



QUE ONDEE SOLA

SEPTEMBER 1981

STUDENT VICTORY BOYCOTT SUCCESSFUL

Since the dismissal of Professor Jose Lopez by the U.N.I. administration, and the hiring of Ignacio Mendez by the end of July, the Union for Puerto Rican Students, (U.P.R.S.) initiated a call for a student boycott of the Puerto Rican History courses.

The call for the boycott is a result of this university's insensitivity to latino students and their needs for staff and programs that addressed their particular situation.

The boycott has been directed towards Ignacio Mendez's three Puerto Rican History courses.

Even though President Williams promised the latino students that he will find a way to resolve the problem of the retention of Professor Lopez, a few days later he went back on his word and this time told the students that he could not do anything to rehire professor Lopez, because he did not have the power to hire or fire, that all he had was the power of persuasion.

Yet on July 24, 1981, President Williams violating the autonomy of the History Department, (which in a 7 to 6 vote had rejected to hire Ignacio Mendez) offered him a contract. It should be noted that Williams has the ultimate authority to hire or fire.

On August 6, 1981, the students in a last minute effort to attempt to resolve the issues, regarding the retention of Professor Lopez and the development of the Chicano-Mexicano-Puerto Rican Studies Program, went to meet with President Williams. To their surprise they were met by armed guards and threatened with

expulsion. Williams went so far as to tell the students that their would be no latino students in September.

Feeling that they have resolved their problem by dismissing Jose Lopez and threatening students with expulsion, the U.N.I. administration has gone about its business and the students have won a major victory, Ignacio Mendez is here but has no students.

How can the university justify paying Ignacio Mendez \$25,000 a year, without having any credit hour production?

"LATEST NEWS"

The Union for Puerto Rican Students (U.P.R.S.) has learned that the U.N.I. administrator, using its lackey who calls himself a counselor Maximino Torres, is attempting to circumvent the victorious student boycott by intimidating freshman, and urging them to denounce the honest student elements on this campus.

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EL GRITO DE LARES 1868

On September 23rd. hundreds of Puerto Rican patriots took to the streets of the central mountain town of Lares and proclaimed their Nationhood.

This event was the culmination of a process which began with the spanish conquest of the Taino Island of Borinquen, and which continued with the enslavement of thousands of african slaves and the growth of a Puerto Rican personality embodied in the oppressed and exploited Jibaros.

During the 19th century the small, but conscious creole elite began to intellectualize in its writing a National awareness which had its genesis in the mixing of the Indian, Spanish, and African on the island. The rising liberal ideology of the 19th century Europe, had its impact on Puerto Rico, liberalism on the island, as everywhere, flowed into directions that of reformism, and that of radicalism.

Ramon Emeterio Betances, Segundo Ruiz Belvis, Lola Rodriguez de Tio, Mariana Bracetti, to name a few, became the embodiment of Puerto Rican radicalism. They understood, in Betances own words, that "Spain cannot give what Spain does not have." And therefore, these patriots opted to struggle outside of the system via the revolutionary road to make Puerto Rico a free nation where the exploitative system of slavery and forced labor (libreta system) would for ever be abolished, for as Segundo Ruiz Belvis said, "we do not want reforms for the whites, unless the blacks are freed.

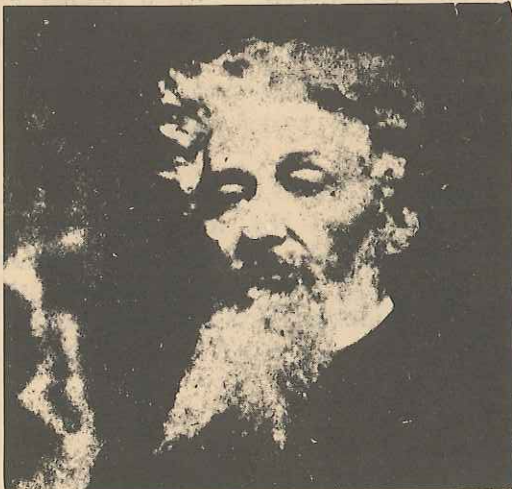
Although "El Grito de Lares" was initially set for

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, a fact 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 part 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."



