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Hispanics: Important Consumers In U.S.

By Annabell Morin

The continued growth of the Hispanic population in the United States had made the Hispanic a powerful and important consumer in the business world.

In a recent presentation to the American Marketing Association in San Antonio, Tech Marketing professor Dr. Humberto Valencia said "that the decade of the 80's promises to be the decade for Hispanic market awareness among marketers and businesses." He added that if businesses don't consider the Hispanic consumer, they will be shortchanged in market results.

Several facts to the growing power of the Hispanic consumer can be seen by some statistics found in the 1980 census.

Hispanics increased 65 percent from nine million in 1970 to 15 million in 1980. The increase is 6.5 greater than that of the general population which grew 10 percent from 203 million in 1970 to 223 million in 1980.

"The Hispanic population will continue to grow because of the constant immigration from Cuba and Mexico," Valencia said, adding that about 100,000 Cubans and about 400,000 Mexicans come to the United States every year.

The United States is the sixth largest Hispanic nation in the world having an estimated population of 14,974,800.

"The estimate could

be much greater because of the illegals who don't report and many who can't respond to written instruments because of illiteracy," Valencia said.

Valencia added that there is the problem of border cities like El Paso and Juarez.

"Do we count the Mexicans across the border as Hispanic consumers? Because many come to El Paso to shop," Valencia said.

The Hispanic consumer is approximately seven years younger than his or her white counterpart.

The median age for United States Hispanics is 22.1 years of age as compared to whites which is 29.5 years of age.

The youth of Hispanics shows that the Hispanic population will continue growing at a much faster rate than the general population.

The Hispanic household is bigger than the white household. An Hispanic household has 3.7 persons while a white household has 2.8 persons.

"Half of all Hispanics are approaching marriage age and with marriage come children," Valencia said, adding that it was an Hispanic tradition to have large families.

With more Hispanics getting married and having children, they will continue to buy more groceries and products for the family.

The increasing Hispanic income is another asset that makes them a powerful consumer.

Despite Hispanic income being below the United States figure (\$12,952 to \$19,116) the United States Hispanic families are the wealthiest Hispanics in the world.

Valencia gave three reasons that contribute to the Hispanic's growing income:

1. Hispanics are becoming more educated and are moving on to better jobs. (The 1980 census showed that 43.1 percent of Hispanics 25 years and older have completed High School and 28.1 of Hispanic young adults 20-24 have completed at least one year of college.)

2. The age of the Hispanic population is slowly getting older and the older a person gets, the more money they earn.

3. There is more dual income in Hispanic families because of the father and mother working.

The majority of the United States Hispanics live in metropolitan areas with 82.5 living in the metro.

Out of the 420,400 people living in Lubbock county, 128,700 are Hispanics which is 31 percent of the total population.

The Lubbock metropolitan area doesn't follow the national trend of more Hispanics living in the metro or city. Lubbock has 51,100 Hispanics compared to 165,300 whites. 57 percent of Lubbock is white compared to 40 percent which is Hispanic.

Lubbock county ranks

22nd in the top 30 Hispanic markets in the United States. Since 1970, the Lubbock county Hispanic population has grown nine times greater than has the general population. The general population increased 12 percent from 376,000 in 1970 to 420,400 in 1980.

The Hispanic population has increased 108 percent from 62,000 in 1970 to 128,700 in 1980.

Since the Hispanic market represents an important and powerful market for businesses,

businessmen have to consider how to reach it and learn about their consumer behavior.

Valencia suggests two strategic approaches, *cultural empathy* which is an understanding of cultural elements that guide hispanic consumer behavior and knowledge of the differences and similarities between Hispanics and the "average" consumer.

(Editor's note: Next week Hispanic consumer behavior will be discussed.)

Highlights of the Hispanic Market

• 1 out of 15 persons in the U.S. were of Hispanic origin or descent in 1980 and 1 out of 10 will be by 1990.

• Between 1970 and 1980, the Hispanic population grew six times faster than the rest of the population due to higher birth rates, large number of Hispanics reaching child-bearing age and immigration to the United States.

• In 1980 there were 3 million Hispanic Households and by 1990 there will be 5 million.

• Today the U.S. has the 6th largest Hispanic population in the world behind Mexico, Spain, Argentina, Colombia and Peru.

• Aggregate Hispanic market income was \$52 billion in 1980 and will increase to \$115 billion by 1990.

• Hispanic income rose 15% in real terms (constant \$) in the 70s and 130% in dollar figures.

• Hispanic incomes are increasing due to increased education and Hispanics are approaching their peak years and are increasingly becoming two-income households.

Source: Dr. Humberto Valencia, assistant professor of Marketing, Texas Tech University.

Pancho Clos Regresa A Lubbock



Por 10 años los niños de Lubbock se han maravillado de en hombre con los bigotes negros, vestido en colorado con un sombrero mexicano y tirando gritos de jaja!

Pancho Clos, el famoso primo de Santa Claus, viene navézmás este año bajo el patrocinio del American G.I. Forum. Pancho Clos hará su distribución de regalos a los niños este próximo 19 de diciembre en el Club Casablanca.

Junto con Pancho vendrá también su famosa esposa, Concha, quien el año pasado estaba trabajando con los Dallas Cowboys como una de las cheerleaders. Este año por razón de la huelga de el NFL, Concha no trabajó con los Cowboys pero si se oye que esta filmando una película con Burt Reynolds que se va llamar "El Bandit y Concha."

Pancho Clos no estuvo

sin nada que hacer durante este verano ya que se dice que Pancho fue uno de los principales quien negoció la paz entre los Palestino y los Judios de Israel. Además en este año electoral, la gente de San Antonio le había pedido que corriera para mayor pero siendo que es Pancho muy amigo de Henry Cisneros, nego la nominación.

Para hacer este proyecto cada año, los miembros del American G.I. Forum solicitan donaciones.

Lider De "LULAC":

"Hipocresia De Periodismo Anglo Causa De Mala Imagen Hispana"

"La hipocresia del periodismo anglo ha sido uno de los mayores obstáculos de nuestra era, ya que la televisión y los periódicos nos presentan con imágenes negativas y denigrantes, como la causa de los grandes problemas de inmigración, como peones de ranchos y sin trabajo. Los periodistas anglos constantemente nos presentan como elementos criminales, indocumentados, quienes dejamos de ir a las escuelas por descuidados; como jornaleros en huelga."

Tales fueron algunas de las expresiones vertidas por el presidente nacional de la Liga de Ciudadanos Latino Americanos Unidos (LULAC), durante la conferencia de prensa dada el jueves de la semana pasada en Dallas.

Tony Bonilla, líder de la mayor organización de hispanos de los Estados Unidos —reconoce más de 110,000 afiliados— lanzó un duro ataque a los medios de información anglos del país, acusándolos de distorsionar la realidad de este sector étnico, el segundo en número del país en la actualidad y proyectado para ser el primero antes del término de la década. Al respecto, agregó: "Sin embargo las cadenas de televisión, los grandes periódicos, nunca reportan que somos gente educada, que tenemos también héroes de guerra así como de tiempo de paz. Nunca hablan de nuestros

Personas interesadas en contribuir al proyecto pueden llamar al Veterans Outreach Program en el 763-8541 o pasar por sus oficinas en el 1717 Ave. K Cuarto 124. Negociantes que desean que Pancho Clos se presente en su negocio también pueden llamar al mismo número.



Are You A Perfect 10?

Hey Raza!



and will also be required to walk the floor twice. The perfect 10 in both categories will receive a \$50 cash prize.

Persons interested in entering the contest should call 742-4283

and ask for Veronica. Deadline to enter is Tuesday, Dec. 7 at 7 p.m. If you miss the deadline a short rehearsal will take place at Casablanca Dec. 7 and late entries can attend the rehearsal.

Cover charge for the Perfect 10 Holiday Dance will be \$3. Door prizes will be given away from Hair Designs by Phil, Copper Caboose, Second Look and El Charro Restaurant.

The UMAS Perfect 10 Holiday Dance at Casablanca promises to be one of the hottest events in Lubbock Friday, Dec. 10. ¡No se rajen raza y vengan al party!

Hispanics Reach Top Of Catholic Bishops' Agenda

by Cecilio Morales, Jr.

Lost in the fallout from the debate on nuclear war at the Nov. 14-18 annual meeting of the U.S. Catholic bishops in Washington, D.C., were four major steps which should bring Hispanics to the front pew once the war-and-peace statement is approved next May at a special meeting in Chicago.

First of these steps was an action-oriented forum on Hispanic ministry. In it, 34 bishops called on the full body of bishops to make Hispanic first priority. They came up with recommendations on allocating resources, creativity in programming and a needed welcoming attitude towards Hispanics.

Second, the full conference (some 250 of the total 390 bishops in the U.S.) voted to establish a position to deal with Hispanic youth ministry at the U.S. Catholic Conference (USCC), recognizing thereby the Hispanic median age of 22 years. The USCC is the bishops' national action agency.

Third, the conference approved the drafting of a statement on Hispanic ministry — an authoritative

document on a par to that of war-and-peace. The final version, prepared by a special bishops' drafting committee, could be ready for next November's annual meeting.

