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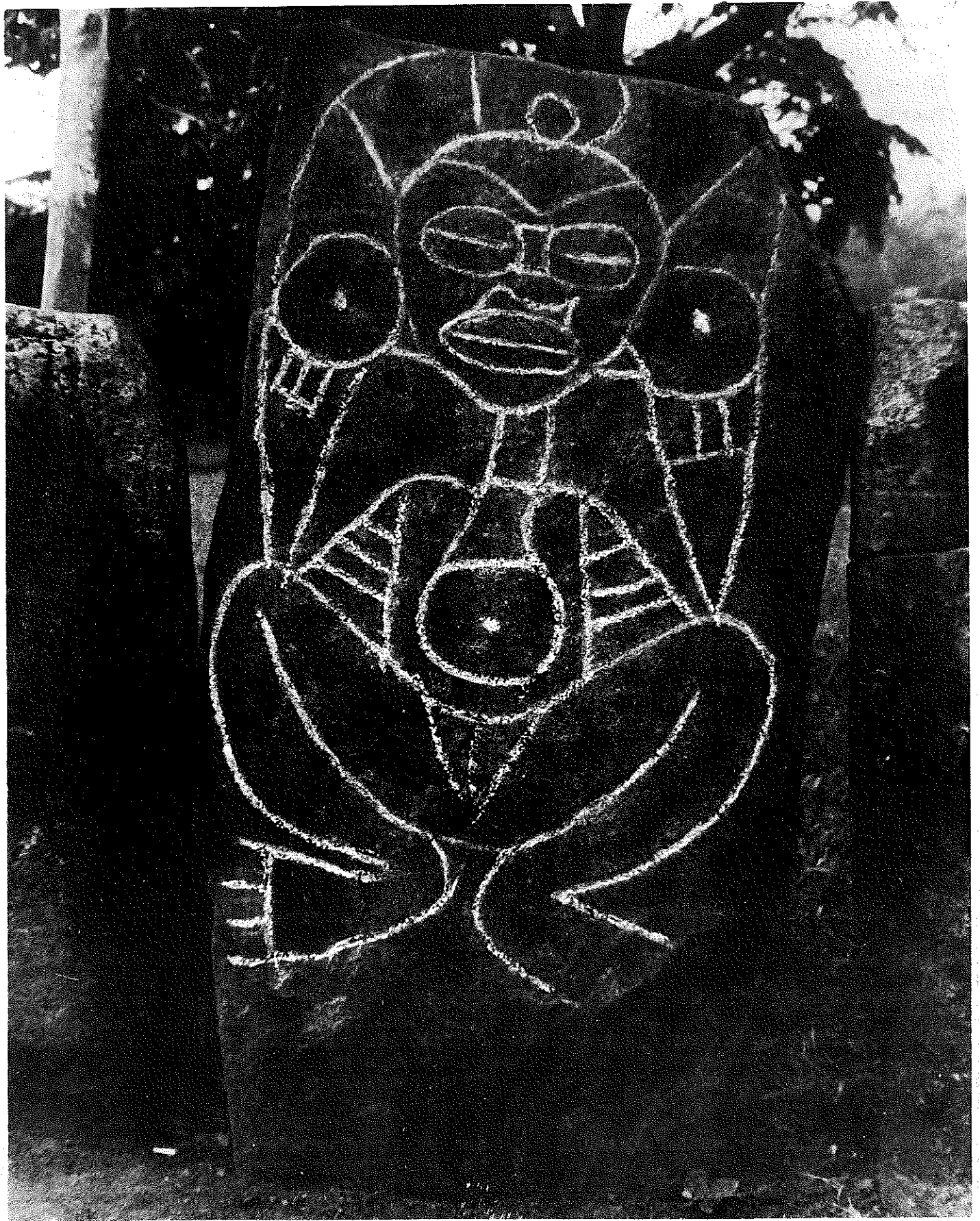
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DEDICATED TO THE COVER

A Wish Is Coming True

By Alfredo Matias

I always thought about the day
On which I could see white America
Dancing over a burned down flag,
Making love, not war, over that flag.
Calling for peace over that God-damned flag,
Selecting human beings rather than a rag.
Love, white man,
Come and love.
Don't be afraid.
Open the doors of your heart.
Love, love, love some more.
Love a little bit deeper.
It's not going to hurt you.
Smile, laugh, cry, love, trust.
It's your time to love the world.
It's your time to love.
It's time to save you from the world,
And the world from you.
Come and love.
Love a human and be a human.
And from the decade of the 60's
Came the radical,
The so-called hippy-militant-white brother.



Taino

Indio de Tierra Boricua
observado tu dolor
Nuestra Nacion esta enferma
Se encuentra ciega y sin razon
El Bohique evoca su canto
mas el pueblo sufre igual
Yuquiyu no tiene la cura
Huracan no es la causa
Que sera del pueblo Taino
De Borinquen

Taino, mira tu alrededor
Naboria, Nitaino y Bohique
Todos sufren del mismo mal
Como se engordan ante el ultraje
Por el abuso de su bondad
Porque sera asi?

Taino...piensa en tu Nacion
crea conciencia contra el dano que te hacen
y veras como la enfermedad se va
es extraño que a tu tierra a envadido
quiere a todos tus hermanos dominar
Porque no se va de aqui?
Hay Yocahu Vajua Maorocoti
Sola eres leyenda para mi

Taller Tanama

i saw puerto rico once

i came
from the nest
all birds
thought they could find
where the grass
walks across the common
and the roots of the trees
the earth of roads
and the water of rivers
longed my thoughts
to come home again

i came
but the wind chiseled
pointed sounds down my spine
and the sun
blinded my senses
to see but few or no one
who recognized
mine was not a visit

i came
from those hills/mountain forests
and streams of side-grass to every mind
but now i fear
the nest might lose its tree
cause the roots below the grass
and the earth above the soil
may dry and wither and break the seal
which formed this dream

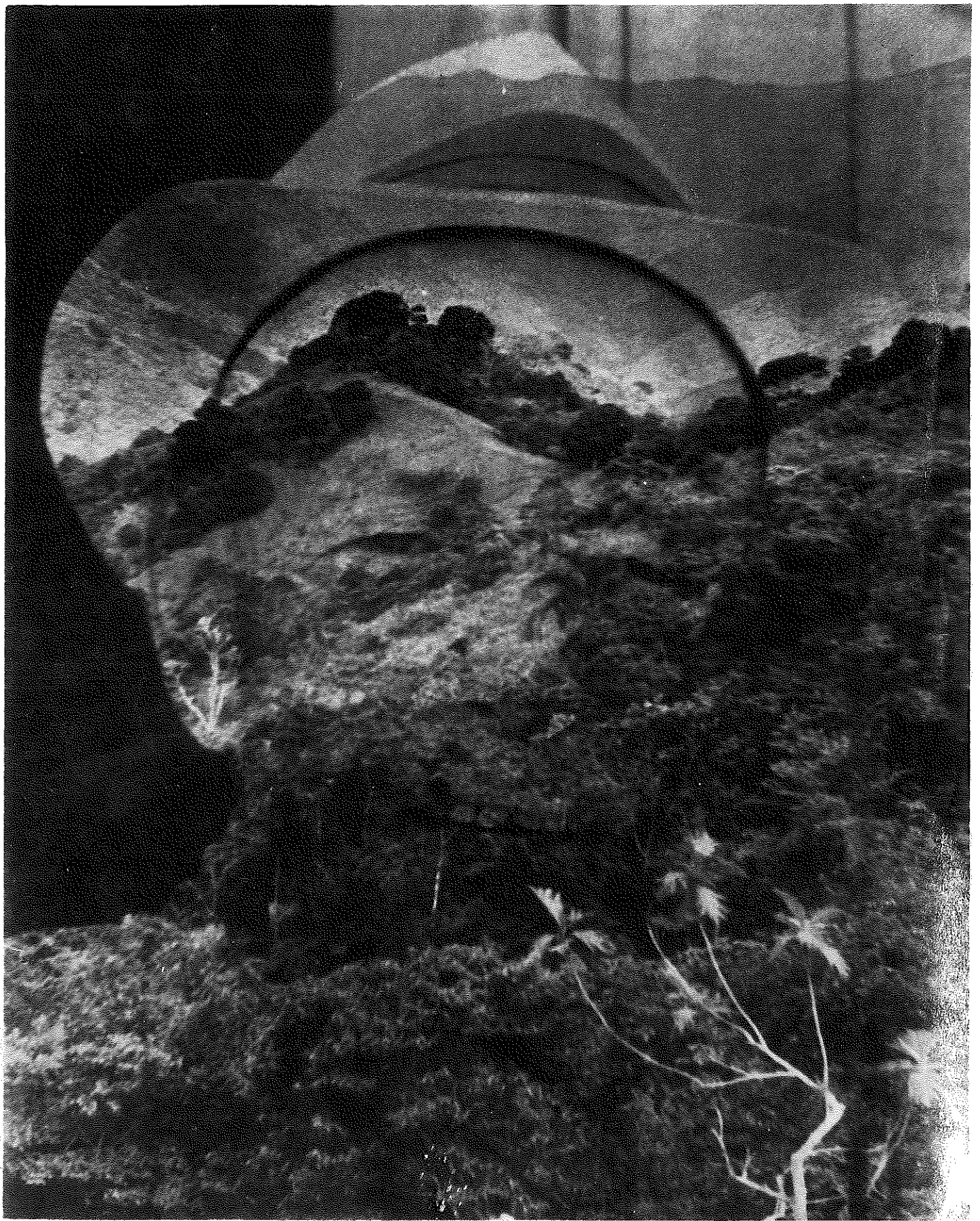
and today i wonder
if i will be able to tell all
and find that path again
where the grass
walks across the common
to the front-steps
of
my
native stream

