

# Texas Senate Approves Holiday In Honor of Cesar Chavez

By Cecilia Avila  
Austin, Texas, Mar 10 (EFE).- When farm workers marched to the Austin state Capitol in the 1960's to demand better wages, then-Gov. John Connally paid little attention.

Nowadays, many things have changed because the state Senate unanimously passed this week a resolution declaring March 31 a holiday in Texas in honor of Mexican-American activist and co-founder of the United Farm Workers (UFW) Cesar Chavez for his work in favor of migrant workers.

This date also marks Chavez's birthday. The measure now moves to the lower house of the state legislature, where it has broad support from Mexican-American lawmakers.

On March 1, the Texas Senate Finance Committee voted in favor of the SB107 bill that makes the last day of March an

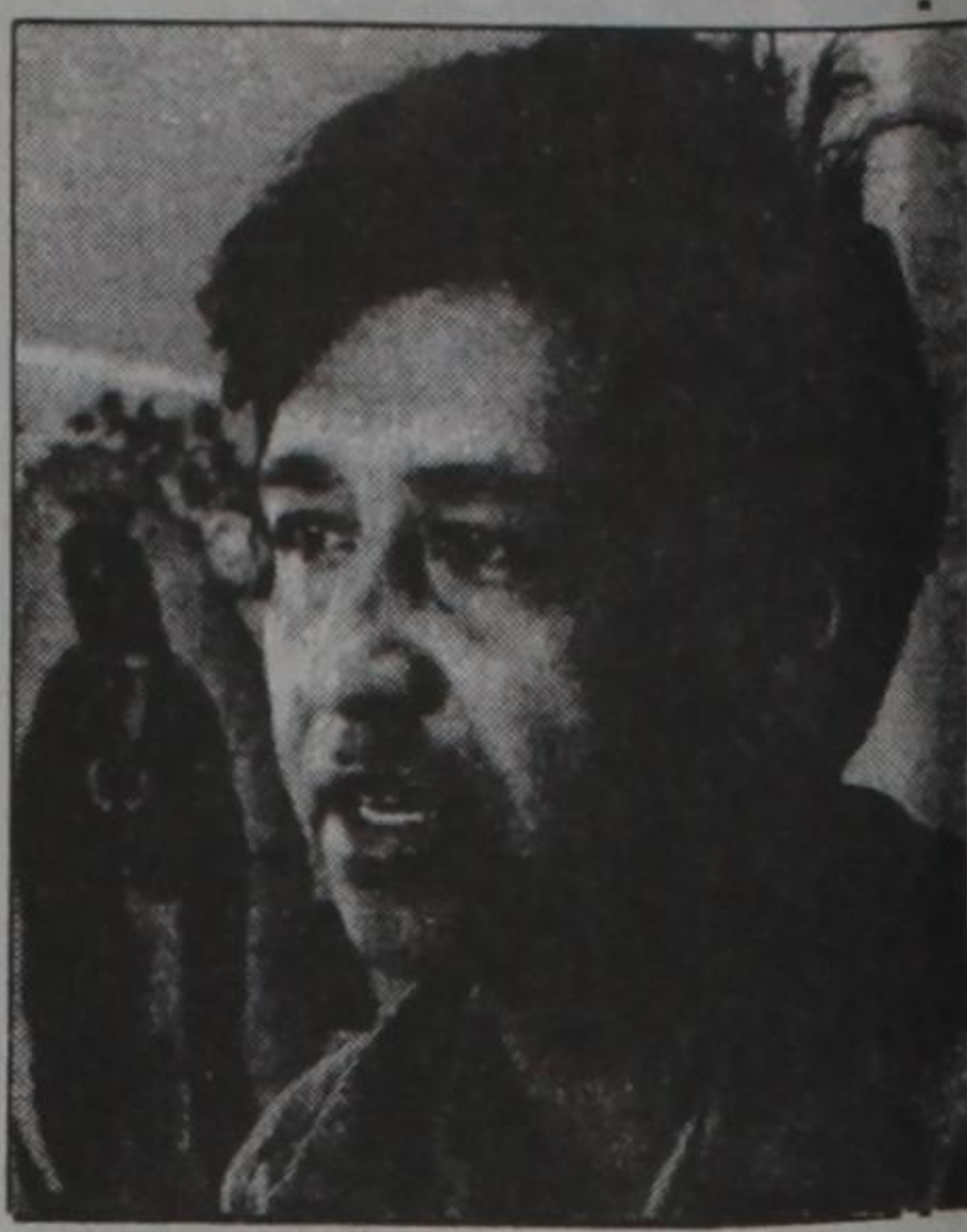
optional holiday in Texas. Even though dozens of lawmakers have claimed the bill as their own, its main author was Democratic state legislator Norma Chavez, who represents El Paso, Texas.

"We have a unique opportunity to have the law pass in the current session," Chavez said, speaking of the growing political power of the Hispanic population in Texas.

"A few years ago, this would have been impossible," she said. The president of the AFL-CIO union in Texas, Joe D. Gunn, was pleased with the news on Cesar Chavez.

"The Senate vote would have been unthinkable a generation ago, when the government closed the doors on farm workers, instead of opening them," Gunn said.

Recently, Chavez and Democratic state Sen. Carlos Truan, who represents Corpus Christi,



led a demonstration in front of the Austin Capitol to express support for the Cesar Chavez holiday.

"It is time to add a Hispanic to the list of those honored," Chavez said.

The legislator, who represents the UFW in El Paso for two

years, said that the late Mexican activist moved everyone who knew him.

"He taught people who did not have a cent how to defend their rights without resorting to violence," Chavez said.

Cesar Chavez became world famous not only for his peaceful philosophy inspired by Mahatma Gandhi and the African American leader Martin Luther King Jr., but also for his 1960's boycott of grapes and the use of pesticides.

Since his death on April 23, 1993, Latino leaders have lobbied for the idea of having the state government name a holiday in his honor.

The states of New York and Arizona have also contemplated naming a holiday in Chavez's honor.

In California, March 31 has been an optional holiday for state workers since 1994, but it is only now that they are debating whether to make it a paid holiday.

## News Brief

### Former Secretary Cisneros Charged with 18 Violations

Washington, Mar 9 (EFE).- An appeals court ruled Tuesday that former U.S. Secretary of Housing and Urban Development Henry Cisneros must stand trial on 18 counts related to payments he made to a former mistress.

The court rejected a request made by Cisneros, who had asked that the charges be dismissed, saying he was not guilty of accusations made by FBI investigators who were making a background check prior to President-elect Bill Clinton naming him to the Cabinet.

Cisneros, who is Hispanic, was accused of lying to FBI investigators about some 250,000 dollars in payments to his mistress between 1989 and 1994, when he was already a member of the Clinton Cabinet.

Attorneys for Cisneros, who resigned in 1996, argued the power to appoint him rested with Clinton and the Senate, and should not be subject to interference from the courts.

The trial was expected to begin last November, but Cisneros's appeal delayed its opening.



### Clinton Seeks Friendlier

#### Relationship with Central America

Guatemala City, Mar 11 (EFE).- Despite discord over a wide range of issues past and present, President Bill Clinton wants Thursday's U.S.-Central American summit in Guatemala to mark the beginning of a new relationship as "partners and friends."

The summit in the colonial-era city of Antigua with Central American leaders wraps up Clinton's four-day goodwill tour of Nicaragua, Honduras, El Salvador and Guatemala that also touched on controversial issues like immigration and free-trade. His trip to Guatemala is the first by a U.S. President in more than 30 years, according to U.S. Assistant Secretary of State Peter Romero.

Speaking to Central American lawmakers Wednesday in El Salvador, Clinton acknowledged Washington's past involvement in the region into the former Cold War's battleground, but asked them to view the United States "in a new way, as a partner and a friend."

Clinton reminded them that the ideological differences that ignited civil wars in Central America also caused wounding divisions among Americans in the United States.

But "the wars are over," Clinton said, "and every country in Central America is now governed by elected leaders accountable to their own people."

"You have worked hard here in El Salvador to shed light on that dark and painful period. Now all of us as partners and friends can and must join in building a common future," Clinton said.

And at a citizens forum in Guatemala, where a commission probing abuses during the country's 36-year civil war blamed the U.S.-backed army and the CIA for many of the war's 200,000 victims, Clinton said the United States "must never repeat that mistake."

He also apologized for any U.S. support to Guatemalan forces that led to "violent and widespread repression."

But Thursday's summit is expected to center on illegal immigration and trade issues, two questions to which Clinton vowed to seek fair solutions with U.S. lawmakers.

Clinton said he was willing to show more flexibility on immigration issues, but only within the framework of the law because "illegal immigration punishes hardworking people who play by the rules and who wait their turn to come to the United States."

The president has also showed a willingness to seek ways to expand free-trade with the region, but with accords that would fall short of placing the region on equal footing with the North American Free Trade Agreement.

But trade deals, as well as Clinton's request for an additional 956 million dollars in reconstruction aid for the region to alleviate the destruction caused by Hurricane Mitch, depends more on the willingness of the U.S. Congress.