Fourth, the document and its message were given first priority in a roster of issues put before the bishops.

Now the bishops and their staff will have to prove their mettle by writing a strong document with specific directives, and after its approval, by overseeing the follow-up so that it will lead to substantive implementation.

The question is not so much whether everybody loves Hispanics — although history begs the question — but whether the values for which the Church stands can be put into programs and budgets that reach the man or woman in the pew, or the youth in the street.

In the past 3 years, the bishops have issued two definitive statements on related issues — one on racism, another on cultural pluralism. As yet, the documents have produced little good. That "racism is a grievous sin" has not reached the center of American consciousness. Nor are U.S. Catholics any

more ready to work the diversity of equally meritorious cultures in either Church or society.

Still, there is no reason to believe that the bishops intend merely an empty gesture. In fact, in their forum they set forth the kind of attitude and methodology they intend to apply in responding to Hispanics.

"There was a pervading sense among us that Hispanics are not some sort of 'problem' to be solved, but rather a grace to our Church," stated Bishop Roger Mahoney of Stockton, Calif., echoing the words of the dean of the 14 Hispanic bishops, Archbishop Patricio Flores, at the bishops' 1980 conference.

Beyond that lies a challenge for the Church: —Hispanics make up a third of the 50 million U.S. Catholics; yet their presence at every level of the Church structure is low. For example, there are only 1,400 Hispanic priests out of a national total of 50,000.

—In the past decade, Protestant churches have attracted a mass of Hispanics estimated anywhere from 1.2 to 2.1 million.

The U.S. Catholic

Conference does not, at this writing, fund a single solitary position or program for Hispanics, not even its own Secretariat for Hispanic Affairs. The Secretariat exists through a grant from a special mission fund.

—Although there are 110 regional and diocesan offices for Hispanic ministry, all but a handful are token positions with no effective resources or power to make things happen.

—Excepting California, state Catholic conferences have no mechanism or staff to bring Hispanic perspectives into policy, programming and action. Naturally, then, every initiative in the past has sought to fit Hispanics into a pre-existing mold, ruining both Hispanics and the mold. One Texas bishop admitted privately: "We need a bulldozer to break through the walls that keep them out."

Other Catholic institutions to the side of the central structure also need some bulldozing. At a recent conference of the National Catholic Education Association, Catholic educators gave Ronald Reagan a standing

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Editorial

Lubbock has been called the "City of Churches" mainly because it seems that there is a church on every corner.

All our elected official from constables to city council to state representatives, state senator, and even our congressman, pride themselves in being good church going Christians.

One month ago, El Editor together with the Lubbock Centro Aztlan sent out more than 100 letters to the church of Lubbock asking for old coats for poor children who couldn't afford to buy new ones. We did this project because we realize that there are poor families in Lubbock who can't afford to buy the necessities in life.

The letter was sent to the First Baptist Church, the First Christian Church, The First Methodist Church, the First Church of Christ, Christ the King Catholic Church and really from the smallest to the largest church.

The membership of just the churches mentioned is comprised of thousands of people.

An what was the response?

Until now, only one person has said that he was told in his church, a university parish, that we needed coats.

The word Christian mean much and different things to many people but the most prominent definition is that of a person who cares about his neighbor. This includes helping his neighbor when he is in need.

We cannot ignore that poverty does exist in Lubbock. We cannot ignore that there are hundreds of children in Lubbock who have nothing to protect their little body from the cold of winter.

With just one response from the Christian community of Lubbock for used coats, we think that Christians in Lubbock should re-examine their priorities. What can be more important than helping poor children? And what can be more Christian that helping these children?

Winter is here! Many children are without coats to keep them warm. El Editor and Lubbock Centro Aztlan is once again asking people to donate old children's coats so they can be given to children less fortunate - we pick up if you call 763-3841 or bring by 2305 19th. Coats only please.

Los Hispanos Llegan A La Cima Del Programa De Los Obispos

por Cecilio J. Morales, Jr.

Perdidas en la precipitación radio-activa del debate sobre la guerra nuclear en la reunión anual, entre Noviembre 14 y 18, de los Obispos Católicos en Washington, D.C., se hallaron cuatro medidas importantes que debieran llevar a los hispanos a los bancos delanteros de la Iglesia, una vez que la declaración sobre la paz y la guerra se apruebe, en Mayo próximo, en una reunión especial en Chicago.

La primera de ellas fue

un foro sobre el ministerio hispano, orientado hacia la acción, en el cual 34 obispos pidieron al pleno de la conferencia que hicieran de los hispanos la prioridad más importante, con recomendaciones sobre la asignación de recursos, la creatividad en la programación y una necesaria actitud de bienvenida hacia los hispanos.

Segunda, el plena de la conferencia, cerca de 250 de todos los 390 obispos de los Estados Unidos, acordaron establecer una

posición para tratar del ministerio juvenil hispano en la Conferencia Católica de los Estados Unidos, la entidad nacional de actividad de los obispos, reconociendo así la edad mediana de 22 años de los hispanos.

Tercera, la conferencia aprobó la redacción de un borrador para una declaración de la conferencia sobre el ministerio hispano - un documento autorizado en paridad con el referente a la guerra y la paz. Un borrador final, preparado por un comité especial de redacción de los obispos, podría estar listo para Noviembre próximo.

Cuarta, al documento y su mensaje se les dió primera prioridad en una relación de asuntos presentada a los obispos. Ahora los obispos y su personal administrativo tendrán que probar su temple redactando un documento enérgico con guías específicas y, después de su aprobación, supervisando su continuación de modo que conduzca a una puesta en práctica significativa.

La cuestión no es tanto si todo el mundo quiere los hispanos - aunque la historia plantea la pregunta - sino si los valores que la Iglesia mantiene pueden traducirse en programas y presupuestos que lleguen

Vea Católicos Pg. 3

Somebody Up There Doesn't Like Us.... For Sure!

by Geraldo Alondra

I would not believe it if you told me about it, but I did hear it myself a dozen times at least on the Radio and T.V. One of the fat men in the White House came up with the idea to collect taxes from people on unemployment! The reasons he gave were these: "The tax income from the unemployed would run about 1.9 billion dollars a year and the administration could use this money to create new jobs! Also the taxing of unemployment benefits would make

it less "attractive" to be out of work and they (the unemployed, I guess) would try harder to get work!"

Now it is a toss-up what is worse about this official statement; the stupidity or the cruelty, you be the judge!

But it is definitely clear, that we can not expect anything good from an administration where clowns like the above quoted spokesman have influence in the decisions over our well-being. I do hope that our

Congressmen and Senators do something about this and put a stop to this nonsense.

I hate to think about the possibility that the poor people would have to take matters in their own hands, when they get the impression that nobody upstairs gives a for the welfare and survival of the people on the bottom of the heap.

There is another cute bit of information for you: Below are the top unemployment figures under different presidents of the USA.

President:	Top Unemployment:	Party of President:
Hoover	24%	Republican
Roosevelt	1.9%	Democrat
Truman	2.9%	Democrat
Eisenhower	6.6%	Republican
Kennedy	5.7%	Democrat
Johnson	3.4%	Democrat
Nixon	5.5%	Republican
Ford	7.5%	Republican
Carter	7.4%	Democrat
Reagan	10.4% and going up!	Republican

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ovation, largely response to the President's support for tuition tax credits. Reagan has also proposed an English unilingualism in education which the majority of Catholic schools have bought lock, stock, and barrel.

Similarly, up to very recently, the Catholic press rarely mentioned Hispanics if it was not to say that they were leaving the Catholic Church.

Against all odds, however, the majority of Hispanics are likely to retain their Catholic identity, as they have kept their Spanish, whether from the back pew or in the streets.

Indeed, Hispanics have contributed to the U.S.

Church movements such as Cursillo and Marriage Encounter which flourish even among non-Hispanics. The spirited engagement of Hispanics has also enriched the Church's liturgical life. The challenges they pose in our society, whether as refugees from war-torn Central America, or as union organizers among farmworkers in California, Michigan, or Texas, witness to a profound sense of justice which underlies Christianity.

The bishops believe this and understand it, late and with limitations, but they do.

(Cecilio Morales, Jr., of Washington, D.C., writes on national and international issues.) Hispanic Link, Inc. Copyright 1982

Nuevamente Al Paso De Los Estadounidenses Tamborileros

por Héctor Mimiaga

Han pasado casi dos años desde que reaccioné a la bienvenida que se ofreció a los 52 rehenes estadounidenses puestos en libertad por Irán, durante la semana en que Ronald Reagan tomó posesión en calidad de Presidente.

Tuve ciertas aprensiones sobre la gloria pública que casi los devoró. En una orgía de amor patriótico, un millón de personas vitoreó a sus conciudadanos liberados, a lo largo de la ruta de su desfile, aquí en Washington. Decenas de millones más los ovacionaron frente a las pantallas de sus televisores.

En aquel momento escribí acerca de mi preocupación: "Su recepción es un carnaval; la reacción, tanto del público como de la prensa, es excesiva. Si éstos fueran los únicos estadounidenses que hubieran sufrido durante las tres décadas anteriores - incomedidables, dolores, abusos y angustias - podría comprenderlo.

