

Conferencia - Dr. A. M. Mergal

Introduction by Mr. Pedro Moczo

This time it is authentic when I tell you that it is a great pleasure to address you this morning - it is authentic because you officers of law enforcement, if you are working with PRTs' it is always admirable to have people that are public servants interested in getting the best preparation to do the best job possible. My special interest is ^{in the fact} that you have to do, you have to work with my fellow citizens in the city of N.Y. I have spent several years of my life in N.Y. and I was privileged to be a professor and a teacher for young people in N.Y. and some of my relatives have been living in N.Y. for some time, so I think that I have a very good acquaintance with the situation of the P.Rs. living in this city. According to the invitation, I am supposed to speak about the History and Culture of P.R. You selected very well this topic. It is impossible to understand a national without having at least a passing acquaintance with the history and the culture of the nationals of any country. After the presentation of my theme I wish you would have questions related to the substance, to the contents of my lecture, or related to anything you may have in mind, that I did not consider while delivering the lecture. 9 I will begin by telling you that history and culture ~~xx~~ are two different concepts. I was going to say things, but they are not things; they are two different categories. If they could be presented, they could be thought of as a system of coordinates. You know, those funny diagrams that you get in books of statistics. You may write, if you want, history here because it is horizontal in time. Usually people, when they hear the word history, ~~they~~ think of time in

succession, ~~XXXXXXXX~~ one day and another day, one month and another month, one year and another year, one century and another century, one millenium and another millenium - time in succession. So, you may consider time in horizontal dimension as history. It's a very wrong idea of history, but anyway that's what usually people think of, when they hear the word history. But culture, you don't think of horizontally. Culture, you think of perpendicularly, as the mention of death, the mention of attitudes in the human life. So, we will put culture, here, as a system of coordinates. You know by your mathematics, by your statistics, that when you have a system of coordinates, you think of a function-- a function that usually is represented by a line this, or by a line this way, or by a line this way. The lines may get close to the coordinate, or they may get closer to the advisor(?) or any one of those dimensions. Anyway, here we will say that this is human life as different from the animal life. In animal life, nature doesn't have history. So when we say "natural history" we are committing a big mistake because this creature doesn't have any history. Only human beings have history. And nature doesn't have any culture. We say "agriculture" but the culture is not of the "ager"; ~~XXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXX~~ of the land; the culture is of the man; it is the man that cultivates the land. You may say, naturally we don't say that in English - in English we say animal husbandry, but you could say "soul culture" meaning animal husbandry, but the culture is not of the animal; the culture is of the husbandry, so it is the agronomist who cultivates animals. He is engaged in animal culture, not the animal. The animal cannot be cultivated. The animal doesn't have any culture. So culture and history are dimensions of human life, a horizontal dimension in time, a vertical dimension, and a quality of human life.

And that's what makes - and ~~that's what makes~~ a man, a man.
 That's what makes man, a man, his culture and his history.
 You are very well oriented when you want to know about the history
 and the culture of the Puerto Rican because that's what makes a
 Puerto Rican a Puerto Rican. - different from a Chinese, a
 Japanese, an Italian, or whatnot. ♀ In 1959, we had here a group of
 policemen, officers, and attorneys, and judges from the United
 States. It was a much bigger group - about 50 people. And they wanted
 to know the same thing that you want to know. - What's a Puerto
 Rican? what really and truly is a Puerto Rican.
 and I was called to deliver them a lecture similar to this.
 In professional language, scholarly language, I call it dynamics and
 structure of the Puerto Rican, but, in the ordinary language, - the language
 of the street, I call it "What makes the Puerto Rican tick?"
 and although I am not going to repeat the ideas that I delivered at
 that time, there is something similar to that - you want to know
 what makes the Puerto Rican tick. *This is a very large order - etc. Selected items*