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

~ Ramon
Emeterio
Betances

IRMA ROMERO'S FINAL STATEMENT

On Wednesday, September 9th, Irma Romero was tried before a Judicial Committee, on allegations made by Vice-president of Student Affairs, Daniel Kielson. As Irma Romero attempted to read her opening statement, which dealt with the procedures of the hearing, Kipp Hassell (Hearing officer) disallowed Irma from reading her statement, saying that this was not proper procedure. Hassell's refusal to let Irma speak was further proof that Hassell as an employee of the administration and accountable to Daniel Kielson, the complainant, could not chair the hearing, because in effect he was being biased from the start. The following is the statement that Irma had prepared:

"I would like to start off by saying that this is not an ordinary hearing. I am not a thief. I didn't steal a book from the book store or a typewriter from the library.

I'm charged with obstruction and disruption of the university process and assaulting Daniel Kielson, Vice-president of Student Affairs. This is a fabrication, and I have people to prove it.

I do not know who my accusers are except that those testifying against me are administrators: Ronald Williams, U.N.I. President, Provost John Cownie, Dorthy Patton, Assistant Provost, Daniel Kielson, Vice-president of Student Affairs, Otis Cochran, Assistant to President Williams, even the judge, Kipp Hassell is an administrator.

'What is happening here today is Political!'

- a) The political right to assemble.
- b) The students' right to raise their voices against injustices, carried against them.

I'm defending my right and our rights as students, this must be very clear.

I want to make it clear to you, judicial student body, that I want a fair hearing. Where in my last hearing I was denied the right to defend myself.

In that hearing, Kipp Hassell shouted at me. He treated me with disrespect, he told me to shut up!

Mr. Hassell is biased; he is a salaried administrator, a subordinate to Williams Cownie, Kielson and Patton, all who have submitted letters against me.

Hassell cannot be fair; he has already imposed a sanction on me, without due process.

How can he be impartial? He represents the administration's interests!

I do not want Kipp Hassell to be part of the deliberation process, which will reach a verdict concerning my future as a student at U.N.I.

I want to be judged by my peers!

This case should be of great interest and concern to you because it involves your (directed to student Judiciary Board) Student Rights!

Do you know what expulsion means? Don't take it lightly because this is not an ordinary case. Nobody wants to get expelled!

I am a mother of six children, and I stress the fundamentals of education to them. To learn by questioning and challenging and being respectful and honest to others.

After raising my children, I now have an opportunity to obtain a college education, and I am very sad at what I have seen on this campus.

The total disrespect for latino students on campus, for their cultural, historical, and educational needs.



For my people, "Chicano-Mexicano Students" have been given promises of a full-time Chicano-Mexicano History course seven years ago and have received nothing!

For the Puerto Rican students, which they have taken away their History class and fired their dedicated Professor Jose Lopez.

Do you know what expulsion means? When a student is expelled, that student will not be accepted into any other university. That student becomes black listed.

Is my case for obstruction and disruption? NO! This is Political! Because I defend student rights.

Students of the Judicial Committee, if you expel me, you will have set a precedent on this campus for future students who will struggle for their rights, may it be black, white, female or handicapped.

Presently they are many active latino students who have received letters threatening suspension. Are you going to relieve this administration of its Urban commitment, its responsibility of servicing 10% of the student population? Your latino peers.

Are you going to do the dirty work of this administration?

You now have the opportunity to defend your rights...

I have two points which must be answered in order to receive a fair trial:

- 1) I want my lawyers Brian Glick and Kingsly Clarke to cross examine the witnesses.
- 2) I do not want Kipp Hassell to be part of the jury's deliberation. He has proven himself biased.

As a body I want you to vote these two issues separately, without Mr. Hassell the disciplinary officer."

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"GRITO DE DOLORES"

EL NACIMIENTO DE LA NACION
MEXICANA SEPT. 16, 1810

Un grupo de liberales del pueblo de Querétaro, establecieron un club social y literario para discutir ideas de independencia política. Creían que Méjico no debía ser gobernado por los gachupines (oficiales españoles).

Ignacio Allende, como cabeza del grupo, invitó al padre de la parroquia del pueblo de Dolores, Miguel Hidalgo y Costilla para que participara de los planes. Hidalgo era muy afectado por el sufrimiento de los indios a manos de los Españoles y Criollos. El le había enseñado a sus parroquianos indígenas como cultivar la tierra y como desarrollar nuevas formas de trabajar la cerámica y el cuero. Esto era contrario a las leyes españolas.

Se descubrió la conspiración y el arresto de sus líderes fue ordenado el 13 de septiembre de 1810. El 16 de septiembre, cuando se le informó a Hidalgo de las acciones que se tomarían contra el grupo, este se reunió con sus parroquianos y declaró que había llegado el momento de combatir la opresión de los gachupines.