### PBS Program Stresses Relations Between Puerto Rico, U.S.

Washington, Mar 10 (EFE).- The PBS public television network is dedicating March to the bi-cultural heritage of Puerto Ricans and the dichotomy experienced by them as a result of their relationship with the United States.

The program "The Puerto Rican, Our American Story" tries to decipher the nature of the people of Puerto Rico and their life "between two worlds."

The program which, according to PBS, tells a story which has never been "entirely told," explores the customs and traditions which have characterized Puerto Rican families for generations.

It also illustrates how their special characteristics are interwoven into the behavior of the Puerto Rican community living in the United States.

Stars Rita Moreno, Jimmy Smits and Miriam Colon, musician Tito Puente, singers Justino Diaz and Ednita Nazario, writer Esmeralda Santiago, tennis player Gigi Fernandez and Puerto Rican Gov. Pedro Rosello share their "stories of passion."

"Even if you integrate well into the United States, your heart is always on the island," explained Tito Puente.

He added that the cultural links with Puerto Rico "are so powerful" that they are transmitted from one generation to the next. Accordingly, "even those who have never lived on the island feel the emotional tie," he said.

# EL EDITOR

"El Respeto al Derecho Ajeno es La Paz."  
"Respect for the Rights of Others Is Peace."  
Lic. Benito Juarez

Vol XXII No. 24

Week of March 11 thru March 17, 1999

Lubbock, Texas

Established 1977 - Texas' Oldest Hispanic Owned Newspapers

## Senado de Texas Aprueba Dia Feriado En Honor A Cesar Chavez

Por Cecilia Avila

Austin, 10 mar (EFE).- Cuando los trabajadores agricolas marcharon hacia el Capitolio estatal de Austin durante la decada de los años sesenta para exigir mejoras salariales, el entonces gobernador John Connally les dio poca importancia.

Ahora, muchas cosas han cambiado ya que, por decision unanime, el Senado estatal aprobó esta semana que el 31 de marzo se declare dia feriado en Texas, en honor al activista mexicano-americano Cesar Chavez, conocido por su labor en favor de los trabajadores agricolas.

Esa fecha coincide además con el natalicio de Chavez, cofundador del Sindicato de Trabajadores Agricolas (UFW, en inglés).

La medida pasa ahora a la Cámara baja de la legislatura estatal, donde cuenta con amplio apoyo de los legisladores méxi-

coamericanos.

El pasado 1 de marzo el Comité de Finanzas del Senado votó a favor del proyecto de ley SB107 que designa el último día de marzo como un día feriado opcional en Texas.

Aunque decenas de legisladores se han atribuido la autoría del proyecto de ley, su principal arquitecta es la legisladora estatal Norma Chavez, demócrata por El Paso.

"Tenemos una oportunidad única para que se apruebe esta ley durante la sesión actual", dijo a Chavez, al referirse al reconocimiento del creciente poder político de la población hispana en Texas.

"Hace algunos años esto hubiese sido imposible", agregó.

El presidente del sindicato AFL-CIO en Texas, Joe D. Gunn, recibió con beneplácito la noticia sobre Cesar Chavez.

"El voto del Senado hubiese

sido impensable hace apenas una generación, cuando el gobierno les cerraba las puertas a los trabajadores agricolas, en vez de abrirlas", dijo Gunn.

Recientemente, Norma Chavez y el senador estatal Carlos Truan, demócrata por Corpus Christi, encabezaron una manifestación frente al Capitolio de Austin para expresar su apoyo al día feriado de Cesar Chavez.

"Ha llegado la hora de que agreguemos a un hispano a la lista de aquellos que ya honramos", dijo Norma Chavez.

La legisladora, quien representó durante dos años al Sindicato de Trabajadores Agricolas en el área de El Paso, afirmó que el activista mexicanoamericano logra convencer a cuantos le conocían.

"El le enseñó a quienes no tenían ni un céntimo, como defender sus derechos sin recurrir a la violencia", dijo Norma

Chavez.

Cesar Chavez adquirió fama mundial no sólo por su filosofía de la lucha pacífica, inspirada en Mahatma Gandhi y el líder afroamericano Martin Luther King Jr., sino también por su boicot en los años sesenta contra las uvas y el uso de pesticidas.

Desde que el líder sindicalista falleció el 23 de abril de 1993, los dirigentes latinos habían venido impulsando la idea de que el gobierno estatal dedicara una fecha especial en su honor.

Aparte de Texas, los estados de Nuevo México y Arizona también contemplan un día feriado en honor a Chavez.

En California, el 31 de marzo es un feriado opcional para los trabajadores gubernamentales desde 1994, aunque en la actualidad se analiza una iniciativa para que sea un feriado con gozo de pago.

## Happy Multicultural St. Patrick's Day

By Mark R. Day

Log onto the Net this St. Patrick's Day and you'll find virtual leprechauns and step dancers. You can even kiss a cyberspace Blarney stone. All this is fine, but I find it a bit one-dimensional and shallow.

Don't get me wrong. Of course we should study St. Patrick's life, reflect upon the Great Hunger of 1847, buy tickets to "Riverdance" and support the Irish peace agreement.

But this is only Act One. Pride in our Irish roots, if anything, should help us go beyond nationalistic navel-gazing and search for common ground with other ethnic groups. After all, the Irish have always been global pilgrims. In the 1650s, when Oliver Cromwell's English army defeated the Irish and exiled them to Spain, they were welcomed as Spanish citizens because of Spain's traditional contacts with the Emerald Isle. Lat-

er, the descendants of these "wild geese" became involved with independence struggles in Latin America. In Venezuela, Daniel Florencio O'Leary is venerated as Simón Bolívar's biographer and Bernardo O'Higgins is revered as the "liberator of Chile."

Then, in the 1820s, Irish immigrants established two colonies in South Texas under the Mexican flag. When Anglo-Texan settlers (considered illegal aliens by the Mexicans) revolted against Mexican rule in 1836, the sympathies of the Irish colonists were divided between the Mexicans and the Texans. The descendants of the Irish colonists now speak with a drawl and celebrate St. Patrick's Day by hosting rattlesnake races in San Patricio, Texas, not far from Corpus Christi.

Then in the spring of 1846, the air was thick with the smell of Manifest Destiny as Gen. Zach-

ary Taylor's army prepared to invade Mexico. At this point, a large group of Irish and German immigrants deserted the U.S. forces and joined the Mexican army. They called themselves the St. Patrick's Battalion and fought in the major battles of the war, but many were eventually captured and executed for treason by the U.S. Army. The San Patricios have become legendary heroes in Mexico, and today they are the subjects of three books, a documentary, a film starring Tom Berenger, and an opera by the San Diego Repertory Theater.

The Irish have strong ties to African Americans as well. Among Cromwell's exiles were indentured servants who were sent to the Caribbean island of Montserrat. They intermarried with former black slaves and left a Celtic imprint on the island. Tourists are astonished to find their passports stamped with a

shamrock.

In his book "Black and Green," writer Brian Dooley tells of the Irish Times pub in Washington, D.C., where a picture of Frederick Douglass, the abolitionist, hangs proudly near portraits of President John F. Kennedy, Michael Collins and James Joyce. Douglass, a former slave, was a close friend of the civil rights leader Daniel O'Connell and an outspoken advocate of Irish independence. On a visit to Ireland in 1847, Douglass compared the Irish poor to the condition of black slaves. "These people lack only black skin and woolly hair to complete their likeness to the plantation Negro," he remarked. It is not surprising that Nobel Laureate John Hume traveled to Atlanta recently to receive the Martin Luther King Award for his commitment to Dr. King's ideals.

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## 'Be Not Obscured' - The Saga Of The San Patricios

By Peter F. Stevens.

Mexico reveres them as heroes. The United States reviles them as traitors. To many in Ireland, they are "Wild Geese," driven from their shores and fated to serve in every army "save their own."

"They" are the San Patricios, and, as the new book "The Rogue's March: John Riley and the St. Patrick's Battalion, 1846-48," proves, the controversy over who and what they were rages 150 years after their role in the Mexican-American War.

In the 1840s, Manifest Destiny - the United States' assertion that the continent from the Rio Grande to the Pacific was "intended for the Anglo-Saxon" - helped ignite this nation's invasion of Mexico. Another cultural force, nativism - anti-Catholic and anti-immigrant - also swept across the United States. Irish, German and other immigrants confronted reams of anti-Catholic polemics and hatred that sparked the bloody anti-Irish Philadelphia Riots of 1844.

In the U.S. Army, a last resort for many desperate foreigners,

iron-fisted officers inflicted brutal punishments throughout the ranks, but foreign-born soldiers, especially if they happened to be Irish or German, automatically received harsher sentences than others would for the same offense.

One of the immigrant soldiers, British Army veteran John Riley, born in County Galway sometime between 1812 and 1818, proved the proverbial lightning rod of the San Patricios' saga. The tough, charismatic Irishman enlisted in the U.S. Army in 1845 with hopes "to attain my former rank" (sergeant); he would rise far beyond his previous rank - but in Mexico's uniform.