Sometimes one way, sometimes another way, sometimes correctly,
 sometimes in a funny way, anyway the Puerto Rican ticks, and the clock
 work that makes the Puerto Rican tick is determined by the history,
 and by the culture of the P.R. When a P.R. goes to the States,
 something happens. If it is a P.R. who is imported into the States
 as an adult, something happens. If it is a P.R. that is born in
 the States like this fellow here, something else happens. It doesn't
 happen the same thing to this fellow as to an adult who is imported
 into the U.S. If it is a child that is imported into the U.S.,
 something happens, but something else. Different things happen to
 different people according to their proximity to this field that is
 produced here. This fellow, now, is remote from this field. A child,
 let's say a child of eight years, 4 yrs. 11 yrs., comes into the States,

he is not as remote when he grows to be 18 as this fellow is,

remote from this field. An adult that is brought into the U.S. is very, very near, is immediate as a matter of fact, is submerged into this this field, and to change from a field, to change from ~~axxiñ~~ a cultural and historical field like this, to a different historical and cultural field, where he does not belong, is a catastrophe. In psychological and sociological terms, we say that he is anomic - not anemic, but anomic, you are men of "nomous." "Nomous" in the Greek language means law and a means, a negation - a person that is anomic means the frame, the legal frame, the juridical frame of his life has been broken and now he is without orientation, because a state is a society constructed on a juridical basis, and when the juridical ~~asis~~ ^{basis} within which a citizen has grown up changes, the whole frame of reference for that man changes. It is a catastrophe within a psychological structure and the man is like a boat without a pilot, in the deep sea. The man is like a boat without a pilot, without orientation.

Now I will try to show this to you in the course of this lecture.

Now let's say something about the history of P.R. P.R. was discovered the nineteenth of November, 1493, by Columbus in his second voyage. Now watch this, because history is not facts- events. Events and facts are also gathered about a tree, or about a crab, or about a cow, or about an ox, but the facts and events ~~xxxx~~ on an the life of an ox, or a cow, or a crab makes biology but not biography. What makes biography, and what makes history is the meaning, the sense of all the facts put together.

When the facts are put together and they are meaningful facts, something is constructed that does not belong to nature. That something that is constructed by the meaningful events of a life is a biography. By the meaningful events of a society is history and culture. Now watch this fact. P.R. was discovered in 1493. When P.R. was discovered, more than a century before the Pilgrim fathers came to Plymouth (Salem), more than a century, when P.R. was discovered, Santo Domingo and Cuba and Mexico were already being colonized, because all those other places were discovered in 1492. P.R. was discovered one year later, and all those other places were already being populated --- not P.R. P.R. was not colonized, was not populated, until 1508 when P^once de León - "Ponce de Lión" they say in Atlanta, Georgia, when Ponce de León came to P.R. as first governor of P.R., with the authority of the Spanish crown to colonize, to populate, so you see, fifteen years before poor P.R. ever became to be populated, & colonized. Why that? Why so? Here you have the key to the P.R. history. Now it doesn't make any difference with a cow or an ox or a lion or an elephant, whether the cow or the ox or the elephant was born in 1300 A.D. or in 1300 B.C. or 1920 A.D. - it doesn't make any difference. Time doesn't make any difference to the elephant, or to the cow but it makes a tremendous difference to human beings, because time for the animals is natural time but time for the human beings is historical time, is time transfigured by ~~XXXXXXXX~~ events. And it makes a tremendous difference that P.R. stayed 15 years without being populated or being colonized. And even after that even ~~after~~ after P.R. was populated and colonized, in 1765, P.R. had only 44,000 inhabitants. 44,000 inhabitants in three centuries! Now today P.R. has two million and a half inhabitants. When Americans came here,

when the Americans arrived in the Island in 1898, P.R. had 953,000 inhabitants. In about half a century ^{it} had more than duplicated the population. In about half a century, but in the first three centuries of Spanish colonization in P.R. ^{that} we only had 44,000 people -