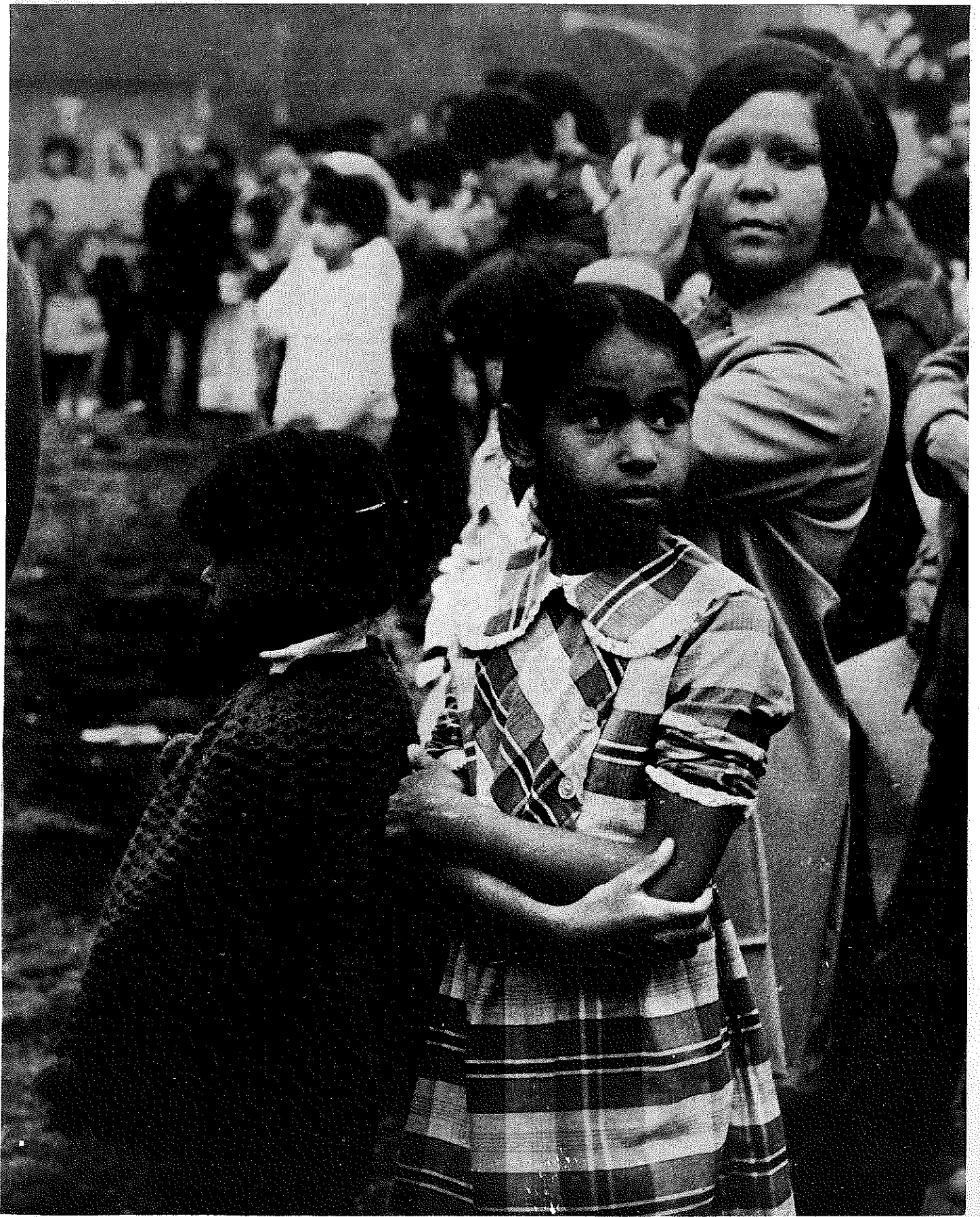
by Jose-Angel Figueroa

PUERTO RICO

Puerto Rico, Puerto Rico
Isla, Linda y Bonita
Where have you been
I call you so often
I have trumbled in pain
I have called you so often,
I have called your attention
To look at your people
Where have you been
Ilsa of pureness and grace
I have cried in pain
I have watched your people die in
vain
Oh, please I a of pureness
Help me set them straight
Oh, please lay down your hand
So your people can see
That your with them.

By, JOAQUIN TORRES

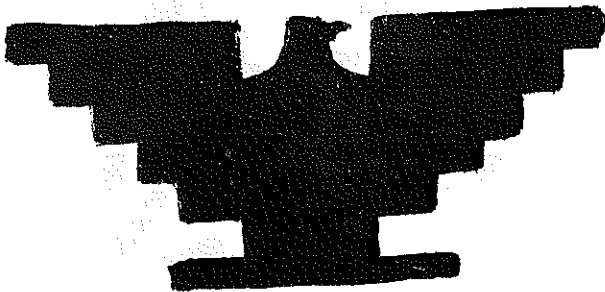




AZTEC HISTORY

For years and years the Indian people known as the Aztecs ruled all of Mexico. Cortes came from Spain ordered by his King, came to rule Mexico to take the riches from her. Cortes stepped along the coast of Mexico. An intelligent Indian girl who knew the land, and the Aztec language as well, who learned Spanish so easily that she interpreted the fears of the Indians. Cortes made her his mistress, and closest advisor. Her name was Dona Marina she became a Christian. The Aztecs were many more than the Spaniards. The Aztecs thought the Spanish were some sort of Gods, that was the advantage the Spanish people had against the Indians. Later the Spanish overthrew the Aztec Empire.

Alfredo Izguerra



**VIVA
LA
RAZA**

Many Mexicans today work for a cause. But actually what is the cause? The cause was here before any of our present day leaders were born. It dates back to around the era when the Spanish took our people, and treated them like slaves. In order for us to gain control again we had to have a cause. It goes back to when we were exploited by corrupt officials. I ordered to revolt. We had to have a cause, And in order for Villia and Zapata to be successful we had to have a cause. Now we are free, we finally got the cause we were looking for. **FREEDOM!!!!!!!**

By Tony Rodriguez

What Poets Should Never Write About

A real poet should never write about
palm trees swaying in the wind or
an island where you can pull a mango
off a tree;
an island that is only remembered
through our parents' eyes;
or tales they once heard.
Don't write about that island cause
that island doesn't exist any longer.

That island has been raped by American
tourists and thousands of army boots
belonging to sadists and racists;

But a real poet would write about
the dream,
not the world that's killing you and me.

Yes, he would write about the warm
white dream that we inject into our
veins.

If I was a poet I would write about
the white pig who was afraid to look
me in the eye six months ago;
but now laughs when he sees me
coming cause;
he knows the man inside of me is died
and the woman inside you is dying.

I would write about those blond-
haired, blue-eyed commercials
which torment my brownness;
which in turn causes u to doubt
our manhood,
kill each other,
and then pollute our souls with whitey.

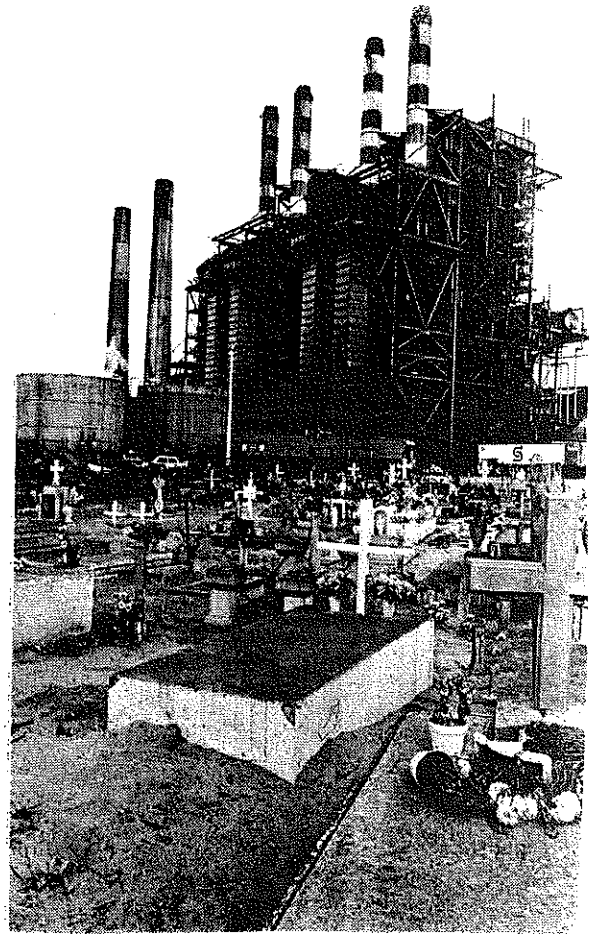
I would tell a tale about two spi
who thought they were cooking shit
and ended up being cooked by the shit
instead;
and I didn't write about that
I would write about our women who
slave in their tombs for \$100.00
a week and then return home to
cockroach ridden, rat infested
graves that go for \$125.00 a month.

Someday I would write a poem about
the saint of oppressed people
everywhere.

Lolita Lebron who knew revolution
was not a thing to be talked about
but rather a thing to be carried
out.

