

# QUE ONDEE SOLA

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NORTHEASTERN ILLINOIS UNIVERSITY

SEPTEMBER, 1976

## **TODOS A EL GRITO DE LARES Y EL GRITO DE DOLORES**

The Union for Puerto Rican Students, Chicano Student Union, Federation of Puerto Rican Socialist University students. (F.U.S.P.) and Que Ondee Sola welcomes the incoming freshman and older student to N.I.U. by inviting everyone to come and celebrate El Grito de Lares, and El Grito de Dolores at the NIU auditorium on Sept. 23, 1976 at 1:00 pm. There will be music, speakers, refreshments. These two Grito signify important day for the Puerto Rican and Mexican people. El Grito de Lares Sept. 23, 1868 was the date of the proclamation of the Republic of Puerto Rico. Sept. 15, 1810 was the proclamation of Mexico Independence from Spain.

### **September 12, 1891 . . .**

September 12, 1976 commemorated the 85th birthday of Dr. Albizu Campos "El Maestro"; the courageous leader of the Nationalist Party of Puerto Rico. He led the Sugar Cane Workers Strike in 1934 and organized the 1950 revolution in Jajuya, "El Grito de Jayuya," are just some of his admirable feats.

Pedro Albizu Campos was born on September 12, 1891. He was seven years old at the time of the U.S. military invasion of his homeland.

An outstanding student he received a scholarship to attend the University of Vermont. He received his B.A. in Science specializing in Chemistry with honors. Upon hearing of this exceptional student Harvard University invited him to continue his studies. In 1921 Pedro Albizu Campos returned to Puerto Rico at the age of 30 with a B.A. in Philosophy, Masters in Arts and Sciences from the University of Vermont. He also graduated from Harvard University in Military Science and received a Doctorate in Law.

During the time of his studies he had received many tempting offers. The U.S. government offered him careers in diplomacy, military and law. Private business offered a directorship, paid lectures, etc. Each time he politely rejected all the offers by saying he had a mission to accomplish in his homeland.

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**Important Events**

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He returned to Puerto Rico and became a lawyer for the poor, while he himself lived in extreme poverty. In 1925 Albizu Campos was unanimously elected vice-president of the Nationalist Party because of his total dedication for the independence movement. In 1930 he was elected president of the party. He brought new drive and tactics to the party as president. The party adopted a "no cooperation policy" toward the Yankee government. The Nationalist became more active in the labor movement such as, the Sugar Cane Workers Strike in 1934.

In April 1936 Albizu Campos and the other Nationalist leaders were sentenced to 16 years in a federal penitentiary. Their crime was patriotism. He and his comrades spoke against the domination of Puerto Rico by the USA the most powerful imperialist country in the world. The Yankee government feared that this one man, who so inspired his people, would one day lead a revolution.

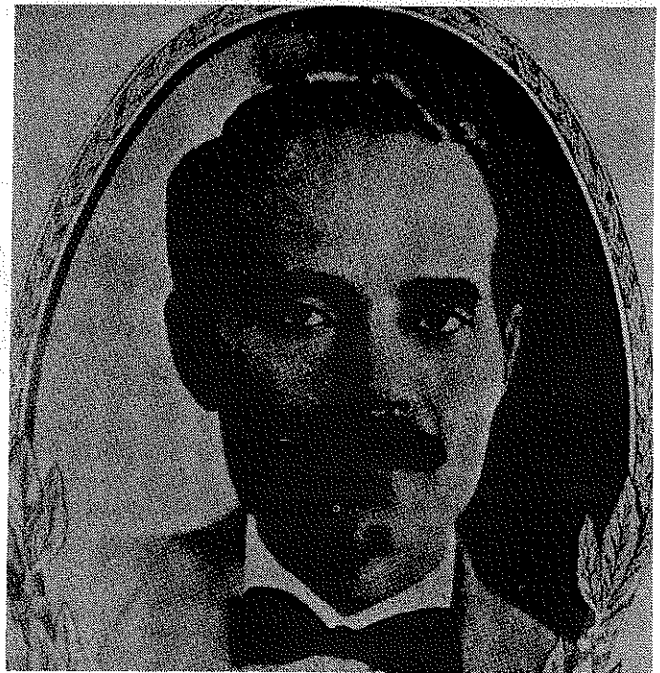
In December 1947, having completed his prison sentence, the Nationalist leader returned to Puerto Rico. During his incarceration he had suffered his first stroke (1943). Soon afterwards the party declared war on the U.S. government.