"Pero ése no es el caso. En Viet-Nam y también en Corea, hubo muchos días en que cantamos 52 de nuestros propios soldados muertos en combate antes de que fuera la hora del desayuno. Pero únicamente con sus compañeros y sus seres queridos sentimos sus muertes.

"Cerca de 58,000 militares estadounidenses resultaron muertos en Viet-Nam; 300,000 fueron heridos; 2,500 aún permanecen desaparecidos. Muchos verdaderos

héroes en combates regresaron a su patria sólo para que los escupieran, literalmente, por haber combatido en una guerra divisoria e incomprendida. Aún hoy, se puede encontrar a algunos de ellos en los hospitales para veteranos, pasados por alto por todos, con excepción de sus enfermas y parientes cercanos.

"La publicidad recibida por los rehenes de Irán ha abierto viejas heridas a los veteranos de Viet-Nam. Con buenas razones, los veteranos han estado quejándose de lo que les esperaba a su regreso. Ellos sirvieron a su patria y llevaron a cabo sus responsabilidades - igual que lo hicieron los rehenes - pero no se les ha reconocido en una medida adecuada a sus ejecutorias y sacrificios."

No asistí al desfile para agasajar a los rehenes que regresaron. Pero, en mi calidad de veterano de Viet-Nam, fui uno de los que marchamos por la Avenida Constitution el 13 de Noviembre. Cerca de 150,000 otros estadounidenses se reunieron para vernos pasar y ayudarnos a consagrar los muros de granito negro pulido de nuestro monumento recordatorio - los juros que llevan los nombres de nuestros muertos, hilera sobre hilera, inscriptos con precisión militar.

Un reportero del Washington Post que informó sobre el desfile y la ceremonia, escribió: "Rara vez se ha visto en esta ciudad que tantos hombres reompieran a llorar en un lugar público."

Yo fui uno de ellos. Cuando localicé el nombre de un compañero próximo

de Puerto Rico, que yacía moribundo a mi lado en 1968, no pude contener las lágrimas. Recordé que algunos de nosotros le escribimos una carta de homenaje a su esposa, separada de él, y que la carta nos fue devuelta, rota en pedazos.

Mi ciudad natal es San Antonio, Tejas, y también la ciudad donde me alisté en el Ejército, de modo que desfilé con el gran contingente de aquel estado. Lo encabezaba el "héroe máximo de Viet-Nam", el Sargento Mayor Retirado Roy Benavidez, de El Campo, que el 24 de Febrero de este año fué condecorado con la Medalla de Honor por el Presidente Reagan, por su valor en combate.

Entre los que desfilaron conmigo se hallaban Joe Galindo, de Littlefield, y Danny Lara, de Lubbock, que viajaron juntos en automóvil durante 17 horas sin descansar, para llegar aquí a tiempo. El que la guerra de Viet-Nam se llevara un brazo de Lara y las dos piernas de Galindo no los desanimó para nada.

Lo que encontraron en la Capital de la Nación fué una rambla llena de amor y gratitud. Se advirtieron casos en que pequeños grupos de veteranos entraron a los restaurantes locales y los demás comensales se pusieron de pie para aplaudir su presencia.

La festividad - si ésa es la palabra adecuada - fué más contenida que llamativa, asemejándose a los cielos nublados del día. Ambos eran probablemente adecuados para la ocasión.

"Hubo una gran dosis de curación", fué lo que advirtió Jan Scruggs, el antiguo soldado de infantería que encabezó el empeño para recaudar los siete millones de dólares que se necesitaban para edificar el monumento conmemorativo.

Ahora vuelvo a pensar en el día de Enero de 1981 en que la capital hizo erupción con éxtasis acerca de los rehenes que regresaban. En aquel momento, nosotros, los veteranos de Viet-Nam, estábamos preocupados por la falta de empleos y servicios, los efectos del producto químico llamado "Agent Orange", los cierres de centros para veteranos que se necesitaban - pero primordialmente respecto de la actitud indiferente, a veces despreciativa, de nuestros vecinos.

El resentimiento que sentíamos ayudó a que nos uniéramos. Nos puso en movimiento. Indirectamente, la recepción brindada a los rehenes funcionó a nuestro favor.

Ahora comprendo las emociones que sintieron los estadounidenses en Enero de 1981 y Noviembre de 1982. Necesitábamos ambos desfiles. Cada uno de ellos tuvo las facultades de sanar adecuadas para su tiempo. Estoy complacido con nuestra demostración. No hay necesidad de compararla con ninguna otra. Me siento bien de nuevo.

(Héctor Mimiaga, funcionario de prensa del Departamento Federal de Energía, en Washington, D.C., escribe en varias publicaciones hispanas de los Estados Unidos. Es veterano de los conflictos de Corea y Viet-Nam y prestó servicios como Jefe de Sub-Oficiales en el 44 Batallón Artillería, en Dong Ha, entre Octubre de 1967 y Setiembre de 1968.) Propiedad Literaria registrada por Hispanic Link, Inc. en 1982.



Los articulistas, redactores y reporteros de "El Editor" son un grupo muy especial. No cabe duda que El Alacrán sabe articular, con mucha precisión y lucides, sus ideas contemporáneas y románticas.

¿Que no es romanticismo ver que El Chapo besa a Hance?... ¿Que Sedeno hace lo mismo?... ¿Que muchos de los que se juntan en Lala's y Lugo's le lavan, con muchos cariño, los pies a White?... Despues de todo esa agua, aunque algo hedionda, puede estar democraticamente bendita.

¿Que no es romanticismo ver que el HRC es cariñosamente manejada por el concilio y los del poder de la ciudad?

¿Que no es romanticismo ver como se quieren Little Joe y G. Herrera?... Despues de este amor, todas las recaudaciones (las ganancias) se usan totalmente para el beneficio del pueblo... ¿O acaso no es así?

Segun mi parecer mucha de nuestra gente, incluyendo jovenes como Dennis (Daniel?) Garza, están totalmente hipnotizados por el "partido democrata." Bueno mucha de nuestra gente por falta de educación así está... ¿Pero Garza -- por que?... Yo no se que clase de "ciencia política" le enseñan en Tech... ¿O acaso no lo aprendido la verdad? La verdad es que, el "Partido Democrata" es el que ha controlado nuestra vidas, incluyendo la de nuestros abuelos y nuestros padres y no ha querido ese partido que ninguna de nuestra gente tenga poder... ¿No es así?... Dennis si no te han enseñado esto, demanda que te lo enseñen. Si te lo enseñaron y ya se te olvidó, repasalo -- repasalo cuidadosamente y aprendelo - aprendelo todo, no nadamas lo que te conviene. Si mucha de nuestra gente tuviera la oportunidad de estudiar lo mal que nos ha tratado "El Partido Democrata," estoy seguro que no votaban por gente como White, Montford o Kent Hance. Garza, como yo, sabe que hay buena gente en el

partido democrata, pero son muy pocos y casi nunca ganan. Dennis, todavia tienes enjabonadas las orejas. Solo el tiempo te las va a limpiar. Ojalá que no solamente por un pedazo de pan rancio, tu y los Bonilla vendan, lo que muchos consideramos, nobles ideales.

Cuentos de hadas, cuentos de Las Mil y Una Noche, eso es lo que, segun mi parecer, ofrece de la Madrid a Mexico y a muchos Mexicanos que viven fuera del país. Corrupción, corrupción, y más corrupción es muy difícil de eliminar cuando los corruptores son los que controlan el país. ¿Como cambian?... ¿Otra Revolución?... Lo dudo, pues caen unos y salen otros, pues gente sin escrúpulos, gente mordedora, gente derrochadora, y gente irresponsable brota con el algaon brota en El Llano Estacado. Y así como México vive crucificado por los malos políticos, así nosotros vivimos crucificados por la fuerza del partido democrata. Un análisis juicioso e imparcial descubrirá que los metodos usados por gobernantes de un lado o del otro del Rio Grande tienen semblantes gemelos.

Llego la Navidad - todo el mes de diciembre. Quesque Reagan va a venir a Lubbock vestido de Pancho Clov va a regalar colaciones rellenos de alfileres pa nuestros chamacos y nuestros viejitos.

¿No se han fijado que Bidal se parece a Marlon Brando cuando anda en Motorcicleta? *****

Los LULACers se están enfriando los... los... los... los botes de cerveza en el Taj Mahal que tienen cerca del South Plains Mall. Aparte de la cervex tienen arboles de Navidad. Yo les recomiendo que si tienen que comprar arboles de Navidad que se los compren a los LULACers. Las ganancias que hacen ellos, lo se muy bien, son para beneficio de nuestros chamacos que van al colejo.

Back In Step With America's Drummers

Héctor Mimiaga

has been nearly 2 years I reacted to the coming of the 52 American hostages used by Iran the week alrd Reagan was gurated as President. I had some misgivings about the public glory that I devoured them. In a patriotic love, a people cheered freed countrymen their parade route Washington. Tens of millions more cheered television screens. At that time, I wrote of concern:

"The reception is a reaction of the public and the excessive. If these only Americans in three decades toered a similar -- inconcien-abuse, and -- I, could d it.

