



# QUE ONDEE SOLA



Union for Puerto Rican Students

Northeastern Illinois University

Volume IV Num. 1

September, 1974

## Welcoming Proyecto Pa'lante

QUE ONDEE SOLA welcomes you students arriving thru Proyecto Pa'lante and also wishes to give you some information throughout this issue of the importance of Proyecto Pa'lante and the Union for Puerto Rican Students.

### Why Proyecto Pa'lante?

Northeastern has gained an innovation and creative perspective in university admission. While the prevailing social conditions have proved to be adverse to the academic achievement of many a Spanish-American youth in the schools in their community, Northeastern is making a sincere effort to bring on campus Latino Students with academic potentials.

### What is Proyecto Pa'lante?

Proyecto Pa'lante is the creation of the Union for Puerto Rican Students, who sought to promote opportunities for the Latino Students in higher education, and the Administration of the University.

### Proyecto Pa'lante Seeks:

1. to bring to the University Latino Students who have demonstrated academic potentials;
2. to assist these students with the counseling, tutoring, and other necessary support;
3. to assist the academic community in relating to the educational needs of the Latino Students;

## Freshmen

4. to provide cultural relevance to the students, co-curricular activities, which are intended to assist the student in developing a positive self, necessary in the pursuits of academic excellence.

In September of 1972, Proyecto Pa'lante brought on campus its first group, out of eighty students, sixty remained in the program and have successfully completed thirty semester hours toward graduation.

One hundred and thirteen more students were recruited in September of 1973, with ninety eight remaining, thus bringing the total up to over 150 Latino Students thru Proyecto Pa'lante.

Now, this September of 1974 Proyecto Pa'lante has brought in a recruitment of 112 more Latino Students on campus.

Thus Proyecto Pa'lante in its third year has approximately two hundred and seventy students. Therefore the program has shown to be recruiting ALL LATINO STUDENTS and promoting opportunities for LATIN UNITY and LEADERSHIP.

## El Grito de Lares

Lares, pueblo de historia, se encuentra a la parte central de la isla; hacia el oeste. Hacía el año 1868 se planeaba una conspiración en la isla en contra del régimen español para lograr la liberación. Esta conspiración no tomó cinco años como la de España ni tuvo el respaldo militar que tuvo la de España. Tampoco se encontraron hombres militares, ni el terreno propicio como lo tenía el ocurrido en Cuba, es decir El Grito de Yara y las experiencias de este. Fue nuestro alzamiento y nuestra lucha que a pesar de los años todavía perdura aunque en nuestras clases de Historia se le obvia o no se le da ninguna importancia. Veamos que fue lo ocurrido para aquel entonces.

Para el 1867 (julio), Betances y Ruíz Belvis se encontraban fuera de Puerto Rico y los cuales se separaron en New York; Belvis se dirigió a Chile por los contactos habidos por la Sociedad Republicana de Cuba y Puerto Rico, fundada por Juan Manuel Marias. El agente enviado por Chile fue Benjamín Vicuña Machenna, con instrucciones de ayudar a los conspiradores antillanos en sentido económico.

Belvis muere misteriosamente a los once días y Betances se queda en New York donde forma un comité revolucionario puertorriqueño.

El espionaje, la censura y la prensa controlada por el gobierno cohibía las ideas liberales del pueblo. La muerte de Ruíz Belvis conmovió mucho a Betan-

ces y este hizo una proclama al pueblo puertorriqueño para que su muerte no fuera en vano. Betances llega a Santo Domingo el día 7 de diciembre del 1867 y constituye el Comité Revolucionario de Puerto Rico el 6 de enero del 1868. Ya no se trabajaba con la Sociedad Republicana de Cuba y Puerto Rico.

Muchos temían perder sus bienes, traer sufrimientos sobre ellos, miseria, etc., y esto coartó la lucha.