On October 30, 1950 in Jayuya, the Republic of Puerto Rico was proclaimed for the second time. The National Guard with aerial support was utilized to put down the revolt. Parts of Jayuya was bombarded. The Nationalist Party leaders and members were murdered or arrested shortly after "El Grito de Jayuya." "El Maestro" was arrested on November 2, after a two day shoot-out at the Nationalist Party Headquarters, which was also his home.

A few months afterwards don Pedro Albizu Campos was sentenced to 53 years imprisonment for subversive acts against the Yankee government. He was imprisoned in "La Princesa Prison" in San Juan. Three years after his conviction the Nationalist leader was given clemency because of his poor health and international pressure. Rumors, that claimed he was insane, were circulated by the administration. His health worsened because of the systematic torture he received at the hands of his captors. A doctor sent from Cuba confirmed the fact that Albizu Campos suffered radiation burns within prison. The doctor also concluded that there was absolutely nothing wrong with his mental health.

On March 1, 1954, four Nationalist members attacked the House of Representatives in Washington D.C. Although the four patriots claimed full responsibility for their actions, don Pedro's home was again attacked by the police with guns and teargas. Governor Luis Munoz Marin revoked the clemency and El Maestro was again incarcerated.

On March 25, 1956 don Pedro suffered another stroke while imprisoned.



Albizu Campos

On April 21, 1965 don Pedro Albizu Campos, lawyer, orator, scholar, Independentista, and leader of the Nationalist Party of Puerto Rico died. He was released four months prior to his death because of his poor health.

El Maestro died but his ideals still live in the hearts and minds of many Puerto Rican patriots who are working to make his dream of a free Puerto Rico a reality.

Viva Puerto Rico Libre!

## What is the F.U.S.P.?

Today the Federation of Puerto Rican University Socialist (FUSP) is organized in the States of Illinois, New York, Connecticut, Massachusetts and New Jersey. The organization has four strategic points: (1) to struggle for the independence of Puerto Rico, and for the construction of socialism in both Puerto Rico and the United States; (2) to struggle for college reform and the democratization of the University; (3) to struggle for anti-imperialist unity, especially among Third World students; (4) to struggle for international solidarity, especially among Latin American Students.

The FUSP is an organization fraternal to the Puerto Rican Federation of Pro-Independence University Students (FUPI) in the island, the Puerto Rican Pro-Independence High School Students Federation (FEPI) and the Puerto Rican Socialist Party. The FUSP recognizes and affirms the liberation struggle of Puerto Rico and as the vanguard of the Puerto Rican working class.

[Cont'd on page 4]

# Calendar of Events for Sept. and Oct., 1976

Sept. 23-Commemoration of "EL GRITO DE LARES" and "GRITO DE DOLORES," at the U.N.I. auditorium at 1:00 p.m. There will be refreshments, music and speakers from the Puerto Rican and Mexican communities. Sponsored by "La Federacion de Universitarios Socialistas Puertorriquenos, Chicano Student Union and The Union for Puerto Rican Students

A celebration of "EL GRITO DE LARES" will take place on Sept. 23, 7:30 p.m. at 1632 N. Milwaukee Ave.

Speaker: Jose La Luz, member of the Central Committee and political commission of the U.S. branch of the P.S.P.

Presentation: Committee to free the Five Nationalist Prisoners.

Message of Solidarity: C.A.S.A.-Hermandad General de Trabajadores and Puerto Rican Solidarity Committee.

Oct. 2

Solidarity with Mozambique. See film "Mozambique" in Dunbar High School, 29th St. and King Drive.

Oct. 7

Concert at U.N.I. auditorium. Orquesta La Nuestra at 1:00 p.m. Free admission. Sponsored by CCAB.

Oct. 8

Conference with Carlos Gallisa at El Mirador at 6:00 p.m. Carlos Gallisa is a legislator in Puerto Rico. Admission \$3.00; Students \$1.50.

