

Questions Exist as to Which Organization Exists

Chamber(s) Have Election of Officers and Board Friday

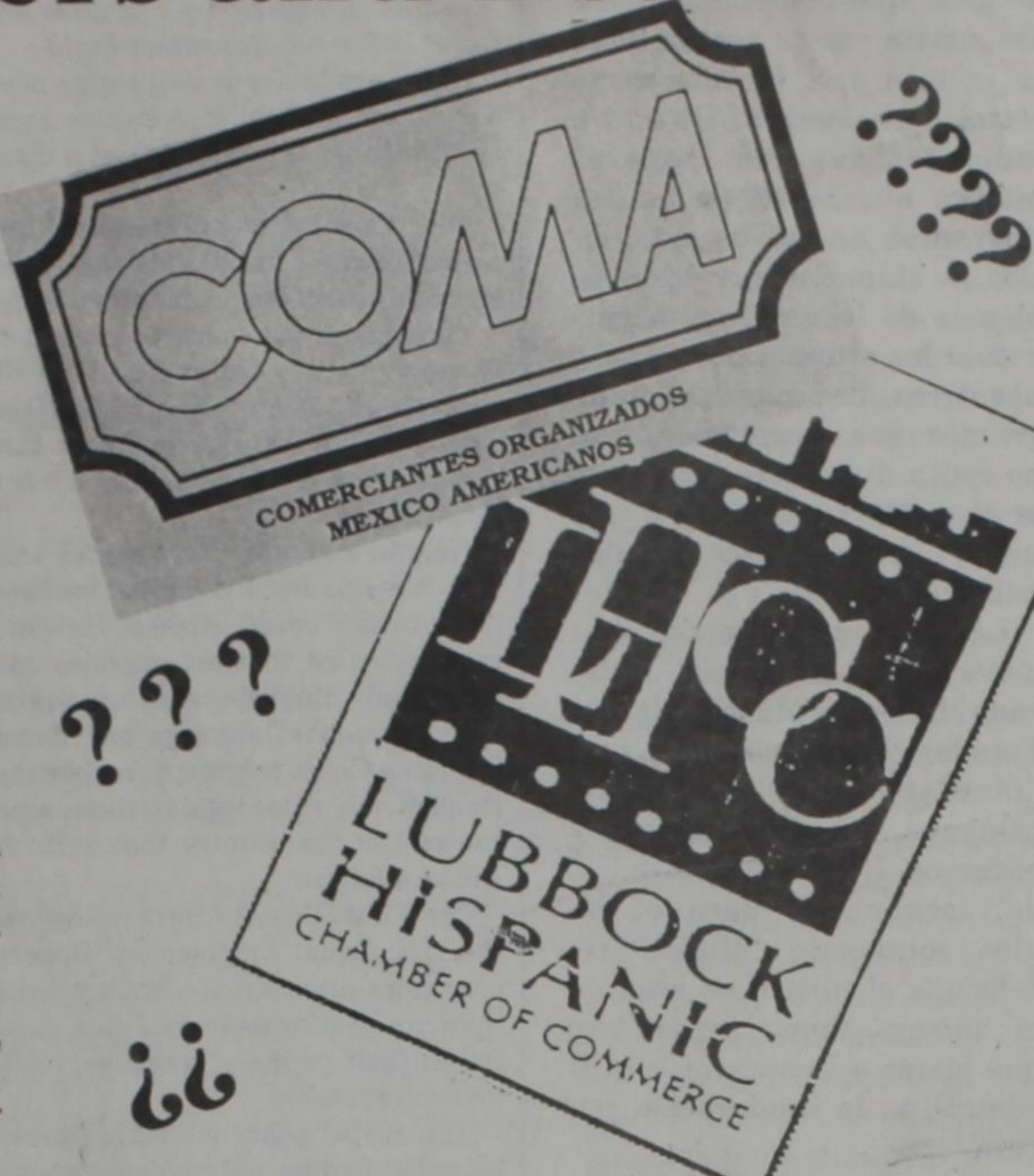
Controversy between members of the Lubbock Hispanic Chamber of Commerce (LHCC) formerly COMA, have brought doubts that an election will take place this Friday, September 9.

As reported last week in El Editor, some members of the LHCC called a special meeting that was held this past Wednesday. The meeting was called as specified by the COMA by-laws that say that 10% of the general membership can call a meeting. Some 24 signatures were signed to a petition calling for the special meeting.

At a meeting held by the LHCC board of directors on Tuesday, LHCC Chairperson of the Board, Paula Montoya told members of the board that the meeting to be held for the election of officers would be the first meeting of the LHCC and would not be a meeting of COMA.

Recently members of LHCC voted for a name change but according to records of the Texas Secretary of State, LHCC has instead have filed entirely new papers to establish the organization.

Documentation - specifically among them, the 990 IRS form, required for the continuation of COMA as a non-profit organization had not been filed by end of year causing their charter to be sus-



pending.

These actions have caused some members of COMA to speculate that the formation of LHCC was illegal.

"How can a new organization take complete control of all assets of the old organization without the members knowing what was happening," said Bidal Aguero, founder of COMA.

A question brought up by many members is by which

by-laws the new chamber is functioning and conducting elections.

Montoya stated during the meeting that LHCC had no by-laws and was not following COMA's by-laws and rules of election. "We are following rules set forth by the Non-profit Corporations Act."

Announcements sent to El Editor had spelled out rules one of which required that members sign the back of the

ballot.

Board members were told that members would no longer be required to sign the ballot but would be required to sign beside the number of the now to be numbered ballots.

"Isn't that the same thing?" asked Javan Garcia, a member of the Chamber who said that he considered his vote sacrosanct and disagreed with the signing requirement.

Other concerns expressed by the members of LHCC/COMA included the disallowing of candidates to address the membership, no copies of the new by-laws have been distributed and that the proposed agenda for the general membership meeting did not include a financial report.

Members attending the meeting held Wednesday signed a petition calling for the election to be postponed until questions as to COMA's status have been clarified.

Sources to El Editor have said that members of the organization are investigating the possibility of re-establishing COMA separately from the LHCC. This would give Lubbock to business oriented organizations for Hispanics.

Elections are scheduled for Friday starting at 5 pm at Caprock Home Health located at 3411 Knoxville.

News Briefs



Number of Hispanic-Owned Businesses Rise Dramatically

SAN FRANCISCO, CA. A study by World Demographic Research in Denver found that the number of Hispanic-owned businesses grew by more than 40% nationwide. The US Hispanic Chamber of Commerce celebrated their 15th Annual Convention attracting a record number of participants to the International Business Exposition.

During the National Conference, Caprock Home Health, Marciano Morales, from Lubbock, Texas was honored with an award for the fastest growing Hispanic Corporation in the Nation. According to the Washington D.C. office, the Lubbock A-J erred in reporting that Caprock Home Health had been named Corporation of the Year and was rather named as the fastest growing Hispanic Corporation in the U>S. which is a new awards category created this year.

The study, released during the United States Hispanic Chamber of Commerce convention in San Francisco, shows that there were 422,373 Hispanic-owned businesses generating \$24.7 billion in sales in 1987. Today there are roughly 720,000 doing more than \$30 billion in sales. The study's authors said that the number could rise to \$90 billion in gross receipts by the year 2002.

The study also found that most Hispanic-owned businesses are individual proprietorships. The largest number, about one-third of the nation's total, are in California. Hispanic ventures in the state grew from 131,212 in 1987, to 170,000 to 200,000 in 1994. In that same period sales leaped from about \$8 billion to nearly \$13 billion.

Portrayal of Hispanics Lacking

Associated Press reports a new study commissioned by the National Council of La Raza, concludes that Hispanics are increasingly ignored and depicted negatively by television.

Hispanics are less visible in prime time than they were in the 1950s, said the report by the Center for Media and Public Affairs. While accounting for 9% of the U.S. population, Latinos comprised 1% of all characters portrayed during the 1992 television season, and were cast in negative roles proportionately more often than either African Americans or whites. Minorities remain more likely to be portrayed as working-class or poor, the study found.

