

# All in this together

"We're all in this together." The familiar phrase now has found new meaning for politicians and students at the University.

State Representative Helen Wise has agreed to work closely with the students to bring about changes in the state's drinking policy. Wise will work with members of the Undergraduate Student Government to research a bill calling for a lower drinking age. If research proves satisfactory, Wise will co-sponsor the bill, which would lower the legal age to consume alcoholic beverages to 18.

By working with the USG through a student intern in her office, Wise will keep informed as to student feelings on this and other issues. She is proving to her con-

stituency that she is a woman of her word. Throughout her campaign, Wise promised to make a concerted effort to represent the students in her work with the state.

USG demonstrates its desire to take action and represent the student in matters which reach beyond campus boundaries by working with Wise on the drinking issue.

A hearing will be held in the spring by the State Liquor Control committee to discuss the pros and cons of lowering the legal age for all alcoholic beverage consumption to 18 or lowering the age for consumption of beer and wine to 19.

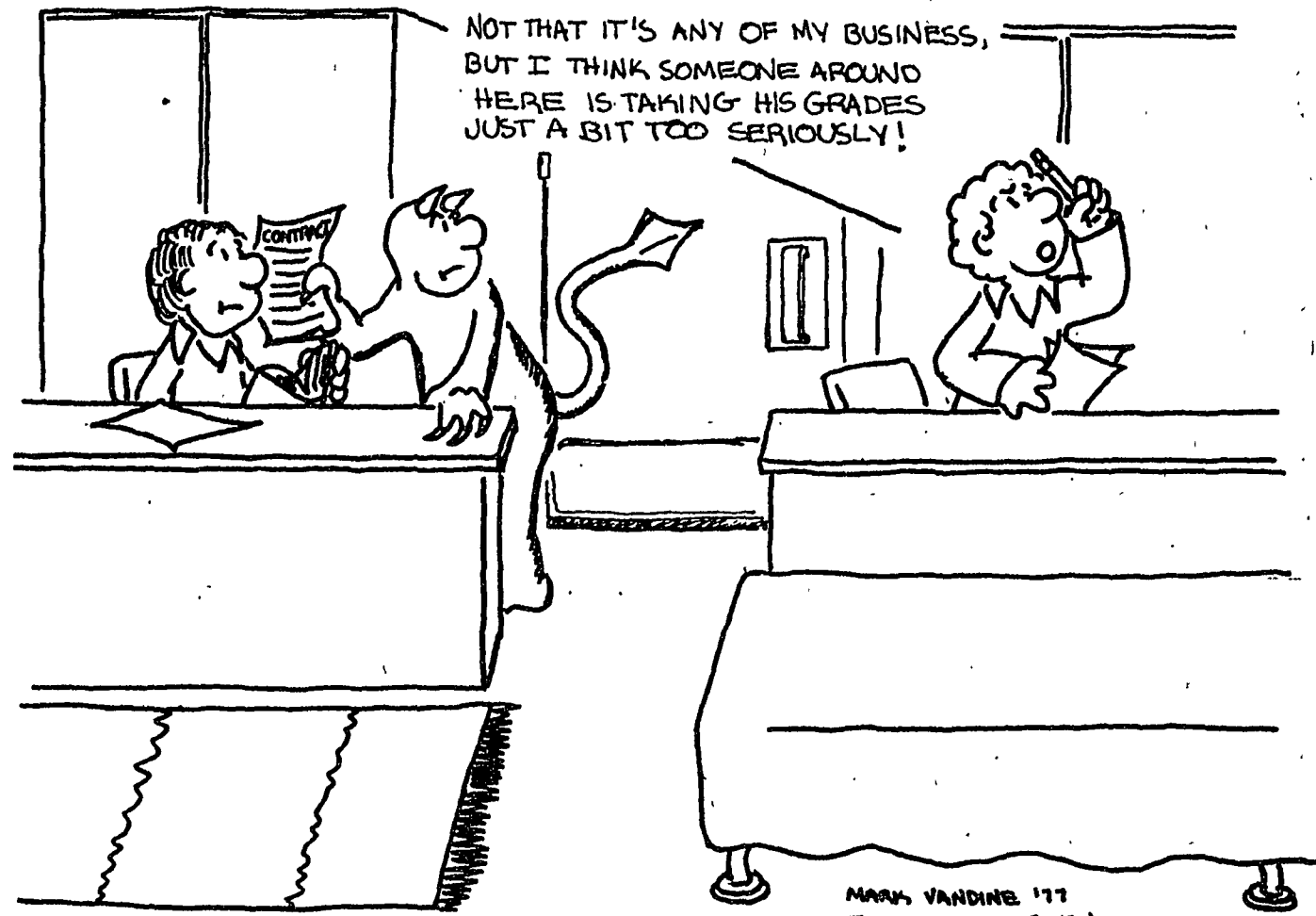
Wise has taken an important step by requesting that USG