Oct. 9

El Centro Cultural Puertorriquena presents Cheo Feliciano and Tipica 73 at the Aragon Ballroom. Admission: Tickets \$8.00, at door \$9.00. Also Disco Music with Sugar Ray Robinson.

Oct. 30

Demonstration to Free the five Nationalist Prisoners in Springfield, Missouri.

**U.P.R.S. Meets Every  
Thursday 1:00 pm at PI**

**Chicano Student Union  
Meets Every Tuesday  
1:00 pm at PI**

# Calendario De Eventos en Sept. y Oct., 1976

Aqui temos una lista de eventos importante de La comunidad Puertorriquena.

**23 de Septiembre**

Todos a conmemorar El Grito De Lares, y El Grito de Dolores, en el Auditorium de Northeastern a las 1:00 pm. Habara, represcos, musica Tipica, ordors de comunidad Puertorriquena y Mexicana.

Auspiciado por La Federacion de Universitarios Socioalistas Puertorriquenas, La Union Chicana, y la Union por Estudiantes Puertorriqueno.

A conmemora El Grito De lares en la comunidad Puertorriquena. Este Jueves 23 de Septiembre, En el 1632 N. Milwaukee Ave. a las 7:30 pm.

**Orador:** Jose La Luz miembro del comite central y de la comision politica seccional del P.S.P.

**Presentacion:** Comite pro-Libertad de los cinco.

**Mensajes de solidaridad:** Casa-Hermardad General de Trabajadores comite de Solidaridad con Puerto Rico. Acto Cultural

**30 de Octubre**

Demostracion para la libertad de los Cinco Nacionalistas Puertorriqueno en Springfield, Missouri.

**2 de Octubre**

Solidaridad con el pueblo Mozambique. Vean la pelicula "Mozambique." en IDunbar High School 29 y King Drive.

**7 de Octubre**

Gran concierto-Con La Orquesta, Nvestra en Auditorium de Northeastern. A las 1:00 pm entrada es gratis. Auspicio por CCAB.

**8 de Octubre**

Conferencia con Carlos Gallisa en el Mirador a las 6:00 pm. Garlos Callisa es Legislador de Puerto Rico y estan con nosotros este viernes, Oct. 8, 1976 entrada es \$3.00 general \$1.50 estudiante.

El Centro Cultural Puertorriqueno presenta Gran Baile en el Aragon con Cheo Feliciano y Tipica 73 entrada es \$800 boletos \$900 puerta, Ademas Gran Disco con Sugar Ray Robinson.

Que Ondee Sola welcomes any contribution from U.N.I. students and the Latino Community. All articles may be subject to editing.

[Cont'd from page 2]

In the United States the FUSP has established direct relations with most student organizations in this country. "We demand active solidarity from these organizations for the Puerto Rican cause and at the same time we are strengthening the links between the student movement here" Rivera added.

"We understand," Rivera said, "as a Third World organization that our task is to open the lines of communication between all the Third World students in this country, such as our Afro-American and Mexican brothers," he added.

In the universities where the FUSP is organized, the base organisms have established friendly relations with local organizations, (most of which are social and cultural) and in most cases the FUSP members have helped to consolidate the non-political function of these organizations.

In the International plane, the FUSP continues to establish contact with student organizations in other countries especially those in Latin America and in the colonies. The FUSP has established relations with the International Student Union, the World Federation of Democratic Youth and the Continental Organization of Latin American Students. These are among the largest and most prestigious student organizations in the World.

**EL PRESENTE ES DE LUCHA, EL FUTURO ES NUESTRO**

Actualmente, la Federacion de Universitarios Socialista Puertorriqueno (FUSP) esta organizada en los estados de Illinois, Nueva York, Connecticut, Massachusetts y Nueva Jersey. La organizacion trabaja en torno a sus cuatro puntos estrategicos: (1) luchar por la Independencia de Puerto Rico y construir el socialismo en Puerto Rico y en Estados Unidos; (2) por la reforma universitaria y por la democratizacion de las universidades; (3) por la unidad anti-imperialista, especialmente entre los estudiantes del Tercer Mundo; (4) por la solidaridad internacional, especialmente entre los estudiantes Latinoamericanos.