Blacks, who represent 12% of the population, accounted for 17% of all television characters, the analysis said. La Raza is seeking to emulate the success that black civil-rights organizations have had in demanding more representation on television, said spokeswoman Lisa Navarrete. "There is no question that bigotry or racism certainly plays a role in this, but I think it has more to do with ignorance," she said.

CA RFP: Child Support Campaign

The PRNewswire reports that the California Department of Social Services (CDSS) is calling for proposals for a child support public awareness campaign to encourage non-custodial parents to meet their child support obligations and to be emotionally as well as financially, involved in a child's development. The statewide video/print campaign is budgeted for \$125,000, with the contract period to run from Dec. 1, 1994, through Nov. 30, 1995. The successful bidder is expected to provide some campaign elements, such as initial press releases or announcements, and an over-all, detailed campaign plan by Feb. 15, 1995. Bid proposals must be in the department's Contracts Office, Room 700, 744 P Street, Sacramento, CA 95814, no later than 4 p.m. Sept. 20. For information, contact Young Stewart, Contracts Officer, at 916-657-1910.

Currently, more than 1.8 million families are in the child support caseload, with more than two-thirds receiving AFDC. About \$3.7 billion in unpaid child support has accrued since the program began. In more than 900,000 cases, a court order exists specifying payment of child support, however, only about 200,000 absent parents meet that obligation in full, and about 300,000 non-custodial parents pay only a portion of their obligation. In state FY 1992-93, child support collections totaled almost \$800 million, with the average case payment per case about \$233 a month. According to CDSS, if non-paying parents met their obligations, the reduced need for taxpayer-funded support would significantly reduce the costs of welfare dependency.

Drug Treatment Saves \$1.5 Billion

The Los Angeles Times reports that a new California state study shows that taxpayers get back \$7 in savings, mostly due to reductions in crime and health care costs, for every dollar spent for on treatment for substance abusers.

The study, which will be released today by the California Department of Alcohol and Drug Programs, estimates that \$1.5 billion in savings resulted from the \$209 million the state spent on treatment programs from October 1991 to September 1992. Researchers found that those enrolled in drug abuse programs cost state taxpayers \$3.1 billion the year before treatment. Of that, \$2.4 billion or 70% was attributed to crime, including the cost of police protection, prosecution and incarceration. Victims of crimes committed by drug abusers incurred \$1.3 billion in medical costs, stolen property and lost work. Health care for drug abusers totaled \$442 million. Fifteen months after treatment, the cost of crimes tied to the group in treatment dropped by \$1 billion. There was also a significant drop in health care costs.

Yet, the study also found that treatment was of little help in getting substance abusers back into the work force. Treat-

Continued Page 3

Established Establecido 1977
 "El respeto al derecho ajeno es la paz"
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EL EDITOR

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Lubbock, Texas

Lo que vieron los observadores Hispanos de los EE.UU. durante las elecciones de Mexico

Por José de la Isla

CIUDAD MEXICO -- Ellos eran un trío poderoso de hispanos estadounidenses -- un médico cubanoamericano,

políticamente activo, de California; un dirigente activista méxicoamericano de Washington, DC., y una ejecutiva empresarial puertorriqueña de Nueva York.

Tirso del Junco, presidente del Partido Republicano de California; Raúl Yzaguirre, presidente del Consejo Nacional de La Raza, basado en el DC.; y Rita Di Martino, directora de asuntos del gobierno federal en la A.T.& T., prestaron servicios en la delegación de observadores internacionales de 80 miembros que presenciaron las elecciones nacionales recientes en México. Ellos se hallaban entre 950 observadores acreditados oficialmente de 40 países.

Yzaguirre había observado el trámite en el estado meridional volátil de Chiapas. Del Junco viajó al estado costanero occidental de Michoacán. Di Martino fué a Villahermosa, Tabasco, en el sur de la costa del Golfo, donde se reunió con el director de IRI y ejecutivo de la Texaco, Michael Kostiw.

Después que las boletas fueron depositadas, ellos se reunieron en Ciudad México, donde la prensa nacional e internacional los asedió con preguntas sobre sus impresiones acerca de las elecciones de nuevo estilo de México.

El gran relato, según acordaron del Junco e Yzaguirre desde la plataforma de los oradores, fué la amplia participación de los jóvenes entre los 18 y 30 años de edad, por parte de las mujeres -- que formaban el 54% del electorado, y la presentación de un trámite llamado "democracia".

Antes de las elecciones, los medios informativos de los Estados Unidos informaron ampliamente del temor y la aprensión por parte de los electores mexicanos. Los que habían esperado ver fuegos



artificiales presenciaron el desarrollo de otro drama, informó el trío.

"Lo vimos en varios lugares", dijo Yzaguirre. "Mientras se efectuaba la votación, los representantes de los distintos partidos políticos en los colegios electorales locales estaban cooperando y formando un consenso. El ver a los partidos que se habían opuesto agriamente entre ellos trabajar al nivel humano local, cooperando y no tratando de afirmar una ventaja partidarista cristalizó las elecciones para mí".

Del Junco añadió con precisión: "Somos (injustificablemente) demasiado rápidos para criticar al trámite de aquí. Estas personas han recorrido un largo camino, y en muchas zonas están mucho más adelante que nosotros en los Estados Unidos".

Haciendo notar que el 95% de los votantes mexicanos elegibles fueron inscriptos durante una campaña por el nuevo Instituto Federal Electoral no partidarista, él concluyó: "En los dos años últimos he hecho una revisión de todo el trámite. Como dirigente de un partido involucra-

do en la inscripción de electores, hallo que tenemos mucho que aprender de ellos. En verdad es así". El mencionó a un colegio electoral "donde todos los cuatro miembros del partido oficial estaban por debajo de la edad de 25 años".

Yzaguirre volvió a relatar la historia de un hombre a quien él se encontró, que caminó dos y media horas para ejercer su derecho a votar -- una dedicación que no es probable en los Estados Unidos. "Ví largas filas de personas esperando al calor del sol, muy emocionadas por votar. Ví a ciudadanos comunes participando como funcionarios electorales".

Para llegar a sus lugares de votación asignados, Yzaguirre tuvo que pasar por lugares de conflicto durante el levantamiento del Día de Año Nuevo, donde las bajas, tantas como 400, fueron registradas. Ví a muchos soldados y a muchos puntos de control. Pero el Ejército Zapatista de Liberación Nacional había dado órdenes de que se permitiera la participación de los electores, y todo el trámite fué ordenado, hizo

Comentarios de Bidal

by Bidal Aguero

I received many comments about this column last week. Most were pretty positive, some kind of said "So what else is new" and some said words that we don't say in Church.



Tomorrow COMA members or members of the LHCC will vote on new officers for their board. The major question remains whether there is a LHCC, was the name change or is LHCC an entirely new organizations who apparently took all the assets from COMA by deceiving members of COMA into thinking that LHCC was a continuation of COMA.

Understand?... .. Congratulations!

Be it what it is, what it isn't or what it may be, there is no doubt that an organization such as COMA/LHCC must continue to exist in order to help minority businesspersons.

We would encourage all members to go vote and even if you can't officially speak at the elections, let your opinions be known.

The meeting is Friday between 5 and 7 pm at Caprock Home Health on Knoxville.

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Reglamentos del Ingles Solamente Recaida Nacional Sobre Derechos

Por Juan A. Figueroa

Presidente y Asesor Legal General del Fondo Puertorriqueño para la Defensa Legal y la Enseñanza

A pesar de los adelantos importantes en materia de derechos civiles, las comunidades no blancas de nuestra nación han de superar todavía infinidad de cursos de acción y actitudes públicas miopes que nos colocan en desventaja y menoscaban a nuestro ancestro. Una manifestación alarmante de estas actitudes hostiles y cursos de acción perjudiciales es el reglamento del "inglés solamente" que se usa en los centros de trabajo para limitar el uso de los idiomas que no sean el inglés.

Por todo el país, los reglamentos del inglés solamente se han usado para justificar el despido de trabajadores para quienes el inglés es un segundo idioma. Un ejemplo es el de Carmen Negrón, de Nueva Jersey, quien trabajó como vendedora de Rite Aid Pharmacy durante tres años antes de ser despedida, a principios de este año, por hablar en español a un cliente. Negrón está desempleada ahora.