"It's not the case, and Korea as vere many days united 52 of our rs dead in battle was time for But their deaths only by their nd loved ones. 58,000 U.S. onnel were am; 300,000 ded; 2,500 m. Many true es returned

home to be spit upon, literally, because they fought in a divisive, misunderstood war. Still today, some can be found in veterans' hospitals, ignored by all but their attendants and immediate families.

The publicity received by the Iran hostages has opened old wounds for Vietnam veterans. With good reason, the veterans have been protesting against what awaited them on their return. They served their country and carried out their responsibility -- just as the hostages did -- but in no way has their recognition been commensurate with their performance or sacrifice...

I did not attend the parade to honor the returning hostages. But as Vietnam veterans, I was one of those who marched down Constitution Avenue on Nov. 13. Some 150,000 other Americans gathered to watch us and help us dedicate the polished black granite walls of our memorial -- walls bearing the names of our dead, row on row, inscribed with military precision.

A Washington Post reporter who covered the parade and ceremony wrote: "Rarely in this city have so many men been seen to break down in tears in public."

I was one of them. When I located the name of a close comrade from Puerto Rico, who lay dying at my side in 1968, I could not hold them back. I remembered how some of us wrote a letter of tribute to his estranged wife and how it came back to us, torn in half.

San Antonio, Texas, is my hometown and the city where I enlisted in the Army, so I paraded with the large contingent from that state. It was led by the "ultimate hero of Vietnam," retired Master Sergeant Roy Benavidez, of El Campo, who on Feb. 24 of this year was personally presented the Medal of Honor by President Reagan for his valor in battle.

Among those parading with me were Joe Galindo of Littlefield and Danny Lara of Lubbock, who drove together for 17 hours straight ot make it here on time. That Vietnam took an arm from Lara and both legs from Galindo did not deter them a bit.

What they encountered in the nation's capital was a mall full of love and gratitude. There were instances noted where small groups of veterans entered local restaurants and the other diners stood up to applaud their presence.

The celebration -- if

that's the right word -- was more subdued than gaudy, atching the cloudy skies of the day. Both were probably appropriate for the occasion.

"A lot of healing went on," was the observation of Jan Scruggs, the ex-infantryman who spear-headed the drive to raise the \$7 million needed to build the memorial.

Now I think back to the day in January of 1981 when the capital erupted with ecstasy over the returning hostages. At that time, we Vietnam veterans were apprehensive about a lack of jobs and services, the effects of Agent Orange, the closing of needed veterans' centers -- but mostly about the indifferent, sometimes scornful attitude of our neighbors.

The resentment we felt helped unite us. It got us moving. Indirectly, the hotage reception worked for us.

Now I understand the emotions Americans felt in January 1981 and November 1982. We needed both parades. Each carried special healing powers appropriate for the hour.

I am satisfied with our show. There's no need to compare it to any other. I feel good again.

(Héctor Mimiaga, a press officer with the U.S. Department of Energy, in Washington, D.C., writes for several U.S. Hispanic publications.)



Un Rayito De Luz

Por Sofia T. Martinez

"Y habrá señales en el sol, en la luna y en las estrellas; y en la tierra las naciones estarán confundidas y se asustarán por el terrible ruido del mar y de las olas. La gente se desmayará de miedo al pensar en lo que va a suceder en el mundo; pues hasta las fuerzas celestiales temblarán. Entonces van a ver al Hijo del Hombre, que viene en una nube con poder y gran gloria..."

Cuando comiencen a suceder estas cosas, amídense y levanten su cabeza, porque muy pronto estarán libertados. (Lc. 21, 25-29).

Las promesas de Dios no son como las promesas de los hombres. Las promesas de Dios son verdaderas, que aunque nos parezca que tardán en cumplirse o que nunca se cumplen, ellas tendrán su cumplimiento y lo tienen a su debido tiempo, por eso los que creemos y confiamos en El Señor Jesús, en su palabra sabemos que llegará el día en que desaparecerán todas las obras malas, en que desaparecerán las injusticias, y las discriminaciones y las humillaciones y los malos tratos y abusos de los que ahora tienen en sus manos el poder político, el poder social y el poder económico, terminará el poder

de los que se aprovechan de los débiles, de los que engañan el poder de los que se aprovechan de los débiles, de los que engañan con sus mentiras a la gente sencilla. Todo eso desaparecerá. San Pedro nos advierte que vendrá gente es mala y vive de acuerdo con sus malos deseos. Y preguntarán: "Que paso con la promesa de que Cristo iba a venir? Pues desde que murieron nuestros antepasados todo digue igual."

No es que Dios se tarde en cumplir su promesa, como algunos creen, sino que nos tiene paciencia; pues no quiere que ninguno se pierda, sino que todos lleguen a cambiar de actitud. (2. de Pedro 3).

Pero el día del Señor vendrá caundo menos lo esperemos, como viene el ladrón de noche. Los cielos se van a deshacer con ruido espantoso, todo sera destruido con el fuego, y la tierra sera quemada. Puesto que todo va a ser destruido, debemos vivir en santidad haciendo todo bien. (2 de Pedro capitulo 3)

Vida Abundante

Por Becky S. Callison

Gloria a Dios en la tierra y los cielos!! Y todos los hermanos dijeron, Amen. Pido a el Señor Jesus Cristo que haya pasado un día de gracias lleno de alabanzas. Tengo noticias y le advertiso antes de leerlos que aunque se parece que son malos no lo son sino que no conoces al

Señor Jesus Cristo como su salvador unico. Entonces sepa que estos son senales de los tiempos en que estamos. Las senales que les escribo hoy son de la Edad de Tristeza. (No voy a decirles si esta edad ha llegado, sino voy a decirles de la palabra de Dios los senales prometidos).

1.) Profetas falsos saldrán... Mateo 24:4, 5, 11... "Mirad que nadie os engane. Porque vendrán muchos en mi nombre, diciendo: Yo soy el Cristo; y a muchos enganarán a muchos."

2.) Se oira rumores de guerra... Mateo 24:6... "Y oireis guerras y rumores de guerras: mirad que no os turbeis; porque es menester que todo esto acontezca; mas aun no es ek fin."

3.) Va ver naciones contra naciones, hambres, y pestilencia y terremotos... Mateo 24:7... "Porque se levantara nacion contra nacion, y reino contra reino; y habra pestilencias, y hambres, y terremotos por las lugares."

4.) Gran persecuciones de los creyentes en Jesus Cristo. Marcos 13:9, 11... "Mas vosotros, mirad por vosotros: porque os entregaran en los conilios, y en sinagogas sereis azotados; y delante de presidentes

y de reyes sereis llamados por cause de mi, en testimonio a ellos. Y todas las gentes conviene que el evangelio sea predicado antes. Y cuando os trajeren para entregaros no premediteis que habeis de decir, ni lo penseis; mas lo que os fuere dado en aquella hora, eso hablad; porque no sois vosotros los que hablais, sino el Espiritu Santo."

5.) Divisives y problemas entre los maestros... Mateo 24:10... "Y muchos entonces estan escandalizados; y se entregaran unos a otros, y unos a otros se aborreceran." Compare Marcos 12:12.

6.) Desfieles en la iglesia... Mateo 24:12... "Y por haberse multiplicado la maldad, la caridad de muchos se refriara." 7.) Unos quedaran fieles hasta el... Matt 24:13 "mas el que perseverare hasta el fin, este sera salvo." Compare con Marcos 13:13.

¿Digame, eres tu de los fieles o tienes suficiente de la palabra de Dios guardado en tu corazon? Te suplico en el nombre de Jesus Cristo que pienses en serio de nuestros tiempos y comparelos con estas senales a ver si son los mismos. Vaya con Dios, El es fiel y no miente.

Catolicos

Desde La Pg. 2

con eficacia al hombre o la mujer en los bancos de la iglesia, o al joven en las calles.

Ya los obispos han expedido dos declaraciones definitivas sobre asuntos relacionados durante los pasados tres años - uno sobre racismo y otro sobre pluralismo cultural. Como podría haber dicho Calvin Coolidge, estaban en contra del primero y a favor del último.

Empero, los documentos han producido poco efecto. La declaración de que "el racismo es un pecado deplorable" no ha llegado al centro de la conciencia de los católicos estadounidenses. Ni tampoco se hallan los católicos de los Estados Unidos en mejor disposición para trabajar con la diversidad de culturas igualmente meritórias, tanto en la Iglesia como en la sociedad.

Sin embargo, no hay razón para creer que los obispos se proponen adoptar sólo un gesto vacío. En verdad, durante su reunión manifestaron la clase de actitud y metodología que se proponen aplicar al reaccionar a los hispanos.

"Hubo un sentimiento extendido entre nosotros, de que los hispanos no son alguna clase de 'problema' a resolver, sino mas bien una gracia para nuestra Iglesia," dijo el Obispo Roger Mahoney, de Stockton, California, haciéndose eco de las palabras del decano de los 14 obispos hispanos, el Arzobispo Patricio F. Flores, en la conferencia de los obispos en 1980.