## Que Es La F.U.S.P.?

La FUSP es una organizacion fraterna a la Federacion de Universitarios Pro-Independencia (FUPI) en la isla, Federacion de Estudiantes Pro-Independencia (FEPI) y el Partido Socialista Puertorriqueno. La Federacion reconoce a la FUPI y FEPI como las vanguardias en las universidades y escuelas superiores en Puerto Rico repectivamente. Tambien, FUSP reconoce y reafirma el rol vanguardista del PSP en la lucha por la liberacion nacional de Puerto Rico y como la vanguardia de la clase trabajadora puertorriquenos de toda nuestra nacion.



En Estados Unidos la FUSP ha establecido relaciones directas con la mayoria de las organizaciones estudiantiles a nivel nacional "Demandamos solidaridad activa de estas organizaciones sobre el caso de los puertorriquenos y a la misma vez contribuimos a fortalecer los lazos entre el movimiento estudiantil aqui," anadio Rivera. Entendemos que como organizacion tercermundista, debemos abrir la comunicacion entre los estudiante tercermundistas en el pais, por ejemplo nuestros companeros afro-norteamericanos y mexicanos," anadio.

En las universidades donde la Federacion esta organizada, los organismos de base han establecido relaciones amigable con las organizaciones locales (las cuales son socio-culturales en su mayoria) y en muchos casos los campaneros de la FUSP han ayudado a consolidar su fansion no-politica de estas organizaciones.

En el plano internacional, FUSP continua estableciendo contactos con organizaciones estudiantiles en otros paises, especialmente paises latinoamericanos y coloniales. La FUSP ha establecido relaciones fraternas con la Union Internacional de Estudiantes, la Federacion Mundial de Juventudes Democraticas (FMJD) y la Organizacion Continental Latinoamericana de Estudiantes que constituyen las organizaciones mas amplias y prestigiosas del mundo.

**EL PRESENTE ES DE LUCHA. EL FURTURO ES NUESTRO.**

QUE ONDEE SOLA is published at Northeastern Illinois Univeristy. The opinions expressed in Q.O.S. do not necessarily reflect those of the administration. Responsibility of its contents lies solely with its staff. We appreciate and encourage any and all suggestions or contributions.

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## **Does Freedom of Speech Exist at UNI?**

Come to the Stern Dismissal hearings and find out for yourself. The hearings have been taking place since July 13, 1976 to the 22 of July when they recessed until recently resumed September 15, 1976. The hearings are held on Tuesday, Wednesday, and Thursday from 1:00 p.m.-5:00 p.m.

Dr. Stern is facing dismissal because of alleged "unethical" and "unprofessional" behavior. The Sociology Department and the Northeastern Administration is trying its best to dismiss Dr. Stern — who is a full tenure professor. The Dept. demands that Dr. Stern retract and apologize for a letter he wrote dated December 1975 which was printed in Lucha Estudiantil — the Union for Puerto Rican students bulletin.

In his letter, Dr. Stern raised a question whether there was any connection between Dr. Samuel Betances and the United States Department of Defense, the answer to the question is yes, there is. Dr. Stern also questioned his role (Dr. Betances) in the U.S. Defense Dept. & which was a logical thing to do as on the one hand, Dr. Betances claims to support the struggle for Independence and Socialism in Puerto Rico ( a colony of the United States since 1898 by military invasion) and on the other hand, Dr. Betances works for the Defense Dept. (the repressive military apparatus of the U.S. Government). Also part of the Defense Dept. are, the F.B.I., Military Intelligence, C.I.A. the oppressive apparatus whose function has been and is: to maintain colonies (like Puerto Rico). To plan military coups (like that of Pinochet) which is responsible for the murder of thousands of Chileans and the assassination of the people's elected president Salvador Allende. And for the killing of millions of Vietnamese people during the last two decades. A defense Dept., which is responsible for the death of thousands of Puerto Ricans who were forced to fight (under the Jones Act- 1917) in U.S. declared and undeclared wars from World War I through the Viet Nam "undeclared" War.

Because of Dr. Stern's line of questioning Dr. Betances role in the Defense Dept., Dr. Stern now faces dismissal charges of "unethical professionalism" in his Department (Sociology).