Yes, someday I'll write a beautiful
poem about Los Ninos, and another one
to whitey telling it to stay out of
our lifes;
But I'll never ever write a poen
about a tree swaying in the breeze;
cause a palm tree will never grow
on 125st and Harlem.

by S.G.
Pablo Pa'Lante



From One Brother To Another

Date: The Present

Place: The Third World

Dear Brother,

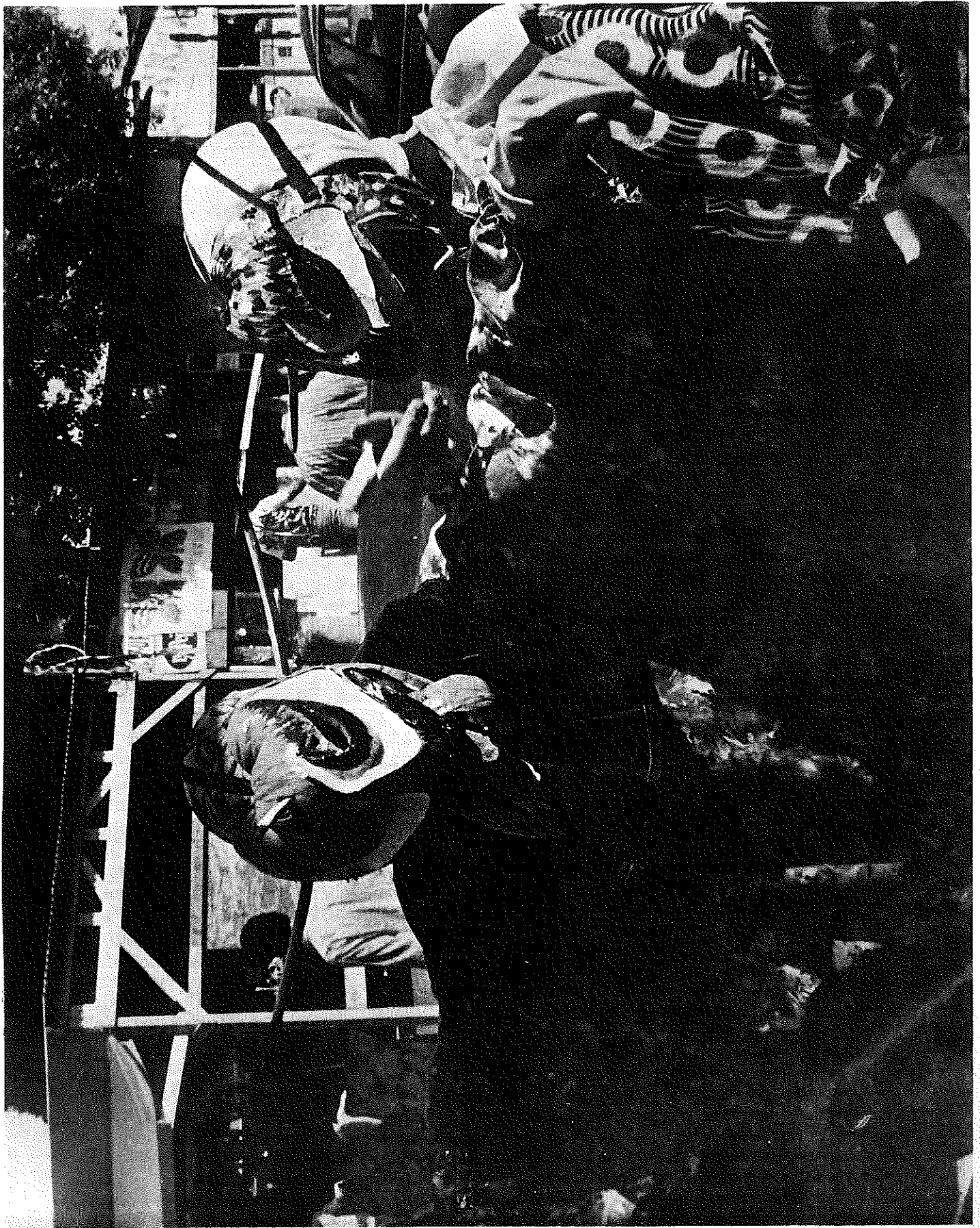
As-Salaam-Alaikum. I'm sorry for not having written sooner, as I had committed myself to doing; being irresponsible towards one's commitments especially when they are made with one's brother is very unrevolutionary and so I sit and write you this letter.

Chicago has changed vastly since last I was here for many of the brothers and sisters that I have seen have gone through a tremendous transition. A few years back no one spoke of freeing our island, of the imperialist aggression which it faces from day to day. Now, more and more people here are talking about it, along with such things as, colonial mentality, cultural aggression, exploitation of workers, and the like. And we thought we were the only ones who were going through the process of creating a revolutionary consciousness of ourselves and all our related circumstances, which in turn makes up the totality of our being, of our oppression and the struggle to emancipate ourselves from it. And yet, my brother, I have had some moments of great anger and frustration while communicating with my fellow brothers and sisters. But, I have restrained myself, for as we have so frequently discussed in the past; anyone who predicates the liberation of one's people, must understand in depth the chains which imprison them. You must be asking yourself when this anger towards my brothers erupts in me, and so I will tell you.

Anger erupts in my soul, when I hear brothers talking about the man and all he has put us through and **how** we must protect and control our community, and yet, these same brothers believe that a viable means of protecting our community is by, and I quote, "keeping the niggers out of the neighborhood." Well, I say to them now, "Hey, nigger! You can't keep yourself out of your own neighborhood, because you are the neighborhood." You should hear them talking about the white man and the revolution, and the next moments contradict themselves by, acting, talking, and thinking like the devil himself. If they would only realize as you once pointed out to me; "Niggers are all non-white people in the White mans mind." I know you will agree with me when I say, that it is contradictory to be, talking about liberation and revolution and then turn right around and talk about "keeping the niggers out of the neighborhood." You can not be an Indian one moment and then turn around the next moment and shoot yourself because you've decided you would rather be a cowboy.

Anger erupts in my soul, my brother, when I hear these self-proclaimed liberators, talking all this revolutionary rhetoric, and yet, when the moment arises in which they can put it to practice they say, "Who me! Oh no, I can't make it." If the revolution can't depend upon them now, through the thin, imagine where their heads will be at, when it gets down to the real nitty-gritty. There is not anything worse than an oppressed person, who believes and knows he's oppressed, and still will not do anything functional to rectify his situation. But, Then again I think there is, and you and I have seen them time and time again. Yes, they are the ones who know they are oppressed, talk about how they are going to free themselves and their people, and then do not do shit to rectify the situation. They are worse for they are hypocrites to themselves and to their peoples just cause for freedom. Hypocrisy is man's worst manifestation and I will never tolerate it.

These and many other things anger and trouble me and I shall write to you about them soon, but now I must stop and leave space so that other brothers may write and contribute towards the liberation of our minds, from the white man's oppression; for it is in that liberation of the mind, that the future productivity of the present revolution rests.



View of the market in London.

Loiza Aldea

Loiza Aldea, un pueblito localizado en la parte noreste de Puerto Rican. La poblacion, de un alto porciento negra; (90%) se encuentran en las calles y negocios, manteniendo una calma y alegria que a ellos les caracteriza.

Este pueblito siempre se le recuerda pero la originlidad, viveza y alegria de sus eventos, siempre contagio ~~nos~~ y con mucho sobor mulato (latino?).

Uno de esos eventos tradicionales es El Festival de Loiza Aldea que se celebra anualmente en este pueblo.

Un festival que representa y forma parte de nuestra cultura Puertorriquena: con alegonas a la cultura Africana.

Dicho festival se celbra en las calles de Loiza Aldea, donde la gente lo apoya participande y creando y demostrando los rasiados formas y medios de identificacion con la cultura Africana.

La gente se sienten inclinados y unidos ante esta forma de expression y ellos orgullosos de ese lezado lo manifiestan cada ano en un festival, donde se exhilse las variadas foemas de expre sion que ellos manisfestado; Baile, musica, instrumente musicals, ceramica, poesia, ensagos, etc. Es la forma de expresion de ellos y por eso estan tan unidos y mas en este pueblo.

Loiza esta mezcla de alegria y tradicion que forma el festival de alli. Denoche los colores y fantasia corren por las calles, toda persona con su dizfrazе alegrecos festejando y consecutimos dias a esta tradicion.

Estos dizfrazes hechos a mano, igualmente los mascararas y casi siempre estan hecho de coco, paja y tela conlleva mucho tiempo de dedicacion para confeccionales y logras su cometicle. Al costado de las callos se encuentran peguenas puestos donde la gente se allega a refrescuise y comer algo de nuestro-tiadicional comida. Mucho de estos dizfrazes recisen primios por el sembalism, originabilidad y el derrame de las calares y forma utilizadas.

El festival que se celebra una ves al ano, es unico en Latinoamerica y en el mundo setan y selemente es viste en Loiza Aldea un pueblo tratado de ser alvidads pero siempre reidrdado por lo grande y por la valentia de reconices que tambien tenemos y formamos parte de gueremos reconlls: La Africana. Debemos sentimes argrellso que es nuestro y forma parte de la nuestro y que vale mucho pero lo mas imp. es que es sola nuestro.

Carlos Hebrón

LA ESCUELA SUPERIOR PUERTORRIQUEÑA

Contamos ahora con una escuela superior puertorriqueña en nuestra comunidad (aquí en Chicago). La Escuela Superior Puertorriqueña está afiliada con St. Mary's Center for Learning y está completamente acreditada. Explicando la necesidad de dicha escuela uno de los maestros, el Reverendo Torres, dice: "...es un recurso de esperanza para nuestros jóvenes estudiantes que están interesados en una educación sólida, en un ambiente no hostil y fuera de presiones discriminatorias." Según otro maestro, el propósito de la escuela es brindar a los estudiantes una educación relevante a la comunidad latina y sus necesidades, y el crear liderazgo dentro de la comunidad. El Reverendo Torres elabora este punto: la Escuela Superior Puertorriqueña es el producto del esfuerzo conjunto y la dedicación de estudiantes y distintos miembros de nuestro barrio - hay maestros de la escuela pública, abogados, trabajadores sociales, ministros evangélicos, madres de los estudiantes y organizadores de la comunidad, todos luchando juntos para darle a nuestra comunidad una respuesta digna al problema de "drop-outs" y una solución práctica al problema de desafecto del estudiante a la escuela pública.