is also a very meaningful fact. You put together these 15 years ^{of} historical waste and the fact that by the end of three centuries, 17th C., 18th C. we we only had 44,000 inhabitants - and you see what it amounts to - P.R. was not a colony. P.R. was just a stepping stone to continental America. - to the mainland. P.R. was a station as a transitory station where plants and animals were being acclimatized to be taken over. It was an ordinary saying as we say in Spain - a "refran" - a "refran" is not exactly a proverb, but it will have to be translated "proverb" because you don't have a word ~~xxxxxx~~ in English, for "refran" - popular proverb. And it was a popular proverb in P.R. for four centuries "Quién me lleva a Perú?" or "God, take me to Peru." The Spaniard came here, to P.R., but not with the idea of staying here, but with the idea of stepping over. You know that Ponce de León ~~xxxxxxxxxxxx~~ did not stay in P.R. for a long time but he went right away to Florida. And in Florida he was killed. Now that's a very important single fact in the history of P.R. P.R. did not have a chance. to become Puerto Rico; P.R. was just a stepping stone, a transitory point, for peninsulars as the Spanish people were called, in P.R. to go over. And only a remnant,

(a remnant of the people that were unable to go away, stayed. So I am - I hate to say this, but you can see it for yourselves, it was a disgrace to stay in P.R. People stayed in P.R. because they could not help it

If they could help it, they went. Up to this day, the Puerto Rican is by essence, by historical essence, a traveller - a perpetual pilgrim. They ~~were~~ want to go away. and there is no point on the whole earth where you will not find Puerto Ricans. from Latvia to Tierra del Fuego. They are always on the move. They want to emigrate; they don't want to stay on the island.

Now the population of Puerto Rico at the beginning of the 18th century, 19th century, was composed of a majority of creole. The Louisiana creole, the creole is a mixture of negro and white, have to define this term for you. You have an idea that the creole is but that's not a creole. A creole a European white, born in America. That's a creole. a mixture of negro and white, we call a mulato. It's media mulato- cuartaron, octaron. You still keep in the English language the term octaroon. Octaroon is a mulato that is one eighth negro and 7/8 white. I don't know how the American people are able to be so exact. (laughter) but anyway that's what octaroon means.

Now the majority were creole, that means people of especially Spanish strain, born in America. Then, the next was negro blood. especially Haitians, not Africans. Very few Africans; The others were Haitians who were brought to work in the cane fields here. That's why in P.R. you have the French r. I say Puerto Rico because I was brought up by my Spanish ancestors, but most of the Puerto Rican people do not say Puerto Rico, they say Puerto Rico, puertorriqu^eño. It's the Haitian shade of the French r. Rose, rosa. The P.R. will not say rose (french r), and will not say rosa (the Spanish r) but they will say rosa- a trill of the uvula. That's a sort of mixed sound. between the P.R. r and the French sound. That's an inheritance from the French negroes that came in here from Hati. Then we had a smattering - just

a smattering - of Indian blood. And now out of that you have the Puerto Rican type. In myself, I have probably some negro blood. We say in P.R. "El que no tiene dinga, tiene mandinga." Now "dinga" and "mandinga" are African tribes. That means that if you don't descend from the "dingas", you descend from the "mandingas". Then probably I have a little Indian blood, and most of the rest is Catalonian. Spanish Basque, Catalonian and Castille. And I am more or less the P.R. type. People in the States say the Puerto Rican - I am the Puerto Rican. That was produced in the first three centuries of P.R. history. Now really and truly it's a misnomer to call those three centuries "P.R. History". ^{There was} ~~It was not~~ history. When you take the history of Fray Iñigo Abad y , the first real P.R. historian, the first chapter is dedicated to a very long list of Puerto Ricans that were illustrious - famous people from outside and the only thing that makes them P.R. was that they were born here, but nothing else. Really and truly they were not P.R.s.