El Comité Revolucionario de Puerto Rico aprobó una constitución con el objetivo de organizar una revolución para constituir a Puerto Rico en una república independiente de forma democrática. El comité sería el gobierno supremo de la república con facultad para fundar en Puerto Rico "juntas" y "legaciones", nombrar delegados y agentes, recaudar fondos, comprar armas y municiones. Las "juntas" funcionarían en los pueblos y las "legaciones" en los campos. Podrían nombrar un presidente y un secretario y adoptar un reglamento interno. Se formaron varias sociedades secretas; entre ellas, la de Mayagüez, (Capa Prieto); la de Lares, (Centro Bravo); el de Ponce; en San Sebastián, (el Porvenir); en Arecibo, Isabela y en otros lugares más. Cada cual se comunicaba con un saludo especial y con cierta conversación en clave. La Constitución del Comité prohibía expresamente la distinción de clases y al momento de afiliarse al Comité había que prestar juramento.

Betances compró una embarcación llamada "El Telégrafo" y también compró armas por mediación del cubano Domingo



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García. Había dos centros de conspiración conocidos: uno en Arecibo y otro en Isabela. Para mayo Manuel Rojas, director del Centro de Lares, presentó en una reunión de su junta el diseño de la bandera que hoy es el símbolo de ésta, la Revolución de Lares, conocida como la Bandera de la Revolución Puertorriqueña. El himno de la revolución fue una danza titulada "La Borinqueña" y que Betances encargó a Lola Rodríguez de Tío que le añadiera unos versos revolucionarios.

Veamos el porqué ellos querían ser independientes:

1. Decían los propagandistas que Puerto Rico era una entidad cultural independiente, además estaba geográficamente separada de España pero ya no era necesario seguir los pasos de la Madre Patria.

2. El ejemplo dado por las trece colonias Inglesas; la declaración de independencia; derecho que muy poco tenían y que debíamos reclamar.

3. Nuestros intereses económicos confligían con los de España o sea lo que le convenía a España a ellos no les agradaba.

4. España pensaba que nos perdería la esclavitud, pues así iba haber una colisión racial lo cual no era muy agradable para los ojos del español.

Estas fueron algunas de las razones por las cuales se recurrió a la revolución. Al mismo tiempo España tenía problemas en las cortes. Lo que daba un tiempo propicio para la revolución.

Los revolucionarios se descuidaron

al ver el éxito del gesto cuando el corregidor Antonio de Balboa sorprende a Pedro García recolectando fondos con una lista de donantes. El 10 de septiembre hubo una reunión en casa de Pedro Beauchamp para determinar el día del levantamiento. Manuel Rodríguez comunicó a Manuel Marias González que el levantamiento se llevaría a cabo el día 29 ó 30 de septiembre porque estaban los esclavos de asueto y habrían fiestas en Cabo Rojo, lo que hacía que la gente estuviese distraída y tener el momento oportuno para el ataque sorpresivo. González se opuso por considerar que no había suficiente armamento.

González mandó todas las actas y papeles importantes de la sociedad a Manuel Rojas (el Leñero). El Coronel Iturriaga decidió allanar la casa de González encontrando un cuaderno con los nombres de los libertadores; encarselando a González

El 22 de septiembre se convocó a una reunión en casa de Matías Brugman decidiéndose dar el golpe el día siguiente. Se reunieron en casa de Rojas donde se prepararían con municiones, donde hacía varios días se estaban recolectando.

Rojas es comandante de la tropa y llevaba una bandera blanca que decía "Muerte o Libertad". A la media noche llegan a Lares y toman el ayuntamiento y sustituyen los símbolos monárquicos por los de la República de Puerto Rico. Y donde se pasó a constituir un gobierno provisorio. Este gobierno se compuso de puertorriqueños solamente. Tomaron el acuerdo de morir por la causa. Se abolió el sistema

de libretas de jornaleros y todo aquel que muriese por la causa, fuese extranjero o no, sería considerado un patriota.

Bernabé Pol ordenó al párroco Vega que celebrase un Tadeum, cosa que hizo de muy mala gana y de mala forma. Es aquí donde aparece la bandera ideada. Otros vigilaban las salidas hacia San Sebastián. Varios salieron hacia Aguadilla y Arecibo a avisar. Se dedicó la mayor parte de las tropas para tomar a San Sebastián, se dieron vivas a Prim, a la libertad y la República de Puerto Rico en el Pepino.