La Escuela ofrece muchísimos cursos, algunos de ellos siendo electrónica práctica, educación de la salud, física, sociología, arte, matemática, leyes de la comunidad, geografía política, inglés, español, estudios puertorriqueños, etc. Las clases se reúnen durante toda la mañana y toda la tarde. Ningún maestro recibe pago o salario por su trabajo. Es más, casi todo el trabajo es voluntario - hasta la limpieza, para lo cual los estudiantes donan su tiempo.

El Coquí, periódico de la comunidad puertorriqueña, nos informa que la Escuela Superior Puertorriqueña, siendo una escuela alterna al sistema educativo público de

Chicago, tiene su filosofía de la teoría tradicional de enseñanza hasta la de escuela libre.

Ardientemente concebida para nuestros hijos, esta escuela es NUESTRA escuela...

gini sorrentini blaut

For What Is Mine

I am a rebel; a revolutionist
I am fighting for what I think is right.
La Causa!
Willing to give my blood, my life, my soul.
I wish I could give more.
For nothing is enough to give to have
my sons, my brothers, my people freed.
This land I labor may not be much to you
But, it is what I call mine;
And for mine I'll give
my blood, my life, my soul time and time
again.

Ester Cornejo

historia puertorriquena

U came from that creation
once nature left in isolation
where existed yr taino nation
which were later exterminated
when the spanish became persuaded
the world would soon forget it

400 yrs U were disgraced
by this damn spanish race
until 1898 became your fate
w/more oppression & MUCHO hate
the only glory that U ate

when the blanco president
moved in as yr new resident
fast & w/out becoming hesitant
since U were in some confusion
about this spanish-gringo revolution
which has made U again a slave
to this new gringo race
which has left U w/out a place

but yet there were times
when U had to rebel
because yr life was instant hell
since U became his nominee
to be enslaved as a colony
where U had no human right
& for this U had to fight
once U knew this racist fool
tried to use U as his special tool

& then because he was in fear
in 1917 uncle sam had a new idea
& invented a game called "bingo"
making you a permanent 2nd-class gringo
& a different sounding to yr name
which made it easy for him to tame

& all U learned was a word called
into the great countri U finally came
& in this cage U rage & pray for fame
the grande dream u.s.a.
when at home U were left astray
& here drpression came yr way
where U worked in MUCHO factories
& dying slowly became satisfactory
trying hard to make U MUCHO bad self
knowing U could go nowhere else
& so dead U worked MUCHO MUCHO more
& made U MUCHO MUCHO less
when all U get is complications
& six feet under from this mess

& this land U still respect
which has

& this land U still respect
which has U ill-fed & almost dead
to MUCHO expectations & MUCHO bread
but frustrations become MUCHO same
because america can't even spell yr
name
& who do U think should blame
when again U played his game

& still U bleed more & more
now that U fight his vietnam war
which he thinks is a easy steal
but rice people keep fighting w/out
a meal
7 yr misery remains very real
in this war U then must insist
because uncle sam says U can't resist
since you're guaranteed a g.i. bill
which is sam's greatest deal
since you have no civil rights
in this war that has no nights

once U know this information
that you've become a gringo joke
to this deadly spider's transformation
when U pledged allegiance to his flag
stars & stripes U then became
until U completely forgot yr name

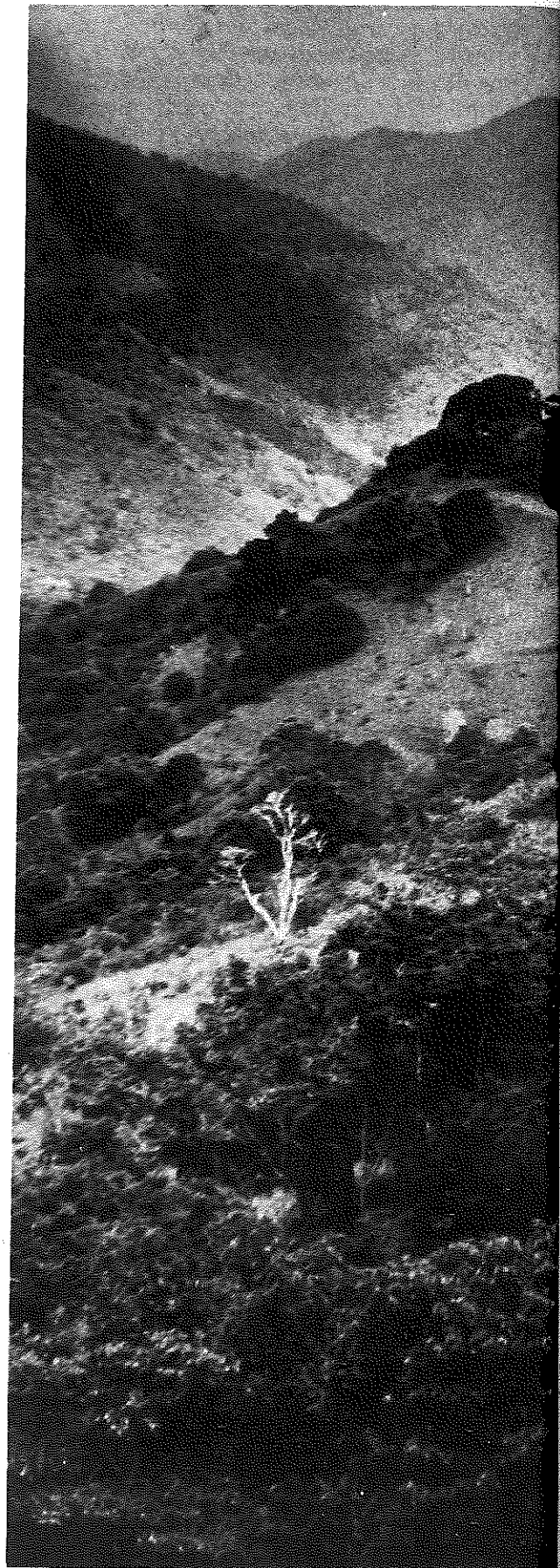
& this is why U must now decide
that on this blanco dream U cannot
rely
since dying is no damn fun
& the time is now to get yr gun
& better hope its not too late
before six feet under becomes yr fate
in a revolution U could never wait
once knowing U had been a stranger
& yr life a total danger
from an island U once embraced
but have since then lost yr bigot
from yr face

until finally
you've become minus-one from yr race

by Jose-Angel Figueroa

The Rape of the Moon

Once upon a time
the stars tried
to make love to the moon,
but they failed.
The sun tried it too.
Even Jupiter, Pluto,
and the rest of the planets
tried it for millions of years.
But they failed.
The moon was too strong.
She kept her virginity,
until one day the U.S.A.
took poor people's money
and sent three men to
rape Miss Moon.
Now the moon is not
a virgin any more.
It is known all over the world.
People's eyes were all on the
space in the blue sky where the
moon stood naked in front of
three strangers and looked
at them taking her secrets.
Yes, her secrets that for so long
she kept for the lovers of peace.



1951: Puerto Rico

I come down the mountain
mud in my feet
the trees rustle gently
and the sun is warm
and I sit outside of the store
Where the old men meet
and I drink malta corona and
Think of nueva york.

The children play on the
town street,
all dirty and brown
all ragged and brown
with tamarind seeds
they play in the streets
in the town.

I go from house to house
from
life to life
with my tin pail
To pick left-over
food.



For my father's pigs
for my father's income
for my father's and me
I think of Nueva
York.

I will leave and
I will be happy
in America,
and life will be better.

I will not be angry or sad like
my friends,
who write their letters.

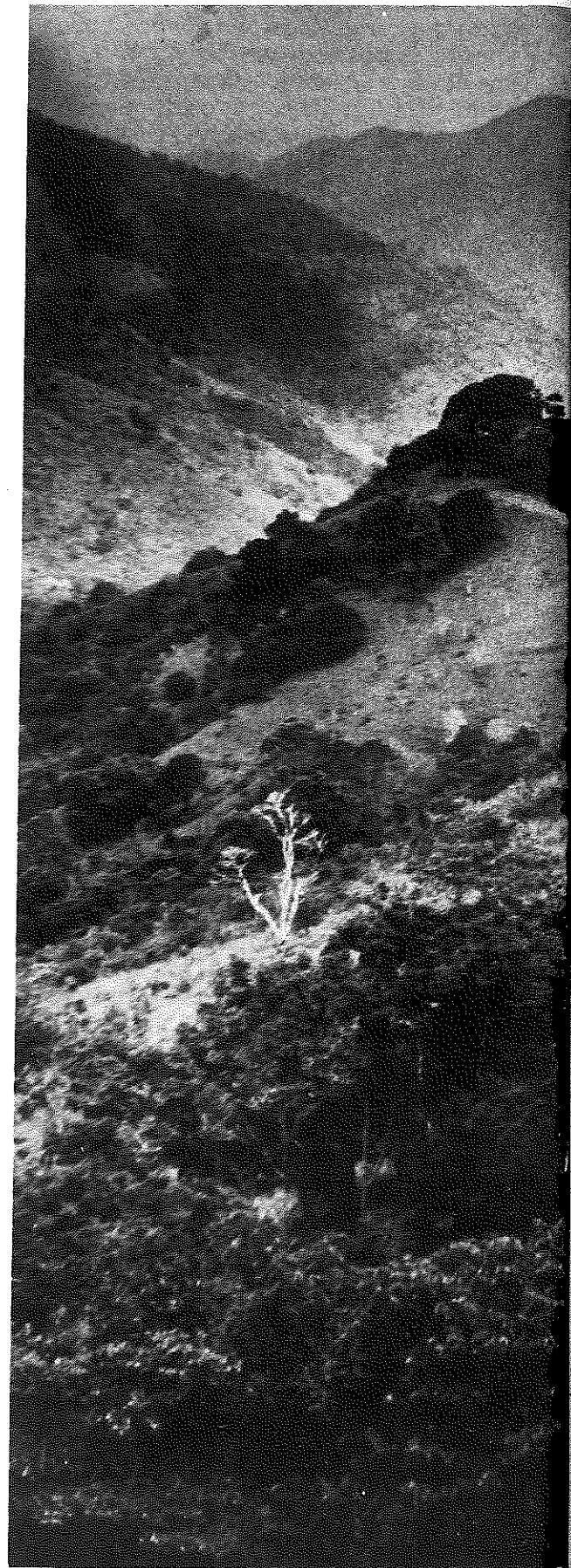
I go up the mountain in the Twi-
light.