Now in the 19th C. a tremendous influx of population came to the Island. Why? Because of the Spanish American wars. A P.R., General Valero, born here in Fajardo, fought for the American independence. I had better write this name here because probably that's news to you. General Valero fought for the independence of the thirteen original colonies. And a Venezuelan, General Miranda, who was an aide to Bolivar, also fought for the independence of the thirteen original colonies. Very many P.Rs. went out to fight for the independence of the other Spanish American countries, even for the United States, but they were unwilling to fight for the independence of P.R. Isn't that funny? It's not funny at all ; it's very meaningful. Very meaningful. They did not have a sense

of nationality. Venezuelans had; Columbians had; Americans had; even Cubans had; a sense of nationality, but P.R.s - the leaders of P.R., always considered themselves Spaniards. Now some historians will point to Ramon Power, Ramon Power was an admiral of the Spanish navy. And he was born in P.R. Then other people will point to O'Daley. Look at that name. O'Daley - Irish like O'Reilly - Irish. O'Daley is a P.R. Why? Because he happened to be born here, that's ^{all} ~~all~~. Now Ramon Power was vice-president of the Spanish Cortes in 1812. That was when Napoleon came into Spain and was defeated, and Spain constituted itself into its first republic. And Ramon Power, a P.R., was vice-president of the Spanish Cortes in ~~1812~~ 1820. And O'Daley was vice-president of the Cortes; ^{always vice, never} ~~vice president, never~~ president. In 1820 the Cortes - those were two very important Cortes - this ^{one} because it was the first Spanish republic, and this because it was the restitution of the Spanish monarchy. But O'Daley and Power ~~were~~ were not P.R.s. except for the fact that they were born here. They were educated in Europe. They were Creoles. Spaniards that happened to be born here. They were educated in Europe, but that's all. Now during the 19th C. P.R. began to be, began to be constituted into a nationality. like Venezuela, Colombia, Ecuador, began to be something, but it took P.R. three centuries and a half, almost three centuries and a half, before the P.R.s. began to realize that they were P.R.s. Now I know that a lot of P.R. scholars will take issue with me here, that's why I asked that the lecture be recorded. But as far as I am concerned, that's a fact. Now take this other fact. It was not until 1806 - it is so strange - so bizarre that it has to be written down - it was not until 1806 that the first printing press was brought to P.R. Now, in 1550 books were

being published in the first printing press in Mexico. It took three centuries for the printing press to come from France - not from Spain - from France to P.R. We began to have political parties; we began to have political parties in P.R. after the middle of the century. - 1850 .And we had several political parties. under different names. We had asimilistas that wanted P.R. to be a province of Spain. We had autonomistas autonomists, that wanted P.R. to have a sort of government like the one we have now. - a special government but under the American sovereignty. Then we have Liberales, whose ambition was to get any liberal measure that they were able to eke out of the Spanish Crown. And then we have separatistas. - independendists, nationalists. These separatistas never amounted to more than one half of one per cent of the population. Never. And then we had incondicionales. Incondicionales (unconditionals) means that they favored anything that the Spanish Crown would do. The mayors in the different municipalities in the Island - the mayors - were not elected by the population. The mayors were appointed as personal representatives of the Crown. And when they signed any document, they signed the document not in the name of the municipality, or of P.R., but in the name of the Spanish Crown. That means that by 1850 P.R. was not yet P.R. It did not have any self-conscience of being anything else but a Spanish point of transition. a transitory point. a station, just a station. Now, but ~~pp~~ look at these facts. In 1800 we had 155,000 in population; by the end of the century we had 953,000. Almost a five-fold increase, almost a five-fold increase in a century. And together with the influx of population that came from the different Spanish American

nations we had Americans from the U.S. We had Englishmen from England, not from Jamaica, Trinidad, - Englishmen from England. We have the first two English consulates - one in Ponce and another in San Juan. And we had quite a lot - I don't know why, but we had plenty of Germans. You find a lot of German names in P.R. Even Oppenheimer. I have a friend by the name of Oppenheimer. Priefkohl. One of our most important P.Rs. - one of our worthies - was a biologist - Stahl. , born in Aguadilla. but the name is German. Stahl. So, then we had a lot of French from Corsica. Most of these French settled in the southern part of the Island. Yauco, Juana Díaz, Coamo.