Throughout the conflict, hard discipline, disease, boredom, love for Mexican women, and nativism drove desertions to the highest rate - 13 percent - of any of this country's foreign wars. Approximately 5,000 Irishmen served in the regular army, and nearly 20 percent deserted, some to serve with the San Patricios; so, too, did many Germans and other im-

migrants. While 80 percent of Irish recruits remained in the U.S. ranks, the desertion rate unnerved Gen. Zachary Taylor enough so that President James Polk dispatched two Catholic chaplains, the first in the U.S. Army's annals, to minister to immigrant soldiers.

Throughout the war, Mexico, long a haven for Irish Catholics and aware that Catholic immigrants filled nearly half of Taylor's companies, circulated pamphlets urging foreigners to desert, join the Mexican Army, and receive free land, cash bonuses, citizenship, and the acceptance denied them in the United States.

Riley went "over the hill" to the Mexicans "on the advice of my conscience" on April 12, 1846, soon garnered an officer's commission, and organized fellow deserters - the largest number Irishmen, then Germans - foreign nationals, and even some U.S.-born soldiers into a crack artillery company and, later, infantry battalion dubbed the San Patricios. They fought beneath a

green silk banner emblazoned with the image of St. Patrick. Riley also helped draft a circular appealing to "my countrymen, Irishmen," to desert the U.S. army and to join Mexico's ranks on "common bonds" of religion and conscience against "unjust aggression" by the United States. In the Mexican defeats at Monterrey, Buena Vista, and Cerro Gordo, he and his men pounded their former tentmates.

On Aug. 20, 1847, Riley and 204-220 San Patricios - including "142 Irish" - defended a fortified convento at Churubusco and fought valiantly, "with the malignity of private revenge against their old army." But Winfield Scott's regiments overwhelmed the defenders.

Fifty deserters were soon sentenced to hang, 15 others to stand "whipping and branding." To the shock of the U.S. Army, Scott reduced Riley's sentence to the latter because the Irishman had deserted before the conflict's actual declaration.

To Mexicans' revulsion, 16 deserters were hanged on Sept. 10,

1847, at San Jacinto, where Riley endured 59 lashes and a smoldering iron burning a two-inch-high "D" - for deserter - into his cheekbone twice. Four more San Patricios were swung from a tree at Mixcoac the next day.

On a hill outside Mexico City on Sept. 13, 1847, at the instant that attacking U.S. troops finally planted the Stars and Stripes above Chapultepec Castle, the final 30 doomed San Patricios were swung off "in a fearful dance of death."

When the 1848 Treaty of Guadalupe Hidalgo sealed the United States victory, Riley and the remaining San Patricio prisoners were freed and slipped off history's stage.

Riley's path in Mexico ended at Veracruz after his honorable discharge from the Mexican Army, but not before he wrote: "Be not obscured by the prejudice of a nation, America ... at

war with Mexico ... for a more hospitable or friendlier people ... than the Mexicans there exists not on the face of the earth ... especially to an Irishman and a Catholic." His Irish nationalism surfaced as he described "under what banner we fought so bravely ... that glorious Emblem of native rights ... which should have floated over our native Soil so many years ago, it was St. Patrick, the Harp of Erin, the Shamrock upon a green field."

Today, memorials commemorate the San Patricios in Mexico City and in Galway. The plaques reflect a saga that, like the gilded shamrock on Riley's green flag "contains three distinct divisions - Irish, American and Mexican."

(Peter F. Stevens is the author of "The Rogue's March: John Riley and the St. Patrick's Battalion 1846-48," 301 pages, hardcover, \$27.95, Brassey, Dulles, Va.)

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El Editor. Lubbock, Tx. March 11, 1999

# Even In A Texas Cemetery, Fences Can't Separate Souls

By Victor Landa

When is a fence not a fence? It all depends on your definition of the word. In south Texas, fences are statements. Just ask the folks in Bee County. They put up a fence across a cemetery just outside Tynon. On one side were buried all the Anglo dead, on the other, all the Hispanic *difuntos*. It was said that the fence was supposed to keep the cattle and the vandals out, but the gate was always left open.

That made no sense, of course. Even the dead have to pass through a gate to get into heaven.

I can relate to this.

When my family lived in Nuevo Laredo, on the Mexico side of the Texas border, we had a problem with cattle in our yard. Our property was adjacent to a vast open field where all manner of cows and goats and horses roamed as best they could with clanging bells around their necks and their front legs tied together. By mid-afternoon the cows would make their way to our yard, annoy our dog and trample over the patchy grass that we watered with diligence.

So my parents put up a fence, but not just a fence in the con-

ventional sense. We built ourselves a wall, a cinder block structure that emphasized "Cows Keep Out!"

I watched it go up, block by block. I remember the foundation being made, the iron bars for strength, the mixture of the mortar, the plumb lines, the sound of the gravel in the mixture.

And then I watched the cattle come around to the front of the yard, walk onto our property and stay longer, because they couldn't walk straight out. So I understand the frustration of trying to keep cows out of a place where you don't want them.

But somehow I don't think this fence in a cemetery was really about cows. Neither was it about the hereafter.

My guess is that all the fuss about the differences between people is a thing that begins at birth and ends with death. I don't think souls have differences that we can perceive with our poor senses. In fact, I tend to believe as Tom Joad does in John Steinbeck's novel, "The Grapes of Wrath."

There is a passage in the book where Tom talks to his mother

very late in the evening after a camp dance, moments before he leaves the group. He tells his mother how he doesn't believe there are many different souls. There's just one big soul popping up in different people, he says -- no differences beyond the ones we make with our eyes and our hearts, our borders and our fences.

So this fence in the cemetery near Tynon, Texas, couldn't possibly be about the buried people. It would be supreme conceit to believe that chain-link could mark a boundary in the hereafter.

No, this fence was about the here and now, about keeping certain people out. For generations, the people of Bee County have appeared to live together. And for just as long, the cemetery has been divided.

There was the Anglo side, administered by an association, and a Hispanic side, administered by an association of its own.

While there has always been a line, the fence made it all too obvious. The fence said out loud what many hearts must have believed -- Keep out! We don't like the color of your souls!

As would be expected, there

were protests. And last month the association that administers the Anglo side of the cemetery voted to take the fence down, being as they were the ones who put it up to begin with.

This whole episode should serve as a reminder to us of all of the fences that exist but are not seen.

I'm not talking about the obvious ones, the ones in education and employment and opportunity.

I'm talking about the subtle ones, the ones that have their foundations in the hearts of quiet bigots who say "not in my neighborhood," the imperceptible ones that run across our cities, that keep San Antonio westsiders on the west side and northsiders from ever venturing far from their enclaves.

I'm talking about the fences that Tom Joad had managed to see beyond, the ones we put up sometime between birth and death and that have no place in a cemetery.

(Victor Landa is news director of the Telemundo station WVDA-TV60 in San Antonio, Texas.)

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## Murder of 3 Activists in Central America Unhappy Way to Note New Hemispheric Indigenous Movement

BY JACQUELINE KEELER, PACIFIC NEWS SERVICE

The death of Ingrid Washinawatok apparently marks a sad milestone -- the first time that a Native North American woman has died doing human rights work among native people in South America.

In an unhappy way, it draws attention to the fact that the growing number of international meetings on the environment and human rights abuses has led to a growing network of indigenous leaders and activists who share skills, resources and information in fighting similar issues.

Washinawatok, 41, Terence Freitas and Lahe'ena'e Gay were kidnapped off a bus heading for the airport on February 25, 200 miles outside of Bogota. They had just spent two weeks on the reservation of the U'wa helping develop an education program using traditional culture, language and religion.

Gay, 39, a Native Hawaiian with the Pacific Cultural Conservancy International in Hawaii, had established a similar educational center in Panama.

Washinawatok met the leader of the U'wa and heard how they had closed church-run schools which denigrated their culture. Gay and Washinawatok sought to share the culture-respecting curriculum developed by indigenous people in the United States.

The U'wa, a tribe of about 5-7,000 people, made international headlines in 1997 when they threatened mass suicide if Occidental Petroleum, based in Bakersfield, California did not cease exploratory drilling on their reservation. In a similar vein, the Menominee Nation in Wisconsin was "terminated" in 1954 by the U.S. Congress. They regained federal recognition in 1969 and are now embroiled in a fight with Exxon to prevent contamination of their lands and sacred sites.

Colombian and U.S. officials were quick to blame the abduction on the leftist guerrilla Revolutionary Armed Forces of Colombia (FARC). In a press release, President Clinton expressed outrage and demanded that "the FARC accept responsibility for these crimes and immediately surrender those who committed them."

However, Washinawatok's family and Apesanahkwat, chairman of the Menominee tribe said they held the U.S. State Department at least partly responsible for her death. The week of her death, the U.S. State Department issued \$230 million to the Colombian government for a crackdown on leftist rebels. Colombia is one of the biggest recipients of U.S. foreign aid for the drug war, despite having one of the world's worst human rights records. The money, the Menominee assert, led to military/paramilitary killings of about 70 FARC rebels later that week. In a statement, the Indigenous Women's Network, of which Washinawatok was co-chair, has demanded a full investigation of the U.S. State Department's role in the deaths.