The silouettes
dance gently
the sun is red
my tin pail is
full
the dogs bark and sing as I go
to my house,
and my mind is filled with hope
and other things.

David Hernandez

The Rape of the Moon

Once upon a time
the stars tried
to make love to the moon,
but they failed.
The sun tried it too.
Even Jupiter, Pluto,
and the rest of the planets
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PREFACE

This work attempts to illustrate (1), the problems facing the Puerto Rican students when seeking admission in either of the three state funded universities in the Chicago area, and (2), the conditions they often face when admitted.

Part I of the study works toward giving first a background of the Puerto Rican community in Chicago; on one hand, from a historical perspective, and on the other, looking at the socio-economic situation of the Puerto Rican people in Chicago. Part I also attempts to give an interpretation of how the situation in Puerto Rico affects in the outlook in life of the Puerto Rican people, and how it may influence the Puerto Rican student.

In Part II, the study takes a look at the educational process with which the Puerto Rican student has to contend with in handling his task of attaining a college education.

Finally in part III, we view the three state funded campuses in Chicago as the Puerto Rican student struggles to get an opportunity for an education.

Our assumption is that (1), the three public funded universities in Chicago have yet to face their obligation-- as public institutions-- to the Chicago Puerto Rican community; (2), if the Puerto Rican students in the upper-half of the graduating class were admitted through regular admission, while those in the lower half were brought in through a Latino recruitment program-- the three public funded campuses would be on their way to facing their obligation to Chicago's Puerto Rican community.

We finally wish to make the observation that the situation confronting Puerto Rican community in this matter is also applicable to the rest of the Latin American family in the city.

Part I -- Historical Background

In the early 1950's the then relatively small Puerto Rican community of about 20,000 people in Chicago, was beginning to entrench its roots deep into the city's soil. Because of discrimination and terribly restrictive economic means, Puerto Ricans were then confined to rent mostly ill-kept buildings on the Near north side along State, Dearborn, Clark and Wells streets, from slightly south of Grand and stretching to North Avenue. In the early 1960's this community was removed by Urban Renewal and the plans for Carl Sandburg Village. The removal was primarily to Westtown, where the residents often attacked the Puerto Ricans young and old-- before beginning to move out. Another area with high Puerto Rican concentration in the 1950's was along Monroe, Jackson and Van Buren west of Ashland Avenue to around California Avenue. Notice that again new city construction projects in the early 1960's such as the Congress Express Way and other transportation systems, removed the Puerto Rican community. Some families of this neighborhood went farther south to 35th and Halsted, and some went to South Lawndale. Presently there is a movement from these areas toward Logan Square, extending several blocks. Urban Renewal is also forcing hundreds of families to move out of Westtown to the Logan Square sector.

But the suffering that was the way of life in the early 1950's still describes the life of today's much larger Chicago's Puerto Rican community of about 125,000 residents. In fact, enduring suffering has become their life style, being one of the city's most neglected communities in modern times.

It is important to note here that although the city's latest statistics report, "Chicago's Spanish-Speaking Population Selected Statistics," cites the Puerto Rican community comprising only

78,000 persons, based on a number of factors, Puerto Ricans estimate their Chicago community to be much larger than what the public statistics show. For instance, it is a known fact in the community that a great number of Puerto Ricans do not even register in the census as they feel that this is not important. Still others do not give out any information for fear of losing their only means of livelihood: welfare; and others have been harassed by unscrupulous salesmen and their business solicitors, so that the mood in the community is to give no information to anyone, specially to non-Puerto Ricans. Finally, many Puerto Ricans are once again arriving in Chicago as the economic pinch in the United States finds its way of being felt in Puerto Rico's economy.

Now it seems to us that in order for one to better understand the situation of the Puerto Rican community here, one needs to view not only the characteristics of the general public in the United States, but also the characteristics of society in Puerto Rico. In other words, does life in Puerto Rico affect the situation of the Puerto Rican community here in Chicago, and how?

Just last year, after a lengthy study, the United Nations declared Puerto Rico a colony of the United States. To grasp the implications and the significance of such a declaration, one needs to become aware of the meaning and consequences of colonialism. The point here then is that we believe that as long as the colonial situation in Puerto Rico exist, Puerto Ricans will be coming to Chicago and other parts of the United States. Moreover, what this suggests is that the Puerto Ricans' problems here are in many instances a consequence of that situation in their country: an economy rigged by foreign investment, which economy does not allow Puerto Rican resources to flow freely and survive the tremendous influx of foreign goods from the United States and United States controlled interests in other countries in fact, Puerto Ricans are constantly told that theirs is a poor country with no resources, yet the United States refuses to leave. Another aspect of the colonial situation in Puerto Rico is the fact that its government cannot itself decide for its people since it is subject to the foreign government in Washington. Equally bad is an educational system compelled to be primarily concerned with indoctrinating the child to accept the citizenship of a foreign nation, rather than to be primarily concerned with instilling interest in self-determination and in intellectual development. Because of such an unhealthy approach to the educational process of the Puerto Rican child, that educational system begets dependence. This process of teaching the child to rely on dependency profoundly affects the Puerto Rican mind as self-determination and scrutiny of the status quo is feared in the classroom and translated into apathy in adulthood. The sense of dependency in a colonial approach to education constricts the child's mind and does not foster initiative as it develops a psychological sense of insecurity.

Thus has the educational system in Puerto Rico affected its people--the dependent mind is easily manipulated and becomes a tool for colonialism. As the human mind cannot be suppressed for ever, conflicts between the independent minds and those who have developed a sense of dependency are ever present, hence the turmoil for the control of the mind, education playing perhaps the most important role. This educational approach assumes further significance when viewed in the social aspect: thus the Puerto Rican people disagree fundamentally with one another, are controversial to one another, this characteristic being another result of the colonial approach to education--divide and conquer. The lack of unity becomes even more threatening when the people cannot unite behind important issues affecting not only the quality of life, but the actual survival of their society, and in Chicago, their community.

Futhermore, as Puerto Ricans grow up looking at others, the United States, for survival, that idea having been inculcated in their mind early in the classroom in Puerto Rico as they were told that they must depend on the

United States, for everything, having nothing of their own, too often Puerto Ricans lack faith in themselves and in their own strength. It is precisely this malady--the lack of faith in themselves as a people and as individuals--that this writer as a student counselor believes it is most degrading to the Puerto Rican students, for such a state of mind has a disintegrating effect on the human will, robbing its creativity, curiosity, ambition and perseverance.

Let us now turn to the cycle affecting the life of the Puerto Rican people here in Chicago. Based on our own experiences and observations, as well as on accumulated knowledge from studies by other persons, it is our opinion that it is not the level of skills though not necessarily so--but the prejudice and discrimination that he encounters that seem to be the strongest influence, if not the determining factor, of the kind of life that he is allowed to lead in Chicago for himself and his family. Prejudice and discrimination affect then not only the new comer, but also engulf his children, the new generation, as we will see. And unless radical changes take place, the cycle of discrimination deeply affecting the Puerto Rican will become a permanent stigma on Chicago. One needs to look critically at the facts. For instance, many Europeans arrive in this city with the same or even lower skills than those of the Puerto Ricans. Yet it is infinitely easier for the European than for the Puerto Rican, who as stated above, has been taught in his native country to boast of his U.S. citizenship to find employment and advancement. It is this writer's experience, when working to pay for his college education about ten years ago, that in the hotel where he worked, one of the most famous in the city, the newcomer European immigrant would be placed in better paying and more attractive jobs than the Puerto Rican, who as brown looking and racially mixed as we proudly are, were hired to do dishwashing and potwashing, floor sweeping and similar cleaning jobs. This oppressive pattern of discrimination was then and still remains prevalent throughout the city. Equally exclusive is the practice against Puerto Ricans by the trade unions, which still reject these people eventhough they may be trained electricians, carpenters or in other construction skills. In the political scene, the situation is just as detrimental. In fact, we must assume that discrimination in the political sector serves as model for racial begotry for other institutions to follow, since government is the leader of its society. There have been no Puerto Rican allowed to run for elective office in either of the two parties, and the prospective looks very bleak for years to come. Moreover, three years ago, just eight months after the Puerto Rican community rallied behind him for re-election, Mayor Daley stated that "the Latins must work with their local political organization in order to get what they need." It is of primary importance, however, to point out that the local political organization that the Mayor referred to, as the larger part of the Puerto Rican community, is controlled by the political machine with the honorable Mayor as its engine at City Hall. Example of such control are the headlines in the most widely circulated Puerto Rican newspaper, El Puertorriqueno, of March 18, 1971, telling the community that Latinos were with Mayor Daley for re-election on April 6, 1971. The newspaper also published a picture of the few Puerto Ricans who have received some patronage favors vehemently supporting the Mayor. Further evidence of the crippling political control on the Puerto Rican community, candidly speaking, appears obvious in the gerymandering of ward lines in 1970, foiling the first hopes of the community to push for a candidate to the City Council.

But as we discussed before, manipulation of people who have long been colonized is often routine Puerto Rican experience. Thus to make the Puerto Rican community more vulnerable to its political control, the Administration at City Hall has found "half-a-dozen" Puerto Ricans, who in the last five years have been notorious for their ill-calculated political activities. This is, the concept of control at the plantation is also evident in the Puerto Rican community: to find an "Uncle Tom" who will do the nasty job for the plantation owner. It is our opinion that the worse mistake of these "half-a-dozen persons is their foundering attitude towards education.