La gente que estaba armada con hachas, cuchillos, machetes y otras herramientas de labranza, siguieron a Allende e Hidalgo con la intención de liberar a Méjico. Se llevaron un retrato de la Virgen de Guadalupe y la convirtieron en símbolo de la Revolución. Todos los campesinos y trabajadores que encontraban en su marcha, se unían a Hidalgo y sus seguidores. Robaban maíz y ganado de los ricos hacendados para alimentarse a si mismos y las masas empobrecidas que encontraban en su camino. Ocuparon a San Miguel y, cuando llegaron a Celaya (su primera gran victoria contra los españoles), ya contaban con más de 50,000 combatientes. Volvieron a triunfar en Guanajuato y luego marcharon a Valladolid donde los españoles huyeron y los oficiales del régimen local se unieron a Hidalgo y sus seguidores. El grito de Dolores causó el levantamiento de los indios y el levantamiento de los indios esclavizados del noroeste de Méjico. Con increíble rapidez se levantó la gente y tomó el poder en Zacatecas, San Luis Potosí, Jalisco, Guadalajara y Saltillo.

La independencia de Méjico no era el único motivo por el cual la gente luchaba. Hidalgo ordenó un cese al pago de tributo por los indios y el regreso de las tierras robadas por los españoles, a los indígenas. Muchos liberales en la ciudad de Méjico formaron grupos secretos apoyando a Hidalgo. El 30 de octubre, 80,000 revolucionarios marcharon contra la ciudad de Méjico guiados por Allende e Hidalgo.

A pesar de que el más abil de los generales españoles, Calleja, estaba de camino hacia la ciudad de Méjico para salvarles de las tropas de Hidalgo, el Virrey Español de la ciudad había perdido fe en que alguien pudiera salvarle de las tropas revolucionarias que rodeaban la

ciudad. "Una pequeña imagen de madera, conocida como la Virgen de los remedios y que había sido venerada desde los tiempos de Cortés, como símbolo del poder Español, fue traída de su santuario en las montañas. El general español, llorando se arrodilló ante la imagen en una catedral y la proclamó General en jefe del ejército Español."

Mientras tanto, Hidalgo, temeroso de que sus tropas perdieran su disciplina al entrar en la ciudad, ya que odiaban a los gachupines, decidió no atacar la ciudad y regreso con su gente a Guanajuato. Esta acción causó el que miles de seguidores nativos y criollos de Hidalgo, le abandonaran. Calleja, marchó contra y tomó Guanajuato. Calleja ordenó la masacre de todos los ciudadanos que simpatizaban con los revolucionarios y prometió que por cada gachupín muerto, cuatro revolucionarios o sus simpatizantes serían ejecutados. Hidalgo, optó por usar los mismos métodos contra los españoles.



Final del liderato de Hidalgo

De nuevo, organizó Hidalgo, una fuerza de ochenta mil hombres y decidió arriesgar todo y confrontar a Calleja en el puente del Calderon sobre el Rio Lerma. Los oficiales criollos en las fuerzas de Hidalgo demandaron que Allende asumiera el liderato militar e Hidalgo casi se convirtió en prisionero de sus propios hombres. La batalla fue una derrota total para las tropas revolucionarias y Allende decidió abandonar el area central de Méjico y moverse hacia el norte para unirse a Jimenez en Saltillo y además, averiguar las posibilidades de ayuda de los Estados Unidos.

En el viaje hacia Texas, Allende e Hidalgo fueron traicionados por un oficial criollo llamado Elizondo. Los líderes revolucionarios: Allende, Hidalgo y Jimenez

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Irma Romero's case is now over. The Judicial Committee has found Irma guilty, and sanctioned the harshest penalty possible, two years expulsion from the university. It was evident throughout the whole trial that Irma was being set-up as an example of what will happen to students who choose to struggle for their rights. Committee members, both faculty and students, never wanted to hear of any of the injustices done to latino students on campus, instead they chose to stick to procedure and policies, knowing that with Kipp Hassell having the ultimate say, their decision would be irrelevant. It was also very clear that Daniel Kielson's "disinterested" witnesses, who are all working for him in some capacity, were willing to go to the extreme to lie for their boss. . Dorothy Patton testified that Irma shoved Kielson once; Police Sergeant Paxson, testified that Irma pushed Kielson "three" times in the chest. Coordinator of Public Safety, Edgar Davis said he saw Irma push Kielson once in the stomach. Kielson himself said Irma pushed him on two different occasions, so who are we to believe or should I say which stanza sounds the best rehearsed.