Debido al adelantamiento del grito no hubo tiempo de avisarle a Betances, no pudo este avisarle que no podía llevar con los mil hombres que tenía en Santo Domingo porque el telégrafo había sido confiscado.

Los rebeldes huyen a los montes al saber que estaban solos, cosa de ganar la costa y salir al extranjero. Se persigue a los revolucionarios y se les encarsela y se les somete a juicio. De aquí en adelante ocurren otros atentados pero todos fueron derrotados.

El grito fue una manifestación puertorriqueña y no un alzamiento de gentes que no tenían nada que perder. Si hubiese sido simultáneamente en un considerable número de pueblos, hubiese tenido un éxito mayor.

Si todo los liberales puertorriqueños se hubiesen unidos a Betances, la independencia de Puerto Rico se hubiese conseguido en el 1868; pero como siempre pensaron ellos mismos primero y en su bienestar personal y no en el de la pa-

tria, como muchos hasta ahora han venido haciendo.

Si todavía hoy las palabras república e independencia son sinónimos de desorden, violaciones y robos debido a la propaganda que se a venido haciendo...

¿Como sería de dura la labor de aquellos que iban a ganar afiliados a una causa tan desacreditada? Aún así hubo afiliados a la lucha.

POR CARLOS LEBRÓN

## Translation ●●

A town with history is Lares, which is located in the central part of Puerto Rico. In 1868 a conspiracy was planned in Puerto Rico against the Spanish forces in order for its liberation. Now this conspiracy did not take five years like the one in Spain, and it didn't have any military help like Spain had. Military men couldn't be found, and the land wasn't like the one in Cuba when, "El Grito de Yara," (The Cry of Yara) occurred. It is our force and our strength that still lives even though in our history classes Lares, isn't given much importance. Let's see what happened at that time.

In 1867, (July), Betances and Ruiz Belvis were away from Puerto Rico. They separated in New York, where Belvis directed himself toward Chile because of the contact he had with the Republican Society of Cuba and Puerto Rico. This Republican Society was founded by Juan Manuel Marias. From Chile, they send a man named Benjamin Vicuma Machenna, with demands to teach these conspirators of Puerto Rico about economy.

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After living eleven days in Chile, Belvis died. During this time Betances stays in New York. Here he finds a committee of Puerto Ricans and forms a Revolutionary Group, but at this time, the censures, the spies, and the controllers of the press prohibited the liberated ideas of this town. Betances was concerned for Belvis death. This concerned him so much that he related it toward the people, he made sure that Belvis' name would live in the minds of the people and made the people believe that he had died as a true patriot.

On December 7 of 1867, Betances, arrives from Santo Domingo, (Dominican Republic). The preceding year he goes to Puerto Rico and forms a Revolutionary Group. No longer was there any communication with the Republican Society of Cuba and Puerto Rico. Because of this many feared of being miserable and felt that they would lose all their benefits.

"El Comité Revolucionario de Puerto Rico" (The Revolutionary Committee of Puerto Rico) approved a constitution with the objective to organize a revolution to establish an independent republic and work in a democratic way. The committee would be the supreme government so it could form councils and legislations. It would name delegates and agents, raise funds, buy weapons and ammunitions. The councils would work in towns and the legislations in the countries. They could name a president and a secretary and adopt their own rule. Various secret societies were formed. To name a few; Capa Prieta, (Black Cape) in Mayagüez, Centro Bravo, (Brave Center), in Lares, El Porvenir, (The Future), in San Sebastian, in Ponce, Arecibo, Isabela and in several other countries. In order to communicate with each other they had a certain greeting and a secret clue. This was done because the constitution of the committee prohibited the separations of

classes and in the moment of admittance they would have to give an oath which would condemn the separations of classes.

Betances bought a ship that he called "el telegrafo" (the telegraph) and he bought arms also by interventions of his Cuban friend, Domingo Garcia. There were two centers of conspiracy: one is Arecibo and the other Isabela.