President W.T. Williams be present at the hearing. It is up to the USG to find out what the students think about the drinking age policy to enable Wise to do a better job at representing them.

With the student government working in cooperation with the state government representatives, perhaps at last the changes which have never amounted to anything more than talk will begin to take place.

Changes will take time and cooperation. Now that cooperation has begun, the only thing to do is wait.

Maybe soon we'll all be able to drink a toast to USG and to Helen Wise.



MARK VANDINE '77  
THE DAILY COLLEGIAN

The Daily Collegian encourages comments on news coverage, editorial policy and campus and off-campus affairs. Letters should be typewritten, double spaced, signed by no more than two persons and no longer than 30 lines. Students' letters should include the name, term and major of the writer.

Letters should be brought to the Collegian office, 126 Carnegie, in person so proper identification of the writer can be made, although names will be withheld on request. If letters are received by mail, the Collegian will contact the signer for verification before publication. Letters cannot be returned.

# Letters to the Editor

## Pattern of response

**TO THE EDITOR:** Behavior technologists explain the response of the child who cries and hollers when he stubs his toe in terms of reinforcement of crying as a behavior ("Behavior Modification: personality-shaper or killer?" Feb. 8). It seems to me that this explanation is incomplete. I have observed my six year old son stub his toe, etc., on many occasions. Sometimes he cries; sometimes he doesn't. It seems to me that it is his general sense of integration with the world, his emotional well-being as a whole, which determines his response at a given moment. When he feels deprived of attention and/or affection he fusses; when he feels loved and appreciated, he doesn't.

If this explanation is even a possibility, it places behaviorism in a context, as one useful tool in the face of certain types of deprivation, rather than as an explanation of the nature of human existence in general. It is only when behavior technologists draw hasty conclusions about questions like "What is it to be human?" with corollary inferences about freedom and dignity, that they seem simple-minded.

Richard Gram  
graduate-philosophy

## Softening the blow

**TO THE EDITOR:** This is a special plea to all those individuals planning on attending the Rampal-Lacroix Artist Series performance Thursday evening. Because of the combination of the tough and cold season at its peak, the average acoustics in Schwab and the quiet nature of the upcoming performance, I am making a request on behalf of the musicians and audience that everyone make an extra effort to muffle their coughs and sneezes with lozenges and handkerchiefs.

Nothing detracts more from your musical enjoyment than to have sporadic hacks and sneezes being projected all over Schwab during a performance.

Kip Killebrew  
12th-biology

## Taken in context

**TO THE EDITOR:** In reply to Lee Metzman's "Twisted quotes" and Patricia Heil's "Lost in translation":

It is not out of context to take Deut. 18:18 as Messianic, as Mr. Metzman contends. The passage states that the Lord would provide the Israelites with a prophet who, like Moses, would commune with God face to face and have God's very words in his mouth (v. 18). The Lord did this in response to the people's request at Horeb (v. 16 — see Deut. 6:20-33) to provide an intercessor, so that they would not have to look at the Lord face to face themselves and die. Christ provided this intercession between holy God and sinful man by fulfilling Psalm 22 and Isaiah 53. Daniel 9:24-27 clearly states that the Messiah must come before the destruction of the Temple and Jerusalem, which Titus accomplished in 70 A.D. Jesus Christ also made, and fulfilled, this prophecy (Mark 13:1,2).

As for Deut. 34:10, it says that "there hath not arisen a

prophet since in Israel like unto Moses" (Bible, Jewish Pub. Soc. of America, 1955). It does not say that there can never be a prophet like Moses, but that he was the greatest prophet that had lived so far when the verse was written.

