

# WRITING/RIGHTING HISTORY

Twenty-Five Years of  
Recovering the US Hispanic  
Literary Heritage



Edited by Antonia Castañeda  
and Clara Lomas

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*Recovering the past, creating the future*

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*This commemorative 25<sup>th</sup> Anniversary Volume is dedicated to Nicolás Kanellos and Tomás Ybarra-Frausto, who boldly envisioned and made possible the recovery of our literary heritage, and to the future generations of scholars who will continue the work of recovering, preserving, publishing and transforming the literary landscapes of the Americas.*



## Preface

**A. GABRIEL MELÉNDEZ**

University of New Mexico

As Director of the Center for Regional Studies at the University of New Mexico, I am pleased to lend CRS support to the publication of this 25<sup>th</sup> anniversary volume celebrating the brilliant work of the Recovering the US Hispanic Literary Heritage Program. Over the last two decades the Recovery Program's work has been to unearth early Latino/a writings and to critically reassemble these writings as the foundational epistemology documenting the experience of generations of Latinos living in the United States and to give proof of the many ways in which each generation has determined and shaped the political and cultural life of the nation. More has been achieved than could have been imagined in 1992 when a group of leading scholars, librarians and archivists from the United States, Mexico, Puerto Rico and Spain, set about "to research, locate, preserve and make accessible all literary-historical documents produced by Hispanics living in the United States from the Colonial Period to 1960." The 25<sup>th</sup> anniversary volume is an apt testimony to Dr. Nicolás Kanellos's foresight and his unrivaled ability to bring together a remarkable constellation of people to take on Recovery's ambitious mission. The Recovery Program's biannual conference and grant awards programs has stimulated the work of an impressive group of Recovery scholars whose work is reflected here and in prior Recovery proceedings, anthologies and literary histories over the last twenty-five years, so too Recovery's supremely talented in-house team of researchers and editors over the years: Carolina Villaroel, Gabriela Baeza Ventura, Alejandra Balestra, Helvetia Martell and others have through their work, dedication and intelligence secured the future of the Recovery Program. As a member of the Recovery Board, I celebrate the milestone that is the 25<sup>th</sup> anniversary volume, confident in the knowledge that the celebratory moment is truly deserved and sober in our mutual resolve to continue the unfinished work of fully recovering the *US Hispanic Literary Heritage*.

## Introduction

ANTONIA CASTAÑEDA

Independent Scholar

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*Writing was and continues to be an act of creation, and the archive connected creations from the past with creators in the present. . . . Social and political demands of the present call for a “full” accounting of the past, one that reflects fragmented, contentious and transnational identities across time.*

—Raúl A. Ramos

**W**riting/Righting History: Recovering the US Hispanic Literary Heritage 25<sup>th</sup> Anniversary Volume commemorates the founding of the Recovery Program that empowered a new world of literary scholarship and gave rise to new ways of thinking, reading, theorizing and understanding American literature, from the colonial era to the present. This commemorative volume also represents Volume X of select, peer-reviewed papers from the Fourteenth Recovery conference, held at the University of Houston on February 10-12, 2017. The Appendices closing this commemorative volume reveal the depth and breadth of the transformative scholarship of the Recovery Program.

Appropriately, in keeping with memorializing the first quarter century of the Program, the volume opens with Considering Recovery’s First 25 Years: Reflections y Testimonios. Here, the Recovery Program’s Administrators and Board of Directors, some of whom have been with the Program since 1990, reflect upon a quarter century of recovering and writing/righting the US Hispanic Literary Heritage in the latter third of one millennium and the beginning of another. In both celebratory and sober modes, because there is both much to celebrate and much to give us pause in the current cultural and political climate of renewed anti-His-

panic doctrines, the multi-generational board of literary scholars, historians, archivists and librarians, engage the range of literary, historical, cultural, political and other issues rooted in the contentious encounter of Spanish and English literatures in the North American landscape and, in the due course of time, ingrained in the institutional fabric of the United States. In their reflections and *testimonios*, Board members signal the broad spectrum of critical, analytic and interpretative issues with which the Recovery Program has contended from its inception, and reflect too, on themes and topics not as present in the discourse of the time when Recovery was created. Among salient overarching issues are those of linguistic and cultural translation, of identity, of the Spanish, English, and bilingual archive, of transnationalism, of forging space within contentious intellectual environments and structured institutional inequalities, of teaching and pedagogy and of attendant resistance to canonical challenges that Recovery Program scholarship poses.

This section is comprised of two parts. In the first, the Director, Executive Editor and Director of Research, recount the challenges and accomplishments of a quarter century of recovering the written legacy of Latinas/os/x in the United States. In the second, organized into four thematic categories, members of the Board of Directors reflect upon, offer testimony and reveal the challenges and power of rethinking and righting the American literary canon.

Section II visually documents Recovery conferences and meetings, archival preservation and project events, through a collection of historical photographs.

The nineteen essays in Section III comprise Volume X of the Fourteenth Recovery Program conference. In keeping with publication of select works of Recovery conferences, this collection of essays builds upon, broadens and deepens the scholarship of writers, thinkers and scholars working with the Recovery Program's archives, periodicals and related primary sources. Divided into four parts, these essays explore themes and topics pertaining to historical and more contemporary processes of colonialisms; the presence and literary production of historical populations of Californios and Neo-Mexicanos; the literature of exile, immigration and the migration of Latina/o/x peoples across national and transnational spaces; and the analysis and theorization of the power of critical translation and a transnational narrative focused on one writer. The essays in Volume X explore and open new avenues to thinking, writing/righting historical and literary studies in the United States.

## **Part 1. Of Coloniality, Colonialism and Settler Colonialisms: Languages, Politics, Religion**

The recovery and inclusion of Spanish-language colonial texts in the corpus of US literary history and canon, challenged historic paradigms of American literature. Spanish-language literary texts produced in the regions originally part of Spain's colonies in the North American continent (later part of the Republic of Mexico), and annexed to the United States at the end of the US Mexican War in the mid-nineteenth century Recovery scholars argued, are as much a part of the US literary legacy as the literature deriving from the original English

colonies. In its movement to right the historical record and challenge US national literary historiography, Recovery has shaped the contours of an inclusive American identity and provided the power of the transnational narrative within the nation.