Más allá se halla una serie de retos a los que la Iglesia tendrá que enfrentarse de modo concreto:

* Los hispanos componen una tercera parte de los 50 millones de católicos estadounidenses, sin embargo, su presencia a todos los niveles de la estructura eclesiástica es reducida. Por ejemplo, sólo hay 1,400 sacerdotes hispanos de un total nacional de 50,000; si se agrega a los sacerdotes no hispanos que hablan español, entonces casi se duplicaría la cantidad, para alcanzar un aproximado de 3,000.

* Durante el decenio anterior, las iglesias protestantes han atraído a un volumen de hispanos que se estima entre 1,200,000 y 2,100,000, por haberse dispuesto a ser, de igual modo que los obispos católicos están comenzando a hacerlo ahora.

* La Conferencia Católica de los Estados Unidos no tiene, al tiempo de escribir este artículo, dotación de fondos ni para una sola plaza o un sólo programa para los hispanos, ni aún para su

propio Secretariado de Asuntos Hispanos, que recibe una subvención procedente de un fondo especial de misiones.

* Aunque hay 110 oficinas regionales y diocesanas para el ministro hispano, todas menos un puñado de ellas son posiciones simbólicas, sin recursos eficaces ni potestad de hacer que ocurran acontecimientos.

* Exceptuando a California, las conferencias católicas estatales no tienen mecanismos ni personal para incluir a las perspectivas hispanas en los cursos de acción, la programación y las actividades.

Naturalmente, por lo tanto, todas las iniciativas del pasado han tratado de encajar a los hispanos en un molde pre-existente sobre el cual no tenían control, arrojando tanto a los hispanos como al molde. Como lo reconoció privadamente un obispo tejano: "Necesitamos una moto-niveladora para abrir brecha en los muros que los mantienen afuera."

Otras instituciones católicas a las estructuras centrales necesitan igualmente alguna nivelación.

En una conferencia reciente de la Asociación Nacional de Instrucción Católica, los educadores católicos dieron a Ronald Reagan una ovación puesta de pie, que era en gran medida una reacción por el apoyo del Presidente a los créditos fiscales por matrículas. Sin embargo, Reagan ha propuesto igualmente un monolin-

gualismo en inglés para la instrucción, que la mayor parte de las escuelas católicas ha aceptado en todas sus dimensiones.

De modo semejante y hasta muy recientemente, la prensa católica mencionaba rara vez a los hispanos, a no ser para decir que estaban yéndose de la Iglesia Católica.

Contra todas las probabilidades, empero, la mayoría de los hispanos tiene probabilidades de mantener su identidad católica, así como ha conservado su español, ya sea desde las últimas bancas de la iglesia o en las calles.

En verdad, los hispanos han aportado a la Iglesia estadounidense movimientos como los Cursos y los Encuentros Matrimoniales, que florecen aún entre los no hispanos. La dedicación animosa de los hispanos también ha enriquecido la vida litúrgica de la Iglesia. Las demandas que plantean en nuestra sociedad, ya sea en calidad de refugiados de la América Central destrozada por la guerra, o como organizadoras sindicales entre los trabajadores agrícolas de California, Michigan o Tejas, atestiguan un profundo sentido de la justicia subyacente en la cristiandad.

Los obispos creen ésto y lo entienden, tarde y con limitaciones, pero así es. Nos toca al resto de nosotros equipararnos con ellos.

(Cecilio J. Morales, Jr., de Washington, D.C., escribe sobre asuntos nacionales e internacionales.) Propiedad literaria registrada por Hispanic Link, Inc., en 1982.

Knights of Columbus Slate Blood Drive

The Knights of Columbus council 3008 will have its annual Blood Drive Monday, Dec.6 at the Council home located on FM 1585 which is half a mile east of slide road.

"This will be our 10th year to have the 'Blood Drive,'" Knights of Columbus public relations chairman Mike Mahoone said.

Mahoone said that the Knights of Columbus were one of the first to donate blood as an organization in the city of Lubbock.

The blood drive will be held from 6:30 to 9:30 p.m. The Knights will serve snacks such as cold cuts and soft drinks. The snacks will be given to everyone whether they donate blood or not.

Mahoone explained that the annual event is held around Christmas time because of the greater need of blood during the holidays.

"The holidays are critical times for many people," Mahoone said.

The Knights also try to get Tech students to participate.

"We try to have our blood drive before the Tech students leave for the christmas break," Mahoone said.

The knights have a goal of getting 50 pints of blood or more. All the blood will be donated to the Lubbock United Blood services.

Any person who is 17 years old or older and weigh at least 110 pounds can donate blood.

John L. Wilson is the program director of the 1982 Knights of Columbus blood drive.

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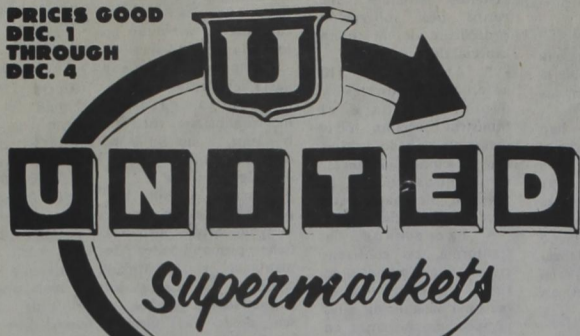
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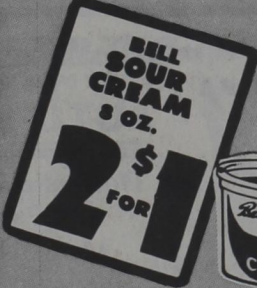
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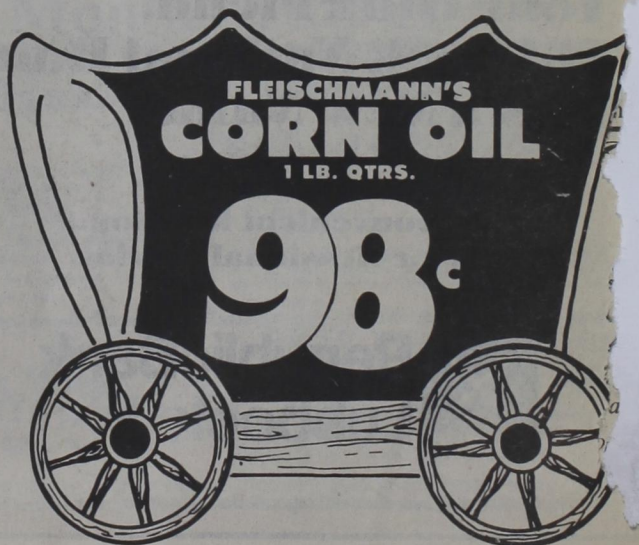


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Olga Riojas
Sports Editor

Sports Spotlight

Olga Riojas

Tech To Face Alabama & Louisiana

Tech Women Challenge San Francisco in Non-Conference

The Texas Tech Women's Basketball team will highlight part two of their California roadtrip, Monday, Dec. 6, when they take the University of San Francisco-Lady Dons to court at 9:30 p.m. (CST) in the Memorial Gymnasium.

Tech Head Coach Marsha Sharp, enjoying her first season at the Raider reign, will challenge first year San Francisco head coach, Sue Rojewicz, in the first meeting of these two teams.

San Francisco, currently 1-1, will face the University of Nevada-Reno before heading into the Tech clash.

The Raiders sport a perfect 3-0 mark going into the Anheuser Busch Classic, today and tomorrow at the San Jose State University.

Coach Sharp said, "We have nine of 13 players who have never been to California. It should be exciting to them personally and will be an exciting experience for the team."

If all goes as planned in San Jose, Tech will be bolstered by All-American candidate Carolyn Thompson, senior Gwen McCray, junior forwards Kellye Richardson and Sabrina Schield, and

junior guard Janet Mears.

"We are limited in our knowledge about San Francisco, mainly relying on scouting reports, but we are going to try to find out something more definite when we get out there," said Sharp adding that they (San Francisco) have not lost no one off of their front line measuring 6-4, 6-0, 5-11 of last year.

San Francisco will counter the Tech attack with a tough front line headed by 6-4 junior center Linda Walsh, 6-0 senior forward Melissa Melton and 5-11 senior forward Lisa Daughtrey. Running the Lady Don offense will be guards Kim Bachman and Sue Corder.

Walsh, San Francisco's leading scorer averages 15.2 points per game and pulls down an average of 9 rebounds, while Bachman scores 10.5 points a game from the perimeter and Daughtrey adds 10.3 inside.

The Tech cage coaching staff is looking forward to the confrontation with San Francisco but is not sure of what to expect from the Dons.

"Playing back-to-back contests on the road will be good for us. It will give us the opportunity to have to make adjustments without having two or three days of

practice in between to work things out," said Sharp adding, "we are confident, though, that we will play our game. Our goal remaining: to continually improve throughout each game and to take the Texas Tech pride to the west coast."