The Hebrew word 'almah' in Isaiah 7:14 (also Gen. 24:43; Song 1:3; and Prov. 30:19) can and does mean, in context, a young virgin of marriageable age. It is incorrect that there is no Greek word for 'almah' as used in a non-virgin sense; 'neos' is used in this way in Titus 2:4. The Jewish scholars who prepared the Septuagint in 250 B.C. read 'almah' as 'virgin' and translated it as 'virgin' (Gk. 'parthenos'). Miss Heil's problem is not intellectual but spiritual: she does not believe her God is powerful enough to cause a virgin birth. I know my Lord can do anything.

Mark Vitale  
5th-physics

## To each his own

**TO THE EDITOR:** I would like to comment on David Horner's letter, "Messianic Prophecy." Mr. Horner states, "As long as the world does not make this commitment [to the Messiah, Jesus Christ] there will be no peace among nations."

As a Jew, I consider Mr. Horner's statement not only a religious affront, but also an example of disrespect toward another's religious beliefs. Mr. Horner's religious beliefs and my beliefs are simply different, there is no right nor wrong concerning them. To be able to knowingly blame others for world problems because of their religion is certainly beyond the scope of man's abilities. So, where does Mr. Horner come off blaming non-Christians for the unrest between nations?

Mr. Horner, as far as Bible-quoting goes, taking passages out of context is quite unimpressive. Preceding Isaiah 53, Isaiah 52:13 states, "My servant shall prosper..." Mr. Horner, look at your Bible again; are those "he's" and "him's" in Isaiah 53:5 capitalized? Well, they are not in my Bible, which is the Hebrew translation. Obviously, the passages are not in reference to the Lord, nor Messiah.

Mr. Horner, please read Deuteronomy 13 closely, especially 13:2 and 13:6. Those few paragraphs explain why I, as a Jew, feel that Jesus Christ is not my Messiah. I only hope that you can respect my beliefs, since that in itself is a religious lesson. If people would just respect another's religion as they do their own, this would be a big step toward peace among nations.

Linda Rosenson  
3rd-agricultural business management

## Strange magic

**TO THE EDITOR:** The article on The Doors' Soft Parade album by John Martellaro brought to mind vast amounts of memories of the late sixties and seventies. The music that evolved from this period captured the essence of change, for this was a period of radical change in American society as well as rock music.

Unlike the music of today the music of The Doors and Jimi Hendrix, probably the most powerful forces in rock music at the time had a special characteristic to it. Their music was rough, sensual, and quite drastically different from standard forms of instrumentation, vocals and lyrics.

Both Jimi Hendrix and The Doors expressed in their music feelings from both ends of the spectrum, love and loneliness. The vocals and lyrics of Jim Morrison, the king of orgasmic rock, with help from guitarist Robbie Krieger on lyrics created "Light My Fire," "People Are Strange," "Touch Me," "Hello, I Love You," "The Crystal Ship" and "The Unknown Soldier," songs that still hold up today. The same is true of the lyrics and immortal guitar instrumentals of Jimi Hendrix on "The Wind Cries Mary," "Bold As Love," "Hey Joe," "Little Wing" and his own rendition of Bob Dylan's "All Along The Watchtower."

The music of The Doors and Jimi Hendrix created feelings and attained a class all their own. Their songs still cast a magical hold on us today.

Sean D. Boland  
8th-film and television production arts option

## Union blues

**TO THE EDITOR:** PSUPA, a proponent of faculty unionization, charged on February 6 that a speaker brought to campus with University funds spoke on the union defeat at the University of Pittsburgh.

The speaker's expenses were paid to come to campus to give two professional talks to students and faculty. He did that. While here, he was also — and incidentally — asked to talk with faculty members about unionization efforts at Pitt and the ultimate voting down by Pitt faculty of a union.

The facts were available and known to PSUPA. I am sorry their co-chairman chose to distort them. He and several paid PSUPA organizers were at the open meeting.

Such emphasis by PSUPA on appearance and disregard of substance is unfortunate. The last time PSUPA claimed an unfair labor practice was on the occasion of their lawsuit charging that the University Senate was a company union. After being in court several weeks, PSUPA withdrew that charge.

These actions of PSUPA leadership have given us a glimpse of the adversary nature and inability to distinguish trivia that might be characteristic of union management of faculty affairs.

G.K. Schenck  
State College resident

## Alive and kicking

**TO THE EDITOR:** In response to Steve Mitchell's comment that the Kinks never really made it, I suggest that maybe he just never looked around to see what they have made.