Charting colonialist eras and multiple, often overlapping colonialities, from the sixteenth to the twentieth centuries, Section I begins with “The Long Colonizing Process: From Cortés to Portolá,” José Antonio Gurpegui’s examination of Gaspar de Portolá, Junipero Serra, and José de Gálvez, key figures in the colonization of Alta California, a pivotal region long in the sights of Spain’s imperial project. Mining archival records and correspondence of the era of reconsolidation and reconsolidation of empire that the Bourbon Reforms represented, Gurpegui argues the centrality of internal conflicts and contentious interplay within and between military and religious institutions and the individuals, whose personalities, actions and inactions most directly affected the timing and scope of Spain’s last military political colonialist project in North America. The essay contributes to the newer scholarship that is rethinking Transatlantic Studies, moving beyond singular focus on the North Atlantic to include Spain and Portugal, among the most active economic hubs in the early modern world, of this broader revisioning.

Writing and righting the historical narrative of Spanish colonialism, the following two essays plumb colonial archives to recover the languages, voices and identities, albeit in translation, of the diverse Indigenous peoples in the area of the eighteenth-century entradas between the Ríos Bravo and San Antonio in the region of Coahuila-Tejas, whom colonial authorities collectively named by the non-indigenous term, Coahuiltecos.

In “Un grupo documental para la evangelización de los coahuiltecos,” Blanca López de Mariscal studies three bilingual texts translated from Spanish to Coahuilteco, the language the Franciscan missionaries determined most of the region’s diverse indigenous peoples spoke or understood, to examine the linguistic challenges presented historically in the evangelization and Westernization of this colonial province. López de Mariscal’s examination offers significant possibilities for new knowledge about the languages and ethnohistory of the native peoples of the Tejas-Coahuila region, while also exposing the complexities and contradictions of the bilingual texts the religious arm of the colonial state produced for the spiritual and material conquest of indigenous populations.

Similarly grappling with paradoxes of colonial archives, Paloma Vargas Montes’ “La voz de las respuestas silentes: análisis etnohistórico de un texto religioso en lengua coahuilteca,” employs ethnohistoric methods in recovery of Coahuiltecan identities and cultures. Combining analysis of Fray Bartolomé García’s religious text, with other archival materials, Vargas Montes identifies the various Indigenous groups according to the number of times they appear in the written records, compares the questions addressed to the individuals in the confessional and analyzes queries and responses as a process of linguistic and cultural mediation. In concert with the developing field of critical archival studies, these essays reveal the ways in which records and archives serve as tools for both oppression and liberation.

Moving from the eighteenth-century colonial state to the nation states of the nineteenth and twentieth centuries, the following two articles frame changing but persistent forms of colonialism in North America, with legacies of both Spanish and English coloniality, and in the Caribbean Island of Puerto Rico, which became a US colony in the form of an unincorporated territory, at the end of the war with Spain in 1898.

In “*El México Perdido y Anhelado: The Prose of Settler Colonialism Amidst the Diaspora*,” José Angel Hernández analyzes the prose in a cache of previously little known correspondence and petitions from diasporic Mexican and Mexican Americans, appealing to Mexican bureaucrats for land grants and permission to relocate to the homeland in the post Mexico/US War of the nineteenth century, as well as before and after the Mexican Revolution of 1910-1920. The petitioners, seeking land primarily in three Northern Mexican states, avail themselves of four major tropes and ideological constructions to argue the “value” to the Mexican nation of their repatriation. In his incisive critique of the petitioner’s prose and the strategy of Mexican officials the documents reveal, Hernández identifies pivotal tropes of settler colonialism, which seek to eliminate and replace the indigenous population with an invasive settler society.

Articulating nation and coloniality in Puerto Rico, Bruno Ríos and Juan Carlos Rozo Gálvez examine the categories and concepts of nation, as well as migrations, nostalgia, and identity, in relation to the neocolonial condition of Puerto Rico in the twentieth century. These studies contribute to our understanding of the connections between historical events caused by coloniality and their continued resonance within the nation in the present. In “*La nación intervenida: el concepto de la nación puertorriqueña en las crónicas de Jesús Colón*,” Bruno Ríos revisits Jesús Colón’s satirical chronicles from 1927 to 1946, to chart the conceptual evolution of Puerto Rican nationhood in Colón’s essays published in *Gráfico* and *Pueblos Hispánicos* and *Liberación*. Colón situates the nation, Ríos argues, not in a fixed territory in the islands of Puerto Rico and Manhattan but in the imaginary, hybrid, bilingual transnational community in constant movement between the two, a space where he envisions a communist nation. Whereas Ríos examines previously recovered texts, Juan Carlos Rozo Gálvez, in “*La nostalgia de la patria/la patria nostálgica: una aproximación a la vida y obra de César G. Torres*,” brings to light the work of an understudied poet of the Puerto Rican diaspora to advocate for his place in Puerto Rican and US Latino anthologies. Through biographical information, thematic exposition of three *poemarios* (1949-1989) and significant scholarship to support his claim, Rozo charts Torres’s articulation of nation, transmigrations and nostalgia, as he voices dissent regarding US imperial policy in Puerto Rico.

## **Part 2: Of Historical Populations and Literary Histories: Californios and Neo-Mexicanos**

Recovery of mid nineteenth- and early twentieth-centuries US Latina/o literature places us squarely in the wake of the end of the US Mexican War (1848), the consequent political, economic, cultural, linguistic and literary hegemonic

developments of a new colonial state in previous Spanish-Mexican territories, and the advent of wave upon wave of primarily English-speaking settler colonists. Californios, Neo-Mexicanos and Tejanos, Spanish-speaking mestizo descendants of Spain's imperialism, citizens of the Republic of Mexico until 1848, and now ostensibly US citizens by dint of war, composed, wrote, narrated and published, the complex, multi-layered reality of loss, displacement and disparagement of their history, language and culture under the new regime. Writing in Spanish, in English, as well as bilingually, drawing on oral and written literary traditions, and in all genres, their literary works both affirmed their language, culture and intellectual traditions, and refused, rejected and resisted their disparagement in the English-language press and publications. Recovering and reading the literary archive of Californios and Neo-Mexicanos also reveals the paradox of narratives that both counter US Western hegemonic historiography and sustain ancestral linguistic and cultural hegemony enforced against native peoples in Spain's former colonies.