And then they had French schools. They had French papers. They had French social saloons (salons) and they spoke French. So, that for a long time, for half a century, we had a tremendous influence of the French culture in P.R. And out of that, a real melting pot , and out of that P.R. ^{formed} began to be ~~born~~ in the second half of the 19th C. so that when the American people came here in 1898 (this is a thesis) a lot of P.Rs. will jump on me for saying this - when the Americans came here in 1898 P.R. was in the process of being gestitated, but was not born yet as P.R. I wish Mari Bras would ^{hear} ~~hear~~ this. ^{P.R.} [^] was still in the womb of history. but was not born yet. Now I must tell you that I am not the first one to say this. I have thought it ^(over) [^] thoroughly. but the first one to say this - I have to be honest- was a Spanish writer- a Spanish newspaper man by the name of Peñaranda. Carlos Peñaranda. Carlos Peñaranda was quite a scholar. He lived in P.R. for a long time. He went from Spain to the Philippine Islands. and from the Philippine Islands to P.R. He lived here for a long time and then

went back to Spain. And he ^{penned a phrase} ~~paid a~~ that is gospel truth. This phrase is quoted ^{by} ~~but~~ one of our greatest P.R. ~~xxx~~ men of letters - Alejandro Tapia - Alejandro Tapia took the phrase from Carlos Peñaranda - it's more than a phrase; it's a thesis. Peñaranda said this: P.R. es una cadáver de una sociedad que aun no ha nacido." P.R. is the corpse of a ~~xxx~~ society not yet born. (repeated) Well, it's very well said. It's very profound, and it is historical and cultural truth. Peñaranda said this around the year 1880. Now I'm sad to say, awfully sorry, because I am a P.R. and it pains me to say that ^u ~~bit~~ I'll have to say that this is still true. - that P.R. ~~is~~ still the corpse of a society not yet born. If you want to understand the P.R. , just ^{very well} learn this ~~xxxx~~ because here is the problem - a historical and a cultural problem . Naturally, in N.Y. you have iccological problems. You have economic problems. You have all sorts of problems, but this is also the problem of the Italian, the problem of the German, the problem of the American , born in the U.S. ; this is the problem of the negro. This is the problem of the migrant worker. This is a universal problem. All the problems do not belong to the P.Rs. alone, -to everybody, and if you count the number of delinquencies , crimes, committed in the city of N.Y. in a year and then you count how many of those were committed by P.Rs. you will find - I haven't done it- but I will bet my life that the amount of crimes committed by P.Rs. in N.Y. is ~~xxxxxxx~~ negligible

if you compare it with the total amount of crimes committed in the city. Criminality is not the problem of the P.R. in N.Y. nor anywhere else. It's a lack of self, a lack of a psychological inner core, around which to structure, to organise his personality her personality. That's the main problem of the P.R. Now when the P.Rs. became, began, were beginning to be born as P.Rs. we produced many important men, intelle~~ctually~~, scholars, statesmen, artists, When these ^{of} people were elected to the Spanish Cortes, they went to the Spanish Cortes to make protestations of how true, authentic, and loyal Spaniards they were. Not P.Rs., Spaniards. I wrote a doctor's dissertation for Columbia University about a P.R. worthy of the 19th C. He was our last representative in the Spanish Cortes. Diputado. Diputato and deputy is something completely different. It's a cognate, but Diputado doesn't mean in Spanish what deputy means in English. Diputado means senator, or representative. He was a diputado to the Spanish Cortes. Our last diputado to the Spanish Cortes. He ought to have had a seat at the Peace Conference in Paris in 1898 but he did not. That was a tremendous

mistake of American - what do you call it - dip~~l~~omacy. It was a tremendous mistake of American diplo~~m~~acy, not to have Federico ~~Degetau~~ Degetau sit in the Peace Conference in Paris in 1898. But it was not the first - it will not be the last ^{poor} mistake - big mistake - of American diplomacy. Americans are bum(?) diplomats; they are very good soldiers, wonderful citizens, but in diplomacy they have been very stupid. Now Federico Degetau was our last deputy in the Spanish Cortes; he was our first representative in the American legislature. He didn't belong to the lower house; he didn't belong to upper house - he wasn't a Senator - he was not a