On Sunday, FARC leaders denied any connection with the murders. Commander Ariel, a rebel leader accused right-wing paramilitary forces.

People close to Freitas, 24, an environmental activist who had worked with the U'wa tribe, noted that the FARC knew of his work and had given him clearance. Other evidence -- including the kidnappers' costumes and the general pattern of political killings in the country -- also point to the paramilitary forces. They deny any involvement.

The U'wa community reacted forcefully, with some leaders threatening retaliation against the killers. Evaristo Tegria, an U'wa community member, said of the three, "As indigenous people they knew our situation and supported us."

Washinawatok was director of the New York-based Fund for the Four Directions, which focuses on American Indian issues, and sat on the boards of several groups working to help indigenous people. She was also the first chair of the United Nations Committee for the International Decade of the World's Indigenous Peoples (1995-2004).

As more and more Native North Americans work with their relatives in Central and South America they must decide how best to use their dual citizenship to further the rights and causes of indigenous peoples.

Many are watching the Menominee Nation for clues as to how indigenous nations in North America will deal with international tragedies, particularly with countries like Colombia that have a record of genocide of their own indigenous peoples.

There is a hope that the great care and kind spirit shown by Washinawatok and the others will carry the day.

# Aun En Un Cementerio De Texas Las Cercas No Pueden Separar a Las Almas

Por Victor Landa

¿Cuándo deja una cerca de ser una cerca? Todo depende de la definición de la palabra que cada cual tenga.

En el sur de Texas, las cercas son declaraciones. Sólo pregunté a los residentes del Condado Bee.

Pusieron una cerca alrededor de un cementerio inmediatamente fuera de Tynon. De una parte estaban sepultados todos los muertos anglosajones; de la otra, todos los "difuntos" hispanos. Se dijo que se suponía que la cerca mantuviera fuera al ganado y a los delincuentes, pero la puerta siempre se dejaba abierta.

Eso no tenía sentido, desde luego. Aún los muertos tienen que pasar por una puerta para entrar al cielo.

Yo puedo identificarme con esto.

Cuando mi familia vivía en Nuevo Laredo, al lado mexicano de la frontera de Texas, teníamos un problema con el ganado que entraba a nuestro patio. Nuestra propiedad estaba junto a un gran campo abierto donde toda clase de vacas, chivos y caballos vagaban lo mejor que podían, haciendo sonar los cercos que colgaban de sus peneños y con las patas delanteras atadas juntas. Hacia la media tarde, las vacas se abrían paso hasta nuestro patio, molestaban a nuestro perro y pi-

soteaban los parches de hierba que nosotros regábamos con diligencia.

De modo que mis padres pusieron una cerca, pero no una cerca en el sentido convencional. Construimos un muro, una estructura de bloques de concreto que decía enfáticamente: "¡Vacas, Manténganse Fuera!"

La ví levantarse bloque por bloque. Recuerdo la construcción de los cimientos, las cabillas de hierro para fortalecerla, la mezcla del concreto, las cuerdas de la plomada, el sonido de la gravilla en la mezcla.

Y después observé que el ganado llegaba frente al patio, entraba a nuestra propiedad y permanecía durante más tiempo, porque no podía caminar en línea recta para salir. De modo que comprendo la desilusión de tratar de mantener a las vacas fuera de un lugar donde no se les quiere.

Pero de algún modo no creo que esta cerca en un cementerio tratara realmente de las vacas.

Ni tampoco trataba del más allá.

Mi suposición es que todo el barullo sobre las diferencias entre las personas es algo que empieza con el nacimiento y termina con la muerte. No creo que las almas tengan diferencias que podamos percibir con nuestros sentidos limitados. En verdad, teniendo a creer, como lo hace Tom

Joad en la novela de John Steinbeck titulada "Las Uvas de la Ira" (The Grapes of Wrath).

Hay un pasaje en el libro en el que Tom habla a su madre, muy tarde en la noche, después de un baile en el campamento, momentos antes de que él se separe del grupo. El dice a su madre cómo él no cree que haya muchas almas diferentes. Hay sólo un alma grande que surge en distintas personas, dice él -- que no hay diferencias más allá de las que hacemos con nuestros ojos y nuestros corazones, nuestras fronteras y nuestras cercas.

De modo que esta cerca del cementerio junto a Tynon, Texas, no podría ser respecto de las personas enterradas. Sería el engrimiento supremo creer que los eslabones de la cerca podrían señalar una frontera en el más allá.

No, esta cerca se refería al aquí y ahora, trataba de mantener fuera a ciertas personas. Durante generaciones, los residentes del Condado Bee han parecido vivir juntos. Y exactamente por el mismo espacio de tiempo, el cementerio ha estado dividido.

Había la sección de los anglosajones, administrada por una asociación, y la sección de los hispanos, administrada por su propia asociación.

Aunque siempre ha habido una línea, la cerca la hizo demasiado

evidente. La cerca decía en alta voz lo que muchos corazones debían haber creído: "¡Manténganse fuera! ¡No nos gusta el color de sus almas!"

Como era de esperarse, hubo protestas. Y el mes pasado la asociación que administra la sección de los anglosajones del cementerio acordó por votación quitar la cerca, siendo como eran ellos quienes la habían puesto, para empezar.

Todo este episodio debería servirnos como recordatorio para todos, sobre las cercas que existen pero que no se ven.

No estoy hablando sobre las evidentes, las de la enseñanza, el empleo y la oportunidad.

Estoy hablando sobre las sutiles, las que tienen sus cimientos en los corazones de los intolerantes callados que dicen: "No en mi vecindad", las imperceptibles que corren a través de nuestras ciudades, que mantienen a los residentes del lado occidental de San Antonio en ese lado y evitan que los residentes del lado norte se aventuren alguna vez lejos de sus enclaves.

Estoy hablando sobre las cercas más allá de las cuales Tom Joad se había arreglado para ver, las que levantamos algunas veces entre el nacimiento y la muerte, y que no tienen lugar en un cementerio.

(Victor Landa es director de información de la estación de Telemundo

# A Strenuous Irish Objection To The Latino Use of 'Anglo'

By Maribeth Bandas

If you must, you can call me Gringa, but please, don't call me Anglo. It's offensive, and has all my Celtic ancestors spinning in their graves.

To my Peruvian high school friends, I will always be Gringa, but that's my mother's doing. My Irish-American mother named me after everyone she could think of, and I ended up with too many th's in my name for Spanish speakers to pronounce.

Maribeth Catherine is a mouthful, even in English. Hence, when I was a child growing up in Lima, my best friend, Lourdes, started to call me Gringa. I protested vehemently, but have been called Gringa by all my Peruvian friends since.

Gringa, in Lima at least, is used as a term of affection, like Gorda, Flaca, Negra or China, names given to anyone foreign-born or blond, chubby, skinny, dark or Japanese, as the case may be. My parents decided to immigrate to Peru when Nixon was re-elected, so my sisters and I grew up bilingual and culturally Peruvian.

We prefer ceviche to corned beef and cabbage, we put mustard on our french fries, and we drink Inka Cola. We speak English *en familia*, Spanish to kids and cats, and Spanglish with a privileged few.

We are Bolivian, Guatemalan, Irish and Mexican, nary a full-blooded Anglo among us. The only one to come close is my husband, Hector Ericksen-Mendoza, who was born in Oaxaca, Mexico, the son of a Zapotec mother, Sebastiana, and a U.S.-born father, Charlie. Suegro Charlie's mother immigrated to the United States from Yorkshire, England, as a teenager. But I would never call Hector an Anglo.

Our family gatherings are flavored with tortillas, ajíes, and arroz con pollo, but no Yorkshire pudding whatsoever. Anglo is a

colonial term, ultimately referring to the conqueror's language. This is why Africa is divided into Francophone and Anglophone.

Many U.S. Hispanic activists use the term Anglo to refer to all white English speakers. So do reporters of all stripes. Such loose use of language bothers a great majority of us Irish Americans. Among ourselves, we complain. We take offense at being equated with Anglos. Anglo is to Celtic what Cortés is to Moctezuma.

Do Hispanics who no longer speak Spanish cease to be Latino and become Anglo? Curiously, Hispanic and Irish culture share many traits. Some say that Catholicism, the love of family and a flair for blarney unite so many of us. That may be why my sisters and I, an uncle and a cousin, all married Latinos.

My sister Christine, however, swears there was something in my mother's water. My other sister, Meg, and my cousin Amy are tall, beautiful gueras, and their husbands, Willie, from Guatemala, and Fernando, of Spanish-Canadian descent, are correspondingly tall, dark and handsome men. Both couples are very striking, and who can resist movie-star beauty? Just look at Melanie Griffith and Antonio Banderas.

The rest of us are very well matched, too. Christine's husband, Oscar, from Bolivia, and my husband, Hector, are *chatos*, short and dark, just like us, so it's not only opposites that attract.

All the children from these Celto/Hispanic marriages are gorgeous, proof that mixtures are the most beautiful of realities.