Plumbing this complex post-war universe in "Mariano Guadalupe Vallejo: Recovering a Californio Voice from Mexican California," Rose Marie Beebe and Robert M. Senkewicz reclaim Vallejo's unpublished testimonial written in an era of dislocation and dispossession of the Californios to safeguard their identity, memory and history from the defamation and obliteration that American domination portended. This essay initiates Beebe and Senkewicz's larger recovery project, the translation and publication of Vallejo's extensive manuscript, offering new knowledge and understanding of historical complexities and paradoxes, related by a Californio who was born as a subject of Spain, served as an officer in the Republic of Mexico and had a pivotal role in shaping the transition of Alta California from a Mexican province to a US State.

Turning from a Californio's historical narrative to a Nuevo Mexicana's creative literary work, Leigh Johnson's "Imagined Alternatives to Conquest in Aurora Lucero-White Lea's "Kearny Takes Las Vegas," presents a female gendered vision of the conquest of New Mexico in a short radio-play. Bringing much needed attention to an understudied early twentieth-century Neo-Mexicana feminist writer, Johnson's essay signals the convergence of modernity, the media platform that Lucero-White chose for her play in 1936 and the genre of historical romance within which the alternative "taking" of Las Vegas is set.

In "A Certifiable Past and the Possible Future of a Borderlands Literary and Cultural Episteme," A. Gabriel Meléndez examines intellectual developments among Neo-Mexicanos during the second half of the nineteenth century, a period of transition and deep uncertainty. Taking issue with the long-held notion that Latino literary criticism is rooted in twentieth-century analysis, Meléndez argues for self-reflective writing, including texts discussing "the status of the literary" much earlier. In the writing of editor and essayist José Escobar, Meléndez locates an example of literary criticism, and the means by which to assess the production of self-sustaining cultural knowledge, among early Mexican-American writers.

Two succeeding essays probe historical and intellectual legacies of the prodigious Neo-Mexicano Chacón family to deepen methodologic and analytic approaches in the recovery of American literary traditions forged on linguistic,

cultural and politically contested ground. Francisco A. Lomelí, in “Literary Detective Work Reclaims Eusebio Chacón From the *Telarañas* of History: Exhuming a Forgotten Generation,” charts the process of recovering and reclaiming nineteenth-century attorney, novelist and public intellectual Eusebio Chacón’s critical importance to a generation of writers whose literary production, published mostly in Spanish-language periodicals, is here analyzed and interpreted as a Neo-Mexicano Renaissance. In the life and work of Eusebio Chacón, and his influence on a generation of Hispano intellectuals, Lomelí finds components of the first ethnic renaissance, suggesting that it predated the Harlem Renaissance by three decades.

Anna M. Nogar, in “Navigating a Fine Bilingual Line in Early Twentieth-Century New Mexico: *El cantor neomexicano*, Felipe M. Chacón,” further recovers and delves into the archive of the extended Chacón family to offer a deep linguistic and cultural analysis of the literary production of this early twentieth-century writer and editor. F. M. Chacón, an integral member of the cadre of Neo-Mexicano intellectuals who expressed a resistive positionality carefully couched in nationalist self-identification, skillfully deployed language, writing in Spanish, English and bilingually, to subtly and subversively critique English monolingualism and its hegemonic propositions.

Manuel M. Martín Rodríguez’s, “Of Modern Troubadours and Tricksters: The Upside-Down World of José Inés García,” recovers the work of this little known New Mexican writer whose poetics align with the aesthetics of the minor genres, particularly satire, in vernacular Spanish. García, who called himself “El trovador moderno,” reveals interesting paradoxes which, while presumably alluding to the tension between the traditional (oral culture/Spanish language) and the modern (English language print culture), disclose the reality of simultaneously being both.

### **Part 3. Of Exile to Immigration: Nationalism, Migrations and Transnationalism**

As we broaden our understanding of the experiences of exile, immigrant and transnational migrants and their communities, both in the receiving and sending nations, our notions of nation, national identity and cultural citizenship have shifted significantly. We trace transitions of exiles aspiring to return to their countries of origin, to immigrants negotiating their sense of national belonging and, at times, to transnational subjects who conceive of their cultural citizenship as a multilocal process. One of the principal components of Recovery, the identification and recovery of primary sources, has made available valuable documents on the transnational flow of people, ideas, culture, merchandise, labor and capital through complex networks extending beyond nation-state boundaries. Each part of a larger project, the essays in this section, which cover the period from the late eighteenth to mid-twentieth centuries, invite further investigations of published and unpublished sources: chronicles, essays, play scripts and personal journals. They further reinforce our understanding of exile,



immigrant, and migrant subjects and communities and their bidirectional movement between the US and Caribbean and European regions.

In her essay, “Del exilio a la inmigración: *Cosas de los Estados Unidos* de Simón Camacho,” Catalina T. Castellón traces the evolution of a Venezuelan exile who, upon arriving to New York in the late nineteenth century, writes scathing satirical chronicles and essays looking critically at the United States, initially from the gaze of an upper middle-class man, to that of an immigrant writer concerned with the Hispanic community’s adaptation and sense of belonging. The essay highlights Camacho’s social commentary on cultural resistance, language, national and international conflicts, focusing his 1864 collection of chronicles and his critique of the role of women in society. Particularly insightful is Castellón’s reading of the dynamics of literary writing/reading circuits in transnational communities, in which a Venezuelan writer’s literary production in New York was a commodity meant to be consumed in Cuba by a predominantly female audience.

The following two essays reveal extensive primary research, archival investigation, and recovery work of understudied Cuban newspapers and heretofore unknown theatrical scripts produced by Cuban writers revealing the presence of Cuban creativity and politics before the twentieth century in Florida. Gerald E. Poyo’s “Recovering Forgotten Voices: Cuban Newspapers in Florida, 1870-1895” provides a survey of newspapers that can potentially be mined for further documentation on the centrality of nationalism in Florida communities, anarchist labor organizing and American politics as addressed by Cuban diasporic editors during and after the Cuban Ten Years War. Moving into the twentieth century, Kenya C. Dworkin y Méndez’ “Before Exile: Unearthing the ‘Golden Age’ of Cuban Theater in Tampa” opens with a bibliographical report of a corpus of unpublished theatrical works from 1920 to 1960 before focusing on an analysis of two samples of Cuban satirical *teatro bufo* of the 1920s. The essay foregrounds the transnational character of the Tampa communities by examining political, economic and anti(neo)imperial attitudes of Cubans on both sides of the Florida Straits in theatrical pieces that include blackface characters in its satire alluding to the colonialist legacy in Cuba as well as the United States.