Carmen Negrón y otros trabajadores para quienes el inglés es un segundo idioma pueden no tener recurso legal, porque el Tribunal de Apelaciones del Noveno Circuito (que comprende Alaska, Hawaii y otros siete estados occidentales) dictaminó recientemente que un patrón puede exigir legalmente que los trabajadores hablen sólo inglés mientras estén en el trabajo, permitiendo la conversación en el idioma nativo sólo durante los recreos y el almuerzo. La Corte Suprema de los Estados Unidos se negó a revisar ese fallo del Tribunal de Circuito, haciendo legales los

reglamentos del inglés solamente en esos nueve estados y enviando un mensaje al resto del país en el sentido de que se tolerarán dichas prácticas discriminatorias por parte de los patronos.

El fallo del Tribunal del Noveno Circuito derogó el punto de vista mantenido durante largo tiempo por la Comisión para la Igualdad de las Oportunidades de Empleo (EEOC en inglés) de que los reglamentos del inglés solamente discriminan contra las minorías idiomáticas al negarles una circunstancia del empleo que disfrutaban otros empleados -- la de hablar en su idioma primordial, o en el idioma con el cual se sientan más cómodos.

Las directrices de la EEOC disponen que un reglamento del inglés solamente puede ser reafirmado cuando un patrón muestre una justificación comercial para el reglamento -- por ejemplo, si el dejar de comunicarse en inglés pudiera resultar en una lesión o pérdida en el trabajo.

La decisión del Tribunal indica que, aún faltando tal justificación, los trabajadores no tienen derecho a hablar en sus idiomas nativos o primordiales, porque el que se les permita hablar en el trabajo es un privilegio sujeto a reglamentación por parte del patrón. Esto significa que, aún cuando la prohibición limita la expresión de los antecedentes culturales y la identidad de un trabajador, no merece la protección bajo las leyes del empleo referentes a la discriminación.

La decisión del Tribunal y los cursos de acción subyacentes contradicen la historia de los Estados Unidos como país de libertad y oportunidad, enriquecido por inmigrantes con antecedentes cul-

turales e idiomáticos diversos. El aumento dramático reciente de la cantidad de inmigrantes hispanos y asiáticos ha resultado en una gran cantidad de familias en las que se hablan idiomas distintos que el inglés. Inevitablemente, esta mezcla multi-cultural, racial y étnica ha permeado los ambientes de trabajo. En verdad, la fuerza de trabajo estadounidense actual se compone de personas de diversas razas, etnicidades y culturas. Los inmigrantes trabajan en ambientes tales como los mercados de alimentos de la ciudad de Nueva York, donde los propietarios asiáticos emplean a menudo a trabajadores de las Américas Central y del Sur. Lejos de retrasar al desarrollo económico, los inmigrantes vienen aportando al crecimiento económico.

Al vérselos en este contexto, los reglamentos del inglés solamente deben ser reconocidos como discriminatorios, irrazonables y perjudiciales. No benefician ni a los patronos ni a los empleados, y van en contra de nuestros valores nacionales más fundamentales. Los reglamentos de trabajo que prohíben hablar en el idioma primordial de una persona imponen cargas adicionales sobre los trabajadores que tienen que refrenar sus medios de expresión más naturales y controlar conscientemente sus comunicaciones en el centro de trabajo. Los mismos ponen un estigma sobre el idioma y la herencia cultural de los empleados a quienes se limita, y perpetúan la noción de que ciertos grupos y culturas étnicos son inferiores.

Empero, los reglamentos del inglés solamente continúan extendiéndose, alimentados por la noción infundada de

que los inmigrantes y los residentes que no son blancos amenazan a la estabilidad económica y a la coherencia social de la nación. Directa e indirectamente, se insta al público a convertir a los inmigrantes en chivos expiatorios, a culparlos por los problemas de la nación y a perpetuar los estereotipos falsos y negativos de que los inmigrantes son haraganes, que no están dispuestos a aprender el inglés y que son un drenaje sobre los fondos públicos.

Las gestiones recientes para hacer que el inglés sea declarado idioma "oficial" de los Estados Unidos fueron una manifestación de esta misma campaña, basada en el odio y el temor. Un examen próximo del movimiento para el inglés solamente "oficial" revela que el mismo se basa en el mismo temor xenofóbico que apoya a la eugenesia y al control de la inmigración por raza.

Los reglamentos son sencillamente otra expresión de un programa de trabajo extremista que puede ocasionar daño real e importante.

Dada la historia de esta nación y el movimiento inevitable hacia una economía global, los patronos deberían estar animando al bilingüismo antes que asfixiándolo basándose en temores irracionales e infundados.

El Fondo Puertorriqueño para la Defensa Legal y la Enseñanza se opone a los intentos para limitar los derechos que se basan en el dominio del idioma, y por lo tanto en la etnicidad, y continuará encabezando la lucha por la igualdad de todos los latinos.

(El nombre de Julia Rodríguez es un pseudónimo empleado para proteger la identidad de la víctima.)
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ENGLISH-ONLY RULES -- OUR NATIONAL BACKSLIDE ON CIVIL RIGHTS

By Juan A. Figueroa - President and General Counsel, Puerto Rican Legal Defense & Education Fund

Despite significant civil rights advances, non-white communities in our nation still must overcome myriad short-sighted public policies and attitudes that place us at a disadvantage and devalue our ancestry.

One alarming manifestation of these hostile attitudes and harmful policies is the English-only rule increasingly used in workplaces to restrict the use of languages other than English.

Throughout the country, English-only rules have been used to justify the firing of workers for whom English is a second language. One example is Carmen Negrón of New Jersey, who worked as a sales clerk for Rite Aid Pharmacy for three years before being fired early this year for speaking in Spanish to a customer. Ms. NegroDn is now unemployed.

Negrón and other workers for whom English is a second language may have no legal recourse, because the Ninth Circuit Court of Appeals (which covers Alaska, Hawaii and seven other Western states) recently ruled that an employer can lawfully demand that workers speak only English while on the job, allowing conversation in the workers' native language just during breaks and lunch. The U.S. Supreme Court refused to review that Circuit Court decision, making English-only rules legal in those nine states and sending a message to the rest of the country that such discriminatory employer practices will be tolerated.

The Ninth Circuit Court ruling overturned the longstanding view of the U.S. Equal Employment Opportunity Commission that English-only rules discriminate against national-origin minorities by denying them an employment condition enjoyed by other employees -- speaking in their primary language, or the language with which they are most comfortable.

The EEOC policy guidelines provide that an English-only rule can be upheld when an employer shows a business justification for the rule -- for example, if failure to communicate in English could result in injury or loss in the workplace.

The Court's decision indicates that, even absent such justification, workers do not have a right to speak in their native or primary language because being allowed to speak on the job is a privilege subject to employer regulation. This means that, even though the prohibition restricts the expression of a workers' cultural background and identity, it does not merit protection under employment discrimination laws.

The Court's decision and underlying policies are at odds with the United States' history as a land of freedom and opportunity enriched by immigrants of diverse cultural and linguistic backgrounds.

The recent dramatic rise in the number of Hispanic and Asian immigrants has resulted in a large number of households in which languages other than English are spoken. Inevitably, this multicultural racial and ethnic mix has pervaded work settings.

In fact, the U.S. work force today is comprised of people of diverse races, ethnicities and cultures. Immigrants work in settings such as New York City food markets, where Asian owners frequently employ South American and Central American workers. Far from hindering economic development, immigrants are contributing to economic growth.

Viewed in this context, English-only rules must be recognized as discriminatory, unreasonable and harmful. They benefit neither employers nor employees, and run counter to our most fundamental national values. Work place rules prohibiting speaking in one's primary tongue impose additional burdens on workers who have to curtail their most natural means of expression and consciously control their communications in the workplace. They stigmatize the language and cultural heritage of restricted employees and perpetuate the notion that certain ethnic groups and cultures are inferior.

Yet English-only rules continue to spread, fueled by the unfounded notion that immigrants and non-white residents threaten the nation's economic stability and social cohesion. Directly and indirectly, the public is urged to make scapegoats of immigrants, to blame them for the nation's problems, and to perpetuate the false and negative stereotypes that immigrants are lazy, unwilling to learn English, and a drain on public monies.