Dr. Betances' role in the Defense Dept. is not a rumor, it's a reality. How can one say that he supports Independence for Puerto Rico and be allied to the very State Apparatus which threatens that independence? Brothers and sisters, Dr. Betances' (Samuel) role in the Defense Dept. is based on documents obtained by request from thru the "Freedom of Information Act" Department of Defense.

Can we permit this to happen? Do we live in a 'Police State' where one cannot question the role of others — especially in this case, when Dr. Betances' motives for working for this military apparatus could not be but questioned in view of his anti-student actions involving insubordination and putting in jeopardy our conference exposing the reality of our nation as being a colony (in the classical sense of the world) of the United States of America?

Come to the trial and see to it that Dr. Stern is not dismissed for having exercised "Freedom of Speech" (as per U.S. Constitution).

Hearings Held:

Tues., Wed., and Thurs.,

1:00 p.m.-5:00 p.m.

CC217 in new Commuter Center

## **CHICANO STUDENT UNION**

The Chicano Student Union would like to take this opportunity to welcome you as Proyecto Pa'lante students to Northeastern Illinois University and introduce our organization.

Latino student movements exist in colleges and universities throughout the country. They exist out of a necessity to organize not only students but Latinos. The goals may vary from organization to organization, however the interest that brought them together was one that would prove to be beneficial for the struggle of our Raza. It is evident that the Latino Student movement exists on this campus, under varied "names" but the common interest of the betterment of a people is the essence. As members we believe that the C.S.U. is representative of this nationwide movement and this letter serves also to share with you our short but progressive history.

As recruits of Proyecto Pa'lante, some Chicanos decided to work and form membership with the Union for Puerto Rican students. The U.P.R.S. was the only political Latino organization at Northeastern ILL. Univ.

In the winter trimester of 1973 the Chicano Caucus was formed by Chicano members of the U.P.R.S. The reason being that although Chicano issues existed they were not dealt with in equal interest.

As our own population of Chicano students grew our interests and issues further developed. It became evident that Chicano students needed a stable foundation, that being our own organization. Because our purpose was to deal with issues characterizing our own culture it was necessary to acquire a charter and consequently a monetary budget to implement any ideas requiring financial support. In 1974 the Chicano Caucus formed into the Chicano Student Union.

Article 1

Section A.

To organize Chicano Students, Faculty and Workers on the Northeastern Campus for the benefit of the struggle of La Raza.

[Con'd on page 7]

## Madre Borinquena

Mama,  
we we lived  
in our beautiful island  
and I dreamed  
of the land of the rich  
America's "fun city"  
we were poor  
I begged you  
to come  
I told you  
we would be free  
rich and happy  
in America.  
"God bless America"  
how you wept  
when I said  
I'd have and  
you being  
a Puerto Rican madre  
came with me and  
brought my brother  
and sister  
Mama,  
remember the large boat  
as it left  
our golden shore  
it's decks filled  
with our people  
it carried us  
across the waters  
to America's New York  
"Sweet land of liberty"  
it's tall buildings  
made it a fantasy  
world of opportunity  
Mama,  
remember the noise  
made as the people  
evacuated the boat  
mingling the languages of  
Spanish & English  
excitement & anxiety  
where to begin  
in this strange  
cold world  
being learning  
the languages  
first words  
I learned  
"America's beautiful"  
Mama,  
the children  
will be educated  
in their great institutes  
we will have everything  
noverty has taken away

and I  
a job  
to materialize  
my dream  
"the great American dream"  
we have a place  
in which to live  
with electric lights  
all accommodations of  
"home sweet home"  
will keep us warm  
in the draftiness  
of this land . . .  
don't worry mama,  
the rats will not  
bite the children  
and lead poisoning  
is curable . . .  
if we catch it  
in time.

Mama,  
they've killed my brother  
he learned to steal  
so they said  
your tears  
I seek to console  
there is no sign  
of weakness, yet  
your face  
has aged  
100 yrs.  
land were my fathers  
did not die  
but my brother's  
blood was shed

Mama,  
on the island  
you had a pride  
I never knew  
until now  
your heart  
silently bleeds  
to return  
to the land  
you knew so well  
I, too ambitious  
to give you everything  
couldn't see  
what you wanted most  
yet I knew  
all along  
I hoped you'd  
grow to love  
this land.

