación al sistema escolar. Mucho se ha hablado de las desventajas en que se encuentran los niños latinos al entrar en contacto con la escuela durante los primeros años de su educación pero muy poco se ha hecho al respecto. Hoy que se han establecido las bases para luchar contra este y otros problemas, es el momento de aprovechar la oportunidad. Por tal razón exhortamos a los padres a que visiten el Centro Bi-lingüe y Bi-cultural y exijan información sobre el mismo y otros programas en desarrollo.

En nuestras actividades con adultos se ofrecen clases preparatorias para el diploma de cuarto año para las cuales habra matrícula abierta en septiembre próximo. También se han desarrollado actividades con los padres como trabajos manuales, actividades de cocina y otros tipos de actividades socio-culturales.

CENTRO BILINGUE Y BICULTURAL PUERTORRIQUEÑO

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Ne.I.U To Raise Food Prices

Commuter Center Announces Price Adjustments for Fall Trimester

As the 1971-72 fiscal year ended the Commuter Center showed an operating loss of some \$30,000.00. The greatest amount of this loss (\$20,890.00) occurred in Food Service.

The finance committee of the Commuter Center Board realized last year that the Commuter Center would show a deficit in FY71-72, but felt it would be no more than \$10,000.00 to \$12,000.00. It was obvious that all units were being hard pressed to break even. In addition, the Board of Governors for the University had decided that the Commuter Center would have to pay its own custodial staff beginning July 1, 1971. Salaries, equipment and supplies for the custodial staff for FY71-72 cost \$33,135.00, very near the amount of the total deficit of \$50,387.00.

The finance committee and the Commuter Center Board were quite close in their estimate of the new cost for housekeeping, but felt that greater efficiency and volume in food service and the expanding vending program would pay for over half of this added expense.

The one major factor that the finance committee and Board could not predict accurately was the cost of food bought for resale. In FY71-72 food cost was over 5¢ more than in FY70-71, or over \$17,000.00 more than planned in the budget.

The Commuter Center Board has been aware of and has been studying this financial situation for some time. It is obvious that the Commuter Center cannot sustain another deficit such as this one. The operating reserve is dangerously low for an organization doing this volume of business. While the Commuter Center is a non-profit organization, it receives no state funds and must generate its own funds to pay operating expenses.

The operating budget for FY72-73 is based then on price adjustments in several areas. Beginning in September, lockers will rent for \$2.00 and \$3.00, depending on size; there will be a 5¢ fee in the checkroom and the billiard tables will be \$1.20 per hour. Some food prices will also be adjusted to bring them in line with the food cost and preparation cost.

With the exception of beverages, there has been no increase in food prices at UNI since 1967. In these 5 years food cost in Chicago has increased over 22% and food service labor has increased over 35%. Only good management, and increases in efficiency and volume have made it possible to keep food prices this low for five years.

As the Commuter Center Board studied the financial situation they visited other colleges and universities in the Chicago area to compare UNI prices with theirs. The Board is happy to note that even with the planned increases UNI's new prices will not exceed the others' last year's prices and in most cases they will still be less.

The Commuter Center Board believes that good employees and good management will continue to find new ways to increase efficiency and volume and achieve the "break-even" goal even though the new prices are less than neighboring universities. (The food service at one of the neighboring universities is being managed by one of the largest food management firms in the country. Where is the savings?)

The attached is a list of 24 popular items sold by most university food services. Please note that even though the UNI prices for some items have been increased for September 1972, they are not higher and in most cases are still lower than the prices at other Chicago universities in June 1972. Some of these universities also plan additional increases for September.

COMPARISON OF FOOD PRICES AT FOUR UNIVERSITIES IN CHICAGO, JUNE 1972

	I.I.T.	Mod. Center	Roosevelt	July 1967 through	
				August 1972 U.N.I.	Sept. 1972 U.N.I.
Hamburger	\$.40	\$.40	\$.40	\$.25	\$.35
Cheeseburger	.50	.50	.50	.30	.45
Hot Dog	.35	.35	.40	.25	.30
B.L.T.	.75	.60	---	.40	.50
Egg Salad Sandwich	.40	.40	.40	.30	.35
Han Sandwich	.75	.55	---	.30	.40
Grilled Cheese Sandwich	.40	.40	.35	.30	.35
French Fries	.25	.25	.30	.20	No change
Soup	.20 & .25	---	.30	.20	.25
Ollie	.30 & .50	.45	.50	.30	.35
Turkey & Dressing	.95	---	.85	.60	.75
Chicken Pot Pie	.75	---	.75	.55	.70
Franks & Beans	.70	---	.70	.55	.65
Jello	.20	.20	.20	.15	No change
Juice (Orange 2¢ extra)	.15 & .17	.15 & .17	.15 & .17	.10 & .20	No change
Eggs & Bacon & Toast	.85	---	.85	.55	.65
Sweet Rolls	.20	.20	.20	.15	.20
Fruit Pie	.35	.30	.30	.25	.30
Cream Pie	.35	.35	.35	.25	.30
Shakes	.40	.40	.40	.30	.35
Milks	.45	.45	.45	.35	.40
Coffee	.10	.15	.15	.15	No change
Extra Cream	.03 Carry out.	.17	---	---	---
Coke	.15 & .25	.15	.15 & .25	.15 & .20	No change

comment

Que Ondee Sola Editorial On Food Prices

Not wanting to sound-off with three pages of rhetoric and justifications on the pros and cons of the raised food prices at Northeastern, Que Ondee Sola would just like to pose a few questions and make a few comments merely as food for thought.

In the seventh paragraph, the commuter center states that "with the exception of beverages, there has been no increase in food prices at N.I.U. since 1967: What about the cafeteria boycott, without which prices today would have probably been raised at least twice by now?"

In the next (eighth) paragraph the commuter center claims to have compared food prices at other universities in the area. We wonder how logical it is to compare prices at a State owned institution with private institutions such as I.I.T., Medical Center, and Roosevelt. What about the prices at Circle, Northern, Wright City College, Loop City College or any other government runned college or universities in Illinois?

We feel that these are questions that students should be asking themselves which contemplating the logic behind the food price hike.

Another point to hit on is that if the rise in food costs by 5% brought the deficit to \$17,000, why then are food prices being raised as much as 50% in the case of cheeseburgers and no increase is lower than 14% in the case of malts.



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