Recent efforts to have English declared the "official" language of the United States were one manifestation of this same hate- and fear-based campaign. A close examination of the "official" English-only movement reveals that it is based on the same xenophobic fear that support eugenics and immigration control by race.

The Puerto Rican Legal Defense and Education Fund opposes attempts to limit rights based upon language proficiency, and therefore based upon ethnicity, and will continue to lead the fight for equality of all Latinos.

St. Dimas Answers a Cuban Friend

By Achy Obejas

It was shortly after my briefcase was stolen that I called my mother. I needed comfort and wisdom, and who but a mother can provide the best of that?

Gone were my checkbook, my wallet, my telephone and address book, my calendar. The whole incident had taken place in broad daylight and I was feeling kind of helpless and dumb.

But I wasn't exactly prepared for our conversation.

"I'm sorry, honey," she told me in her native Spanish. "But I know how you can get your things back."

Assuming that she was going to advise me to file a police report (which I already had done) or trot down to the Missing Things Department and look through mountains of recovered goods (which I wasn't about to do), I figured, heck, I'd humor her.

"OK, Mami," I said, "just how can I get my stuff back?"

"Well," she replied, "by offering a prayer to St. Dimas."

"St. Dimas?" Even though I was raised fairly Catholic, the name did not ring a bell.

"St. Dimas," she said. "He's called 'The Good Thief.'"

"Mami -- eh -- this is St. Dimas. Does Rome deal with this guy?"

"Rome? Oh, I don't know," my mother said. "You know, Rome has changed so much. St. Christopher isn't even a saint anymore. The same thing may have happened to

St. Dimas."

"OK," I offered. "I'll send up a little prayer to St. Dimas then, even though it may be sort of, you know, unofficial." Of course, it wasn't that simple. My mother, a devout Cuban. And when things get tough for devout Cubans, they tend to resort to some, well, rather unorthodox practices.

"Get a piece of leather," she told me. "Then tie a knot in it."

An S&M saint, I wondered.

She continued: "Then you say, 'St. Dimas, I won't stop squeezing . . . until I get my things back.'"

"Mami," I replied, "I have a feeling we're not in Rome anymore." I was still chuckling about it when I hung up. But by the time I was telling my girlfriend the story, I caught myself believing in the possibility of St. Dimas.

"You're got to be kidding," was her supportive reply. "Are you nuts?"

"Well, you never know," I said, embarrassed.

Nonetheless, she did procure a leather strip for me, prompting all sorts of other questions. When nobody was looking, I slipped the leather into a knot and practically left St. Dimas childless in the quest for my briefcase.

The next day I sheepishly shared my ritual with a male friend. He was not amused. "Perhaps this appeals to a cast-iron separatist . . . buried deep inside of you," he worried.

Days passed and I began to feel even sillier than after the theft. Every time I looked at the leather knot decorating the top of my dresser, I kicked myself for giving in to my mother's Third World, underdeveloped notion of St. Dimas, undoubtedly some rechristened African deity who had traveled to Cuba hundreds of years ago.

Amazing, I thought, that a woman as educated and sav-

vy as my mother would have suggested something so patently primitive.

Then I went to my bank, just a routine visit to make a deposit. The Puerto Rican teller supervisor looked at me once, then twice, and said: We've got a phone message for you. "For me?" I asked. "I don't work here. You're probably mistaken."

"Are you kidding?" she said. "How many people -- even Cubans -- do you know with a name like yours?"

Indeed, the message was for me, from a man I'd never met -- the manager of a municipal parking lot. The teller supervisor led me into the office where it was obvious I was expected to return the call.

"I've got your wallet," the guy on the line said. "Well, not your wallet exactly, but everything in it -- your credit cards, your IDs, your bank card -- that's how I found you -- all tied up with a rubber band."

I rushed downtown and retrieved my stuff, thinking the whole time: St. Dimas? Nah. . . that's silly. . . couldn't be. . . no way.

But when I got back home a big fat envelope from the American Medical Association was waiting, addressed to me. I slit it open and out popped my checkbook. With it came a note from a woman who works at the AMA. She found it across the street from her office.

"Mami, this St. Dimas is amazing!" I yelped as soon as my mother picked up the phone. "I got my wallet back, my checkbook. This is great." "See? I told you so." Mothers have a way of a saying that.

"Wait until I tell my friends."

"Your friends?" She seemed surprised. "You mean your American friends?"

"Sure. Everybody. Nobody's going to believe this!"

"No honey, no. Don't tell

your friends."

"Why not?" I asked, disappointed.

"Well," she said, "I'm not sure St. Dimas works for Americans. Don't they have St. Anthony?"

(Achy Obejas writes a column covering the entertainment scene for the Chicago Tribune. This column appeared in Hispanic Link in 1986.)

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News Briefs

ment did not lead to employment, but researchers did find that the longer participants stayed in treatment, the more likely they were to find a job afterward.

"It's very important that there be a continuously developing data base to demonstrate to the American public the cost effectiveness of drug-abuse treatment," said Alan Leshner, director of the National Institutes of Health. "Most people don't believe treatment works and they're wrong. That's why a study like this is so important." Leshner and other experts say they hope to use the study to persuade skeptical elected officials that they should continue to invest public money in drug-abuse treatment.

Census Bureau Releases Latest Treatise

AP reports that the Census Bureau has just released its 1,094 page "City and County Data Book 1994." It contains tables ranking cities, states and counties in 220 categories ranging from population to income to housing to agriculture.

The volume sells for \$40 at Government Printing Office bookstores around the country or by mail. The data also are available in compact disk and cassette form for computer users. Call 301-763-4100 for more information.

Experts See Peril in Medicare Cuts

The New York Times reports that experts on health policy say that proposed cutbacks to control Medicare and Medicaid growth could have negative effects. If federal payments are reduced, they say, doctors will become even less willing to care for patients on Medicare or Medicaid. Many doctors and hospitals may also decide to make up the lost revenue by increasing their costs to patients with private insurance.

Medicare pays doctors an average 59% of what private insurers pay, and the gap is widening, according to a federal panel of advisors called the Physician Payment Review Commission. Paul B. Ginsburg, executive director of the commission, said most of the health care bills pending in Congress would further increase the gap. Medicaid pays doctors 47% of what private insurers pay.

Several studies suggest that most Medicare beneficiaries have good access to medical care, but there are problems for minority and ethnic groups and those living in rural and inner-city areas. Dr. John M. Eisenberg, chairman of the review commission, said, "The problems in access to physicians' services for Medicare beneficiaries are just below the surface. People in areas underserved by doctors, members of minority groups and poor people already have the beginnings of a problem. This should be a red flag."

Staff director of the Minnesota Senior Federation, Vic Rosenthal said that "it's difficult to find doctors who are willing to take Medicare patients" in some rural areas of Minnesota, and added, "Our big fear is that if you cut Medicare, there are likely to be fewer physicians willing to participate in the program."

The Congressional Budget Office estimated that President Clinton's Health Security Act would have cut the projected growth of Medicare by \$103 billion or 9%, over five years. The bills offered by Senator George Mitchell, D-ME, and Rep. Richard Gephardt, D-MS, would save slightly more. While lobbyists for the elderly don't like such cutbacks, they were willing to accept them as part of the plan to restructure the health care system. Many of the comprehensive reform plans would have provided new benefits for the elderly, but such benefits are less likely to be included in the more modest bills that Congress will consider when it returns from its

Growing Gap Between Skilled & Unskilled Workers

The Los Angeles Times reports that Labor Secretary Robert Reich warned that the economy's rapid job growth has failed to offset the growing wage and income inequity in the U.S. In a speech to the Center for National Policy, Reich said, people who are not computer literate and do not have other advanced skills are sealed off from the benefits of the economic recovery.

"The fundamental fault line running through today's workforce is based on education and skills," Reich said. "Well-educated and skilled workers are prospering. Those whose skills are out of date or out of sync with industrial change anxiously contemplate their prospects." Reich also said the "computer revolution" has deepened divisions. Two-thirds of college graduates use computers at work, compared with only one-time of high school graduates and fewer than one in 10 high school drop outs.