This is reflected in their words to the community stating that since they "made it" without much education, education is not so necessary for success. Such words need no profound analysis given the case that neither the words nor minds that generate them seem too profound. Nevertheless, four things need to be understood, so that we may visualize the danger of those words. First, many young people may take such a remark on face value, the danger being that a good number of these youths may become further discouraged toward education, when in reality, because of the terrible social conditions they face, what the Puerto Rican students need most is encouragement. For instance, a recent study by Dr. Isidro Lucas, presently Assistant Director of the Midwest Regional Office of Health, Education, and Welfare, points out that 71.2% of the Puerto Rican students in Chicago schools drop out. As Dr. Lucas seems to imply in his study, that it is a matter of course that the Puerto Rican student, more than those who do not drop out, do need encouragement.

Secondly, the words of the "half-a-dozen" are dangerous because many Puerto Rican parents would often misinterpret them in a manner that may reinforce their views in having their children leave school as soon as they become of age to find employment so that they can be contributing to the home support. In the third place, those words clearly reflect the inability of those persons comprising the "half-a-dozen" to lead, and since their lack of adequate education is often visible, the political bosses whose interest they serve simply take advantage of this situation to perpetuate their grip on the Puerto Rican community. Lastly, those people have not really "made it". On the contrary, they unfortunately contribute to the obstruction of the development of the Puerto Rican community, as they often oppose those who work for social changes. Sadly they neither recognize their error nor the fact that they may be used as when they organized "Amigos For Daley" only to be told by the Mayor eight months later to go to their local political organizations to get what they need.

Police harassment and repression has posed one of the greatest threats to the Puerto Rican family. It has been generally accepted that the Puerto Rican riot in 1966 on Division Street had as one of its primary causes, police abuse. Then a few days after the riot, this writer was on Division Street and witnessed the police shooting into a Puerto Rican home, thus killing the father of the family. The police had been called on the reason that the husband was hitting his wife; when the police arrived, they went to the apartment of the family on the second floor of the building. They called for the door to be opened, but to the response that the man was armed with a gun, the police opened fire killing him. As the situation was still very tense from the previous riot a few days before, the residents began coming out of their homes. Soon people were on the streets extending for several blocks, and police reinforcement began arriving. Even though the people were peacefully assembled on the street, this writer saw policemen picking up brick-blocks and challenging the people to come forward and fight. Fortunately, as the police commander was on sight, he was made aware of the situation, and he appealed to the people to return to their homes. Thus another violent outbreak may have been prevented, though the police be viewed as inciting it to the extent that it was provoking people with brick-blocks in their hands, above all by the shooting and killing of the father of the family.

In 1969, the police shot an unarmed student from Tuley High School walking home during lunch time. The police claimed that they had called for the student to stop as they suspected him when he was entering the home's backyard, and when the youth put a hand in his pocket, they fired, hitting him. The student was found to have no weapon on him and to have been entering his own home. Numerous cases of police repression and brutality do still happen in the community, such as The Case of Olando Quintana, a social worker who had graduated from Northeastern University. He was shot and killed by a plain-clothed policeman who was at a tavern when Mr. Quintana entered at about 2:00 A.M. to purchase beer. Also the

Arroyo liquor store, documented by the police itself as having been bombed by policemen trying to force Mr. Arroyo to pay-off.

Recently the community became enraged again as the situation apparently has not improved, and a combined effort by the Latino community complained to the Mayor. One needs to ask, however, how often has the Mayor heard the same complaints?

With the above historical and socio-economic perspective before us on the Puerto Rican community, in order to further appreciate the problems of the Puerto Rican students in the three state funded universities in Chicago, we now would like to pose for a glance at the school situation that the Puerto Rican students experience in the Chicago public schools prior to their university life.

When Thomas Farrell, the then Principal of Von Humbolt Elementary School referring to the Puerto Rican children stated in June 1966 that "they have been the casualties of a do-nothing school system," the Chicago Sun Times in its editorial of June 22, 1966, exclaimed that it was shocking to learn that these children had been ignored in Chicago's classrooms. Although such an influential organ of public opinion as the Chicago Sun-Times, in that editorial urged that "the Puerto Rican Children must have that opportunity," meaning education. In light of today's educational results, we must rightfully question whether the opportunity to education has ever been given to these students.

Since Mr. Farrell's statement, the study by Dr. Isidro Lucas five years later, Puerto Rican Dropouts: Numbers and Motivation, finds that through a series of factors, "...Chicago public schools are incapable or unwilling to deal with the Puerto Rican student." The study points out that "...the schools have placed themselves out of reach of the parents." As already stated, the Lucas report found that 71.2% of the Puerto Rican students in Chicago public schools drop out. It is significant that the findings of Dr. Lucas support Mr. Farrell's characterization of Chicago public schools as "a do-nothing school system," perhaps fatalistic with regard to the Puerto Rican students. The Board of Education, of course, never accepted Dr. Lucas study and attacked it as bias, on the grounds that the study used Puerto Rican interviewers, the implication being that Puerto Rican interviewers, being that Puerto Rican interviewers are not objective. On that backward line of reasoning of the Board of Education, it would then follow that studies conducted by non-Puerto Ricans or their own subjects are bias; and for that matter, no longer should the British, or the Spaniards, or the Russians, or the Japanese, or anyone write studies on his own subjects; and learning would then stop, for everything by anyone on his own subjects would be bias; therefore what has already been studied and published by people on their own subjects should be discarded, for it would all be bias; finally the Chicago Board of Education itself, by its own definition of true and false, should be discarded.

Another report, one conducted by the Chicago Department of Development and Planning, shows that 22% of the age group 16 and 17 years in the Spanish speaking community were not enrolled in school. With regard to this figure, one needs to observe that in the Puerto Rican community a large number of youth past the age of 17 do drop-out as their interest dwindles severely past that age as a result of any one or a combination of such factors as having been demoted one or two years at the time of transferring from Puerto Rico, or by having been held back a year, or having been placed in rooms for "the disadvantage." The report by the City's Department of Development and Planning, however, make no mention to this group of drop-outs, which in our studied opinion is larger than the group age 16 and 17. One then needs to wonder why the City's report would leave this group out, and below the age of 16.

Therefore, which ever report one accepts, the statistics reflect a most vexing problem in the Puerto Rican community, toward which community and its problems the past record of the Board of Education implies tremendous neglect. The Board of Education has failed to create the kinds of conditions that would curtail the drop-out rate.

In addition to the problems above indicated, the serious pattern of discrimination present in Chicago public schools demands a closer check. In an article entitled "Discriminacion Contra Los Latinos En Kelvin Park High School," in its edition of September 10, 1969, the Puerto Rican community newspaper El Progreso alarmingly called for "an investigation of these cases, which are occurring throughout Chicago."²¹ Kelvin Park High School is an excellent example that well describes a pattern of discrimination. It is located in the Northwest side of the city, where the population is white. The Puerto Rican experience with Chicago public schools attests to the discrimination that El Progreso was reporting. That is, when Puerto Rican families move into an all white area, the school administration and much of the faculty immediately starts to react in alarm, fearing a large flow of Puerto Rican students. The reaction may often be a defensive one, due in part to their fears realizing that they are ill prepared or not prepared at all to cope with the problems of these students. The institutions of higher learning have refused to hire Puerto Rican faculty to assist in the training of teachers, to implement courses on the Puerto Rican experience and academic programs that would facilitate understanding of a child who comes from a background torn by an identity crisis: is he Puerto Rican, or North American or Spanish-American, is he white or black or neither-- and how do these questions affect his educational process and total life.²² In fact, because of their aberrant attitude toward such programs that would help equip the teacher in the classroom, institutions of higher learning may well have fostered the crisis in the classroom and must then assume the first place in the hierarchy of the serious impairment of the education of this child. For in schools where this child is a new experience, a high degree of prejudice toward him is readily visible. Educators often have a mistaken notion of him and his parents through parsimonious and unreliable sources. The more these notions affect the relationship between the educational agents, the more problematic the situation becomes and the more threatening the classroom becomes to the child. Often prejudicial notions toward the Puerto Rican child engender sarcasms, and humiliating language becomes the kind of treatment that he and his parents receive from the school. Of course, this leads to grim consequences: the home is alienated, the child feels rejected, and the possible hostility of some of the white students toward the Puerto Rican child is re-enforced frequently resulting in the Puerto Rican student being attacked and threatened should he continue attending the school.

It was to this kind of prevalent hostility in the learning environment, counter-productive to the learning process of any child, that El Progreso of September 10, 1969, demanded an investigation. One also needs to review the problem from a historical aspect since Mr. Farrell's statement, 1966, the probe demanded by El Progreso, 1969, Dr. Lucas study, 1971, "Chicago's Spanish-Speaking Population...", 1973, suggest that the educational experience of the Puerto Rican students in Chicago public schools has not changed. One then wonders whether this is a traditional attitude of the people in the United States toward the Puerto Rican society, hence the colonialistic situation in Puerto Rico, not totally diverse from the attitude toward the community in the United States. This may then bring to mind why and how the child's parents are continuously alienated, the student becomes a "drop-out", and the community develops a certain rancor toward the school and contempt toward the dominant society. Thus the school situation is equated with the police in the community, a situation often viewed by Puerto Ricans as analogous to the militaristic control over Puerto Rico. This ill relationships suggest another froms how the situation of Puerto Rico may affect the situation of the Puerto Rican society here. Puerto Ricans are constantly given reasons to perceive the United States as historically having a domineering and arrogant attitude of superiority of oppressor over oppressed, an attitude reflected in all aspects of life, which life, through the denial of

educational opportunity is controlled for autocratic self-serving purposes of the oppressor, the white sector of society in the United States. This is then an extension of why Puerto Ricans must struggle for the independence of their country and for changes in their communities in the United States since the situation is interrelated, or eventually perish as a people dominated to satisfy the whims of prejudice and injustice.