So many mysterious and fascinating cultural combinations abound. As offensive, misused terms like Anglo disappear, so will our children's identity cease to be an urgently "either/or" equation. They will know better

than we do how to live -- to find personal enrichment -- in this kaleidoscope of cultures. Their value systems will go far beyond skin color, mother tongue or stature type.

As they are growing up, we will call them by whatever un-dearing Spanish- or English-lan-

# Ferviente Oposicion Irlandesa Al Uso Latino Del Término

Por Maribeth Bandas

No me opongo a que me llamen gringa, pero, por favor, les ruego que no me llamen anglo. Es un término que resulta sumamente ofensivo. Tanto así que amenazan con salir de la tumba todos mis ancestros celtas para jalarle la pata al insista continuar con su uso.

Siempre seré "la gringa" para todos mis antiguos compañeros de secundaria peruanos. La culpa la tiene mi madre, de ascendencia irlandesa, que me puso Maribeth Catherine, difícil de pronunciar hasta para un español acostumbrado a la zeta. La dificultad de pronunciación llevó a que mi gran amiga Lourdes me pusiera "Gringa" a pesar de mis vehementes protestas. "Gringa" me quedó, hasta hoy.

El apodo de "gringa", por lo menos en Lima, es cariñoso. De la misma forma que lo son gorda, flaca, negra o china, sobrenombres para cualquiera que sea extranjero o rubio, subido o carente de kilos, de tez oscura o japonesa. En mi caso fue porque mis padres decidieron emigrar al Perú cuando Nixon fue reelegido en los Estados Unidos, y así crecimos mis hermanas y yo bilingües y culturalmente peruanas.

Preferimos el ceviche a los insípidos asados con col hervida de mi madre, comemos las papas fritas con salsas de ají, y bebemos

guage nicknames fit. What we won't call them is Anglo.

(Maribeth Bandas is a Ph.D. candidate in the Human Sciences Program and Instructor of Spanish at George Washington University in Washington, D.C.)

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Inca Kola. Hablamos inglés entre nosotros, castellano con los chicos y los gatos, y Spanglish con un grupo muy selecto.

Somos de Bolivia, Guatemala, otrora Irlanda, y México, sin una gota de sangre británica que valga. El único que se aproximaría a lo étnicamente anglo sería mi esposo, Héctor Ericksen Mendoza, nacido en Oaxaca, de madre zapoteca, Sebastiana, y padre estadounidense, Charlie. La madre de mi suegro, Charlie, inmigró a los Estados Unidos de Yorkshire, Inglaterra, cuando era adolescente.

Pero a Héctor no lo llamaría nunca "Anglo".

Cuando nos reunimos los domingos, cada uno trae de lo suyo: tortillas, arroz con pollo o sudado de mariscos. No tenemos idea a qué sabe el famoso "Yorkshire pudding", ¡ni lo recuerda la abuela!

Anglo es un término colonial que se refiere, en última instancia, a la lengua del conquistador. Por eso se divide el continente africano entre países francófonos y anglófonos.

Este término lo usan muchos activistas hispanos para referirse a todos los "hablantes blancos" del inglés. Cometen el mismo error muchos periodistas de todo el mundo. Usar sin reflexionar en la historia de la palabra es lo que

nos molesta a los descendientes de los irlandeses librados de la opresión británica. Entre nosotros nos quejamos. Es una ofensa referirse a un irlandés como anglo. Anglo para un celta es lo que Cortés fue para Moctezuma.

¿Cuándo se convierten en anglo los latinos que ya no hablan español?

Es curioso, pero las culturas irlandesa e hispana tienen muchos rasgos en común. Lo que nos une será el catolicismo, el amor a la familia extendida y la facilidad del habla. Puede que sea por eso que mis hermanas y yo, un tío y una prima terminamos por casarnos todos con latinos.

Es mi hermana, Christine, la que jura que nos contagiamos del agua en la casa de mi mamá. Meg, la segunda, y mi prima, Amy, son rubias altísimas, guapísimas, casadas la una con Willie, un guatemalteco inusualmente alto y fuerte, la otra con Fernando, hijo de español y canadiense, con el perdón de mi esposo y mis cuñados, el más guapo de todos. Las dos parejas son como para película, lo atractivos que son, mejores que los mismos Melanie Griffith con Antonio Banderas.

Los demás nos complementamos. Tanto el esposo de Christine, Oscar, boliviano, y el mío, Héctor, son chatitos y morenos como nosotros, así es que no sólo

los opuestos se atraen.

Todos los niños resultados de estos matrimonios celto/hispanos son lindos, prueba fehaciente de que son estas combinaciones las que producen las realidades más bellas.

Hay incontables conjugaciones culturales fascinantes y misteriosas. En la medida en que desaparezcan los términos ofensivos y malutilizados como anglo, también desaparecerá la urgencia de una proposición monoracial para fijar la identidad de nuestros hijos. Ellos sabrán mucho mejor que nosotros cómo vivir -- y aprovechar de su fuente de riquezas culturales que es el mundo hoy.

El esquema de valores de la generación que viene será de mayor alcance; no se limitarán a ver simplemente el color de la piel, la lengua materna o el estereotipo.

Mientras crezcan, les pondremos cariñosamente el apodo que se nos ocurra, en inglés, castellano o una combinación de los dos. Lo que jamás los llamaremos es anglo.

(Maribeth Bandas es candidata al doctorado en el programa de Ciencias Humanas e instructora de español en la George Washington University en Washington, D.C.)

Propiedad literaria registrada por Hispanic Link News Service en 1999. Distribuido por The Los Angeles Times Syndicate

## Letter to the Editor

Dear Editor,

I would like to thank you for last week's edition highlighting Hispanic women. It made me very proud to be among the women that were honored as Hispanas of the Year. I know that the women in our community perform many roles, one of the most important is beign the mothers of the future generation. I hope that this next generation will follow as we pave the way into the new millennium. Thank you for recognizing our efforts and letting our actions and voices be heard, so that our children, our future leaders, will have the necessary tools to an unlimited futured.

Muchas Gracias,

Christy Martinez

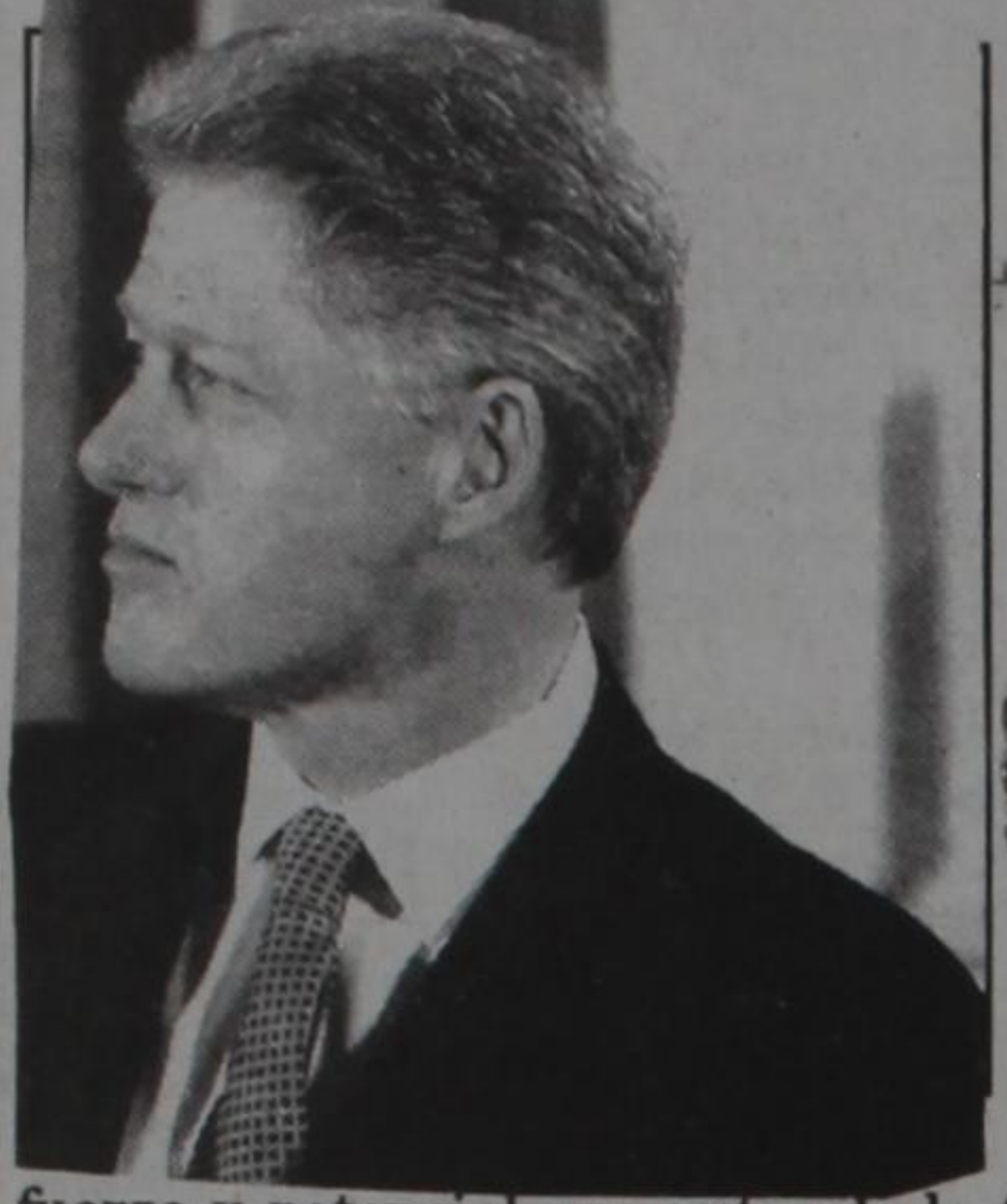
Hispana of the Year - Media/Public Relations Category



# Noticias Breves

## Clinton Anima a Region a Fortalecer Democracia y Ofrece Ayuda

San Salvador, 10 mar (EFE).- El presidente de Estados Unidos, Bill Clinton, animó hoy a Centroamérica a fortalecer sus esfuerzos por la democracia y pidió que ahora vean a su país "como un socio, un amigo y un colega en la labor de reconstrucción".