Ana Varela-Lugo’s “In Their Own Words: Recovering the History of Spanish Immigrant Experience in the United States Through Immigrants’ Writing” convincingly argues for the significant role of journals in documenting transnational migrations with greater immediacy and intimacy than other discursive practices. The essay renders an incisive analysis of José González’s three personal notebooks that illuminate Spanish migratory networks of early twentieth century and reveal both affective consequences of migrations on sending and receiving communities and complex transmigrant identities in global movements.

#### **Part 4. Jorge Ainslie Writes Immigration: Methodologic and Analytic Approaches to Literary and Periodical Representation**

Generating new critical assessments of early twentieth-century texts, the three essays in the last part of this section call attention to the significance



of Jorge Ainslie, a Mexican national and immigrant to the United States, whose work deserves critical focus, assert the authors, for its exposure of post-Revolution travails of Mexican life in the Southwest as well as its promotion of voluntary repatriation in times of xenophobic expulsions by the US government. Considered a major voice for “el México de afuera,” Ainslie writes immigration/exile through literary genres (novels, short stories, memoirs), fictionalizing historical events to different degrees, and uses Ignacio E. Lozano family presses as his publication outlets. These essays begin to generate assessments through analytic lenses of various critical methodologies to initiate national and transnational critical dialogues that complicate the narrative of the transnational exile community and Mexican repatriation in the 1930s. In “Critical Translation: The Politics of and Writings of Jorge Ainslie,” José F. Aranda argues for the importance of translation not only as a methodology pertaining to language, but also a theory by which to apprehend the act of translating US cultures to Spanish-language readers. Drawing on Walter Mignolo’s concepts of “conflict of literacies” and “colonial difference,” Anibal Quijano’s “coloniality of power” and definitions of translation by other theoreticians and critics, Aranda examines the “translational possibilities” of Ainslie’s works and deepens our understanding of the power of the Spanish-language press—as an institutional site—to stage “critical translation” for its readers at the time of publication, as well as in the present.

In her article, “*Sintiendo vergüenza*: Intersections of Class, Race, Gender and Colonial Affect-Culture in Jorge Ainslie’s *Los Repatriados* (1935),” Lorena Gauthereau similarly draws upon Quijano’s notion of coloniality of power and applies it to Rosemary Hennessy’s definition and theory of “affect-culture.” She posits that reading for colonial affect-culture in this serialized novel can further demonstrate the ways people of Mexican descent in the United States, in particular women, experience the “materiality of gendered and racialized labor.”

While Aranda and Guthereau study Ainslie’s serialized novelistic production, Donna Kabalen de Bichara’s essay, “Recovering the Memory of Revolutionary Activity in the Texas Periodical *La Prensa*: Jorge Ainslie’s ‘Mis andanzas en la Revolución Escobarista,’” offers a close reading of a serialized recollection of a journey into a counterrevolution authored by Ainslie, in which she correlates existing historical scholarship with textual literary representation. Jacques Derrida’s notion of “différance” and Hayden White’s concept of historicity serve as theoretical approaches to probe hidden historical “truth” within the art form of the text in which autobiography, history and fiction intertwine.

The authors of these essays bring into focus serialized fiction in the Spanish-language press that merit further research and investigation. Of particular import is how these studies acknowledge the resonance of the past within the present cross-border movements, xenophobia, deportations and repatriations, and transnational subjectivities, inviting not only comparative studies but deliberations on epistemological and political ways of affecting the future.

**CONSIDERING RECOVERY'S  
FIRST 25 YEARS: REFLECTIONS  
AND *TESTIMONIOS***



# **Recovering Our Written Legacy: Recounting the Challenge**

**GABRIELA BAEZA VENTURA, NICOLÁS KANELLOS AND  
CAROLINA VILLARRROEL**

University of Houston

## **A Background of Racialization, Discrimination and Neglect**

Since the nineteenth-century expansion of the American Republic into regions previously populated by Hispanic-origin peoples, from East and West Florida to the California coast, such ideologies as Manifest Destiny and the Spanish Black Legend often cast Hispanic citizens of the United States, today known as Latinos, and immigrants from Spanish-speaking lands as the enemy, the primitive and inferior denizens of conquered lands, and a prime example of racial “mongrelization,” to use a term coined by Texas Congressman John C. Box as late as 1930. Throughout the nineteenth century and most of the twentieth, if Mexican Americans, Puerto Ricans and other Hispanics of the United States were not seen as foreigners, they most often were treated as the “other.” During nearly two centuries of anti-Hispanic propaganda and the creation of stereotypes and negative images in popular culture, it is no wonder that so much has been lost of our cultural history in the United States. That is, the official institutions of the society often did not collect and preserve the Hispanic community’s intellectual and cultural documents, from hundreds of newspapers and thousands of books published as well as unpublished manuscripts, memoirs, letters, photographs and other documents that could have become part of the nation’s official cultural heritage, popular culture and potentially integrated into the curriculum, at least in today’s public schools in the most populous states where Latino students are already a majority.

Most Americans are unaware of the incredible tapestry of American literature and history that Hispanics have produced over the decades, especially in the Spanish language, prior to World War II and increasingly in English afterward. In addition to US expansion into and incorporation of previous Hispanic lands, since the early nineteenth century the United States has been the primary destination for political exiles and immigrants from Spain and Spanish America. All of them have contributed to American culture, although quite a bit of the documentary legacy that could sustain this statement has been lost or is subject to recovery. The National Endowment for the Humanities' Common Good program, launched in 2016, has recognized the need to acknowledge and recover and discuss such legacies when it asks, "How can the humanities assist the country in addressing the challenges and opportunities created by the changing demographics in many American communities?" An important part of that answer is to find that legacy wherever it resides, preserve it and make it accessible.

### **The Birth of Recovering the US Hispanic Literary Heritage**

Recovering the US Hispanic Literary Heritage (Recovery) was created specifically to fulfill this mission: to research, preserve and make accessible the written culture produced by Latinos in the United States, from the sixteenth-century explorations and settlements to the 1960s civil rights movements. In 2017, Recovery celebrated its twenty-fifth anniversary. Since its founding, Recovery has become somewhat of a sub-discipline for faculty, researchers and graduate students in Spanish, English, History and Ethnic Studies departments and programs throughout the United States. At many academic institutions, the program has been integrated in one form or another into the curriculum and into the research deemed as a legitimate area of research, to be respected for faculty evaluation and advancement. The program has become the focal point for scholars around the country and abroad interested in reconstituting the cultural and documentary history of Latinos, and for librarians and archivists eager to expand their collections to include the written legacy of Latinos, who now make up the largest minority group in the country.