So it made no difference, because the administration and all involved decided it was time to repress latino activists on campus, and Irma Romero was their prime target.

Irma Romero has filed a Federal Law suit against U.N.I. and will continue to struggle for our just demands. We urge all concerned students to support Irma in her case.

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fueron capturados, ejecutados y decapitados. Sus cabezas fueron colgadas en las paredes de la Alhóndiga de Granaditas para que todos las vieran y allí permanecieron hasta 1821 cuando Méjico logró su Independencia política de España.

La revolución se convirtió en una guerra de guerrillas o pequeños grupos con diferentes líderes y ejércitos en cada provincia. Entre estos, el padre José María Morelos y Pavón, quien había estudiado bajo Hidalgo, continuó la lucha más fuerte por hacer de Méjico una, república gobernada por Mejicanos. Morelos ganó muchas victorias contra el ejército real español. Al reunir el congreso de Chilpancingo en 1813 y al declarar la república de Anahuác, Morelos estableció los principios e ideas que influyeron en los reformadores mejicanos del próximo siglo.

En diciembre de 1813, Morelos atacó a Valladolid donde fue severamente derrotado y toda la estructura política que ya había desarrollado con tanto esfuerzo y lucha, cayó.

Morelos sufrió la misma desfortuna de su predecesor Hidalgo. Tras su muerte, no hubo nadie más, lo suficientemente fuerte, para unir a los líderes de las guerrillas en Méjico.

COMMENTARY

On August 16th, students called forth a boycott of Ignacio Mendez's classes on campus. The result of the boycott was a total victory for the students; in that, Ignacio Mendez doesn't have a single student in any of his classes. The boycott was called forth because of Ignacio Mendez's arrival to U.N.I.

The hiring of Ignacio Mendez was solely to replace Puerto Rican Historian, Professor Jose Lopez. Firstly, Ignacio Mendez is "not" a Puerto Rican Historian, secondly, in the past summer, the history department voted against Ignacio Mendez from being hired as an instructor of Puerto Rican History. Despite the History Department's refusal of Mr. Mendez, President Williams disregarded the History Departmental autonomy by hiring Ignacio Mendez.

The classes that were boycotted were the following: 1) Themes in History: Puerto Rico, a two hundred level course; 2) Historical Perspective: Puerto Rico Precolonial - 1765, a three hundred level course, and 3) History Perspective: Puerto Rico in the 20th Century, a three hundred level course. We would like to note that these courses weren't boycotted because of their course titles, because it was with the effort of Professor Jose Lopez who had developed those courses. Instead, the classes were boycotted because the students demanded the retention of Professor Lopez.

Professor Lopez's credentials, as a Puerto Rican Historian, are unsurpassed. Mr. Lopez has spoken in Canada, Mejico, the United Nations, as well as throughout the United States and Puerto Rico, regarding Puerto Rican History, Culture, and its colonized conditions. The university administration claimed that Professor Lopez wasn't retained due to his failure to achieve a Ph.D; but in reality, Professor Lopez was removed because of his Marxist beliefs. To the administration, Jose Lopez was an immense threat because he constantly defied the racist and sexist policies of this university and because he made the students his primary concern and not the ascribed notion that only Ph.D's can teach.

Ignacio Mendez, you weren't brought into this university because you were a Puerto Rican historian, because that you are not. Mr. Mendez you were brought into Northeastern strictly for the purpose of being President William's "Puppet."

The students demand that you immediately resign from your false position as a Puerto Rican Historian. Ignacio Mendez you came despite being refused from both the history department, and the students. We do not want you here Mr. Mendez nor do we want any more pseudo-intellectuals. We want our Puerto Rican History Professor, Jose Lopez. Even though this has been a prolonged struggle, we are adamant as ever about our demands!

Rehire Jose Lopez!

September 12, 1981 commemorates the 90th anniversary of the birth of Dr. Pedro Albizu Campos, "El Maestro," the courageous leader of the Nationalist Party of Puerto Rico. He led the Sugar Cane Workers Strike in 1934 and also organized the 1950 revolt, "El Grito de Jayuya," but he will remain known in history as the first Puerto Rican to call the United States an Imperialist Nation.

afterwards the Nationalist Party declared war on the U.S. government.

On October 30, 1950 in Jayuya, the Republic of Puerto Rico* was proclaimed for the fourth time. The National Guard of the United States, along with the Air Force were utilized to put down the revolt. Parts of Jayuya were bombarded, and Nationalist cadres were arrested and/or murdered during this revolt.