Mama,  
your daughter  
is married off  
now it's you and I . . .  
you have grown pale  
I figured it to be  
the lack of clean air  
and the sun's  
unblemished rays . . .  
don't die on me  
the man at the  
medical center said  
it to be a mild illness  
you would recover  
so he said  
Mama,  
can you hear me  
I have brought you back  
you sacrificed  
your happiness  
to my dream  
I regret the day  
I took you away  
from the land of  
tropical bliss,  
a sactuary  
to the land of  
mechanical madness  
rest mama  
in the golden soil  
of your pride  
te queria y te quiero  
mama, I'll miss you  
you in this land  
I'll embrace  
your death opened  
my eyes  
to what I  
truely sought,  
pride in  
being  
boricua  
mi madre boriuquena.

by Adela C. [Tata].

# EL GRITO DE LARES

## El Grito de Lares

"I . . . imagine that without revolution without independence we will never be anything but the eternal colony of Spain." — Ramon Emeterio Betances.

It was set for the 29 of September, 1868, awaiting three thousand freedom fighters hoping to end the tyranny of Spanish Colonialism. Puerto Rico, the jibaro just emerging, was in intense struggle and anxiety preparing for the liberation of the homeland. This was the atmosphere which enveloped the point of culmination of the birth of a nation that cried for life, for liberty of her people! That cry that echoes through the years of oppression, through centuries of economic — judicial/political — and ideological colonialization.

Although "El Grito de Lares" was initially set for the 29 of September, the revolution had to be stepped-up to the 23 of September because of a leak of information to the Spanish officials. In other words, a traitor in the ranks. The liberation forces took over the town of Lares, declared the first Democratic Republic of Puerto Rico and the abolition of slavery. After having freed Lares the revolutionaries proceeded to liberate the rest of Puerto Rico. However they were met by Spanish soldiers who put down the revolution. The battle was lost but the struggle continued.

Ramon Emeterio Betances, the master mind of the Puerto Ricans revolution, was exiled from Puerto Rico but continued the struggle from abroad at the same time that he helped in the Cuban revolution; being as it was historical tradition of the antillean people to help one another in their struggles. Which is still true today.

Our first revolution led by the father of our country Ramon Emeterio Betances today is commemorated as the birth of the Puerto Rican nation, and also marks the historical date from which we commence our unbroken continuity of struggle to this day.

On September 16, 1898, Dr. Betances died in Paris, but before he died he wrote "I don't want a colony either of Spain or of the United States." This was in response to the military invasion at the port of Guanica, Puerto Rico by the United States. If Betances were alive today he would say (and I paraphrase) "I imagine that without revolution without independence we will never be anything but the eternal colony of the United States of America."

Miguel Santiago

[Cont'd from page 5]

## Section B.

To help create awareness of the identity, culture, history of the Chicano and to develop a political consciousness for the progress of Third World People.

## Section C.

To work with/or support other Lation/Third World organizations within and outside of the Northeastern Campus in order to reinforce the struggles of the working class community.

## Section D.

It is the responsibility of the C.S.U. to make evident our needs to the University, i.e., Chicano Professors, Chicano Studies, etc., consequently the University is responsible in meeting such needs so that our goals can be implemented.

On behalf of the Chicano Student Union, we extend our sincere hopes of a meaningful educational career and invite all those interested students to participate in the further development of the C.S.U.

MEETING PLACE: (P-1, 1:00 PM Tuesdays)

## OFFICERS:

Chairperson Bertha Molina  
Secretary Irma Cortez  
Treasurer Elvira Carrizales

Advisor: Santos Rivera

Membership: (All whose priorities include those of the C.S.U.)

Siguir Con La Lucha  
Chicano Student Union



Hey! If you want to know what's happening with the Puerto Rican community here at NIU\* if you're having financial aid problems, if you're interested in Puerto Rican history issues, then check out the Union for Puerto Rican Students. Did you know that the U.P.R.S. was responsible for most Latino programs at UNI. (i.e., the recruitment program, P.R. History course, etc...) Everyone is invited to the U.P.R.S. weekly meeting on Thursday at 1:00 p.m. in Portable 1. See you there!