To even dream of establishing a project to find, preserve and make accessible the written culture of US Latinos was extremely difficult before the founding of Recovery in 1992. The first large generation of Latinos entering university teaching in the 1970s was largely decimated by departments that refused to recognize the roles foisted on Latino junior faculty of also serving as counselors, recruiters and activists in addition to teaching and publishing. A large part of this first generation was denied tenure, often for the very reason that the tenure system was developed: to protect the speech and intellectual activity of faculty. Senior schol-

ars and department committees often scoffed at their Latino junior colleagues' attempts to research a Latino legacy that for the majority simply did not or never existed. It was not until the mid 1980s that a core group of scholars interested in reconstituting this legacy finally achieved tenure and was thus free to research themes from their heritage that had previously fallen outside academic canons.

In addition to the emergence of tenured researchers interested in these legacy themes, two other ingredients were needed to facilitate wide-ranging and deep investigation and recovery of the legacy: money and technology. Fortunately, these scholarly efforts developed at the same time that philanthropic foundations had once again "discovered the sleeping giant," as they had during the civil rights movements of the 1960s and 1970s. And, by the early 1990s, the Internet was blossoming and accessible to academic researchers.

With early backing from the Rockefeller Foundation, whose Humanities division was represented by the respected Chicano scholar Tomás Ybarra-Frausto and the director of the division Alberta Arthurs, a scholar-publisher who had researched the field since graduate school, Nicolás Kanellos, was funded to bring scholars, librarians and archivists from around the nation to discuss the possibility of recovering this legacy and feasibility of launching a project. The list of professionals recruited included scholars and librarian/archivists who at that point were leaders in finding, preserving and writing about previously lost or unknown texts and historical events: Edna Acosta-Belén, Antonia Castañeda, Rodolfo Cortina, José Fernández, Roberta Fernández, Juan Flores, Erlinda González-Berry, Ramón Gutiérrez, Virginia Sánchez-Korrol, Luis Leal, Clara Lomas, Francisco Lomelí, Genaro Padilla, Raymond Paredes, Nélica Pérez, María Herrera Sobek and Roberto Trujillo. Kanellos prepared a document synthesizing the findings of these scholars' research to serve as a point of departure for the meeting, which took place at the National Humanities Center in Research Triangle Park on November 17 and 18, 1990. The specific goal of this first conference was to engage in discussions that not only would identify the US Hispanic documentary legacy that could be recovered, but also to design approaches and methods for locating, making accessible and studying the works. Professor Henry Louis Gates, Jr., who had been instrumental in creating and administering such methods and approaches for African American literature, gave the keynote address at the conference and otherwise advised the conferees on the project.

This initial assemblage of scholars became the first board of what would be titled *Recovering the US Hispanic Literary Heritage*, despite the project's ambition of recovering all written culture, not just the literary. It was decided at the conference that the center to carry out the work of researching, recovering, preserving, making accessible and integrating into the curriculum at all levels this written legacy would be located at the University of Houston, under the direc-

tion of Professor Kanellos, who was also the director of Arte Público Press, the nation's largest Hispanic press, which could make many of the documents and books available to academia as well as the general public.

### Recovery Becomes Institutionalized

Based on the work of the first conference and the plan developed for the Recovery Program, the Rockefeller Foundation and other funding entities began underwriting the effort in 1991. Rockefeller, in the lead, made a ten-year funding commitment, at the end of which period it also awarded a one-time continuation/stabilization fund. Over the course of twenty-five years numerous supporters have stepped forward, including the National Endowment for the Humanities, HumanitiesTexas, the Brown, Belo, Ford, AT&T, Meadows, Andrew W. Mellon and other foundations. In 2000, the Save America's Treasures program of the Interior Department awarded Recovery a substantial grant to microfilm for preservation and make electronically accessible some 300 books at risk of loss through acid burn. This was the first time that preservation dollars were dedicated to books rather than buildings and art of historic significance. Recovery ended up digitizing more than 500 such rare books suffering from acid burn.

Along the way, board members and numerous scholars have presented Recovery papers at such associations as Council on Library and Information Resources, Latin American Studies Association, Modern Language Association, American Historical Association, American Association of Teachers of Spanish and Portuguese, The Society for the History of Authorship, Reading and Publishing, HISPUSA Asociación de estudios sobre la población de origen hispano en EEUU, Latino Studies Association, Texas Historical Association, Western Literature Association, Society of American Archivists and too many other conferences to name. University press books and scholarly editions of recovered texts have been published by the California, Cambridge, Florida, Harvard, New Mexico, Oxford, Texas, Texas A&M, Texas Christian, Princeton and other universities presses. The first comprehensive historical anthology of Hispanic literature (*Herencia: The Anthology of Hispanic Literature of the United States*, ed. Kanellos et al, 2002) was published by Oxford University Press; the accompanying anthology of Spanish-language original texts was published (*En otra voz: literatura hispana de los Estados Unidos*, ed. Kanellos et al, 2002) by Arte Público Press of the University of Houston.

Over the years, the program has funded scholars to conduct research (see Addenda 2. "List of Grants-In-Aid Awarded, this volume); created a comprehensive project database of some 500,000 documents (from one-page broadsides to entire books); microfilmed for preservation and digitized for online distribution some 2000 books; compiled and published the first comprehensive bibliography

of Hispanic periodicals, *Hispanic Periodicals in the United States: A Brief History and Comprehensive Bibliography* by Nicolás Kanellos with Helvetia Martell; published with Greenwood Press the four-volume *Greenwood Encyclopedia of Latino Literature*; indexed and digitally scanned some 350,000 literary and historical articles from hundreds of newspapers for production of the electronic edition of periodical materials (in full text for distribution by EBSCO Pub. and Readex); held fourteen bi-annual national conferences to date; published in print some forty recovered volumes, plus nine volumes of the selected conference papers; published the two comprehensive anthologies mentioned above and various other documents and books; and underwrote the microfilming of various Hispanic collections from New York to Los Angeles. Since its founding, more than one hundred university press books have been published using Recovery materials or based on Recovery resources and/or research funding (see the Addenda 1. "Books Relating to Recovery Research; this volume).