En un discurso en la sede de la Asamblea Legislativa de El Salvador, Clinton -que visitó el lunes Nicaragua y el martes Honduras, los países más afectados por el Huracán "Mitch" de finales de 1998- dijo que su país ayudará a reparar esos daños, para lo cual se necesitarán unos 8.500 millones de dólares. Clinton afirmó que los centroamericanos deben intentar que los beneficios de la reconstrucción favorezcan a todos los sectores sociales y que se proteja el medio ambiente, tras lo cual "esta región resurgirá con mayor fuerza y potencial que antes de la tormenta", vaticinó.

Ante la petición de los presidentes centroamericanos de una mayor apertura comercial de Estados Unidos, Clinton dijo que buscará la ampliación de la llamada Iniciativa para la Cuenca del Caribe (ICC).

El gobernante estadounidense abordó en su discurso asuntos espinosos entre su país y El Salvador, como el de la inmigración, y defendió las restricciones impuestas al expresar que "queremos desalentar acciones que minan el control de nuestras fronteras y que son injustas respecto a las personas que tratan de emigrar legalmente".

El presidente salvadoreño, Armando Calderón Sol, liderará el problema migratorio en la cumbre de mañana, jueves, en la ciudad de Antigua Guatemala, donde se pedirá a Clinton que prorogue la no deportación de miles de indocumentados para no agravar la situación de pobreza en la región profundizada por el huracán.

El lunes pasado EEUU reanudó las deportaciones de salvadoreños y guatemaltecos, pero ha dado una prórroga de 18 meses a nicaragienses y hondureños, por lo que Calderón Sol espera al menos ese mismo tratamiento para sus compatriotas.

El presidente de la Asamblea Legislativa de El Salvador, Juan Duch, recordó a Clinton las secuelas económicas dejadas en el país por la pasada guerra civil, las cuales han sido agravadas por fenómenos naturales como El Niño y el "Mitch".

"Los salvadoreños estamos empeñados en la consolidación de nuestro proceso democrático", expresó Duch, e insistió en que las elecciones presidenciales del pasado domingo "anuncian nuestra vocación pacifista y democrática".

Duch agregó que "transitamos de la guerra a la paz con un inusitado éxito" tras la firma de los acuerdos entre el Gobierno y la guerrilla, en enero de 1992, pero destacó que "nuestras dificultades no han terminado en esta etapa".

Las limitaciones económicas que afectan a grandes sectores de la población salvadoreña, al igual que en los demás países centroamericanos donde han sido agravadas por fenómenos naturales, constituyen un freno al desarrollo económico y social, subrayó Duch.

Esas situaciones "son fuente de inestabilidad política e inseguridad ciudadana y de utilización irracional de los recursos naturales, generan pobreza extrema y se constituyen en una amenaza para todos", añadió.

El presidente del parlamento salvadoreño alegó que son esas también las principales causas por las que los centroamericanos desean emigrar a Estados Unidos.

Clinton viajará hoy a Guatemala, donde participará en una mesa redonda sobre los esfuerzos de paz en la que se espera que se trate sobre la Comisión de la Verdad, que investigó los crímenes políticos del pasado conflicto armado.

Dicha comisión estableció, entre otras cosas, la asociación del Servicio Central de Información de EEUU (CIA) con los regímenes militares de Guatemala.

Clinton expresó ante el congreso salvadoreño que Washington tuvo una participación indirecta en las guerras de la región, al admitir que "se creía que los puntos de vista sólo se podían defender a punta de pistola... y esto creaba también muchas divisiones en Estados Unidos".

El presidente estadounidense insistió en que "debemos recordar el pasado, pero no repetirlo nunca", y se felicitó por que "los campos de batalla de la ideología se hayan convertido en mercados de ideas".

## Comercio EEUU Dependera de Empresas Hispanas, Dice Daley

Por Santiago Távara.

Washington, 10 mar (EFE).- Con la creación de la zona de libre comercio en las Américas, EEUU dependerá de la pequeña y mediana empresa para sus exportaciones a Latinoamérica, que ahora se sitúan en cerca de 142.000 millones de dólares, dijo el secretario de Comercio, William M. Daley.

Para construir "una economía más fuerte que pueda competir en una economía global y en una era digital", la mejor manera de llegar a los hispanos es por medio del comercio, dijo Daley la noche del miércoles durante la convención de la Cámara de Comercio Hispana de EEUU.

"El crecimiento de nuestras relaciones comerciales con Latinoamérica se produjo por medio de grandes compañías como General Motors y Ford. Pero en los próximos 30 años, cuando este hemisferio se convierta en la zona de libre comercio más grande del mundo, le tocará el turno a la pequeña empresa", dijo el secretario de Comercio.

Remarcó que hace 30 años, por la presencia de dictadores en algunos países, Latinoamérica estaba en una posición muy cerrada y que por tal razón EEUU exportaba apenas 5.000 millones de dólares en bienes a sus vecinos del sur.

"Hoy que las democracias de Latinoamérica impulsan reformas económicas, EEUU exporta 142.000 millones en bienes", indicó Daley. "¿Quién mejor para vender en Latinoamérica que un estadounidense de ascendencia latina?".

El secretario de Comercio destacó que el gobierno federal es un "buen cliente" de las empresas minoritarias, porque en 1998 les compró productos por cerca de 172 millones de dólares, más del doble en comparación con 1992, un año antes de que Bill Clinton iniciara su mandato, cuando llegó a los 85 millones de dólares.

Señaló que después del viaje del presidente Clinton a Centroamérica, para ayudarla en su reconstrucción tras el paso del huracán Mitch, el Departamento de Comercio llevará a la región 20 compañías para evaluar la manera de llevar a cabo esa tarea.

"Sé que muchas compañías hispanas, algunas muy pequeñas, han solicitado su participación", afirmó.

Según datos de la Cámara de Comercio Hispana, en EEUU hay 1,5 millones de hispanos que son dueños de sus empresas, las cuales generan ventas por casi 200.000 millones de dólares.

El secretario informó que desde enero de este año, la Oficina de Desarrollo de Pequeños Negocios (MBDA), a través de un programa en Phoenix, Arizona, ha notificado electrónicamente a unas 2.400 empresas minoritarias sobre diversas oportunidades para obtener contratos.

"Nuestras comunidades en desventaja controlan más poder de compra que todo el mercado minorista en México", dijo Daley, parafraseando las afirmaciones de Clinton.

Por otro lado, Daley mencionó que desde 1970, cuando el gobierno comenzó a contar a los hispanos, la Oficina del Censo -que pertenece al Departamento de Comercio- ha buscado hacer una enumeración más adecuada.

Daley subrayó la importancia de que se realice un censo más exacto, ya que de sus resultados depende la distribución de 200.000 millones de dólares, en fondos federales, para la construcción de carreteras, escuelas y hospitales, entre otros programas.

# 'No Sean Obscurecidos' La Leyenda De Los 'San Patricios'

Por Peter F. Stevens

México los reverencia como héroes. Los Estados Unidos los insulta como traidores. Para muchos en Irlanda, ellos son "Gansos Silvestres", llevados de sus costas y destinados a servir en todos los ejércitos para "salvar a los propios". "Ellos" son los San Patricios, y como lo prueba el nuevo libro, titulado "La Marcha de los Tunantes: John Riley y el Batallón de San Patricio, 1846-48", la controversia acerca de quiénes y qué eran ruge aún 150 años después de su participación en la Guerra entre México y los Estados Unidos.

En el decenio de 1840, el "Destino Manifiesto" -- la afirmación de los Estados Unidos de que el continente desde el Río Grande hasta el Pacífico estaba "destinado a los anglo-sajones" -- ayudó a provocar la invasión de México por parte de esta nación. Otra fuerza cultural, el nacionalismo -- anti-católico y anti-inmigrante -- barrió también a través de los Estados Unidos. Los irlandeses, alemanes y otros inmigrantes se enfrentaron a montones de polémicas anti-católicas y al odio que provocó los motines de Filadelfia contra los irlandeses en 1844.