DON PEDRO ALBIZU CAMPOS

THE GREATEST PUERTO RICAN REVOLUTIONARY OF THIS CENTURY

Pedro Albizu Campos was born September 12, 1891. He was seven years old at the time of the invasion of Puerto Rico by the United States. 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, and an M.A. from the University of Vermont. He also graduated from Harvard University in Military Science and received a Ph D in law.

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

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 of Puerto Rico, because of his total dedication to the independence movement. In 1930 he was elected president of the party. At his urging the Nationalist Party adopted a policy of "retraimiento" (non-collaboration) towards the U.S. government. The Nationalists also became more active in the labor movement as in the Sugar Cane Workers Strike in 1934. In April of 1936 Albizu Campos, Juan Antonio Corretjer, and other Nationalist leaders were sentenced, on the charge of seditious conspiracy, to 16 years in a federal penitentiary. Their real "crime" was patriotism and defense of the fatherland.

Don Pedro and the Nationalist Party spoke against the domination of Puerto Rico by the U.S.A., which was on its way to being the most powerful country in the world at the time.

The U.S. government, fearing that this man who so inspired his people would one day lead a revolution, exiles him to prison in the United States. In December of 1947, having completed his prison sentence, Don Pedro returned to Puerto Rico. During his incarceration he had suffered his first stroke (1943). Soon

"El Maestro" was arrested on November 2nd 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 yanki government. He was imprisoned in "La Princesa" 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 that he was insane were circulated by the government 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, and also concluded that there was absolutely nothing wrong with his mental health.



On March 1, 1954 four Nationalists 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 tear gas. Governor Luis Munoz Marin revoked the clemency and "El Maestro" was again incarcerated. On March 25, 1956, Don Pedro suffered another stroke while imprisoned. On April 21, 1965 Don Pedro Albizu Campos, lawyer, orator, scholar, revolutionary, 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 Ricans. The Eleven Puerto Rican Prisoners of War are examples of Puerto Rican patriotism, working to make Don Pedro's dream of a free Puerto Rico a reality.

VIVA PUERTO RICO LIBRE Y SOCIALISTA!

El 12 de septiembre de 1981 se conmemora el noagésimo (90) aniversario del natalicio de Don Pedro Albizu Campos, "El Maestro", valiente líder del Partido Nacionalista Puertorriqueño. En el 1934 dirigió la huelga de trabajadores de caña de azúcar; organizó la rebelión del 1950 conocida como El Grito de Jayuya, y siempre será recordado en la historia como el primer puertorriqueño en llamar a los Estados Unidos una nación imperialista.

El gobierno de Estados Unidos, temiendo a que algún día Don Pedro dirigiera una revolución ya que éste inspiraba grandemente a su pueblo, lo mandó al exilio a una prisión de los Estados Unidos. En diciembre de 1947, al finalizar su sentencia, Don Pedro regresó a Puerto Rico. Durante su encarcelamiento sufrió su primer ataque cardíaco. Poco tiempo después, el Partido Nacionalista declaró la guerra al gobierno estadounidense.

DON PEDRO ALBIZU CAMPOS

EL MAS GRANDE REVOLUCIONARIO PUERTORRIQUENO EN ESTE SIGLO

Pedro Albizu Campos nació el 12 de septiembre de 1891; tenía siete años de edad cuando Estados Unidos invadió a Puerto Rico. Obtuvo una beca para estudiar en la Universidad de Vermont ya que era un estudiante sobresaliente. Recibió honores al concluir su bachillerato en Ciencias Naturales con especialización en Química. Por ser un estudiante excepcional, fue invitado por la Universidad de Harvard a continuar sus estudios.

A la edad de treinta años (1921) Don Pedro Albizu Campos regresó a Puerto Rico, luego de haber obtenido de la Universidad de Vermont un bachillerato en Filosofía y Maestría. Además se graduó de la Universidad de Harvard en Ciencias Militares y obtuvo un doctorado en leyes.

Durante el transcurso de sus estudios, Albizu Campos recibió diferentes ofertas tentadoras. El gobierno de Estados Unidos le ofreció carreras en diplomacia, milicia y leyes. Recibió ofertas para la directiva de empresas privadas. Todas estas ofertas fueron cortesmente rechazadas por Don Pedro, diciendo que el tenía una misión que cumplir en su patria.