In May, Manuel Rojas, director of center in Lares, showed in his council meeting the design of a flag that today is the symbol of the Revolution in Lares. We know it as the flag of the Puerto Rican Revolution.

The Revolution Hymn was a danza "La Borinqueña". Betances had asked Lola Rodriguez de Tio to add some revolutionary verses.

Let's see why they wanted to be free:

1. The propagandists were saying that Puerto Rico was an entity, independently cultural and that it was geographically separated from Spain. But it was not necessary to follow the set up for our Mother Country, Spain.
2. Examples were given by the thirteen English Colonies and the Declaration of Independence, rights that few had and we had to reclaim.
3. Our economical problems conflicted with Spain, which meant that whatever Spain decided we would not agree.
4. Spain thought that it would lose if the abolitions of slaves were granted. They figured that the racial collision occurring then would not be good for them.

These were some of the reasons why a revolution was decided upon. At that time Spain was having problems with the "Courts". This was a great time for the revolution.

The Revolutionists thought they were winning until they the results of the event, when the corregidor Antonio de Balboa surprised Pedro Garcia collecting funds with a list of donors.

cont. on. p. 8.



# ... ¡ ENVOLUIMIENTO

On behalf of the Union for Puerto Rican Students (U.P.R.S.), I welcome those students recruited thru Proyecto Pa'lante to OUR COMMUNITY at Northeastern.

The U.P.R.S. is a student organization which represents Latinos in the political structure of this University; in other words, we deal with the administration and faculty on behalf of Latino Students. For example, through this representation the U.P.R.S. has brought to Northeastern; Maximino Torres, Samuel Betances, Miguel Velasquez, Aida Sanchez, Santos Rivera, Proyecto Pa'lante, QUE ONDEE SOLA, C.L.A.S.E.S., and other programs, people, and necessities which we Latinos know. The U.P.R.S. has also taken the responsibility of assisting students with problems which may arise, from financial problems, to personal problems. In addition, the U.P.R.S. is a major sponsor for Puerto Rican and other Latin cultural and social events. In the past it has brought: Eddie Palmieri, Mongo Santamaria, a Latino art exhibit, el Teatro Del Barrio, and other cultural and social events. And the most vital responsibility that U.P.R.S. has undertaken is that of informing and educating our people at Northeastern and the community. For this reason, the U.P.R.S. has brought to the Union floor; Jose Lopez, Juan Mari Bras, and other noted members of our political and/or social struggles.

The U.P.R.S. hopes that all incoming students have an interest in participating in the creation and the struggles for fulfillment and social needs. We hope that you are interested because the fulfillment of these needs will effect you and benefit you directly as a student of this University and member of the Latino Community. We encourage those of you who have a need for any of the services of the U.P.R.S. and/or are willing to help fellow brothers who have these needs to bring it to the attention of the U.P.R.S. If you are mainly interested in the cultural and social events that the U.P.R.S. is planning, the time and place to get this information is at the U.P.R.S. meetings which are held every Thursday at 1:00 P.M. in P-1. If

you do not wish to participate in any of these programs, you should still attend the meetings in order to be well informed about events that are occurring on campus and in the communities.

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President of the  
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# ESTUDIANTIL!

EN COLABORACION AL ENSANCHAMIENTO  
DE LA IDEOLOGIA DE "QUE ONDEE SOLA"

"Puerto Rico Invicto"

Es mi tierra lo que quiero  
Es mi bandera la que izar orgullo aïoro.  
Y despertar alegre de ser LIBRE entero  
Y viviré mi Puerto Rico, la tierra que  
adoro

Mi fusíl ha de ser mi conciencia  
Y "mi pueblo" el guía en la revolución  
No habra opresor extranjero en mi  
presencia  
INTREPIDO seré, y liberaré mi nación.

L.M. Carrasco  
Freshman

Upon entering the university, we Latin Students must immediately develop a sense of "seriousness," this "serious attitude" should be applied toward all aspects of the university experience. Once we enter the university, every book we read, every paper we write, every course or teacher we select, should be done so in a most serious matter and context.