Reich warned that the growing ranks of poorly educated workers is creating a new "anxious class" of people in the U.S. whose traditional status as members of the middle class has been eroded. In 1979, a male college graduate earned 49% more than a male with only a high school degree; by 1992, that gap had grown to 83%. "More recent data are not available, but there is no reason to believe this trend toward inequality has been reversed," Reich said.

LO QUE VIERON LOS OBSERVADORES HISPANOS DE LOS EE.UU.

notar Yzaguirre, "incluyendo a los lugares donde se me dijo que no fuera. Encontré a la gente muy emocionada, muy interesada por participar".

¿Cómo interpretarían los hispanos de los Estados Unidos a los resultados de las elecciones? Más de 14 millones de residentes de los Estados Unidos son de origen mexicano, muchos de ellos descendientes de los que huyeron de la revolución de aquel país a principios de este siglo. Su fuente principal de información son ahora los medios estadounidenses principales; empero, en la mezcla estadounidense hay comunidades enteras de grupos indígenas, campesinos y otros impulsados hacia el norte por épocas económicas malas y falta de atención por parte del gobierno mexicano.

Yzaguirre se aventuró a decir: "Creo que se va a necesitar de algún tiempo antes de que ellos lleguen al punto en que empiecen a pensar que en verdad ha habido un cambio en la política mexicana".

Del Junco señaló: "Todo depende de a qué clase de información tengan acceso los hispanos estadounidenses". Si los medios informativos de los Estados Unidos se enfocan exclusivamente sobre las irregularidades -- sobre las oportunidades en que hubo largas filas -- ellos podrían obtener una impresión equivocada".

Yzaguirre agregó: "El modo

de que se está informando de las elecciones en los Estados Unidos no se ajusta a la realidad, como yo lo veo".

Mucho después de que la mayoría de los demás observadores se habían marchado, los miembros de la prensa mexicana esperaron por Yzaguirre, el portavoz más fácilmente reconocido para los hispanos de los Estados Unidos, que ahora son estimados como una variable de opinión pública en toda la América Latina.

María de Alba, redactora de "Reforma", de Monterrey, lo rodeó mientras otros escuchaban, del modo que los reporteros atisban.

Ellos procuraban una perspectiva adicional de las relaciones culturales, sociales y políticas que reverberan entre las fronteras, y sobre las cuales se llama cada vez más a los hispanos de los Estados Unidos para que las traduzcan.

Di Martino miró en esa dirección. "Algunas veces creo que deberíamos cambiar el nombre del Consejo Nacional de La Raza a Consejo Internacional de La Raza", dijo ella. En el momento, eso sonó como una gran idea.

(José de la Isla, escritor de Houston, ganador del galardón de la Herencia Literaria Hispana de los Estados Unidos, estaba en una asignación en Ciudad México para la Radio Pacifica, KPFT. Su libro próximo a publicarse se titula "El Ascenso de la Política Hispana").

Propiedad literaria registrada por Hispanic Link News Service en 1994. Distribuido por The Los Angeles Times Syndicate

What U.S. Hispanic Observers Saw During Mexico's Voting

By José de la Isla

MEXICO CITY -- They were a mighty trio of U.S. Hispanics -- a politically active Cuban-American doctor from California, a Mexican-American activist leader from Washington, D.C., and a Puerto Rican corporate executive from New York.

Tirso del Junco, president of California's Republican Party; Raúl Yzaguirre, president of the Washington, D.C.-based National Council of La Raza; and Rita Di Martino, AT&T's director of federal government affairs, served on the 80-member international observer delegation that witnessed the recent national election in Mexico.

They were among 950 officially accredited witnesses from about 40 countries.

Yzaguirre had observed the process in the volatile southern state of Chiapas. Del Junco traveled to the western coastal state of Michoacán. Di Martino went to Villahermosa, Tabasco, on the southern Gulf coast, where she was teamed with Texaco executive Michael Kostiw.

After the ballots were in, they gathered in Mexico City, where the national and international press besieged them with questions about their impressions on Mexico's new-style elections.

The big story, del Junco and Yzaguirre agreed from the

speakers' platform, was the broad participation by young people between 18 and 30, by women -- who made up about 54 percent of the electorate, and the introduction of a process called "democracy."

Prior to the election, the U.S. media widely reported fear and apprehension by Mexican voters. Those who had expected to see fireworks witnessed another drama unfold, the trio reported.

"We saw it in several places," said Yzaguirre. "While the balloting was going on, representatives of the different political parties at the local polling places were cooperating and forming a consensus. To see parties that had bitterly opposed each other working at the local human level, collaborating and not trying to assert a partisan advantage crystallized the election for me."

Del Junco added crisply: "We are (unjustifiably) pretty fast in criticizing the process here. These people have come a long way, and in many areas they are far, far ahead of us in the United States."

Noting that 95 percent of eligible Mexican voters were registered during a campaign by the new nonpartisan Instituto Federal Electoral, del Junco concluded, "In the last two years they have gone

Continued Page 4

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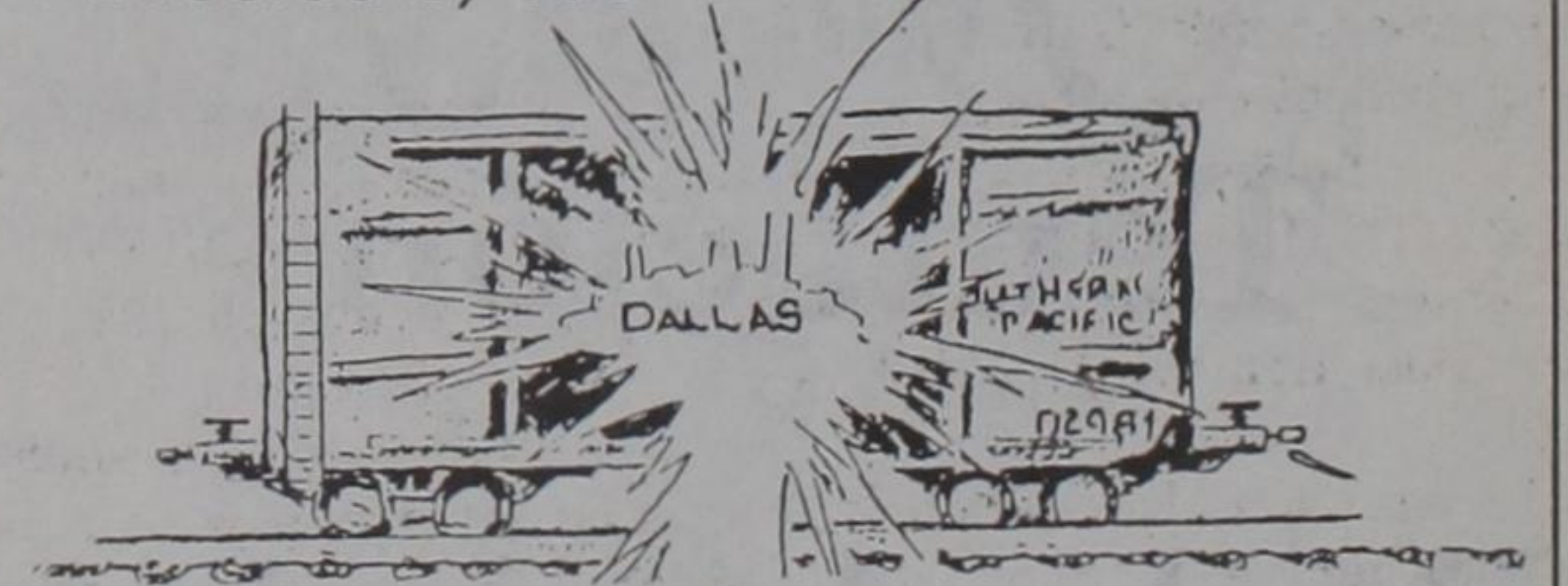
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Elections From Pg. 3

through a revision of the whole process. As a party leader involved in voter registration, I find that we have a lot to learn from them. We really do." He mentioned one polling place "where all four members of the official party were under the age of 25."