Al regresar a Puerto Rico, se convirtió en abogado de los pobres, mientras él también vivía en extrema pobreza. Debido a su total dedicación al movimiento de independencia, en el 1925, Albizu Campos fue unánimemente elegido como vice-presidente del Partido Nacionalista Puertorriqueño. En 1930, fue electo presidente del partido. Con su esfuerzo el Partido Nacionalista adoptó una política de retraimiento (no colaboración) con el gobierno de Estados Unidos. Los Nacionalistas toman más acción en el movimiento obrero como en la Huelga de Trabajadores de Caña de Azúcar del 1934. En abril de 1936, Albizu Campos y otros líderes Nacionalistas fueron sentenciados a 16 años de encarcelamiento en una penitenciaría federal. El crimen fue patriotismo y defensa a la patria.

Don Pedro y miembros del Partido Nacionalista hablaron en contra del dominio de la nación yanki sobre Puerto Rico. Estados Unidos, en ese tiempo, estaba en camino a convertirse en la nación más poderosa del mundo.

En octubre de 1950, en Jayuya, fue proclamada por cuarta vez la República de Puerto Rico. La Guardia Nacional en conjunto con la Fuerza Aérea fueron

utilizadas para aplastar la rebelión. Parte de Jayuya fue bombardeada, los cuadros nacionalistas fueron arrestados y otros asesinados durante esta rebelión.

El Maestro fue arrestado el 2 de noviembre después de dos días de tiroteo al cuartel del Partido Nacionalista, el cual era además su hogar. Unos cuantos meses después, Don Pedro Albizu Campos fue sentenciado a 53 años de prisión por actos subversivos contra el gobierno yanki. Fue encarcelado en La Princesa, en San Juan. Tres años después de ser convicto, le otorgan clemencia al líder nacionalista debido a su delicado estado de salud y a la presión internacional.

Rumores circulados por la administración del gobierno clamaban la demencia de Don Pedro. Su salud empeoró debido a las torturas sistemáticas recibidas mientras estuvo captivo. Un doctor enviado de Cuba confirmó el hecho de que Albizu Campos sufrió quemaduras de radiación mientras estuvo en prisión, y además concluyó que su salud mental estaba en buenas condiciones.

El 1ro. de marzo de 1954, cuatro nacionalistas, Lolita Lebrón, Rafael Cancel Miranda, Irvin Flores y Andres Figueroa Cordero, atacaron la Cámara de Representantes en Washington, D.C. A pesar de que los cuatro patriotas clamaron responsabilidad total por sus acciones, la casa de Don Pedro fue nuevamente atacada por la policía con gases lacrimógenos.

El gobernador de Puerto Rico, Luis Muñoz Marín, revocó la clemencia y el Maestro fue nuevamente encarcelado. El 25 de marzo de 1956, Don Pedro sufrió en prisión otro ataque cardíaco. El 21 de abril de 1965, Don Pedro Albizu Campos abogado, orador, independentista y dirigente del Partido Nacionalista Puertorriqueño murió. Fue absuelto cuatro meses antes de su muerte debido a su delicado estado de salud.

El Maestro murió, pero sus ideales aun viven en los corazones y las mentes de muchos puertorriqueños. Los once Prisioneros de Guerra Puertorriqueños, son un ejemplo de patriotismo puertorriqueño, luchando para convertir en realidad el sueño de Don Pedro; liberar a Puerto Rico del imperialismo yanki.

QUE ONDEE SOLA

LIKE TO DANCE... JOIN THE EL COQUI DANCE GROUP!

The Coqui Folk Dance Group is extending an invitation to interested individuals to join our group. The purpose of the Coqui Dance Group is to promote Puerto Rican Culture with a political perspective through our dance.

If you are interested please contact Carmen Ortiz or Vilma Colon at the Puerto Rican Cultural Center at 342-8023. We meet every Wednesday at 7:30pm. We hope to see you there.

a
Puerto Rico
Libre

Love and me... Puerto Rican
ident new... country.