This serious attitude is best reflected when we struggle and strive to achieve the best truthful knowledge possible, when we speak out and question anything we do not comprehend, when we understand the importance of education to upgrade our communities, as ourselves.

This serious attitude is not reflected when we are contented with simple indoctrinating knowledge and education, when we are satisfied with "making it" through college, the easiest way possible.

We Latin Students are a small group in the university, the statistics on dropouts among us are depressing. This is why it is of vital importance that we must endeavor to attain academic excellence and acquire truthful knowledge. We must develop ourselves into serious minded students, in order for us to return to our communities and help educate, mobilize and bring forth more Latinos into the universities.

We The UNION FOR PUERTO RICAN STUDENTS, and other Latin students on campus, have faith in you, that you will succeed in your educational pursuits.

Wilfredo Cruz

UNION

Unión, Símbolo de nuestro empezar,  
Símbolo de nuestra fuerza.  
Unión, el escalón de nuestra libertad,  
El terminar del Yankee ha alegría de  
nuestra gente y nuestra bandera LIBRE  
Y el orgullo de nuestros hijos.

R.P.  
7-23-74

On September 10 of that year, there was a meeting at Pedro Beauchamp's house to determine the day when the revolution was going to start.

Manuel Rodriguez informed Manuel Marias Gonzalez that the revolution would be on September 29 or 30 since at that time there were parties in Cabo Rojo and the slaves were free, these made it a good opportunity for the attack.

Gonzalez was against the idea of this attack, he felt there weren't enough arms for the attack. He sent all the acts and important papers of the Society to Manuel Rojas (el lenero). Coronel Iturriaga then decided to visit Gonzalez, but while entering he found a notebook with the name of a liberator written in it. He then ordered Gonzalez arrest.

On September 22 there was a meeting at Beauchamp's house

where they would decide the day of the attack. They decided for the next day.

They met at Rojas' house, where many had gathered to prepare weapons. Rojas was the commander of the troop. He was carrying a flag which said "Muerte o Libertad" (Death or Liberty). They arrived to Lares at midnight took the City Hall and substituted the monarchy symbols for those of the Puertorican Republic. Here they constructed a government for the peoples' needs. It was based of only Puertoricans. They had decided to die for their cause. Everyone that would die for this cause was considered a patriot even though he was not a Puerto Rican. The liberty of councils were abolished.

Barnabe Pol ordered Rev. Vega to celebrate a Mass in which he did with no interest at all. Here they bring the flag that is known as "la bandera ideada" (the ideal flag.) Others were watching the entrance of San Sebastian. Various others observed Aguadilla, y Arecibo in case of danger. Because of its size the major troops were left at San Sebastian.

Their interest was in the liberty of Puerto Rico.

All this time Betances was in the Dominican Republic. It was too soon for any news to reach him. "El telegrafo" was confiscated.

El Grito (The Cry) was a Puerto Rican manifestation and not a threat to the people. It would have been a greater success had it been in a consideration of countries.

If all the Puerto Ricans had united with Betances, Puerto Rico would have obtained its independence in 1868. But, since many thought first of themselves, in their wealth before their island, we still are struggling today.

Yes, even today the words, republican and independence are synonyms of disorder, violence, and theft to the propaganda that is being exercised today all over.

How hard must it must have been for those who wanted to liberate something so important. While those who were free to do so very much and yet did nothing.

#### QUE ONDEE SOLA

The name was chosen by the founding staff to interpret the goals and struggles of the Puerto Rican people. QUE ONDEE SOLA, literally translated means, MAY THE PUERTO RICAN FLAG WAVE ALONE.; May the Puerto Rican Nation achieve it's rights to self determination from United States Imperialism.

QUE ONDEE SOLA STAFF  
Sept., 1974



On September 10 of that year, there was a meeting at Pedro Beauchamp's house to determine the day when the revolution was going to start.

Manuel Rodriguez informed Manuel Marias Gonzalez that the revolution would be on September 29 or 30 since at that time there were parties in Cabo Rojo and the slaves were free, these made it a good opportunity for the attack.