The fact that a Puerto Rican student graduates from high school does not imply, realistically speaking, that Chicago public schools have not failed him. On the contrary, indexes such as reading and writing skills show that these skills have only been partially developed, plus the burden of insufficient preparation to handle extensive work in mathematics and science is a cruel reality of how the Chicago public schools have neglected this student.²³ But for what purpose has he thus been infinitely affected for life? We do not exaggerate when we state that he has been infinitely affected for life. One has to consider that unavailability to higher education for this student in several instances is affected by the restrictive kind of education that he received in Chicago's public schools. Of course, we also must consider the problems given him by the university and will discuss this point in part III. When we then consider that, if admitted to the university, his common preparation to handle science and mathematics extensively forces this student to make the painful decision to forego becoming a physician, a mathematician or a scientist, then he has been infinitely affected for life. But we believe that the reason why the schools have infinitely adversely affected the Puerto Rican child is because of a concerted effort by the social agencies controlled by the dominant society to keep this child unprepared, thus eliminate competition and keep the Puerto Rican people down.

One would expect a learned community such as that of the university to be free from the infection of prejudice and racial discrimination. Unfortunately, the scene in higher education with regard to the Puerto Rican students seems to show cause to make the universities in the Chicago area resemble an arid land affected by a virulent condition as prejudice and discrimination. For the university to use the notion that has been fostered with regard to the background that the Puerto Rican student acquires in the public schools as an excuse to brand this student as incapable of college work is not a rare unfair occasion. Thus admission is usually denied him. But if admitted, several departments, usually the sciences do the students irreparable harm by assuming that he is disqualified for scientific work or that he has language problems. This is another way how the educational opportunity becomes exceedingly more complex for the Puerto Rican student than for the student from the dominant social sector, for the former not only has to contend with the same work that the latter may do, but in addition he encounters the preconceived notion of his instructor, which adverse notion he must overcome to prove to his instructor that he is capable. Intrinsicly, such a situation carries a plus, an edge for the favored contender and a minus, a disadvantage, for the unfavored. Perhaps this ought to be the way to interpret the loosely used term "disadvantaged" in education. Nonetheless, that kind of learning situation would favor the white student over the Puerto Rican, and thus the imposing task of convincing the instructor of one's capabilities become even greater. Ordinary mistakes in the part of the student may assume greater complexities, e.g. this student is not capable, or has language problems, etc. This may explain why the frequent grade for Puerto Rican students in colleges and universities is D or C in departments affected by such maladies of preconceived notions, as they may penalize a student for what may have already been preconceived of him.

Recently the Latin students at Northeastern Illinois University, in view of repeated resistance that they encountered with respect to their argument of unfair grading from some faculty members in the sciences, sent a letter of complaint to the Chicago Tribune thus forcing the university to listen to their argument.²⁴ More recently, in February 1974, the Puerto Rican newspaper El Coqui published an article relating the incident where Puerto Rican students at the University of Illinois at Chicago Circle were arrested for opposing a biology course in which the instructor used for premise the argument that Blacks and Latinos are inferior to whites.²⁵

Although this study will not deal with the private sector in higher education, we will make a few observations at this time regarding some of the attitudes of the private universities in the Chicago area toward the Puerto Rican students in an effort to show (1), that prejudice and discrimination seems to be an unrestricted social problem (2), why it becomes imperative that the public funded campuses not be allowed to shrug off their responsibilities to the educational needs of the Puerto Rican students.

Foremost is the problem of admission. By their argument of being private institutions, these universities have thus far dismissed pressure for their weeding out prospective Puerto Rican students. Weeding out commonly takes place through traditional admissions practices based primarily on standardized tests. What these universities have not been able to establish is that such admission practices do not discriminate particularly against the Puerto Rican students since "standardized" tests would obviously not be applicable to the "non-standard" experiences of the Puerto Rican students, non-standard to white values! It was to this kind of inquiry that a conference in Chicago in the fall of 1971, in a work shop entitled "Survival of the Minorities," a representative from a private university immediately reacted by responding "we are private." In his view his response had two dimensions: first, the institution, by virtue of being private, can set discriminatory practices; secondly, the private university apparently has no funds to deal with the needs of the students in question. Problem: under what conditions should private universities qualify for public funds?

In the eyes of the Puerto Rican community, the private university has traditionally rejected the Puerto Rican students. The relationship has become so critical that on January 18, 1972, the Chicago Puerto Rican Task Force, in efforts to promote better opportunity, met with representatives from various schools in the Chicago area at the Office of Puerto Rico.²⁶ The records for that meeting show Loyola University and the University of Chicago as sending representatives to the meeting; the records also show an entry that suggest the University of Chicago representative as having made a comment with regard to his time that may have offended the Task Force: "his time was valuable to him and it may be difficult to maintain contact with him when needed." The minutes go on to say that representative was not acceptable to the efforts of the Task Force. We also notice that the records make no reference to Northwestern University;²⁷ therefore, it is our studied opinion, in view of the extremely negligible relationship from that university with the Puerto Rican community, that the university did not send a representative to the meeting.

We now turn our study to the scene at the three public funded universities in Chicago and will review each separately. The three institutions are Chicago State University, at 95th and King Drive; the University of Illinois at Chicago Circle, and Northeastern Illinois University at 5500 North St. Louis Avenue.

Since August 1972, Chicago State University is on its new sprawling campus, having moved and changed its name from Chicago Teachers College-South. For the Winter term 1974, it had a total enrollment of 6,471 students,²⁸ of whom only six were Puerto Rican, on campus, and "almost all 120 students in the off campus extensions of the Bilingual

Program are Puerto Ricans."²⁹ We need to remark that the 6 Puerto Ricans who are on campus are in the Bilingual Program, so that if it were not for this program, our conclusion would be that Chicago State University would not be reaching the Puerto Rican students.

The university claims that the Puerto Rican community is geographically distant from the campus, but in our study we find that it may be the university which is distant from the Puerto Rican Community--speaking in terms of attitude. We discovered that only in the last year has the university made any attempt to seek Puerto Rican students, and this has been only in terms of the Bilingual Program's extension courses. Further, this was done only after the university realized that it did not have enough students in the Program. So in September of 1973 the Program began offering courses at the North Avenue Urban Progress Center, located in the most populated of the Puerto Rican areas in the city. Then in the Winter term of 1974, two other extensions began operating: one in the South Lawndale Urban Progress Center, and the other in Westtown's Lake Shore School. The Bilingual Program operates on a federal grant of \$250,000 for the first year and \$400,000 for the second.³⁰

The program, however, has no Puerto Rican faculty member. In our opinion, this is a major flaw, as we feel that a Puerto Rican educator would enhance the learning situation by contributing to facilitate a comprehensive profile of the Puerto Rican experience, the child and his educational needs. We further feel the need for such educational agents is necessitated by the following facts: a) almost all the students in the off-campus extension are Puerto Ricans, b) the program aims at preparing teachers for the Chicago area, where the Puerto Rican pupil population in the public schools during the academic year 1973-1974 was 29,022, and increase of 1,076 from the previous year,³¹ c) 33 of the 67 bilingual-bicultural programs in Chicago public schools are primarily attended by Puerto Rican children.³²

We should also consider that two of the extensions are located at government supported offices, hence no rent. This means that the university is getting the best returns for its Program: credit hour production to legitimize its funding at the lowest cost in the Puerto Rican community. In terms of its other programs, the university is not relating to the community in question at all.

We will now review the University of Illinois at Chicago Circle. Although the Chicago Spanish-speaking community refers to the Circle Campus as having been built on the gravestone of Chicago's Mexican community, as that community was largely displaced in the early 60's to make room for the construction of the university, it also displaced many Puerto Rican families who then lived in the area. The irony of this whole matter is that here is a university that was built through the displacement of thousands of Latino families, and with the Latino community just a few blocks away, it has not only refused to admit Latino students since it opened its doors nine years ago, but its present Administration has apparently engaged in foul action in a maximum attempt to keep these students out.³³ In its most recent opposition to admitting the Latino students, it appears that the Administration has tried to play one group against the other: the students against the Latin community; the Chicano vs. the Puerto Rican, and then the Director of Educational Assistant Program against the Latin American Community Advisory Committee.

But the Administration will be the first to admit that the situation is very bad. Only $\frac{1}{2}$ of 1% of the total student body of 21,000 is Puerto Rican.³⁴ On the other hand, at least by its actions, the Administration appears not to favor the implementation of a recruitment program that would correct the situation. Dr. James Blaut, Professor of Geography at Chicago Circle, has documented how the university, through a series of ways, practices grave discrimination against these students. These practices are: charging \$30.00 admission fee, which most Puerto Rican families cannot afford; demanding an A.C.T. score of 22, a test that is increasingly being accepted in higher education as dis-

crimnatory against minority students; "regular admission," which still allows about 15% of the non-Latin applicants to come into the university even though they do not qualify based on their class rank; and a system of "Special Admission" through Educational Assistant Program, which places a quota on Latins. Other evidence of discrimination appears to be the "course pattern" requirement, since by and large the Puerto Rican students graduating from the inner-city high schools do not receive such an orientation.³⁵

Finally in June 1973, after a series of meeting with the Administration, the Latin community was allowed to have a recruitment program. But on September 26, the program office was surreptitiously entered and everything in it was moved to Educational Assistance Program. The Administration admitted giving the orders, though without notifying the staff, and a crisis ensued where 39 persons, mostly students were ordered arrested on September 28 for peacefully demanding to see the Chancellor. To date the crisis has run deeper than what the university may hardly afford to show cause for, as a lawsuit against the university is pending.³⁶

We must indicate here that an attempt was made to establish an assessment of the student's academic progress, but we regret that no information was made available to us. However, we may safely state that it is our experience that several students have asked for a transfer to another universities.