Yzaguirre recounted the story of a man he met who walked two and half hours to exercise his right to vote -- a commitment not likely in the United States. "I saw long lines of people waiting in the hot sun, very excited about voting. I saw ordinary citizens participating as election officials."

To get to his assigned voting sites, Yzaguirre went past places of conflict during the New Years Eve uprising, where casualties, as many as 400, were recorded. He saw a lot of soldiers and a lot of checkpoints. But the guerrilla Zapatista National Liberation Army had given orders to allow voter participation, and the whole process was orderly, he noted, "including places I was told not to go to. I found people very excited, very interested in participating."

How would U.S. Hispanics interpret the election results? More than 14 million U.S. residents are of Mexican ancestry, many descended from those who fled that country's revolution early this century. Their principal information source is now the mainstream U.S. media; yet in the U.S. mix are whole communities of Indian groups, campesinos and others driven north by bad economic times and Mexican government inattention.

Yzaguirre ventured, "I think it's going to take a while before they come to the point where they begin to believe that there has indeed been a change in Mexican politics."

Del Junco pointed out: "It depends on what kind of information U.S. Hispanics access. If the U.S. media focus exclusively on the irregulari-

ties -- on the occasions when there were long lines -- they might get the wrong impression."

Yzaguirre added: "The way the election is being reported in the United States does not conform to reality, as I see it."

Long after most of the other observers had left, members of the Mexican press waited for Yzaguirre, the more-easily recognized spokesman for U.S. Hispanics, now considered a public-opinion variable throughout Latin America.

María de Alba, a writer for Reforma of Monterrey, had him cornered, while others listened in, the way reporters eavesdrop.

They sought an added insight into the cultural, social and political relationships that reverberate between the borders, and that U.S. Hispanics are increasingly called upon to translate.

Di Martino looked over in that direction. "Sometimes I think we should change the name of NCLR to the International Council of La Raza," she said. It sounded, at the moment, like a great idea.

(Houston writer José de la Isla, winner of the U.S. Hispanic Literary Heritage award, was on assignment in Mexico City for Pacifica Radio KPFT. His forthcoming book is titled "The Rise of Hispanic Politics.")

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HUD Issues First Amendment Guidelines

AP reports that the Department of Housing and Urban Development will no longer investigate fair housing complaints involving activities protected by the First Amendment, such as leafletting, holding neighborhood meetings or writing letters to the editor.

HUD issued guidelines Friday to ensure that people's First Amendment rights are protected during federal investigations into fair housing complaints. Peaceful activities aimed at influencing a governmental agency or official will be off-limits, said Roberta Achtenberg, HUD assistant secretary for fair housing and equal employment.

The guidelines are the first HUD has ever issued to its field investigators specifying where free speech protections prevail over Fair Housing Act claims.

The action came in response to a recent case in Berkeley, Calif., where three vocal opponents of a low-income housing project in their neighborhood were threatened with \$50,000 fines by HUD.

A Berkeley housing rights activist had filed a complaint against them last November, claiming that their public statements, leaflets and filing of a lawsuit constituted discriminatory "coercion, intimidation and interference" with regard to potential tenants. By law, HUD must investigate every complaint filed under the Fair Housing Act.

Under the new guidelines, HUD field staff will be prohibited from making official requests for documents or issuing subpoenas for the records of organizations whose activities may be protected by the First Amendment.

The guidelines also:

- Direct field staff to conduct investigations involving speech-related activities through reviews of public records, rather than interviewing speakers or private correspondence;

- Require field staff to submit investigative plans to HUD headquarters for approval before proceeding in cases involving free-speech issues;
- Require headquarters approval before any fair housing complaint involving speech may be filed.

HUD has identified 34 current cases that appear to involve free-speech issues, Achtenberg said. Eleven have already been dismissed under the new guidelines, and others are slated for review, she said. The agency receives about 10,000 fair housing complaints a year. head phone number.

ANUNCIO

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Musica de Conjunto

Por Tomás Romero

Durante años viajé al trabajo en Denver. Mientras que 150 millas de viaje redondo no siempre eran para disfrutar, mi incomodidad quedaba compensada por un recorrido vespertino con las majestuosas Montañas Rocosas al oeste, aparentemente al alcance de la mano.

Sin importar cuán cansado saliera de la ciudad, cada milla que me acercaba más a mi hogar de Greeley rejuvenecía mi espíritu. Una variedad abundante de cosechas se cultivan a lo largo de la Carretera Estatal 85, a su paso por la cordillera frontal de Colorado. El Condado de Weld es uno de los cuatro condados agrícolas más ricos de los Estados Unidos; fué allí que mi abuelo, Lucas Trujillo, forjó una fe profunda e incontestable en Dios. Es imposible, creo yo, ser granjero y carecer de fe en un poder superior.

El recorrido solitario me dió tiempo para reflexionar sobre las creencias de mi juventud, aquéllas que mantenía antes de que la guerra de Viet-Nam y demasiada asistencia a la escuela se llevaran mi fe. En el verano, yo veía a veintenas de trabajadores mexicanos con las espaldas inclinadas, trabajando en la obscuridad bajo un sol ardiente, y tenía una sensación profunda de humildad y agradecimiento por las lecciones y oportunidades que me dieron mis padres, Nora y Erasto Romero.

Para tener compañía en aquellos días de conducir solo, tenía a José ("Joe") Ruybal y su programa "Al Sur de la Frontera", que se transmitía por la radio KFKA en 1310 kilociclos.

Joe estuvo en la radio durante cerca de 45 años. En una oportunidad, sólo los programas de Fibber Magee y Molly Show tuvieron una estada continua más extensa, alegaba Joe. Ruybal fué un precursor de los medios informativos hispanos. El se ganaba la vida vendiendo autos usados, y cientos de amigos y un respeto considerable tocando música.

Su música era la música de todos.

Un granjero germano-ruso lo llamó una vez para quejarse, diciéndole: "Oiga, Joe, toque más música de polka. Por favor, mis vacas se están secando, no están dando leche". La reacción de Joe, naturalmente, fué la de tocar unas cuantas tonadas más del Flaco Jiménez en el acordeón.

Más tarde, a medida que llegaba la obscuridad, aquellos mismos trabajadores que yo había visto se reunían en el exterior de los tugurios techados con papel y brea caliente con un radio portátil para hablar un poco de sosiego al escuchar a Ruybal.

La "salsa" y los ritmos del Caribe vienen extendiéndose por todo el ambiente latino de los Estados Unidos y están

siendo abrazados por los jóvenes; pero la música de "conjunto" es todavía la más universal. Los inmigrantes alemanes introdujeron el acordeón de botones a Texas y a Monterrey, en el estado mexicano norteño de Nuevo León, casi al mismo tiempo -- a principios del decenio de 1800. Los "tejanos" se apoderaron de este nuevo instrumento y abrazaron los estilos europeos de baile tales como el vals, el schotisch y la mazurka. Entonces los "mexicanizaron" al agregar el "bajo sexto" -- la guitarra mexicana de doce cuerdas, con su sonido distintivo.

Todavía después, los tambores y el bajo vertical fueron agregados. Añádase un poco de música campesina estadounidense, algunos "blues" y un poco de música amestizada de "rock and roll" y se tiene una típica noche de sábado en un baile chicano en Greeley, Brownsville, Wichita, Los Angeles, Seattle o Ann Arbor, Michigan.

Tenemos a toda una nación cubierta por nuestros "gritos" -- nuestros vitores y exhortaciones de gozo y vigor.

La obra "Canciones de Mi Padre", de Linda Ronstadt, podría haber sido popular con las personas de los Galarones Grammy, pero ya sabíamos lo que era "caliente" antes de que ella, de habla inglesa y monolingüe, aprendiera a cantar fonéticamente en español.

Es nuestro corazón y nuestra alma, y también los de Ronstadt, que trasciende a las edades, experiencias, culturas primordiales y hasta la facilidad del lenguaje.

Hace un par de años, escuché el relato de que los discos del Flaco Jiménez se estaban vendiendo como arenque y col agria entre los escandinavos y alemanes amantes de la polka en Wisconsin. Los promotores hábiles de los discos destacaban la fotografía de un ario rubio y bien parecido como el presunto artista en la cubierta del álbum.