Gonzalez was against the idea of this attack, he felt there weren't enough arms for the attack. He sent all the acts and important papers of the Society to Manuel Rojas (el lenero). Coronel Iturriaga then decided to visit Gonzalez, but while entering he found a notebook with the name of a liberator written in it. He then ordered Gonzalez arrest.

On September 22 there was a meeting at Beauchamp's house

where they would decide the day of the attack. They decided for the next day.

They met at Rojas' house, where many had gathered to prepare weapons. Rojas was the commander of the troop. He was carrying a flag which said "Muerte o Libertad" (Death or Liberty). They arrived to Lares at midnight took the City Hall and substituted the monarchy symbols for those of the Puertorican Republic. Here they constructed a government for the peoples' needs. It was based of only Puertoricans. They had decided to die for their cause. Everyone that would die for this cause was considered a patriot even though he was not a Puerto Rican. The liberty of councils were abolished.

Barnabe Pol ordered Rev. Vega to celebrate a Mass in which he did with no interest at all. Here they bring the flag that is known as "la bandera ideada" (the ideal flag.) Others were watching the entrance of San Sebastian. Various others observed Aguadilla, y Arecibo in case of danger. Because of its size the major troops were left at San Sebastian.

Their interest was in the liberty of Puerto Rico.

All this time Betances was in the Dominican Republic. It was too soon for any news to reach him. "El telegrafo" was confiscated.

El Grito (The Cry) was a Puerto Rican manifestation and not a threat to the people. It would have been a greater success had it been in a consideration of countries.

If all the Puerto Ricans had united with Betances, Puerto Rico would have obtained its independence in 1868. But, since many thought first of themselves, in their wealth before their island, we still are struggling today.

Yes, even today the words, republican and independence are synonyms of disorder, violence, and theft to the propaganda that is being exercised today all over.

How hard must it must have been for those who wanted to liberate something so important. While those who were free to do so very much and yet did nothing.

#### QUE ONDEE SOLA

The name was chosen by the founding staff to interpret the goals and struggles of the Puerto Rican people.

QUE ONDEE SOLA, literally translated means, MAY THE PUERTO RICAN FLAG WAVE

ALONE.; May the Puerto Rican Nation achieve it's rights to self determination from United States Imperialism.

QUE ONDEE SOLA STAFF  
Sept., 1974

## U. S. A.

America builds, America destroys.

How unvaluable the virtues, that America employs.

Where is the truth, to which America desperately clings?

Devoured by the lies, that America brings.

America builds, America destroys.

How precious the lasting moments of life America enjoys.

Where is the beauty, America supposable sought?

Destroyed by the ugliness, that America has taught.

America builds, America destroys.

How destructive the knowledge, with which America toys.

Where is the link to America's preservation?

Surely, not by caging her native sons, in reservations.

America builds, America destroys.

Tranquility and peace, America will never enjoy.

Where is the fault to America's vulgar perception?

Deteriorated by America's minds of misconception.

A Pupi

Hijito...  
M'ijito del alma  
Hijito del alma y corazón,  
brincotón, travieso y salsero  
bonito y sincero  
juguetón

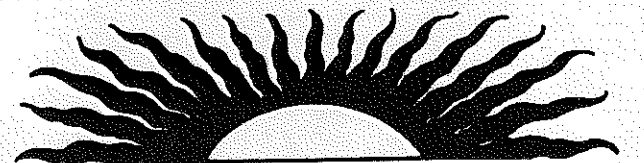
Tu voz de pitirre sonoro  
hecho de cielo;  
firme y audaz  
dulce y fugaz,  
atravesando los mares y el viento,  
Me susurra tiernamente,  
te quiero...  
te quiero papi.

Y lloro de alegría,  
ternura, nostalgia y amor;  
de corazón.  
Porque te quiero también.  
Y mi amor es más grande  
MUCHO MAS GRANDE  
que todas las estrellas del cielo  
que toda las flores  
las nubes y el aire.

Mi negrito preguntón,  
Crecerás  
hasta alcanzar  
el SOL.

De Papi 11 de septiembre de 1974  
Washington, D.C.

HÉCTOR CRUZ



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