Today, Recovery has the largest collection of Spanish-language periodicals published in the United States before 1960, some 1,400 titles, and continues to add to its collection through research and accession and microfilming. Recovery has made available through its distributors fully searchable, downloadable, e-mailable, etc., some 800 of these digitized periodicals through Readex (440 titles: "Hispanic American Newspapers 1808-1980" <http://www.readex.com/content/hispanic-american-newspapers-1808-1980>) and EBSCO (360+ titles: "The Latino-Hispanic American Experience, Arte Público Series 1 & 2," <http://www.library.unt.edu/news/collection-development/trial-ebscobooks-arte-publico-1-2>); thus far they have been made available to more than 100 university libraries in the United States, Germany, Mexico and Spain by subscription.

The Recovery program has reached out to small and midsize institutions since its founding, awarding grants and otherwise assisting in organizing, microfilming, digitizing and/or making materials accessible. Among the institutions that received this support were: American Sephardi Federation/Sephardic House Library; Archivo Histórico del Instituto de las Hermanas Catequistas Guadalupanas, Saltillo, Mexico; Biblioteca Nacional José Martí, Havana, Cuba; Casa Bautista de Publicaciones, El Paso; Centro de Estudios Martianos, Havana, Cuba; El Paso Public Library; Episcopal Theological Seminary of the Southwest Library; the Brownsville Historical Society; the Gilcrease Museum in Tulsa; Instituto de Historia Cubana, Havana, Cuba; Instituto Nacional de Antropología e Historia, Mexico City; Instituto Tecnológico de Monterrey, Mexico; Texas A&M-Corpus Christi Special Collections; Laredo Public Library; Natural History Museum of Los Angeles County; New Mexico State University Library; University of South Florida Special Collections; Center for Puerto Rican Studies Archives, Hunter College; San Juan Bautista Mission library, California; Western

Reserve Historical Society. Recovery has become a leader in Latino Digital Humanities and has conducted workshops and presentations at the following universities: Arizona State, Stanford, Texas A&M, University of Kansas, University of Pennsylvania, University of Virginia, University of Victoria, Canada, New York University. In addition, Recovery has conducted digital humanities workshops and made presentations in Brazil, Canada, Croatia, Cuba, France, Germany, Hungary, Italy, Mexico, Puerto Rico, Spain, United Kingdom.

### **Three Examples of Recovery Breaking Ground in US Latino Studies**

#### *Religious Documentation*

The role of religion, in all of its diversity and historical evolution, in building Hispanic culture in this country can now be understood within a broader framework and in depth through the archival materials accessioned, micro-filmed, published and/or digitized by Recovery, which has located a large body of religious thought written by US Latinos during the nineteenth and early twentieth centuries. In that treasure trove of manuscripts and printed material are hundreds of religious periodicals, previously unknown to scholars, that circulated in Hispanic communities during this time span: Baptist, Presbyterian and Methodist newspapers for wide circulation, weekly newspapers by church-related groups which served as a major source of information for the ethnic enclaves, and Catholic magazines for a general readership, Sephardic newspapers from New York and California, written in Ladino, an archaic form of Spanish, but printed in Hebrew characters. The varieties of language expression—monolingual, bilingual, at times trilingual—reveal further diversity of the reading habits and abilities of the congregations over time. Recovered, translated, digitized and published for the first time are memoirs of the religious, such as the extremely important autobiography of US civil war soldier and later protestant preacher Santiago Tafolla. Equally unknown, and now unearthed for the first time, are the hundreds of Spanish-language books published by and for Hispanic faithful from such religious centers as El Paso, San Antonio, Kansas City and Chicago that the Recovery Program has discovered. They run the gamut from Bibles, Catechisms and books of sermons in Spanish to autobiographies of converts and ministers, to memoirs of political exiles in the United States, to books detailing the role of religion in social and political life. In addition, Recovery has brought into its archives thousands of manuscript sermons, correspondence, book manuscripts, photographs, reports, studies, etc., that soon will become the raw material for scholarly examination and commentary. Of particular interest are the papers and memoirs of exiled Catholic bishops and archbishops during the



Mexican Revolution, as well as the hand-printed and bound “books of martyrs” produced by Cristeros in the Southwest.

Recovery was able to organize a conference in 2004 on Hispanic religiosity and its documentation and publish the papers in *Recovering Hispanic Religious Thought and Practice in the United States* (Cambridge Scholars Press, 2007). In addition, a large body of this religious legacy is included in the Recovery’s Series 2 distributed through EBSCO Inc.

### *US Latina Activism and Writing*

Challenging the misconception that Hispanic/Latina women lagged in their development of a feminist consciousness are the letters of María Amparo Ruiz de Burton in the nineteenth century; the essays of anarchists Luisa Capetillo and Blanca de Moncaleano in the early twentieth century; the writings of women for the New Mexico WPA during the Depression; the newspaper columns of Clotilde Betances de Yaeger and many others from the 1940s on. Loreta Janeta Velásquez’s controversial memoir of disguising herself as Colonel Harry Buford during the Civil War in order to spy for the Confederacy demonstrates the willingness of Latinas to break boundaries and enter into a “man’s” world. While we acknowledge Velasquez’s resolve, we reject the cause of the slave-holding South she served. The entire archive of Leonor Villegas de Magnón, who worked with (or was involved with) the Mexican Liberal Party that brought on the revolution, includes all of her documents in organizing a nursing corps for the Venustiano Carranza army; her correspondence with presidents, generals and other officers; the manuscripts of the English- and the Spanish-language versions of her memoir of the revolution; her extensive collection of photos and other artifacts.

Many are the examples of early feminist thought and writing recovered, including the magazine, *Feminismo Internacional* (1923), published by Elena Arizmendi, an exiled Mexican intellectual and novelist. The complete archive of María Cristina Mena not only includes her manuscripts, but also correspondence and photos that document her relationship with D. H. Lawrence. Cross-border feminism is represented in the novels and newspaper columns of Mexican María Luisa Garza (Loreley), who resisted patriarchy while writing in newspapers owned and dominated by men but later rebelled and self-published her own novels. The extensive Pura Belpré collection includes original manuscripts in various stages of composition, correspondence and a partial memoir, among many other items. The EBSCO series 2 collection includes representatives from the nineteenth century to the present, but for the first time makes available Arte Público Press archives of the leading Latina novelists, playwrights and poets: Ana Castillo, Denise Chávez, Sandra Cisneros, Judith Ortiz Cofer, Alicia Gaspar de Alba, Carolina Hospital, Graciela Limón,

Nicholasa Mohr, Pat Mora, Dolores Prida, Beatriz Rivera, Evangelina Vigil, Helena María Viramontes and many others. Included is the very extensive archive of unpublished works, art, music lyrics, letters and other materials of the late poet and artist Angela de Hoyos. The authors' collections all include correspondence, reviews, interviews, original manuscripts, photos, broadsides and other artifacts.