representative, but he was something that ~~xxxxx~~ later was called a Resident Commissioner. but at the time he didn't even have a name. He was just a P.R. that was representing P.R. in the American legislature. Well, Federico Degetau wrote this: A patriot is a man that knows how to be a patriot in his own country as well as in any other country in the world. In Spanish the saying goes like this: "Unpatriota es aquel que sabe estarlo en todas las patrias." But you can't put that into English because there is a play upon words - (^{patria}petio, Patriot and patria - you don't have patria in English. You have country. So, if I put that into English, it doesn't ~~xxxxx~~ mean anything. A patriot is one that knows how to be one in every country.

Patriota es aquel que sabe hacerlo en todas las patrias."

So, the lack of its own country the lack of juridical identity the lack - remember I defined the state as a society with a juridical structure. Well, P.R. did not have a juridical identity. It did not have a juridical identity in 1898; in 1964, ~~it~~ in 1965, it does not have a juridical identity. A man as important as Carl ~~xxxxxxx~~ ^{Freideric} perhaps the greatest juridical scientist in the U.S., a professor of jurisprudence at Harvard University, admits that. El Estado Libre Asociado, The P.R. Commonwealth. lacks a lot still to be a really juridical structure and the lack of a juridical structure that was typical of P.R. at the end of the century, made the P.R. what he is. - a man without a conscience of social self. - a man without identity- a man that doesn't know what he is. Now, today I mean not today, during the century - the 20th C. several Americans have written good books, very good books, on P.R. Perhaps if you want to read about P.R. and to read really good books, you ought to start with Tugwell's

P.R. The Stricken Land. Tugwell, you may think whatever you want to think about him, as a statesman and a politician, but Tugwell is a scholar. He knows what he writes about; he knows what he says. When Tugwell wrote that book, P.R. The Stricken Land, in the very throes of P.R. conscience, historical and social conscience to become something, when Muñoz Marín, a very intimate friend of Tugwell, was just beginning to dream ^{about} ~~about~~ this thing which we call today The Commonwealth, Tugwell was here as Governor. Tugwell was a very intimate friend, as you very well know, of Roosevelt. Franklin D., and Muñoz was, and still is, a very intimate friend of , almost a disciple, if I may say so, of an American that is a very thorough scholar, that is much more worthy than most Americans think of, Gruening, who is now in Alaska. Gruening is a tough scholar - he really is worth something - and Muñoz was "assessorated" ^{as we say in Spanish} he was advised, by Gruening. Gruening was the director of the Nation. You know the Nation paper, and Muñoz wrote for the Nation under the guidance of Gruening. Muñoz is a genius - I don't have any doubt about that, Stanley Jones came to P.R. ~~in~~ you know Stanley Jones, the great American preacher - Stanley Jones was besides being a Methodist evangelist, he was a statesman ; he was a very intimate friend of Gandhi a very intimate friend of Franklin D's, a very intimate friend of Dulles, a very intimate friend of Chang Kai Shek He was very well acquainted with politics, national and international. Stanley Jones came to P.R. and he wanted to get acquainted with Muñoz; he wanted to see Muñoz. I told him: "I am a friend of Muñoz. I'll take you to see him. Three P.R.s., two friends of mine, ^{→ to} myself, and Stanley Jones, we went to see Muñoz. Stanley Jones stayed with Muñoz for about two