Obviously the Kinks have never had such fame as is currently bestowed upon Peter Frampton, however, they have made it on several other equally important levels. Once would be hard-pressed to find an album with stronger politics than "Lola vs. Powerman and the Moneygoround." Also, let's not forget that it was Ray Davies who first made it on the air, not to mention making it artistically, with a song concerning homosexuality (Lola). It was also the Kinks, who, according to The Rolling Stone Illustrated History of Rock and Roll, gave us the finest in rock theater with their "Preservation" show. I could go on but will let it suffice to say that the Kinks must

have made it, otherwise it would not be so difficult to get tickets for Kinks' concerts.

Steve, I don't know where you think Ray Davies has gone ("Even though Ray Davies was a nice guy...") but be assured he is still a nice guy and one of the greatest live performers.

God save the Kinks.

Judson Kristoff  
12th-education

## Ask yourself why

**TO THE EDITOR:** The theme of how much enjoyment we, Americans seem to get out of violence and watching the human body being abused, as recently portrayed by the TV special "Violence in America," really hit home at last Saturday night's gymnastic meet. While watching a Temple gymnast, who appeared to be seriously hurt, being carried off on a stretcher, the crowd burst out in a round of applause. Why?

Now, I agree that when a competitor is hurt, and is then able to walk off under his own power, he deserves recognition for his courage; and part of the reason for cheering is to show you're glad he's okay. But to applaud the scene of a body being carried off on a stretcher is sadistic. It was a time to feel sympathy for Miss Donaldson, and empathy for the other gymnasts on both teams who were obviously quite shaken by the unfortunate accident.

The next time you cheer a similar scene, ask yourself: Why?

Gerald L. Palau  
8th-biology

# the Collegian

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## Collegian Forum

# Puerto Ricans aware of need for independence

By Cesar D. Cordero  
graduate-physics

Taino Indians named Puerto Rico "The Land of the Vallant Lord" and made it their home. It was "America's garden" to its poets in the Spanish lyrics of the nineteenth century and "the poorhouse of America" to the American sociologists who came with their English language in the first third of the twentieth. Today, those who advocate its national identity and political freedom want the United Nations to openly call Puerto Rico a colony of the United States.

In 1960 the United Nations approved a declaration on decolonization and provided a forum for Puerto Rican independence to present their case for Puerto Rican sovereignty. Their efforts, added to those of liberal members of the then-ruling Popular Democratic Party who support a larger autonomy for Puerto Rico, has resulted in the establishment of two status commissions by Congress and the government of Puerto Rico in the last 15 years. The second commission's report went before Congress last year in the form of a project that would grant Puerto Rico more internal autonomy but also give it status the definitive character of a "permanent union with the United States," possibly making the pro-independence movement and support of it by outside countries illegal.

But, if Puerto Rico has been a U.S. territory for 78 years, why is it not already a state of the Union as, for example, Louisiana and New Mexico eventually became? What makes Puerto Rico so different that a case can be made for its autonomy or, perhaps, its eventual independence? Certainly, Gerald Ford's unilateral request to Congress that it extend statehood lends support to the charge that the country is not allowed to exercise its self-determination, a right affirmed by the U.N. Assembly just two years ago.

The Taino Indians inhabited Puerto Rico at the time the Spanish arrived in 1493. In 1508, full colonization started with the exploitation of gold mines and in 1511 the Indians revolted against the oppression. Their rebellion was crushed, but some of them fled and continued their attacks. The remaining Indians were absorbed into the population or died. African slaves were introduced in 1513 and became the third ethnic source of Puerto Ricans.

For the next two centuries the island was mainly a military fortress for the protection of the Spanish empire. By 1800 the population was increasing at a fast rate. The wars of independence in Latin America made Spain tighten its grip on the island, a policy the U.S. supported then, and, except for a few brief interludes, its nineteenth century regime was politically repressive.

Puerto Ricans, meanwhile, had developed a sense of cultural identity different from that of the Spaniards and began to fight for political liberties. A reformist movement was formed which was able to obtain freedom for the slaves by 1873, and an independentist movement staged several revolts, the major one occurring in 1868 — "El Grito de Lares" (The Lares Uprising). Luis Munoz Rivera led the reformist movement and arrived at an agreement with politicians in Spain which obtained autonomy for Puerto Rico in 1898 with Munoz as prime minister. At the time the land was owned mostly by independent coffee farmers. There was no revolutionary army, and three months after autonomy United States troops invaded Puerto Rico, and took it as war booty, bringing "manifest destiny" to the Caribbean.