### *Civil Rights History*

It is generally unknown that Hispanic/Latino struggles for civil rights began as soon as lands formerly belonging to Mexico and Spain were incorporated into the United States in the nineteenth century. On those lands, the inhabitants now found themselves as citizens of a new and expanding empire, whose laws, religion and racial concepts and practices conflicted with those of their former nations. Many writers, intellectuals, religious, politicians and community activists led the way in helping the inhabitants acclimate to the new legal and government culture while defending the rights of Hispanics as citizens, landholders and workers of racial and cultural make-ups different from those imposed by the "pioneers" who moved south and west. Novels and correspondence by María Amparo Ruiz de Burton explore precisely the conflicting concepts of race and entitlements prior to, during and after the American civil war. The hand-written memoir of the leader of a Texas rebellion against the interlopers from the North, Catarino Garza, demonstrates the motives behind numerous movements to preserve legal and cultural rights among the native population in what the newly dominant culture termed as "banditry" but the natives vouchsafed as resistance and rebellion. The testimonial writing and letters of early Californians and Texans document their growing disenfranchisement and loss of their lands. New Mexicans, reacting to the racist ideology of Manifest Destiny, set out to create an ideology of prior civilization that their ancestors brought from Europe. On the other hand, the civil rights story is also represented in the struggle of labor to organize from the nineteenth century on. As well as the material mentioned above, recovered and made accessible are the complete archives of the five Spanish/Cuban mutual aid societies of Tampa, Florida, during the heyday of the cigar industry and its associated union periodicals. Some seventy anarchist and labor periodicals published in New York, Tampa and the Southwest provide a story never before examined, given that this is the only digitized collection of these newspapers. In these pages are essays and editorials by Mexican revolutionaries such as the Flores Magón brothers; anarchist feminists, such as Luisa Capetillo and Blanca de Moncaleano; and scores of exile figures from the Spanish Civil War. The archives of Jesús Colón, the manuscripts of Joaquín Colón, Puerto Rican activist brothers in New York; the Concerned

Latins Organization in Northwest Indiana; archives of Texas' Committee of One Hundred Loyal Citizens and the early years of the League of United Latin American Citizens are included in this historical collection, as well as the entire, extensive archive of one of the greatest Latino civil rights leaders of all time: Alonso S. Perales. Some of the documents of civil rights leaders of the 1960s and 1970s have been digitized and are accessible, including those of José Angel Gutiérrez, Reies López Tijerina and Rodolfo "Corky" Gonzales, as well as interviews of other major leaders and participants in the Chicano civil rights movement, which were transcribed in preparation for Arturo Rosales' groundbreaking book, *Chicano! History of the Mexican American Civil Rights Movement* and for the famous four-part PBS series by the same title.

### **Recovery Today and Tomorrow**

Ongoing is Recovery's accession of important collections of documents as they become available from families and regional archives or are shared by larger institutions collaborating with the effort to reconstitute the US Latino documentary legacy. The papers and writings of community historians such as Houston's Emilio Sarabia are discoveries offering formerly unknown sources and perspectives. The living legacies of such individuals as Candy Torres, the first Latina engineer at NASA not only preserve current Latino contributions but also open doors to the early twentieth century when her forebears settled in New York City from Puerto Rico.

The indexing and digitization of newspapers continues as the laborious work of processing some 600 periodicals ensues, so that the texts and metadata can be added to the databases for universal distribution. And the hunt for periodicals from the nineteenth and twentieth centuries that have disappeared continues with unfortunately slow progress due to the devastation caused by the flimsiness and acid-processed newsprint, as well as disregard and ignorance. Only rarely has Recovery found troves of numerous papers in an archive, such as the seventy Spanish-language anarchist periodicals accessioned as a group or the fortuitous preservation in Spain of copies of nineteenth-century Key West and Tampa newspapers that were included in consular reports to the Crown. Now, we are content to find a newspaper or two every six months or so. Part of the problem is that, if the periodicals have been saved, they may lay uncatalogued in a regional archive or historical society. To that end, Recovery is conducting surveys of small and medium-sized historical societies to identify their holdings and assist in their preservation, digitization and accessibility.

As more archives, periodicals, books and documents are identified, accessioned or borrowed, Recovery continues to preserve them, microfilm and/or

digitize them and make them accessible. This is a daily exercise, and unending task, if you will, as the tools for finding materials become more and more effective in assisting our mission.

The Recovery board, as well, continues its work, which includes this volume celebrating our twenty-fifth anniversary. Beyond that, the board is currently planning to launch an online newsletter that will appear twice a year, and within two years, will also launch an online journal to publish articles related to the recovered legacy and to the methodologies of Recovery. The biennial conferences will also continue into the future as exposition and support for scholars, as well as introduction to Recovery work for graduate students. For all of these services and more, the board has decided to become a membership organization that charges a fee in order to sustain the work of Recovery in general, but most directly the conferences.

### **Digital Humanities in the Recovery Future**

Although the written legacy of Latinos has been documented by the Recovery program and other institutions, there is almost no digital humanities work being developed in Latino studies, in great part because the primary sources were produced mainly in Spanish, and digital humanities expertise has not been systematically extended to Latino scholars, librarians and activists. For these and other reasons, Recovering the US Hispanic Literary Heritage is in the process of establishing the first center for Latina/o Digital Humanities in order to offer facilities and expertise on the technologies and methodologies needed for scientific interpretation of the documentary history of Latinos as well as its digital publication. The University of Houston was awarded an Andrew W. Mellon Foundation award to begin the center in 2019. Spearheaded by Drs. Gabriela Baeza Ventura and Carolina Villarroel, the role of the center is to provide the space, resources and technology for Latino studies programs and scholars to enter the conversation on digital humanities with Latino-focused materials in either English or Spanish. The center serves as a venue with a postcolonial emphasis for projects on the US Latino written legacy that has been lost, absent, repressed or underrepresented in colonial structures of power, as has been the case with much of the material digitized by Recovery. It is to be a place where scholars and students from throughout the United States (and Latin America) can receive support and training to access and participate in digital humanities in Latino Studies. There are opportunities and facilities for digital publication of Latino-based projects and scholarship, including data curation, visualization, spatial analysis, metadata creation, digitization, workshops and classes in order to further opportunities for digital scholarship and publication in the humanities in general.