~~two~~ hours. And when he left, he told us "It's a pity that Muñoz was born in P.R. " Thank God that he was born in P.R. for the P.Rs. but for the rest of the world it's a pity that he was born here. If Muñoz had been born in the States in France, or in England, he would be a world leader. He is one of the greatest geniuses that I have known. " ~~And he~~ knows his stuff. He knows what he was talking about. Perhaps you would like to hear me give my opinion of Muñoz. I will refrain from ~~xxx~~ giving you my opinion about Muñoz, because I agree 100% with Stanley Jones. - that Muñoz Marín was wasted on P.R. As much as I am proud of Muñoz Marín, I think that he was wasted on P.R. The world would have been happier ~~if~~, more advanced if Muñoz had been born somewhere else. - in a nation with more power than P.R. But I don't think that P.R. now is much better off than it was at the beginning of the 19th C. If anything, P.R. is worse today. What the P.Rs. call progress and financial advance and everything. I think that it is just more confusion. - more confused than ever. Everywhere you look around you seem to see prosperity, and everywhere I look around I see only debts. Debts for myself and debts for my descendents until the fourth generation. The U. S. can afford to ~~pay~~ have an economy of credit, because the U. S. has what it takes to have an economy of credit. - that even in the presence of a great inflation the nation will not go to pieces, will not break down. But P.R. will never have any reserve to face an inflation. An inflation for P.R. will just mean total collapse. So you look around and you see prosperity everywhere, and I look around and see the possibility of total collapse. Any minute we are under the threat of a total collapse. If you are a thinker, if you go beyond the surface, that's what you see. - the possibility of

a total collapse, any minute unless, unless we are eternally backed by the goodwill of the U.S. and the U.S. capitalists. Now I am a thinker; I am a sociologist, and a psychologist. ~~x~~ I have gotten the best preparation possible in the U.S. and ~~x~~ in P.R. and I have this picture. Other P.Rs. may be deluded into thinking that this is not so, because they have the mentality of Louis ~~xxix~~ ~~xxxx~~ XIV - "après moi le deluge," Now I live well, I have cars, I have yachts, I have boats, I have several thousand dollars in the bank, and after me, hell - I don't care. That's the minority of P.R. people of means. But the majority of the P.Rs. are wage earners; the majority of the P.R. people are those whose income is that fictitious thing that you have called "the average income" and the average income for P.R. does not reach yet the ~~\$100.~~ ^{\$500.} mark. So that's the real reality of P.R. The real economic reality of P.R. is not this hotel where we are standing now and the hundreds of thousands of dollars that are gambled in the casino every night - that's not the real reality of P.R. The real authentic reality of P.R. is an average income of that does not reach the \$500. mark yet. Now the person that is not an intellectual and the person that is not a half decent playboy is the mass - that's the mass and they live within this reality that I have painted for you. They are in the throws, in the grips of this reality. They feel the effects of ~~etc~~ this reality but they are unable to understand why it is so. Today we have plagues, we have sicknesses ~~and~~ illnesses come around us like polio ~~for~~ for example, cancer for example, but the people do not get jittery because medical science is very far advanced as we know what we have been stricken by. But in the Middle Ages when the people

were not advanced in medical science and plague came, people became jittery and interrupted because they did not know what they were being stricken by. Now this is what happens to the average P.R. that you have in New York City. They go from his country where anomy is the rule - the rule of the majority- but in their country they speak - everybody speaks their own language. They see P.R. faces, they live within P.R. institutions, they come to Chicago, Los Angeles, San Francisco, to Cleveland, to New York, to Philadelphia, it happens to them (what I have said.) In the States you have a beautiful, a very beautiful statistical curve, of P.Rs. I mean. You have a mode of the average P.R. that I have been describing - This average P.R. is an wage winner (earner) .They work - more of them work - as they can and they earn a wage. they are wage winners. And they have this in P.R. You don't have any trouble with them. Policemen, lawyers, and courts do not have any trouble with the majority of the people. We live within a legal structure made up of hundreds of thousands of laws. There is no human being that is able to live taking into account every moment of ^{his} their life, not even the president, the judge president of the Supreme Count - no matter how excellent you are in the knowledge of law, you cannot live taking into account every single law that surrounds your life. It's impossible. The juridical ~~system~~ ^{legal} system - the little system of a nation is made for decent people, and the people by human instinct live decently. They do what they ought to do even without a knowledge of law. This is the doctrine of the Apostle Paul, but by the way, it is written in the first chapter of the Epistle of Paul to the Romans, but by the way it is true. Most of the peole live within the law without knowing the law. So you don't have trouble woth