After the invasion, the Puerto Rican government was replaced by an all-American government, the governor being appointed by the president of the United States. English was made the official language of government and education. Puerto Rico was allowed a non-voting commissioner in the House of Representatives, an office which has been its only representation to this date. Munoz Rivera was soon elected by the people for this position. In 1917 Congress imposed American citizenship on all Puerto Ricans, against the will of the country's majority party, and without a referendum for the people to decide upon it. A Puerto Rican would lose his right to vote and to hold public office if he refused. The U.S. Government had already established several military bases in the country (it eventually had eight in the highly populated and small island) and in this manner derived control and added manpower to its army.

Absentee-owned sugar companies started buying and taking possession of so much land that four of them practically owned "the poorhouse of America" by 1930. Their economic

oppression was so great that it offset the positive aspects of the American regime such as an increase in the people's civil liberties and the undertaking of a public works program of schools, roads and hospitals, all of which had been neglected by the Spanish. An initial illusion of freedom under the American flag was replaced by an affirmation of cultural identity and a struggle for reform or independence.

In 1922 the U.S. Supreme Court declared Puerto Rico "a territory but not a part" of the United States, therefore not automatically a candidate for statehood. This was a new concept of a territory for the United States, unlike the Louisiana and Florida transfer treaties.

During the 1930's there were many calls for independence and many of its supporters were persecuted.

Luis Munoz Marin emerged as a radical among the reformists and founded, along with other Puerto Rican intellectuals, the Popular Democratic Party, which dealt the first blow against the sugar corporation's pro-statehood party in the 1940 elections.

The next few years saw land expropriation and reform, labor legislation, government sponsored industries and a reduction in the gap separating the many poor from the few rich.

Some political reforms were obtained. The Congress allowed Puerto Ricans to once again elect their executive. Spanish became the official language again, but only after the new Puerto Rican Secretary of Education decreed it so, since the U.S. Supreme Court had ruled unconstitutional a Puerto Rican law for this purpose. In 1952, Puerto Ricans approved a constitution which was modified by Congress, ratified by Puerto Ricans, and proclaimed in July 25, 1952, on the fifty-fourth anniversary of the American invasion. Established in conformity with the American Constitution, and with previous laws approved by Congress for Puerto Rico, the Constitution for the first time allowed the Puerto Rican flag to be raised even though still at the side of the American flag. The United States went to the United Nations and obtained the approval of a resolution declaring that Puerto Rico had exercised its right to self-determination. Puerto Rico assumed the name of "Estado Libre Asociado" (Free Associated State), translated officially into English as "Commonwealth." All Latin American

countries approved it, except for Mexico, Uruguay and Guatemala.

In a desperate last attempt to call the world's attention to what they saw as a farce in political freedom, a group of Puerto Rican nationalists tried to kill the president of the United States in 1950 and members of the House of Representatives in 1954. These nationalists still remain in prison.

Puerto Rico continued its economic development under the PDP, and by 1956 the textile industry had become the largest source of income for the country. By 1960, Puerto Rico had become the fifth largest U.S. buyer in the world. Copper and nickel deposits were discovered but a controversy developed on how much of their mining would profit Puerto Rico vs. the American mining companies. In general, industries were again absentee-owned and large pockets of poverty remained while a mass migration to the United States continued.

There was a preference referendum on status in 1967 which was won by Commonwealth supporters with 60 per cent of the vote, followed by statehood supporters with 35 per cent.

In 1974, unemployment climbed to above 20 per cent of the labor force, officially, and unemployment plus underemployment to 35 per cent. More than half of the population started receiving food stamps. Forty per cent of the American investment in Latin America was then located in Puerto Rico, while one-third of the gross national product left the country as corporate profits.

Pollution of the environment has increased at a fast rate, counteracting otherwise dramatic improvements in basic health care, and a net migration back from the United States has developed. The population density is now more than 900 persons per square mile and half of it is less than 20 years old.

The overall sense of these socio-economic developments supports the charges of exploitation which will be under the consideration of the United Nations this summer, as this body re-evaluates the political relationship between Puerto Rico and the United States. While the net result of the last 35 years of American rule has been a large increase in the average material standard of living of Puerto Ricans (especially if compared to Spanish rule), an awareness is rising of the political inferiority of the present status both as a nation and as American citizens.