En el Ejército de los Estados Unidos, último recurso para muchos extranjeros desesperados, los oficiales con puños de hierro infligieron castigos brutales por todas las filas, pero los soldados nacidos en el extranjero, especialmente si acertaban a ser irlandeses o alemanes, recibían automáticamente sentencias más duras que las que recibirían otros por la misma falta.

Uno de los soldados inmigrantes, veterano del ejército inglés, John Riley, nacido en el Condado Galway en algún momento entre 1812 y 1818, probó ser el héroe proverbial de la leyenda de los San Patricios. El irlandés rudo y carismático se alistó en el Ejército de los Estados Unidos en 1845 con la esperanza de "alcanzar mi grado anterior" (sargento); él ascendería mucho más allá de su grado anterior -- pero con el uniforme de México.

Durante todo el conflicto, la disciplina severa, la enfermedad, el aburrimiento, el amor por las mujeres mexicanas y el nacionalismo impulsaron las deserciones hasta la tasa más alta -- el 13 por ciento -- en cualquiera de las guerras de este país. Aproximadamente 5.000 irlandeses prestaron servicios en el ejército regular, y casi el 20 por ciento de ellos desertaron, algunos para alistarse con los San Patricios; así lo hicieron también muchos alemanes y otros inmigrantes. Aunque el 80 por ciento de los reclutas irlandeses permanecieron en las filas de los Estados Unidos, la tasa de deserción desconcertó al General Zachary Taylor de tal modo que el Presidente James Polk despachó a dos capellanes católicos, los primeros de la historia del Ejército de los Estados Unidos, para que atendieran a los soldados inmigrantes.

Durante toda la guerra, México, que había sido durante largo tiempo un refugio para los católicos irlandeses y que estaba al tanto de que los inmigrantes católicos formaban casi la mitad de las compañías del General Taylor, hizo circular folletos en que instaba a los extranjeros a desertar, a unirse al Ejército Mexicano y a recibir tierras gratis y bonificaciones en efectivo, la ciudadanía de aquel país y la aceptación que se les negaba en los Estados Unidos.

Riley pasó hacia los mexicanos "por consejo de mi conciencia" el 12 de abril de 1846, y pronto obtuvo el grado de oficial y organizó a sus colegas desertores -- la mayoría de ellos irlandeses, seguidos por los alemanes -- a otros extranjeros y aún a algunos soldados nacidos en los Estados Unidos, en una excelente compañía de artillería y después en un batallón de infantería, denominado los "San Patricios". Ellos combatieron bajo un gallardete de seda verde adornado con la imagen de San Patricio. Riley ayudó también a redactar una circular en la que apelaba a "mis paisanos, los irlandeses", a desertar del Ejército de los Estados Unidos y unirse a las filas de México sobre los "vínculos comunes" de la religión y la conciencia contra la "agresión injusta" de los Estados Unidos. En las derrotas mexicanas de Monterrey, Buena Vista y Cerro Gordo, él y sus hombres aporrearon a sus antiguos compañeros de armas.

El 20 de agosto de 1847, Riley y entre 204 y 220 "San Patricios" -- incluyendo a "142 irlandeses" -- defendieron un convento fortificado en Churubusco y combatieron "valientemente, con la malignidad de la venganza privada contra su antiguo ejército". Pero los regimientos de Winfield Scott abrumaron a los defensores.

Quince desertores fueron sentenciados pronto a la horca, otros 15 a sufrir "latigazos y marcas

con hierros candentes". Para sorpresa del Ejército de los Estados Unidos, Scott disminuyó la sentencia de Riley a lo segundo, porque el irlandés había desertado antes de la declaración real del conflicto.

Para repugnancia de los mexicanos, 16 desertores fueron ahorcados el 10 de septiembre de 1847 en San Jacinto, donde Riley sufrió 59 latigazos y la quemadura de un hierro candente que marcó una "D" de dos pulgadas de alto -- significando "desertor" -- en su pómulo dos veces. Cuatro "San Patricios" más fueron colgados de un árbol en Mixcoac al día siguiente.

En una colina de las afueras de Ciudad México, el 13 de septiembre de 1847, en el momento que las tropas atacantes de los Estados Unidos izaron finalmente la bandera de estadounidense sobre el Castillo de Chapultepec, los últimos 30 "San Patricios" condenados fueron "ahorcados en un espantoso baile de muerte".

Cuando el Tratado de Guadalupe Hidalgo de 1848 selló la victoria de los Estados Unidos, Riley y los restantes prisioneros de San Patricio fueron puestos en libertad y desaparecieron del escenario de la historia.

El sendero de Riley en México terminó en Veracruz después de su licenciamiento honorable en el Ejército Mexicano, pero no antes de que él escribiera: "No sean obscurecidos por el prejuicio de una nación, los Estados Unidos ... en guerra con México ... porque no existe un pueblo más hospitalario o amistoso sobre la faz de la tierra ... que los mexicanos, especialmente para un irlandés y un católico". Su nacionalismo irlandés brotó a medida que él describía "bajo qué gallardete combatimos tan valientemente ... ese Emblema glorioso de los derechos natales ... que debería haber ondeado sobre nuestro suelo natal hace tantos años; fué San Patricio, el Arpa de Erin, el Trébol sobre un campo verde".

Hoy, los monumentos conmemoran a los San Patricios en México y en Galway. Las placas reflejan una leyenda que, como el trébol dorado de la bandera verde de Riley, "contiene tres divisiones distintas -- irlandesa, estadounidense y mexicana".

(Peter F. Stevens es el autor de "La Marcha de los Tunantes: John Riley y el Batallón de los San Patricios, 1846-1848", 301 páginas, cubierta de tela, \$27.95, Brassey, Dulles, VA.)

Propiedad literaria registrada por Hispanic Link News Service en 1999.

# S.A. Valens Fans Frustrated

By David Bennett

Rock music producer Bob Keane doesn't know if it's racism, big money, East Coast versus West Coast, or sheer stupidity. But Keane says he won't rest until rock pioneer Ritchie Valens is elected to the Rock 'n' Roll Hall of Fame.

"Ritchie is in a brochure put out by the Hall of Fame," an angry Keane, who was Valens' manager at Los Angeles-based Del-Fi, told the Current last week. "And when the Hall opened in Cleveland, they asked the family for one of his guitars to display."

"They wouldn't even nominate Ritchie a year ago, but they asked the family for a three-year extension to leave the guitar up. It's disgusting."

The 40th anniversary of the Feb. 3, 1959, plane crash that took the lives of 17-year-old Valens, Buddy Holly, and J.P. "The Big Bopper" Richardson, was remembered earlier this month. Valens' family says the pain associated with his loss remains.

"It still hurts, but not as much as it hurt in the beginning," says his aunt, Ernestine Reyes, who still lives in Valens' hometown of Pacoima, Calif. She joined a handful of relatives earlier this month at Ritchie's grave. "Our goal now is to help more people remember him."

Valens' family and Keane have waged a years-long postcard campaign urging his induction into the Hall. It paid off last year when Valens' name finally made it to the 15-member nomination list for the first time. But when the Class of 1999 was announced in November, Valens, born

Richard Valenzuela, didn't make the final cut, which included Paul McCartney, Bruce Springsteen, and Billy Joel.

Valens -- who had four hit records including "La Bamba" and "Donna" -- first became eligible for nomination to the Hall of Fame in 1983.

Three years ago, Keane says he called the Hall of Fame to raise hell about Valens.

"Some woman who was heading up the thing said Ritchie's name hadn't even come up," Keane recalls. "And I said, 'What's the matter, don't you like Mexicans?' And she blew her cork. But it's the truth -- and I feel there has always been an undercurrent of a race thing going on there. Of course, they put Santana in there, but he's not a pure rock 'n' roller per se. It's more a mixture of Latin music and rock."

"The only thing that's holding Ritchie back is that he was only around for nine months," Keane said. "Considering what he did in those nine months, I would think it's all the more reason to put him in the Hall."

Back in his old neighborhood, relatives say their annual May 8 birthday celebration at Ritchie Valens Recreation Center in Pacoima will be filled with anticipation this year.

"My last wish is that they put him in the Hall of Fame," says his aunt Ernestine Reyes. "That's going to be the biggest party of all."

(Bennett is managing editor of the San Antonio Current. E-mail Bennett at dbennett@sacurrent.com. For information about the effort to get Valens into the Hall of Fame, call (800)-99-DEL-FI, email info@del-fi.com or visit www.del-fi.com.)

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# Feliz Dia Multicultural De San Patricio!

Por Mark R. Day

Entre a la Internet en este Día de San Patricio y encontrará virtualmente duendes y bailarines típicos. Puede que hasta le sea posible besar a una Piedra de Blarney del espacio cibernético.

Todo esto está bien, pero lo encuentro un poco de una sola dimensión y de poca profundidad. No me entienda mal. Desde luego que deberíamos estudiar la vida de San Patricio, reflexionar sobre la Gran Hambruna de 1847, comprar boletos del Riverdance y apoyar al acuerdo de paz en Irlanda.