Narcisco Martínez, un "tejano" a quien se otorgó la situación de "padre del conjunto", grabó en el decenio de 1930 bajo nombres tales como "Louisiana Pete" y en las comunidades polacas el de "Polski Kwartet".

El Flaco es una verdadera leyenda. Ahora miembro del grupo "Texas Tornados", este ganador del galardón Grammy atraviesa el país continuamente, viajando desde el Festival del "Conjunto Tejano" en San Antonio una semana hasta la Feria Estatal de Iowa la próxima.

Los gustos musicales evolucionan. La música "ranchera" Tex-Mex, por ejemplo, ahora se vocaliza y se baila creativamente -- parte polka y parte "rock and roll". ¿Es trillada y anticuada al compararse con los ritmos modernos complicados?

Por cierto que sí. Empero, hasta una nieta asimilada puede solicitar una canción de boda al estilo antiguo para que ella pueda bailar con un abuelo muy querido.

Ellos se deslizarán a través de un piso de madera, él galardamente recto de nuevo y ella admirando una vez más su dignidad y su gracia. Otros se les unen pronto -- un joven bailando el vals con una tía, un hermano y una hermana, los "compadres" y las "comadres" -- una comunidad que reconoce el cambio, sí, como debemos hacerlo.

Pero, durante un instante amable y eterno, elogiando y volviendo a vivir nuestro pasado.

(Tomás Romero es columnista del "Denver Post".) Propiedad literaria registrada por Hispanic Link News Service en 1994. Distribuido por The Los Angeles Times Syndicate

Conjunto Music Bring People Together

By Tomás Romero

For years, I commuted to work in Denver. While 150 round-trip daily miles weren't always enjoyable, my discomfort was offset by an evening drive with majestic Rocky Mountains to the west seemingly an arm's reach away.

No matter how tired I left the city, each mile closer to my home in Greeley rejuvenated my spirit. An abundant variety of crops are grown along state Highway 85 as it courses along Colorado's front range.

Weld County is one of the four richest agricultural counties in the United States; it was there my grandfather Lucas Trujillo forged a deep, unquestioning faith in God. It is impossible, I believe, to be a farmer and lack faith in a higher power.

Solitary travel gave me time to reflect on beliefs from my youth, those held before the Vietnam War and too much school took faith away. In the summer I'd see scores of bent-

backed Mexicano laborers toiling in obscurity under a boiling sun, and feel a profound sense of humility and appreciation for lessons and opportunities given to me by my parents, Nora and Erasto Romero.

For company on such drive-alone days I had José "Joe" Ruybal and his "South of the Border" program on KFKA 1310 Radio.

Joe was on the radio for something like 45 years. At one time, only the "Fibber McGee and Molly Show" had a longer continuous tenure, Joe claimed. Ruybal was a Hispanic media pioneer. He earned his living selling used automobiles, and hundreds of friends and considerable respect playing music. His music was everyone's music.

A German-Russian farmer once called him to complain: "Hey, Joe, play more polka music. Please, my cows mare going dry, ain't giving no milk." Joe's response, natu-

rally, was to crank out a few more Flaco Jiménez accordion tunes.

Later, as darkness came, those same workers I'd seen would gather outside hot tar paper shacks with a portable radio and find a bit of relief by listening to Ruybal.

Salsa and Caribbean rhythms are spreading across Latino U.S.A. and being embraced by youth; but conjunto music is still the most universal. German immigrants introduced the button accordion to Texas and to Monterrey, in the northern Mexico state of Nuevo León, at about the same time -- the early 1800s. Tejanos took to this new instrument, embraced European dance styles such as the waltz, schottische and muzurka.

Then they Mexicanized them by adding the bajo sexto -- the Mexican 12-string guitar, with its distinctive sound.

Still later, drums and the stand-up bass were added. Add a bit of country, some blues and a little rock 'n' roll mestizoized music and you have the makings of a typical Saturday night Chicano dance in Greeley, Brownsville, Wichita, Los Angeles, Seattle or Ann Arbor, Mich.

We've got an entire nation covered with our gritos -- our cheers and exhortations of joy and vigor.

Linda Ronstadt's "Canciones de mi Padre" might have made it popular with the Grammy Award folks, but we knew what was hot before she, a monolingual English speaker, learned how to sing in Spanish phonetically.

It's our heart and soul, and Ronstadt's, too, transcending ages, experiences, primary cultures and even language facility.

A couple of years ago, I heard the story that Flaco Jiménez

records were selling like hering and sauerkraut to polka-loving Scandinavians and Germans in Wisconsin. Crafty record promoters featured a picture of a handsome, blond Aryan alleged artist on the album cover.

Narcisco Martínez, a Tejano accorded father-of-conjunto status, recorded in the 1930s under such names as "Louisiana Pete" and in Polish communities, "Polski Kwartet."

Flaco is a true legend. Now part of the Texas Tornados group, this Grammy-winner crosses the country continuously, traveling from San Antonio's Tejano Conjunto Festival one week to the Iowa State Fair the next.

Musical tastes evolve. Tex-Mex ranchera music, for example, is now vocalized and creatively danced -- part polka and part rock and roll. Is it corny and old fashioned compared to sophisticated modern rhythms?

You bet it is. Yet, even an assimilated granddaughter may request one old-style wedding song so she can dance with a beloved abuelo (grandfather).

They'll glide across a wooden floor, he again proudly erect and she once more admiring his dignity and grace. Others soon join in -- a boy waltzing with an aunt, a brother and sister, compadres y comadres -- a community acknowledging change, yes, as we must.

But for a lovely, timeless instant, praising and reliving our past.

(Tomás Romero is a columnist with the Denver Post. José Ruybal will be honored by the Colorado Hispanic Media Association Sept. 22 with its Lifetime Achievement Award.) Copyright 1994. Hispanic Link News Service. Distributed by the Los Angeles Times Syndicate

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Un Rayito De Luz

Por Sofia Martinez

Jesucristo quiere que "oremos siempre"...Pero, como haremos para poder concentrarnos mejor cuando oremos? Si, acaso, no puedes orar por largo tiempo, entonces, ora el tiempo que puedas, por ejemplo: unos cinco minutos, para comenzar, y le vas aumentando un minuto cada dia. a veces, lo mas dificil es dejar de hacer todo lo demas, pero, para esto se necesita "querer". No esperes tener alguna necesidad, o algun problema muy grande, o que tengas muchas ganas de ponerte a platicar con Dios, porque asi podrias pasarte toda la vida sin rezar. Si guardas unos minutos cada dia, nomas para orar, en cuanto se llegue ese momento, deja de hacer lo que estes haciendo y entregate a Dios como puedes: en español, o en ingles, o en cualquier otra lengua, o en silencio.

Si tu pensamiento se va a=de repente, por otro rumbo, y por eso dejas de orar pues, nadie puede apartarse completamente de las preocupaciones de este mundo, pero si te distraes mucho, haz que en ese momento tu oración sea "ofrecerte tu mismo, y ofrecer tus distracciones". En silencio dile a Dios que no hayas que decirle pero, en estos minutos, "aquí estoy en tu presencia"... Si Dios no te deja tranquilo en algun momento, aceptalo, y veras que eso te dara una paz muy dulce.

Reza calmadamente. No reces aprisa. Puede ser que tu oración no sea como tu quisieras, pero es la mejor que puedes hacer. Acepta con humildad. No te preocupes, y siguele, muy pronto vas a ver los buenos resultados, y vas a crar con mucho gusto y mucho mas tiempo.

El demonio es nuestro enemigo, y no quiere que oremos, pero Dios quiere escucharnos siempre. Tu no te creas del enemigo. Despierta. No caigas en la trampa de no orar. Necesitamos orar, y orar siempre. Las distracciones, y el no saber que decirle a Dios, son muy normales...En ese caso dile a Dios: Padre, aquí estoy. Y quedate calladito....