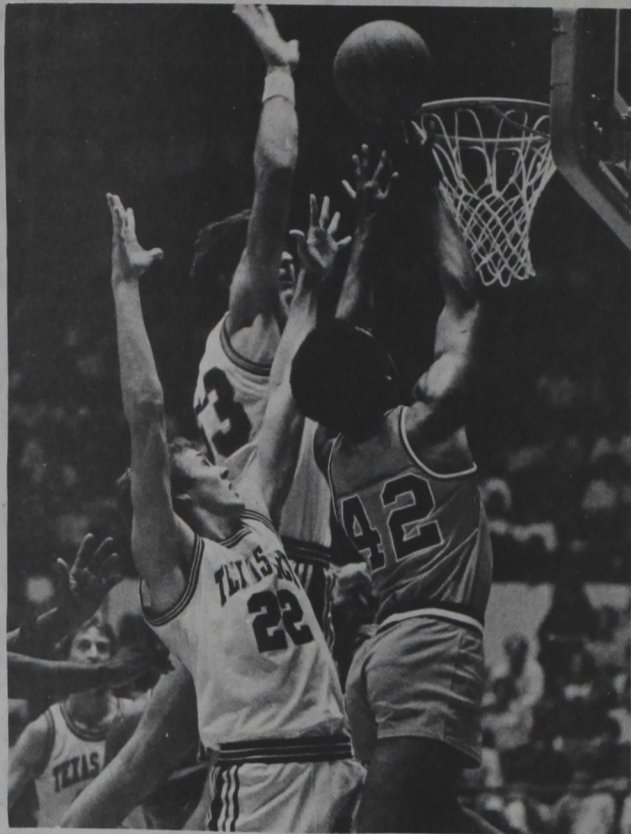
Upon returning from California, the Red Raiders will immediately hit the road to the University of Oklahoma to meet the Sooners. Saturday, December 11 at 5:15 p.m. at the Noble Arena in Norman, Oklahoma. Tech will not return hom until Tuesday, January 4, when they host UTEP in a non-conference battle at the Lubbock Coliseum.

Texas Tech will face Alabama at Birmingham this Saturday at 7:30 p.m. in the Birmingham Civic Center. Following this clash the Raiders will make another appearance against Louisiana Tech on Monday at 7:30 p.m. at the Thomas Assembly Center.

Head coach Gerald Myers of Texas Tech came into this season with 239-158 record overall in 14.5 years of coaching. He was 207-115 in 11.5 years as coach of the Red Raiders, while head coach of Alabama, Wimp Sanderson entered this season with 42-18 record overall and in two years as coach of the Crimson Tide. Also head coach of Louisiana Tech, Andy Russo came into this season with 48-36 record overall and in three years at Louisiana Tech.

Alabama leads its series with Texas Tech by a 3-1 count and has won the last two meetings by only an average of two points.

Last year the Raiders lost point guard Bubba Jennings with a foot injury in last season's 93-95 loss to Alabama in Lubbock. He has been lost from the Red Raiders again this time for two weeks with a broken



Sanderson, but there is enough talent gone from the Tide squad to make his job difficult. After taking his team to the NCAA Tournament for only the third time in Alabama history, Sanderson is now faced with the task of putting together another team that will challenge for a national title. The Tide lost three seniors off the team that went 24-7 last year and two were starters. Returning will be 10 lettermen, including three starters.

For the first time since head coach Andy Russ has been at Louisiana Tech, he has that one element he desires most-talent. Along with five returnees, Russo and his staff have found several highly-regarded newcomers to make what should be a youthful but exciting Bulldog team.

Coach Myers comments on the Raiders, "We are still a very young basketball team. We are still very inexperienced. We are still trying to establish combinations of who we are playing. We are still gaining confidence in relaxing and playing the game of basketball."

Going by what Myers looks at it is a big adjustment for Tech to play without point guard Bubba because he's the only true point guard Tech has. It all up to the small forwards and big guards to take care of the ball handling until Bubba gets back.

Gómez Menosprecia A Pinto

San Juan - El puertorriqueño Wilfredo Gómez, campeón supergallo del Consejo Mundial de Boxeo (CMB), realiza aquí su preparación final antes de partir la semana pasada a Nueva Orleans, donde defiende la corona este viernes ante el mexicano Guadalupe Pintor, campeón gallo del Consejo.

Los entrenadores y asesores de Gómez anunciaron que aún tiene poco más de un kilogramo por encima del límite del peso super-gallo, pero aún así dicen que no tendrá problemas para estar dentro de la división.

Frank Parrilla, entrenador de Gómez, considera que el campeón noqueará a Pinto, pero advirtió que el monarca tiene que llegar en buen estado físico a la pelea.

"No creo que Wilfredo tenga problemas en esa pelea, pero hay que llegar en excelentes condiciones físicas", añadió Parrilla. Esta es la decimoséptima defensa para Gómez, que ha noqueado a los 16 rivales anteriores. El campeón recibirá medio millón de dólares y Pinto 250,000.

La prensa deportiva local escoge a Gómez para retener el título, pero varios periodistas están preocupados porque el monarca ha tenido nuevamente dificultades para marcar el límite de la división.

Gómez anunció que noqueará a Pinto y retirará a su compatriota Juan Laporte, campeón pluma del Consejo, para una pelea el próximo año. Los manejadores de Laporte han dicho que el campeón pluma no tiene planeado enfrentarse a Gómez en los primeros meses del año.

left hand. Jennings should return to the Tech lineup on December 18 against Athletes in Action or against San Diego University on Dec. 21.

Charles Johnson threw in 22 points and Vince Taylor came off the bench to direct the Texas Tech offense as the Red Raiders defeated Auburn-Montgomery Monday night in Lubbock. Johnson had a career high 14 rebounds and David Reynolds also had a career high in points (17) and rebounds (8). Taylor had eight points, handed out six assists and blocked four AUM shots.

Neither of the Tech's, Texas or Louisiana, drew notice in the pre-season rankings but Alabama has been picked in several Top 20 lists.

Texas Tech enters Saturday night's game against Alabama with a 9-14 record against Southeastern Conference schools while the Red Raiders have yet to loose to a Southland Conference member-sporting a 9-0 record.

It isn't a total rebuilding year for Alabama coach

Texas Tech

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Sports Spotlight

Argüello Quiere El Desquite

El promotor de boxeo Felix Zabala, vinculado al campeón ligero nicaragüense Alexis Argüello, sostuvo aquí que el veterano pelador no abandonará el boxeo y su meta a largo plazo será un desquite ante el titular welter de la Asociación Mundial de Boxeo, el norteamericano Aaron Pryor, que lo noqueó recientemente en Miami.

"Argüello no va abandonar el boxeo, sino que proyecta defender el título ligero de la Asociación", dijo Zabala, que presenta cartelera de boxeo en Miami y ha sido asesor del campeón nicaragüense.

Argüello falló en ser el primer boxeador en ganar cuatro títulos mundiales cuando fue noqueado por Pryor.

"Macho" Camacho Sigue Subiendo

El puertorriqueño Hector "Macho" Camacho venció por decisión unánime a Greg Coverson después de derribarlo tres veces durante su combate a diez asaltos.

Camacho, que mejoró su foja a 19 victorias en otras tantas peleas, apeló a su velocidad para derribar a Coverson en el primer, segundo y tercer asaltos.

El promotor Jeff Levine

manifestó su esperanza de que la próxima pelea de Camacho sea contra el campeón ligero junior de la Asociación Mundial de Box (AMB), Sammy Serrano. Pero este deberá defender su título contra Roger Mayweather el 19 de enero en Puerto Rico.

Camacho, de 20 años de edad, está tercero en el escalafón del Consejo Mundial de Box (CMB) y cuarto en el de la AMB.

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Winter is here! Many children are without coats to keep them warm. El Editor & Lubbock Centro Aztlan is once again asking people to donate old children's coats so they can be given to children less fortunate - we pick up if you call 763-3841 or bring by 2305 19th. Coats only please.

Atletico Español En Gira

Dentro de dos semanas, se presentará en la ciudad de Abilene, Texas, el fuerte equipo del Atlético Español que cuenta entre sus filas con el espectacular argelino Charles Okoye y, ahora, con la nueva adquisición del matamorenses Victor Aguilar, además del jugador profesional Jorge Molina quien ya militó en la primera división del fútbol rentado en México, defendiendo al Monterrey y luego al Veracruz.

Los mencionados valores, además de asegurar un buen espectáculo en su confrontación con el conjunto universitario local, están siendo tentados por el mismo para que defiendan sus colores.

De esta manera Adalberto Martínez, dirigente de los Atléticos no se queda dormido sobre los laureles después de haber cumplido una meritoria actuación en la competencia hispana recientemente finalizada.

Por otra parte, la inclusión de valores como Aguilar y Molina, ciertamente significará la complementación de un valor como el argelino Okoye, cuya velocidad y oportunismo tendrá que ser mejor aprovechada por los jugadores indicados.

2 Meses Sin Box Por Lo Del Boxea Herido

El promotor Bob Arum opinó que se debieron suspender las peleas de boxeo profesional durante "uno o quizás dos meses", mientras un grupo de expertos médicos analiza la seguridad de los boxeadores en el cuadrilátero.