Despite this dearth of digital humanities research in Latino Studies prior to the creation of this space, the Recovery Program has been working internally and externally to foster DH projects. The following are just a few examples:

- “Are We Good Neighbors?” This project maps cases of discrimination against people of Mexican descent in Texas during the 1940s as documented by affidavits collected by Alonso S. Perales.
- “A Corpus Methods for Linguistic Analysis of Recovered Texts.” Linguists and Recovery research fellows compiled and prepared corpora in Spanish, based on Recovery’s nineteenth- and early twentieth-century periodicals for in-depth linguistic analysis. Research fellows scanned the newspapers using OCR and converted them to a machine-readable (plain text) format that the linguists are able to annotate.
- “Cartografía de Periódicos Fronterizos de 1800 a 1960.” Former graduate students, Sylvia Fernández and Maira Alvarez, created an online map of more than 100 Spanish-language newspapers published along the US-Mexico border in three different time periods to reflect the political and social circumstances and themes as represented in the pages of the newspapers. The initial phase of the project was to conduct a survey of the newspapers both from experts as well as from the repository of digitized periodicals at Recovery.
- “Delis Negrón Digital Archive.” This digital archive highlights the life and work of Delis Negrón, a Puerto Rican writer who was also a director, editor, English professor and activist in south Texas and Mexico City.
- “Emilio Sarabia and the Latino History of Houston.” This project highlights historic spaces important to the Houston Latino community. Recovery research fellows digitized all of the documents and photos and are in the process of creating metadata. The ultimate goal is to create an online map that offers information on historical sites for buildings, people and events in the Houston area.
- “Recovery Digital Storytelling Project.” Recovery partnered with the Houston Community College’s Digital Storytelling Initiative and started the first series of interviews with the founders of the Recovery program. Their interviews were recorded during the 25th anniversary conference and serve as a living archive of the legacy of Recovery scholars.
- “Recovering the US Hispanic Literary Heritage Blog.” The blog is dedicated to highlighting archival documents, digital humanities projects, resources, workshops, events and news that also includes bilingual (Spanish and English) posts on archival materials, digital exhibitions of selected collections, collaborations across disciplines and institutions, and more.

- “Recovering the US Hispanic Literary Heritage Digital Archives.” This digital archive contains a sampling of some of Recovery’s collections, such as that of Alonso S. Perales and Angela de Hoyos. The digital collections include photographs, correspondence and other documents.
- “Survey of Small Historical Societies, Libraries and Museums for Hispanic Materials and Their Management (Museum Survey).” In 2017-2018, Recovering the US Hispanic Literary Heritage conducted a survey of small historical societies, libraries and museums in the Southwest that might hold Hispanic archival materials and to assess how they were preserved and made accessible. The results were digitally mapped as part of this survey to serve as a guide to Hispanic materials at small institutions.
- Twitter Bots: @Alonso S. Perales tweets out quotations from Alonso S. Perales’ writings, information regarding Perales, and news regarding his collection. @Fillingthe\_gaps Unveils Latino authors’ written legacy recovered in newspapers published in the United States from 1808 to 1960. The bot asks people to contribute by responding with any additional information they’ve come across in their research.

### *Forthcoming*

- “Alonso S. Perales Correspondence.” Using a sampling of the correspondence in the Alonso S. Perales collection, this map visualizes the extent of the civil rights activist and LULAC Co-founder’s reach.
- “Network of Women in Hispanic Periodicals.” This project visualizes the vast network between women writing in the early Hispanic press in the United States.
- “Printed Pathways in US Latino Periodicals.” This is a comprehensive authority list that contains robust bibliographic information about US Latina/o authors and poets who published in US Latino periodicals.
- “Visual Bibliography of Hispanic Periodicals in the US.” The purpose of this visualization is to reveal the written legacy of US Latinos in serial publication form and create awareness of the historical extent to which the Latino community has made their presence in the United States. The information is based on the book *Hispanic Periodicals in the United States: Origins to 1960 A Brief History and Comprehensive Bibliography* by Nicolás Kanellos and Helvetia Martell.

### *External*

- “Invisible Hands: Print Culture, Class and US Latino Modernism.” Recovery digital resources and support underpins the current research

project conducted by Dr. John Alba Cutler at Northwestern University. The project is aimed at creating several ways of visualizing not only the size and distribution of Recovery's periodical archive, but also networks of affiliation and the trajectories of individual texts. Currently, Cutler is utilizing such open-source tools as Palladio and Python to do topic modeling and data mining of our digitized periodicals.

- "Chicana por Mi Raza." We are currently collaborating with the University of Michigan's American Studies/Women's Studies Professor María E. Cotera in establishing a digital hub for Latino projects, which will involve research on capacity building, protocols, logistics, etc. in providing a singular platform for projects currently being developed by scholars and small cultural organizations.
- "Latino Digital Humanities Caucus." Recovery has spearheaded the formation of a caucus of humanists, librarians, archivists and linguists interested in DH. Our goal is to collaborate on projects, meet at scholarly conferences, such as at MLA, AHA, AATSP, Latino Studies, LASA, etc. and give papers and presentations on our research. We plan to establish communications via a dedicated section of the Recovery web page, to share knowledge and perspectives, as well as upcoming opportunities for funding and collaboration. One of the results of this initiative has been the creation of #usLdh as an effort to create a community of digital humanist in Latino Studies as well as a means to tag DH projects in this area of studies.
- Hashtags #usLdh and #southwesternrdh. Through the use of #usLdh and #southwesternrdh, the digital humanities program has established a significant presence and, using social media, Twitter, Facebook and Instagram; it has identified a network of allies across the US and abroad who are working on US Latina/o and US southwestern projects digital humanities projects. All of these projects are being documented in order to keep a record of their existence.

The goal of this program for digital humanites is to build a bridge between the past and the present that will allow us to think of a future where US Latinas/os can enjoy the privilege of living as full subjects in and outside the country. A future where their history (official or not) will be reflected, studied and included in their communities, institutions and official records. We hope that our DH center (#usLdh), Recovery and Arte Público Press continue making use of all the tools available to help US Latinas/os/xs occupy spaces from which they can speak and act with the certainty that their heritage, history, language, ethnic identity take center stage within all hegemonic discourses.