the P, Rs. or Japanese, or Chinese, or Germans, whatnot. The decent person lives within the ~~xx~~ law because juridical structure, legal structure, is made for decent people. It is the average. But then you have here a bridge. On the positive side you have a bridge of specialists - lawyers, doctors, medical doctors, teachers, taxi drivers, - no, taxi drivers are not professionals - they are here, even judges, politicians - that live here in the fringes, are the leaders. You don't have ^rouble with those. But here you have the people that live ^{on} in the fringe of the average. Those are the people that are unable to speak English, that are unable to understand English well, that are sick, that live in negative psychological surroundings, bad neighborhood, they ~~xxxxxxx~~ get narcotics, - alcoholics - they live here on the fringe and they give quite a lot of trouble, but not half so much but then here you have the extreme. These people very seldom get into the papers. These people never get into the papers. These people get into the papers all the time. This is Sanromá, Balseiro, Justino Díaz, the great artists, scientists, the great scholars that are P.R., they get into the papers all the times. Justino Díaz, the best bass of the Metropolitan Opera House a Puerto Rican, Sanromá, the soloist of the Boston Symphony, , he gets into the papers. Now here you have the criminals, the murders, ^{are} the dregs of society - those get into the papers. Now when these people get into the papers, they don't make much fuss, because that's natural. Sanromá is like ~~xx~~ Iturbi. ^{See} there's nothing bad about him, he's a just a man like Iturbi. It's O.K. a pianist. But when the man bites the dog, that makes news. These are the people that are known. Now why do we have these people? Because of the conditions that I have told you. They don't have inside them an identity. They don't have inside

them a structure. They don't have inside them the consequence of historical tradition. When they come to the States, they find themselves suddenly in an environment that is unknown to them. The culture, the history, the tradition, the image that they have of a decent life is completely foreign ; they have to begin to acquire an image of a decent life in the U.S. and while they are doing that, they segregate and they segregate a fringe - that is the people that you have to deal with. Now, how are you going to deal with those people? Well, that's not for me to tell you. You will have to find social workers, criminologists, attorneys, that will tell you how to deal with them. I mean P.R. criminologists, sociologists and attorneys. I have just given you what you ask me for - a historical and cultural background. - farther down I am unable to come. So I wish you would ask me questions and I'll try to answer them. ~~I finished within the exact half~~

Q. Do you feel that if P.R. became the 51st state that it would give a sense of identity which you seem to feel is lacking at the present time?

A. I think so, but besides the change, the tremendous, rapid changes we experience in every thing, human, real human life what I have called real, human life the inner core, of human existence, changes very slowly, which is a very good thing. and before P.R. becomes ready to be incorporated as a state, we have to do a tremendous amount of educational work in the public schools . Now I have to tread very softly on that because I belong to the public school system, and I don't want to be fired, but our schools - I happen to be a philosopher

of education - tha's what I teach - in the University -
and from the standpoint of the philosophy of education, I
don't think that our public schools are beginning, just
beginning to face that problem. As a matter of fact,
I don't think that they are beginning to have a conscience
of it. If we want to be a state of the U.S. that's for us
to decide - not for the U.S., and if we decide that we want
to be a state of the U.S., a member of the Union - we have to
educate the next generation for that and a generation in modern
times is about 15 yrs. I would say that it would take about
two generations - 30 more years - before we are ready to be a
a state of the Union. I mean mentally ready, , spiritually ready,
and usually people talk of being economically ready, I feel
like saying with apologies for the two ladies present, I feel
like saying to hell with economics. Spiritual, moral, ethical
preparation is far more important, but far more important, than
all economics. And, until the P.Rs. are educated for statehood
at least until two generations, we will not be ready.