Arum, que habló en improvisada conferencia de prensa en el hospital donde el boxeador surcoreano Duk Koo Kim encontró la muerte tras las lesiones sufridas en su pelea contra Ray "Boom Boom" Mancini, dijo que el caso de Kim era diferente a los ocurridos anteriormente, porque parecía que era poco lo que pudo haberlo evitado.

Arum dijo que las lesiones graves producidas hasta ahora fueron por lo general debido a que un árbitro no detuvo a tiempo la pelea, por oponentes de distinta potencia, o por la falta de medidas de precaución.

"En esta pelea no hubo oportunidad para detenerla. Fue un nocaut por un solo golpe", dijo.

Luego agregó que puede que sean necesarias medidas de seguridad adicionales para los pugiles, tales como guantes con más relleno o elementos protectores para



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la cabeza.

"Qué horrible que 20 millones de personas en esta país hayan visto por televisión cuando el

muchacho recibió el golpe fatal", comentó Arum al referirse al golpe que le provocó a Kim una lesión cerebral.

Arum no entró en detalles sobre cómo logrará la suspensión temporaria de las peleas profesionales.

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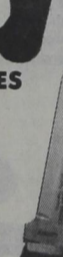
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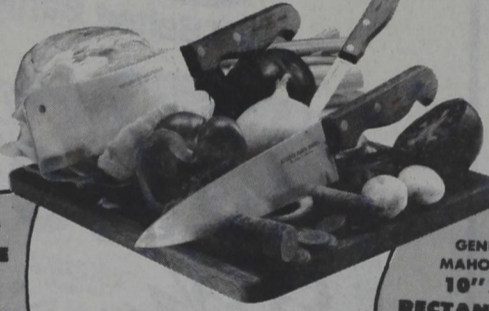
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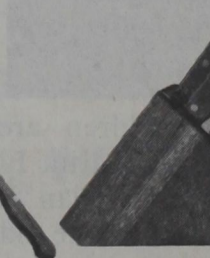
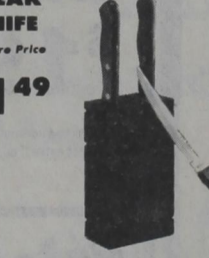
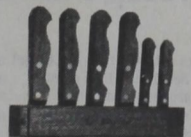
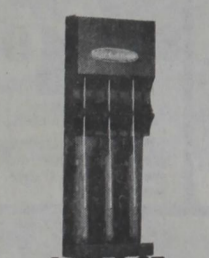
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IV Visions Of Heaven

Teresa did not want to be seen as a saint, but people refused to listen and lit candles to her. Taper flames crimsoned and brightened her whole house. At times, the nervous and sensitive Teresa fainted from exhaustion after she anointed and prayed for the sick as they knelt before her.

In some ways, Teresa remained an introvert. She rarely went out for fear of exposure to the sun, fatal to her. The mystic selected cool, dark places instead of being exposed to the glaring ball of fire. Consequently her skin appeared almost paste white. Since she slept little, her eyes were sometimes blood-shot red. Knowing this, the seer wore some make-up, adding an attractive reddish color to her face.

Teresa enjoyed the cool, quiet nights. To see them, she lived in rooms with large windows. Yet, she preferred a huge skylight in the ceiling. But most of the time, her room remained a dark-dim place, receiving light from a few glowing candles. In addition, a few baskets of flowers cluttered the floor. In the middle of the room stood a coffin.

About midnight, Teresa slept in this plush casket, the only luxury she permitted herself. The mystic did so to remind herself that life was a temporary experience and that nothing was definite in this world. This woman saw herself as a semi-spirit of no importance. To her life was just to comfort living mortals.

As she rested in this unusual bed, Teresa hypnotized herself into being dead. The curandera

slept in only one still position on her back. Her hands rested on her chest, holding a rosary, and she remained rigid until sunrise.

A maid frequently came into the room and said several prayers. She sprayed the room with thick clouds of smoke from an incense burner three times a night. Teresa remained rigid. Proclaimed dead every night by her followers, they performed funeral ceremonies with flowers and candles.

After several hours of motionless sleep, Teresa woke at the crack of sunrise. Sensitive to the cold, a coal heater burned in her room in case the night and morning turned chilly. She woke slowly. Her eyes gradually opened to adjust to the light. Her body leisurely moved, adjusting to life again and now deep breaths were taken. To Teresa, every morning began as a cycle of rebirth.

When the sorceress stood up, a maid rushed into the room and covered every window. Her staff believed the mystic had to be guarded or the sun rays might crumble her.

Another fresh incense burner lay on a table, while thick, yellowish fumes penetrated the room. New candles were lit and Teresa kneyed on a pillow. She prayed to God to teach her humility, patience and to give her wisdom.

Her requests were expressed through her meditations while her eyes were fixed on a taper flame. *La Santa de Cabora* tried to reach the profusion of God's love. She wanted to achieve this goal through saintly acts of charity. People said she had already accomplished

that. But Teresa felt she needed to prove herself constantly to God. If she failed to gain His love, then maybe she would search for His friendship. Beneath her heart, Teresa believed God loved every human being, so she saw hope in reaching God.

As the sunrise grew brighter, her meditations penetrated into the depths of her soul. She felt the chemistry of her body changing. Her mind swirled into another separate reality, into a realm where few mortals have been.

In a religious zeal, Teresa took "holy herbs," giving her the sensitivity to explore her mind and remove any pretentious vanities or selfish motives. Teresa experienced fantastic images of vivid colors, making space and time fuse into tense shades of brilliant spectrums.

The mystic saw her body dead and felt herself floating outside her body. She analyzed her ego, resting somewhere in space or moving around the room, moaning for attention. Then she asked herself why her ego craved and cried for attention. Teresa saw it as pretentious, arrogant or simply being self-deceiving. To her, the only medicine was humility, the first step to wisdom. The wizard strived to be a sincere servant to her people, needing harmony within herself to be effective with others.

Sometimes, Teresa experienced a prolonged, deep trance. These feelings lasted usually for about an hour every morning. She tried to get close to God until she felt His presence. Her body felt a sensation of ecstasy. Her face reflected the exaltation as a look of pain while drops of sweat ran off her forehead. Her head fell back as in a swoon, lips parted, eyes half shut. The mystic could

barely control her breath and her quivering muscles. Teresa's blanched face and dying gaze revealed an emotion of her heart pierced by a long, fiery arrow of divine love. Moans of bliss intensified the event and she sank into a coma. A legend accounts how Teresa saw God when lifted several times by a flood of angles up to the depths of heaven.

Some of these trances took Teresa into further convulsions and sensations. According to some people, she would see a muscular angel, holding a blazing sword of throbbing intensity.

While the mystic gazed upon his glowing and innocent face, reflecting a dove-like purity, he shoved his enormous flaring blade deep into her heart. Feeling excited with sensations, Teresa's veins changed into streams of life's energy. The angel continued his task with driving strokes. Each blow was carefully timed, while his assaults were getting deeper and tenser.

A weak, quivering, Teresa wanted to feel his solid, powerful body and with her long fingers tried to dig into the muscles of his shoulder blades while she was exploding into a thousand fragments of flying sparks. The angel responded with a frenzied fervor, trying to control each wave of his intensity.

With one last thrust, Teresa's passions burst like a volcano, erupting inside her while her heart pounded violently. Exhausted, she quickly saw the black curled hair angel with his elaborate mustache fade into thin air. The mystic found herself limp and drained, but with cherished treasures of blissful joys.

These trances comforted Teresa from the harsh realities of life while the "Christianized" Indians took these mystical experiences seriously. They were the Yaquis and Mayos from Sonora, the Gusaves from Sinaloa and the Tarahumares from Chihuahua. Barefoot or with guaraches, they came as pilgrims to see Teresa. After seeing her miracles, the Indians called her *La Niña de Cabora*, *Santa Tere* or *La Santa de Cabora*. The seer objected again to all these titles except the first. She agreed to the name *La Niña*. Yet she refused to be called a

"saint". The mystic saw herself as an ordinary woman blessed with a talent for the good of humanity.

But the people saw in her homely features a mysterious luminosity and a radiant quality. Wherever Teresa went, she walked into the poorest areas of a town or a city and proclaimed her ministry of love. With her down-to-earth and sentimental nature, she visited the sick, crating her miracles and gathering abandoned children to provide them homes.

In the midst of dirt, disease and misery, the spiritualist realized that she belonged there. Wearing gowns of the cheapest possible white cloth, she gave food and money to the poor from her basket of provisions. Some people said that when the mystic gave all her supplies away, she was distressed to see more people in poverty. To help them, Teresa turned water into milk and stones into bread. Showing her love for all mankind, she continued to perform her miracles and used these events to emphasize various points in her teachings about God's love.

In the wretched social conditions of the barrio, Teresa made stupendous harmony from confusion and horror. Seeing her, people fell to their knees while the spiritualist opened her arms and said prayers in a barely distinct whisper. Then she conformed the tear-stained faces and preserved an absolute calm among the multitude.

In her swirling, white drapery, she moved slowly while her feet peeped provocatively through the long gowns. She appeared mysterious and translucent. With a quiet, gentle beam, Teresa patted their heads with tenderness. But the populace only continued to kneel down, staring at her with gratitude and amazement.