We now would like to focus our attention to the Puerto Rican students at Northeastern Illinois University. Of the Latins, the Puerto Rican community is the nearest to Northeastern, so most Latinos seeking admission are Puerto Ricans. The university report for 1970 enrollement shows 79 Lating students out of a total undergraduate population of 4,318; and 150 Latins of 4882 total enrollement for the 1972 year.³⁷ The increase for the 1972 year can be attributed to several factors. In October 1971, the Unipersity President reported to the Board of Governors of the State Colleges and Universities that "upon the recommendation of the Union for Puerto Rican Students, the university has employed a Spanish-speaking counselor...to work especially with the increasing number of Puerto Rican and other Latin American students on campus."³⁸

Once on campus, the Counselor worked together with the Union for Puerto Rican Students for the establishment of a Latino Recruitment Program to which the University Administration was very receptive. The Program was entitled Proyecto Pa'lante and in the fall of 1972 a one-page proposal delineating the main concepts of the program was turned over to the Administration. Thus the Program became operative as of September 1972, when its first recruitment of 80 students enrolled for classes.

To insure the success of the Program, having familiarized himself with the situation as various members of the faculty spoke out that letting a large number of Puerto Rican students in the university would threaten the standards, on May 15, 1972, the Counselor generated a memorandum to the university faculty soliciting support for "an academically sound and comprehensive policy."³⁹ In the meeting of the Faculty Senate that followed, Dr. Ben Coleman motioned that the Senate approve support for such a policy, professor M. Vogel seconded Dr. Coleman's motion and the debate began. It was then that Dr. Angelina Pedroso, Chairperson of the Senate, favoring such a policy and, in light of mounting criticism contrary to the motion, petitioned the Vic-Chiarman of the Senate to assume the chair so that she could speak in behalf of the motion. Dr. Pedroso's eloquent speech must have carried the support necessary, as the motion passed with 18 votes in favor and 2 against. The Instruction Council was then charged by the Faculty Senate to develop the policy,⁴⁰ and on October 19, 1972, the Vice President for Academic Affairs and Dean of Faculty publish the Policy.⁴¹

As we analyze the results, we can deduce that the above policy has proved that the exclusion that the Puerto Rican and in the same light

the Latin American, students have suffered due to traditional admissions based on entrance testing has been one of the most unjust and harming practices in higher education. In our assessment, those practices have served the interests of an elite, white, that had succeeded in developing exclusive means to control power and thereby eliminate competition by denying equal educational opportunity to Blacks, Puerto Ricans, Chicanos, and other minorities. We base these observations not only on our own experiences, and findings that have been accepted as common practices with regard to racism in the dominant society in the United States, but also on the studied success of the Puerto Rican and other Latin American students at Northeastern Illinois University and at other centers of higher learning.

Before discussing the success of the students in Proyecto Pa'lante, let us first trace the impressive record of thirty six students admitted at Northeastern Illinois University in the span of September 1969 through January 1972. In the fall of 1972, this writer followed up the record of those thirty six students and found that in spite of the fact the mean ACT score for this group was 16 and that the mean family income was \$4,490 by the fall of 1972 five of those students had graduated, three of whom had undertaken graduate work; six had reached the senior year, seven were junior, twelve were in the sophomore year and only six or 16.7% had left their studies.⁴² Further analysis shows that to date: all six seniors have graduated, two of whom have already completed work for a Master's degree from Harvard University, and three are presently pursuing Master's work -- one at the Cicero Campus, one at Roosevelt, and the other at Urbana; five of the seven juniors have graduated, and the other two are in their last semester at Northeastern, health and maternity leaves having held them back; five of the twelve sophomores have since left, suggesting that the sophomore status is still insecure for Puerto Rican students, and the remaining are now seniors.

With respect to the performance of the students in Proyecto Pa'lante, the following data for the conclusion of the freshman year of the first group of 80 students tells us something about them:⁴³

1st Trimester

Students on high honors list.....	3
Students on honors list.....	11
Total students with "C" average or better.....	64
Students with average below "C".....	13
Total complete withdrawal.....	3

2nd Trimester

Students on honors list.....	10
Total students with "C" average or better.....	63
Students with average below "C".....	8
Total complete withdrawal.....	9

3rd Trimester (Spring or Spring-Summer)

Students on honor list.....	13
Total students with "C".....	61
Students with average below "C".....	6
Total complete withdrawal.....	13

We have not attempted to formulate specific answers to specific problems as we dealt with these problems in our inquiry; we raised questions to prove the first part of our assumption, and in pages 19 and 20 we believe have shown evidence to prove our second part of the assumption. We also hope that by having raised these questions, we have contributed to a better understanding of the problems facing the Puerto Rican students in higher education as well as during his formative educational years.

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Research by
Maximino Torres



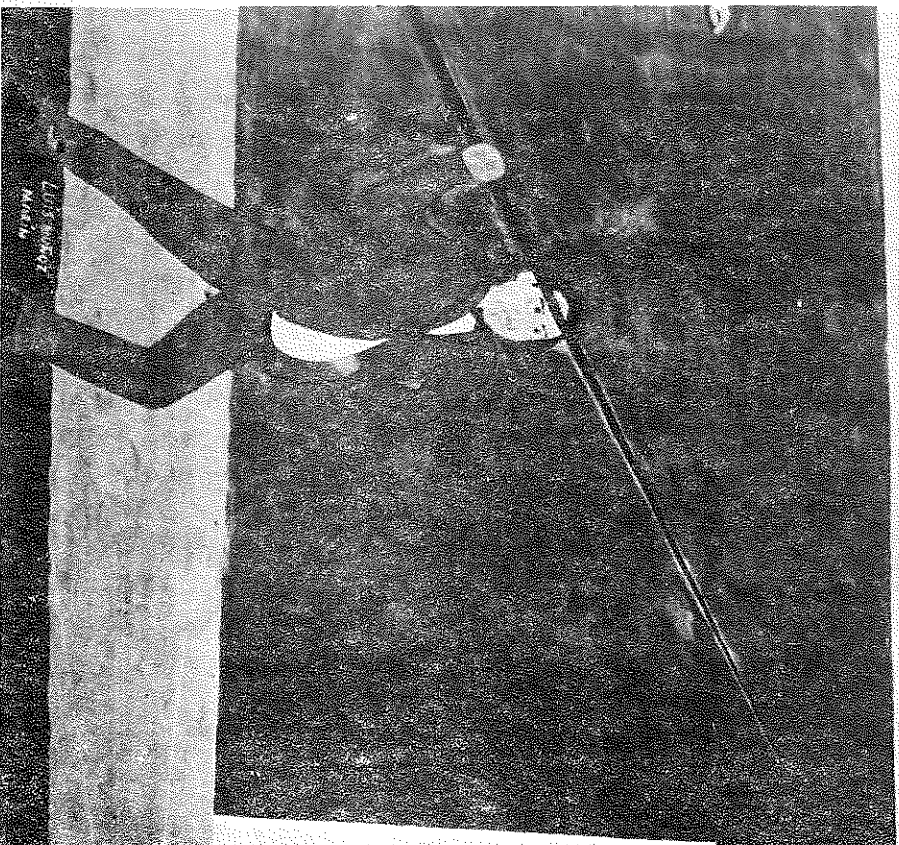
1897-1897

1845-1904

DON PEDRO ALBUZU CAMPOS
1891
1965



1839-1903



1897-1897

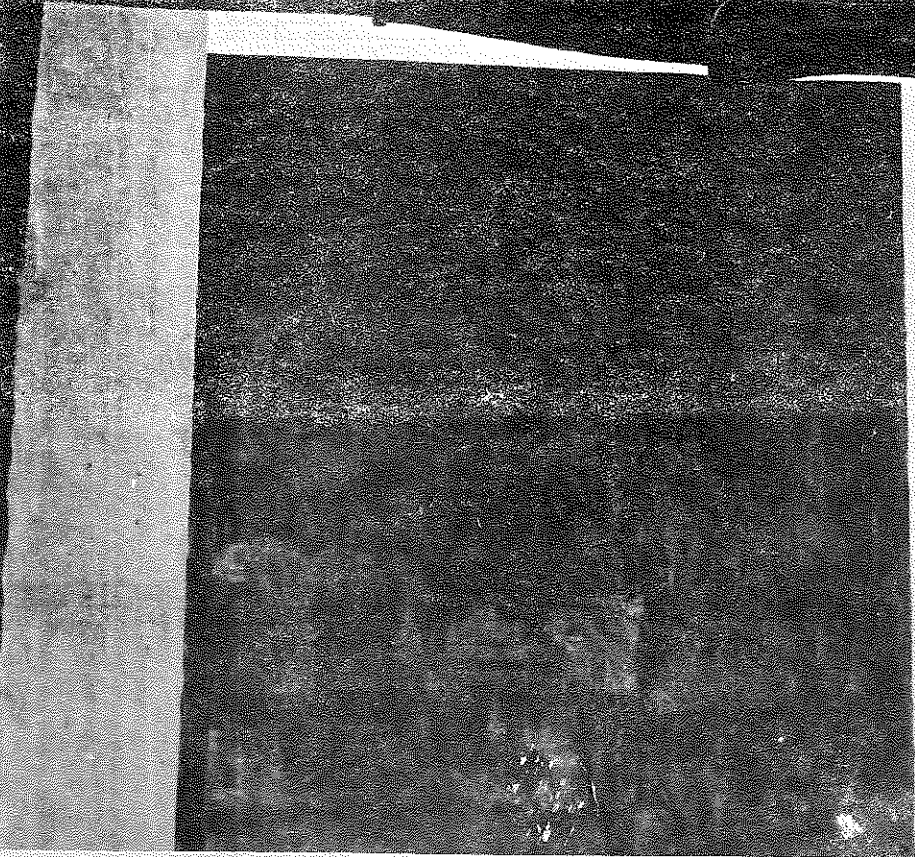


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