Northeastern University
Bryn Mawr, Pennsylvania
Chicago, Illinois 60625

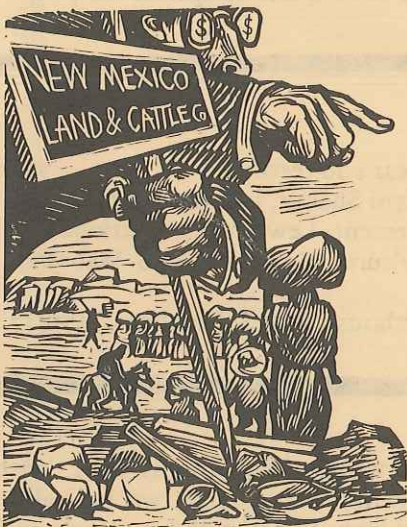
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Editor Irma Romero
Co-Editor Marvin Garcia
Staff VIVA PUERTO RICO LIBRE! Jose Hernandez
Contributors
And Perla Antonia Rodriguez

The stereotype of the Texan with high-heeled boots, white hat, and swaggering manner symbolizes to most Mexicans and other Latin Americans all that was and is bad about Anglo-America. His dress, for example, represents the theft of the vaquero's (the Mexican cowboy's) land and heritage. The Anglo-American cowboy did, in fact, learn his trade from and borrow the dress of the Mexican vaquero. The Texas cowboy is further stereotyped as a crude, aggressive bully who hates Mexicans. He, in short, has become the prototype not only of the colonization of Texas and the Southwest, but also of Anglo-America's economic colonization of all Latin America. Individual feelings toward Anglo-Tejanos are intense and, many times, are translated into sentiments of blind hatred. The expression of these feelings is often crude, as, for example, in the saying: "You pour hot water over an Anglo-Tejano and you get instant caca [excrement]." The legacy of conquest undoubtedly influenced this attitude, but the bitter conflict between Anglos and Mexicans in the occupied territory has increased the animosity.

As we discussed in chapter 1, Texan-Mexican hostilities did not end after 1836. Mexico refused to recognize the Republic of Texas. The issue of the prisoners of war continued to burn. According to the Texas historian T. R. Fehrenbach:

The treatment of these soldiers was shameful by any standards and has generally been ignored by American historians. Whatever indignities Santa Ana had earned, these were not due Juan Nepomuceno Almonte, his staff, or the common soldiers under the President's command. Many died in captivity, and all were eventually repatriated in poor condition.



The boundary question also remained an issue. The Texans claimed the republic included all of the land to the Rio Grande, whereas the Mexicans said the border was at the Nueces River. In the years that followed, the territory between the two rivers continued to be disputed. Meanwhile, Anglo-American immigration into the Republic of Texas increased.

CHICANO -MEXICANO HISTORY

THE COLONIZATION OF TEXAS

To escape the discrimination of the Anglos, whose chauvinism had been intensified by the victory and who continued to view the Mexican as an enemy, the Mexicans were forced to move further and further into the southern portion of the new republic. Substantial numbers settled in the disputed territory.

In the years before annexation to the United States, Texans actively warred on the Indians and also stepped up their diplomatic front against Mexico. President Mirabeau B. Lamar had dreams of expanding the republic, and in 1839 and 1840, he took advantage of Mexico's problems with France. He pressed for a settlement of the boundary question, offering Mexico \$5 million if it would accept the Rio Grande as the territorial border. In 1841 he involved himself in Mexican internal affairs by signing a treaty with Yucatan, a southeastern Mexican state, which was attempting to secede from Mexico. That same year Lamar sent the ill-fated Santa Fe Expedition into New Mexico in a scheme to add that area to the republic.

During the late 1830's, tension was acute along the border. The situation was aggravated by Black Texan slaves who crossed into Mexico to freedom. The owners demanded their return, and the Mexican authorities refused. When the hostilities erupted into war, South Texas became the gateway for Zachary Taylor's invasion of northern Mexico, and Mexicans in that portion of Texas suffered greatly from Anglo-American violence.

Technically, after the Mexican-American War, the Mexicans who remained in Texas became citizens of the United States. In reality, however, they continued to consider themselves Mexicans. The proximity of the border and the attitude of the colonizers reinforced this nationalism. In addition, Anglo-Americans believed they had won special rights to the land and its bounty by right of conquest and because of their racial and cultural superiority. Mexicans were treated as conquered people who had to pay tribute. The Mexican way of life was replaced by Anglo laws, administration, language, and values—all of which were alien to the conquered people. Although the Mexican was in the minority throughout the state, he enjoyed a majority in Southeast Texas; yet it was in that area that the superimposition became most repugnant. His large

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RALLY IN SUPPORT OF CRUZ-OSORIO

On Tuesday, Sept. 8, 1981, the lawsuit against the City of Chicago by the Cruz and Osorio families for the assassination of their family members Rafael Cruz and Julio Osorio by the Chicago police in June 4, 1977, began.