## Ramón E. Betances

Nació en Cabo Rojo el 8 de abril de 1827, y fueron sus padres Felipe Betances y María del Carmen Alacán. Recibió su instrucción primaria en Puerto Rico y luego pasó a Tolosa, Francia. Más tarde se trasladó a París donde se recibió de doctor en medicina en 1855.

En 1856 comenzó a trabajar como médico en Mayagüez, donde alcanzó gran popularidad y se destacó como gran servidor público durante la epidemia de cólera morbo que se desató en la Isla en ese año. Por ello sería objeto de un reconocimiento oficial, honor que rechazó debido a sus ya claras discrepancias con las autoridades coloniales insulares. Para entonces Betances estaba envuelto en la gestión abolicionista, habiendo fundado una sociedad abolicionista secreta en Mayagüez y comenzaba a redimir esclavos en la pila bautismal mediante el pago de 25 pesos. En 1858 fue desterrado por primera vez de la Isla y pasó a París, desde donde regresaría a Puerto Rico para continuar su obra. Sería desterrado nuevamente en 1864 y permanecería en el exilio hasta el año siguiente.

Regresó de nuevo a la Isla en 1865, pero tiene que salir dos años más tarde —y esta vez para siempre— a raíz del Motín de los Artilleros. Junto a Segundo Ruiz Belvis, inicia una nueva etapa en su larga lucha por la defensa de la independencia patria. Va a San Thomas y luego a Nueva York, donde entra en contacto con otro gran independentista puertorriqueño, el doctor José Francisco Basora, y con los miembros de la Sociedad Republicana de Puerto Rico y Cuba en dicha ciudad. De Nueva York, Betances pasará a Santo Domingo, donde tratará de estructurar un plan para lograr la independencia de Puerto Rico mediante la organización y coordinación de las fuerzas internas a través de juntas, legaciones y comités.

Betances fue, indudablemente, el “maestro” en la preparación del Grito de Lares, aun cuando no pudo auxiliar a las fuerzas rebeldes por la precipitación de los acontecimientos y los problemas que tuvo con el gobierno dominicano del presidente Baez. Expulsado de Santo Domingo, pasó a Curacao, luego a Venezuela y, otra vez, a Nueva York.

Entre 1869 y 1870 permaneció allí y colabora en *La Revolución*, órgano de la Junta Republicana de Cuba y Puerto Rico, bajo el seudónimo de “El Antillano.” Más tarde, estando en París, usó ya de nuevo este nombre para escribir en el *XIX Siglo*. Durante los años entre 1870 y 1875, caminó por las Antillas defendiendo la causa cubano-puertorriqueña y, como apuntará en una carta dirigida al general José M. Cabral en 1870, defendiendo la idea de “las Antillas para los antillanos,” enmarcada en su ideal de una confederación antillana.

En 1875 se trasladó a París, donde permanecería gran parte de su tiempo defendiendo la causa de Cuba y Puerto Rico, y dedicó a la investigación científica. En 1887 el Gobierno francés lo condecoró con la cruz de Caballero de la Legión de Honor.

Los últimos tres años de su vida coinciden con la reanudación de la guerra cubana (1895-1898), guerra que, aunque serviría para expulsar el dominio español de América, daría a Cuba una independencia nominal, ya que Estados Unidos vendría a ocupar el vacío dejado por los españoles. Peor suerte, sin embargo, habría de correr Puerto Rico, que pasó como botín de guerra a manos de los norteamericanos.

Nadie mejor que Betances entendió el verdadero significado de esta nueva situación. Su biógrafo y amigo Luis Bonafoux, quien le acompañó en los últimos momentos de su vida, afirma en el prólogo de su obra *Betances*:

“El día en que se firmó en Washington el protocolo, (de paz) fue para el doctor Betances el más amargo y triste de su agitada existencia.”

Asimismo, Bonafoux le atribuye la siguiente frase al paladín de la causa independentista puertorriqueña: “Lo mismo da ser colonia yanqui que española.”

Murió en París en 1898, donde fue enterrado. En 1920 sus restos fueron trasladados a Puerto Rico y descansan en Cabo Rojo.