Tambien Jesucristo tuvo, algunas veces, dificultades en Su oración. Tal vez en el Desierto y en el Huerto de los Olivos. Con esto nos enseña que las distracciones en la oración no van en contra de la santidad. Tu vas a orar mejor cuando no hagas caso de tus propios sentimientos y te dediques mas a estar agradecido con Dios, sin importarte como estas orando. Pero, estas orando... De veras es muy facil orar, lo vas a comprobar cuando logres la tranquilidad. No hagas caso del ruido del mundo, nomas unete a Dios en el fondo de tu ser. Necesitamos tres cosas para vivir una vida santa: Unirnos a Dios. Preocuparnos de los demas. Y, ser humildes.

Se usa mas energia pensando que "Dios es amor", en vez de criticarte a ti mismo, y conseguiras que tu oración sea mas alegre y tu seras mas feliz. (Luc. 21, 33. Marcos 1,35)

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os escribo para que no pequéis; y si alguno hubiere pecado, abogado tenemos para con el Padre, a Jesucristo el justo.

2: Y él es el propiciación por nuestros pecados; y no solamente por los nuestros, sino también por los de todo el mundo.

3: Y en esto sabemos que nosotros le conocemos, si guardamos sus mandamientos.

4: El que dice: Yo le conozco, y no guarda sus mandamientos, el tal es mentiroso, y la verdad no está en él.

5: pero el que guarda su palabra, en éste verdaderamente el amor de Dios se ha perfeccionado; por esto sabemos que estamos en él.

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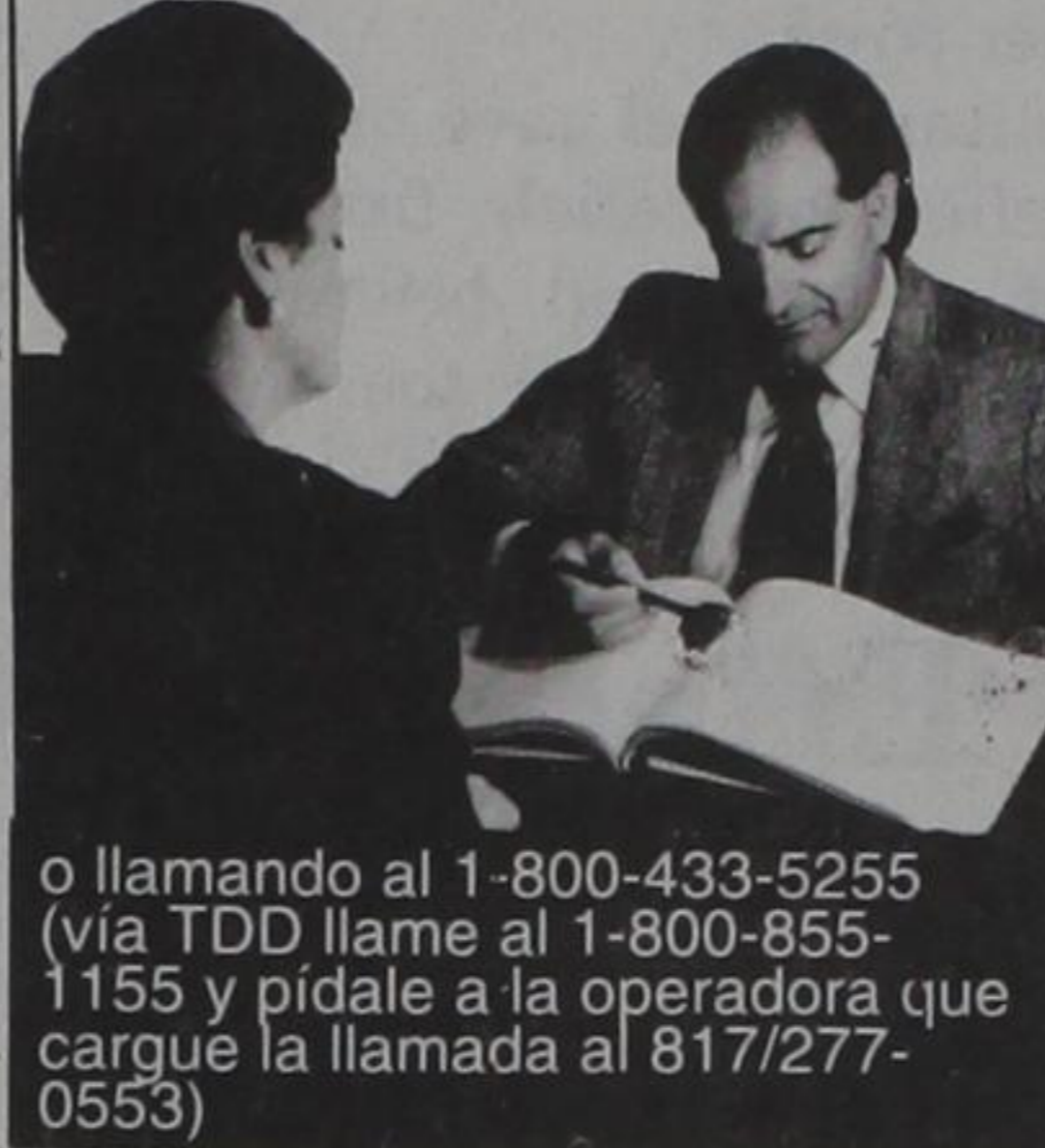
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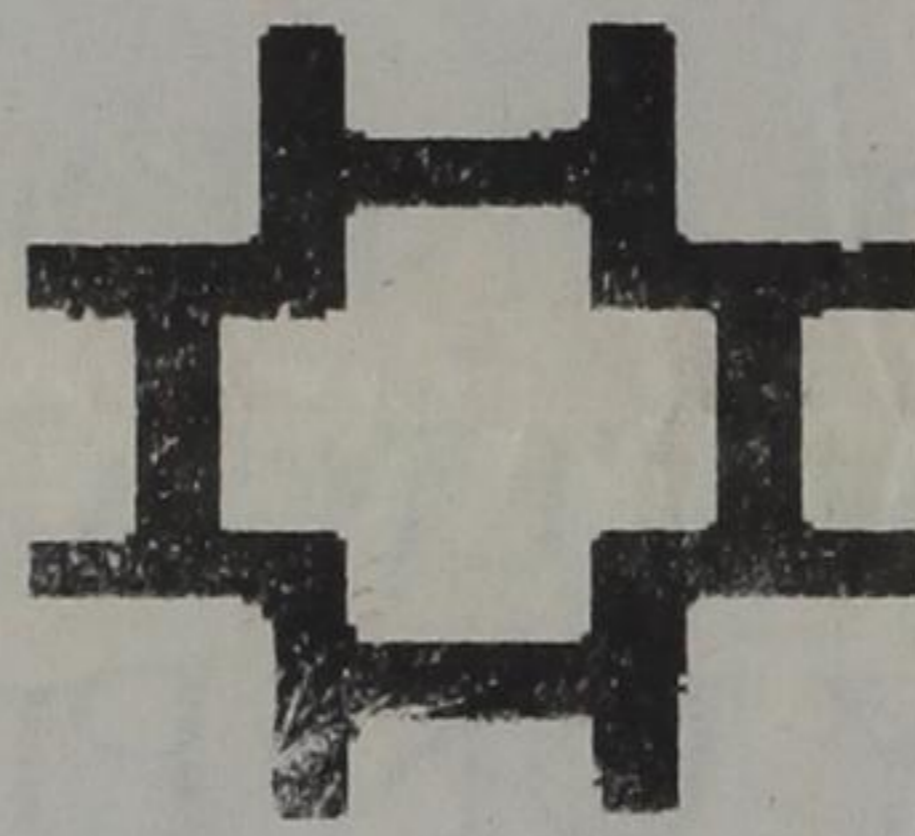
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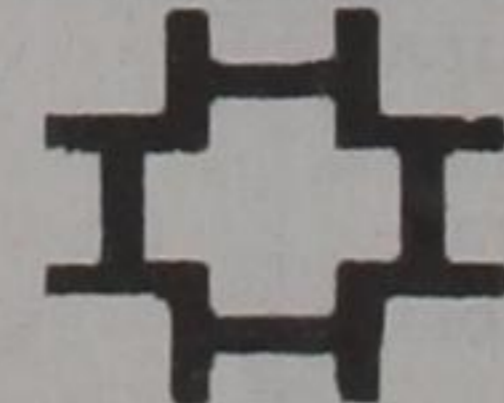
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