As the declarations progressed in court, the complicity of the accused, namely, Urbane, one of the police officers; Bilandic, ex-mayor of the City of Chicago; Rochford, ex-supertintendent of the Police Dept., and others, became very clear.

The Westtown Community Law Office extends an invitation to the community for a public meeting on Tuesday, Sept. 22 at 7:00 p.m. at 1305 N. Hamlin to give a report of the court hearing the past two weeks.

EVENING OF RESISTANCE

Dear Friends:

October 9th is the date set for a public hearing on proposed settlements which would end the important lawsuits against the political police filed by the Alliance to End Repression and the A.C.L.U. in the name of all Chicago-area political activists.

The settlements give the false impression that infiltration, harassment, disruption, frame-ups and outright political assassinations are now ancient history, that they disappeared with the Government's formal disbandment of its counterintelligence program (COINTELPRO). We know that this is a lie. There has been no let-up in repression, and none is intended. In fact, the repressive apparatus is being strengthened even as the suits against the political police are brought to a close without a public trial which could expose the true terrorists and hold them accountable for their serious crimes against the people.

CALENDAR

September 18	Deadline to mail notice of intention to appear and testify.
October 2	EVENING OF RESISTANCE, featuring Afeni Shakur, leader of the struggle against the N.Y.C. Red Squad settlement; Lewis Myers, National Conference of Black Lawyers; music and culture. Y.W.C.A., 37 S. Wabash
October 7	Meeting to prepare for the hearing.
October 9	PUBLIC HEARING, 11:00 a.m., U.S. Courthouse, 219 S. Dearborn, Rm. 2525.

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numbers presented a threat to the new order, which had to be supported by an army of occupation. Each time a conflict between Mexicans and Anglos erupted, U.S. troops supported the occupiers.

A caste system developed that condemned Mexicans, because of their race and culture, to the lower stratum. In other words, a colonial relationship developed between Anglos and Mexicans. T. R. Fehrenbach likened it to that of the Boers in South Africa and the native population there. The Mexican became the servant, the low-paid worker, but seldom the boss.

Fehrenbach writes that tensions were "natural" and stemmed from the fact that two radically different peoples had been brought under a single government. He states that ethnic conflict comes about "historically ...in only three general ways: conquest of one race or culture by another, the imposition of arbitrary boundaries combining different groups within one political unity, or the importation of foreign stock by a more highly organized society for labor." The Mexican was victimized by each of these processes, which are attendant to the establishment of a colonial society.

POESIA

Grito de Lares

Grito de Lares, extraordinario grito,
no fue de persona alguna
sino de un pueblo unido,
unido en sus penas, misérias,
en fin del todo unido.

Grito de Lares, maravilloso grito,
no fue de una boca humana
sino de un fusil encendido
que levantó todo un pueblo
para darle fin a su enemigo.

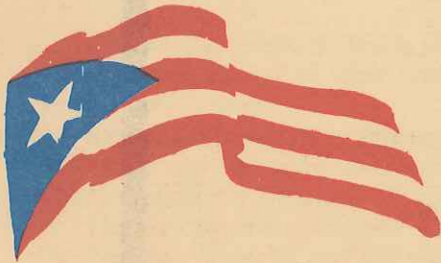
Grito de Lares, glorioso grito,
que le dio nación a un pueblo,
a mi lindo Puerto Rico.

Grito de Lares, sobresaliente grito.
Hoy veintitres de septiembre
recordamos ese grito
que por veinticuatro horas
retumbó en todo Puerto Rico.

Betances, Bracetti, Ruiz Belvis,
Rojas, todos ellos unidos
se levantaron en un grito
que animo a nuestro pueblo
para que con el fusil en mano
diera tan extraordinario grito.

Angel Perez

Union For Puerto Rican Students



IN COMMEMORATION OF EL GRITO DE LARES.

The Union for Puerto Rican Students (U.P.R.S.) is honored to invite all the members of the Northeastern Illinois University community to a lecture-discussion by the Puerto Rican Historian, Jose E. Lopez, editor of the book *Puerto Rican Nationalism: A Reader*, and a leader in the Puerto Rican independence movement.

A reception with typical Puerto Rican food will initiate the program, and patriotic music will also be presented.

DATE: Thursday, September 24, 1981.

PLACE: Centro Albizu-Zapata (P1).

TIME: 12:30 - 2:00p.m.

Proceeds from the food will go to the Irma Romero Defense Fund.

DATE:

THURSDAY, SEPT. 24, 1981

PLACE:

Centro Albizu- Zapata P-1

TIME:

12:30 - 2:00