Wherever she went, people said that the day became hazy, windless, with a glittering light. Everything became silent. People saw in her face of childish simplicity a perfect wisdom, bearing a tender and calm gaze. They followed her until she stayed in a place long enough to rent a house and turned it into a hospital. There patients stretched

out on the bare floor. The mystic blessed them and her hands rested on disturbed heads, calming them. With her medicines, she brought health to sick, forgotten natives.

According to a story, Teresa had ancient medical remedies recorded in faded scrips of musty volumes. For example, she treated burns with an application of a paste made from raw eggs, juices of nopal cactus and honey. To treat ulcers, she used a medicine made from the bark of the Guava tree. For bronchial infections, she used a wide range of remedies and the fumes of burning jimson weed leaves.

One of the worse diseases she had to combat was tuberculosis, known as the "White Plague." Thousands of people died from it. She resorted to inhalants, made from strange herbs. Somehow Teresa had special herbal remedies for ailments, from infections to freckles. She always gave hope to every ill person and many were cured.

Teresa depended on some of her fellow wizard's magnificent botanical gardens of thousands of trees, shrubs, species and herbs for her supplies. To get them, she depended on revenues from the faithful. She especially needed herbs when she had to explore the minds of her patients who were suffering from mental problems.

One of her favorites was *Yoyotli*. This plant was made into powder form and inhaled by the patient. The drug completely calmed the person to the point that he was weak. It was this herb that the Aztecs forced the sacrificial victims to inhale before they were flung

onto the sacrificial stone. Besides using species of mushrooms to induce hallucinations, Teresa used mysterious seeds, roots and plants for her herbal remedies of the mind. Whatever they were, this woman had the vast medical knowledge of the Pre-Columbian era that made truly amazing discoveries that have been lost to 20th Century physicians.

With her "magic" mushrooms and other drugs, she simply gave time to her patients to cure themselves from any emotional conflicts. To keep track of their progress and the origins of their problems, she kept notes of their lives, starting with their childhood experiences. But to keep confidential records, she used a secret code.

As a dentist, Teresa made painless extractions, treated inflamed gums and other dental problems. Here again she applied a heated, medicated cloth of lotions and curative herbs. But she lacked the knowledge to drill and fill teeth. She simply did not have patience to perform this skill.

When it came to childbirth problems, her medical skills were more advanced than European medicine. Her fellow curanderas knew how to prevent Puerperal fever a thousand years before European doctors knew what it was. Teresa used to recommend routine daily bathing and prescribed warm baths for pregnant women just before delivery and shortly afterwards. Then the woman drank a liquid to promote lactation. She even placed pregnant women on special diets to protect the unborn child's welfare.

Some people said that a man born blind came to see Teresa. In agony, he knelt down before her. Suddenly, he grabbed part of her flowing, white dress and buried his face in it. The spiritualist cried out to God to relieve him from his agony. While the blind man dried his tears on Teresa's dress, the man slowly began to see light and finally he could see well.

Another story relates that the spiritualist was asked to attend a funeral, hoping that she could comfort a distressed family over the death of their mother. Seeing the mental torments of relatives, Teresa decided to kneel down before the corpse that lay in a casket.

She prayed and laid one of her smooth, small, gentle hands on the stiff, pale hand of the corpse. After a few seconds, the mystic stood up while her hand still rested on the corpse's hand. Raising one of her arms toward heaven, she cried, "Oh God! Relieve this woman from her permanent sleep." Slowly she knelt down and whispered something in the corpse's ear.

Within a minute, Teresa walked away to her other duties. After an hour passed, nothing happened and some people started to sneer and laugh about Teresa's madness. As a jest, a mourner cried out to the corpse, "Wake up woman! We are going to go home now."

As the mourner and the rest of the crowd continued to ridicule the mystic, a rumbling voice came from the coffin, "I will. Come

Continued on Page 10

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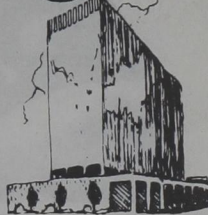
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Querido Dr. Cariño:

(traducido del ingles)

Yo leo su columna cada semana y apenas termine de leer una carta publicada que me hizo enojar. La carta era tocante el mojado que dice que un niño de Mexico puede hablar mejor español que ur Chicano de aqui de los EE.UU. Esto es natural porque alla en Mexico, todo lo que habian es Español sea en la casa o en la escuela. Es muy diferente aqui en los Estados Unidos. Aqui en las escuelas nos enseñan ingles y es responsabilidad de los padres de enseñar el español. A veces los padres quieren seguir hablando el español.

Yo tengo niños y todo lo que les hablo es el español. Yo hablo mejor el español que el ingles y soy de aqui y orgullosa de ser Chicana. Yo no tengo nada encontra esta gente de Mexico porque son de mi misma raza pero si a ellos no les gusta la manera en que vivimos porque no se quedan en su tierra. Nadie los necesita aqui. Muchos nomas vienen para conseguir sus papeles. Yo debo de saber porque yo me case con un mojado y me dio dos hijos. Cuando consiguio sus papeles, se fue. Ademas ellos quieren tratar a las mujeres como esclavos, como se tratan en Mexico. Me ha de despensar, no estoy enojada con usted pero a ese mojado. No tiene que publicar esta carta si no quiere.

firma — Una Chicana de los EE.UU. y Orgullosa de Ser

Querida Orgullosa:

Publicamos su carta porque nosotros siempre estamos a la disposición de nuestros lectores. Una de las cosas que le quiero decir es que siento que usted esta generalizado el caracter de una persona, en este caso su asente esposo, con el caracter de toda persona de Mexico. En Mexico al igual que en los EE.UU. si hay personas, como su esposo, quien no tiene verguenza. Pero hay muchas personas quien son tan buenas de corazon como usted y sus amistades. No debemos de culpar a todo Mexico por las incapacidades o falta de respeto de una persona.

La siguiente cosa que le quiero decir es que yo tambien estoy de acuerdo que es la responsabilidad de los padres de familia enseñar a sus niños el español. Si es incorrecto comparar un niño quien es creado hablando el español con un niño que es creado hablando el ingles. Es como compara manzanas con toronjas. Pero el real problema esta en que las escuelas publicas de los EE.UU. no realizan el beneficio de saber dos idiomas, hazi como muchos de nuestros niños saben. En muchos casos las escuelas tratan de destruir el español envez de mantenerlo y enriquecer la sabiduria de nuestros jovenes. Nosotros como padres de familia debemos de demandar esto de nuestras escuelas. Gracias por su comentario

Visions - From Page 9

and help me get up." A delirium seized the people. As the mummified corpse began to move, the crowd's eyes blazed more and more vividly, like radiant coals. Some people were ready to irresistibly scream out in sheer terror. But their frenzied excitement turned into an intense silence. Meanwhile, the woman from the casket was standing by the door waiting to go home. While Tresa spoke in parables about her love for mankind, she became more popular with the masses. But numerous Mexicans misunderstood her. They believed she was going to lead a revolution against Diaz and other oppressors. As the people were impressed by Teresa's spiritual work, she continued to provide food, clothes and shelter to those in poverty. Meanwhile, Diaz and other political leaders became jealous of her popularity. They were

street's noises and discordances to intrude her world so that she would never forget where she belonged. While the spiritualist continued her work, people from all walks of life gave her money. Somehow they felt that they had to help her after she spoke to them. She always needed money to continue her medical and social work. At night, Teresa did her clerical work. She wrote long letters in her own hand. People cherished them. Regardless of her nights, she was always ready in the early morning for work. If she was too tired, she never showed it in her expression or speech. Yet sensitive people could see it by stiff tightness around her mysterious eyes. Still Teresa retained an impregnable serenity on her fact. Excerpts from *El Grito del Sol*, by Carlos Larralde. Part V - Troubles Ahead to be continued next edition.

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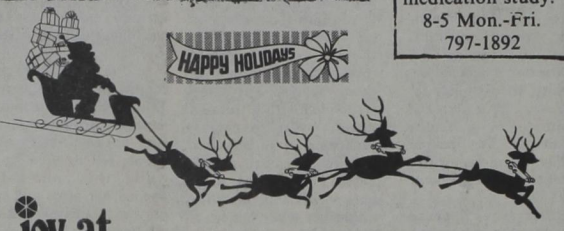
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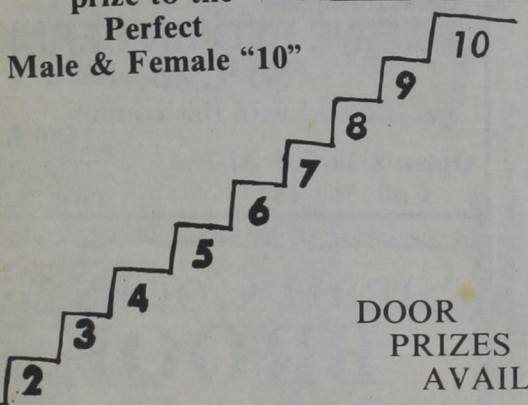
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