Pero éste es sólo el primer acto. El orgullo de nuestras raíces irlandesas, si es que debería ser algo, es ayudarnos a ir más allá de las miradas nacionalistas a los ombligos y buscar puntos de interés común con otros grupos étnicos.

Después de todo, los irlandeses hemos sido siempre peregrinos globales. En el decenio de 1650, cuando el ejército inglés de Oliver Cromwell derrotó a los irlandeses y los exilió en España, fueron recibidos con agrado como ciudadanos, debido a las comunicaciones tradicionales de España con la Isla de Esmeralda.

Después, los descendientes de estos "gansos silvestres" llegaron a estar involucrados con las luchas independentistas de la América Latina. En Venezuela se venera a Daniel Florencio O'Donnell como el biógrafo de Simón Bolívar y a Bernardo O'Higgins se le reverencia como "el libertador de Chile".

Más tarde, en el decenio de 1820, los inmigrantes irlandeses establecieron dos colonias en el sur de Texas bajo la bandera de México. Cuando los colonos anglo-tejanos (considerados extranjeros ilegales por los mexicanos) se levantaron contra el gobierno mexicano en 1836, los colonos ir-

landeses pelearon contra ambos lados del conflicto. Sus descendientes hablan ahora con acento peculiar y celebran el Día de San Patricio auspiciando carreras de serpientes de cascabel en San Patricio, Texas.

Después, en la primavera de 1846, el aire estaba espeso con el olor del Destino Manifiesto, a medida que el ejército del General Zachary Taylor se preparaba para invadir a México. En este punto, un gran contingente de inmigrantes irlandeses y alemanes desertó de las fuerzas estadounidenses y se unió al ejército mexicano.

Ellos se auto-denominaban el "Batallón de San Patricio" y combatieron en las batallas principales de la guerra, pero con el tiempo muchos fueron capturados y ejecutados como traidores por los Estados Unidos.

Los "San Patricios" han llegado a ser héroes legendarios en México, y hoy son los temas de tres libros, un documental, una película que destaca a Tom Berenger y una ópera del Teatro de Repertorio de San Diego.

Los irlandeses tienen vínculos sólidos con los afroamericanos también. Entre los exiliados por Cromwell había sirvientes contratados que fueron enviados a la isla de Montserrat, en el Caribe. Ellos se casaron con antiguas esclavas negras y dejaron una impresión celta en la isla. Los turistas se asombran al encontrar sus pasaportes estampados con un trébol.

Además, en su libro Negro y Verde, el escritor Brian Dooley cuenta sobre la taberna "Irish Times" de Washington, DC., donde un retrato de Frederick Douglass, el abolicionista, cuelga con orgullo cerca de los retratos del presidente John F. Kennedy y de James Joyce.

Douglass, que había sido esclavo, era muy amigo del líder de los derechos civiles Daniel O'Connell y un defensor franco de la independencia de Irlanda. En una visita a Irlanda en 1847, Douglass comparó a los irlandeses pobres con la situación de los esclavos negros. "Estas personas sólo necesitan tener piel negra y cabello encrespado para completar su semejanza con los negros de las plantaciones", observó él.

No es sorprendente que John Hume, recipiente del Premio Nobel, viajara a Atlanta recientemente para recibir el Galarón "Martin Luther King" por su dedicación a los ideales del Dr. King.

Hume dice a menudo a los auditores estadounidenses que el movimiento de los derechos civiles de Irlanda del Norte que él ayudó a organizar a fines del decenio de 1960 sacó su inspiración y sus canciones del movimiento del Dr. King.

Los irlandeses y los aborígenes norteamericanos comparten experiencias paralelas también. En verdad, los gobernantes ingleses y los puritanos de la Nueva Inglaterra acostumbraban referirse a los irlandeses como "salvajes violentos y bravíos", y durante el espacio por de la Gran Hambruna, el "London Times" dijo en un editorial: "En pocos años, un irlandés celta será tan raro en Connemara como un piel roja en las costas de Manhattan".

Los propios indígenas reconocieron este paralelo. Los historiadores relatan que en 1847, 17 años después de que los indígenas Choctaw fueron obligados a emigrar desde Mississippi a Okla-

homa, la tribu hizo una colecta y envió \$710 a Irlanda para el fondo de socorro para el hambre.

Estos son únicamente unos pocos de los muchos nexos que existen entre los irlandeses y otros grupos étnicos. Se podría citar con igual facilidad las tensiones entre los irlandeses y los afroamericanos, tales como los motines por el reclutamiento para la Guerra Civil o la crisis del transporte de escolares en autobuses en el sur de Boston.

Es triste que muchos irlandeses-americanos no sean inmunes a la mancha del racismo que plagó a nuestra sociedad.

Pero, ¿qué tal si San Patricio pudiera regresar y hacernos una visita hoy? Puedo verlo disfrutando de una función de Riverdance, acariciándose su barba blanca, llevando con su pie el compás de los bailarines de flamenco y balanceándose al ritmo de un himno evangélico negro.

Apuesto a que por cada informe de delitos por odio racial, o de los grupos de supremacistas blancos en la Internet, hay millares de católicos irlandeses, protestantes, judíos y otros que edifican puentes hacia otros grupos étnicos.

Por lo menos, ésta es mi esperanza mientras hago un brindis en este Día de San Patricio.

(Mark R. Day produjo y dirigió Los San Patricios, un documental sobre el Batallón de San Patricio. El vive en Vista, California. Su indicativo de Internet es: <http://www.day-communications.com>)

Propiedad literaria registrada por Hispanic Link News Service en 1999. Distribuido por The Los Angeles Times Syndicate

## Citibus Kicks-Off Passenger Appreciation Month in March

General Manager John Wilson declares March as Citibus Passenger Appreciation Month. A kick-off celebration and press conference will be held at 2 p.m. Thursday, March 4, and will be at the Citibus Downtown Transfer Plaza at 801 Broadway.

"Citibus is designating an entire month for our passengers to express our sincere thanks to our most valuable asset - our riders," said John Wilson, Citibus general manager. "This is the first

time for us to designate an entire month solely to our passengers," said Wilson.

A drawing for Citibus monthly passes and prizes will be given away at the kick-off event. Refreshments will also be served. Citibus will hold drawings for prizes each Monday of March at 2 p.m. in the Citibus Downtown Transfer Plaza.

For more information please contact Jessica Woolley Black, marketing director of Citibus, at (806) 767-2381 extension 240.

## El Editor Newspapers

is a weekly bilingual published every Thursday by Amigo Publications in Lubbock, Texas, 1502 Ave. M, 79401. Tel. 806-763-3841. Subscribing \$40 per year payable in advance. Opinions and commentaries expressed by guest columnists do not necessarily reflect the opinions of the publisher or of advertisers.

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## More News Briefs

### U.S. Exports Will Depend on Small Businesses, Official Says

By Santiago Tavera  
Washington, Mar 10 (EFE).- With the planned establishment of a free-trade zone in the Americas, the United States will increasingly depend on its small- and medium-sized firms for future exports to Latin America, currently valued at 142 billion dollars, Commerce Secretary William M. Daley said on Tuesday night.

Daley was speaking to a convention of the U.S. Hispanic Chamber of Commerce.

In the past, "the growth of trade with Latin America was produced by large companies, such as General Motors and Ford. But in the next 30 years, when this hemisphere becomes the largest free-trade zone in the world, it will be the turn of small business," the commerce secretary said.

He said that 30 years ago, because of dictatorships in many countries in the region, Latin America was isolated. As a result, U.S. exports to its southern neighbors barely amounted to 5 billion dollars.

"Today, as Latin American democracies promote economic reforms, U.S. exports have increased to 140 billion dollars," Daley said. "Who better to sell to Latin America than an Hispanic-born American?"

Daley also emphasized that the federal government is a good client of minority businesses, citing 1998 figures that indicate it purchased nearly 172 million dollars in goods from them, compared to 85 million dollars in 1992, the year before Bill Clinton took office.

He said that following Clinton's trip to Central America, the Commerce Department will take 20 companies to the region to evaluate the best way to carry out reconstruction work.

"I know that many Hispanic-owned companies, some which are very small, have asked to participate," he said.

According to Hispanic Chamber of Commerce data, 1.5 million Hispanics own their own businesses, which generate sales of almost 200 billion dollars.

Beginning in January 1999, the Small Business Development Office, through a program in Phoenix, Arizona, will electronically notify about 2,400 minority businesses of opportunities to win contracts.

"Our disadvantaged communities have more purchasing power than the entire retail market in Mexico," Daley said, paraphrasing Clinton's words.

Daley said that since the government began to count Hispanics in 1970, the Census Bureau, which is an agency of the Commerce Department, has been seeking ways to have a more accurate count.

Daley noted the importance of a more exact census, as the distribution of 200 billion dollars in federal funds for the construction of roads, schools and hospitals depends on its results.

The last census in 1990 missed an estimated 8 million people - or 5 percent of Hispanics, Daley said.

### FBI Helps Investigate Women's Killings in Ciudad Juarez

El Paso, Texas, Mar 9 (EFE) - FBI agents are helping with the investigation into the murder of dozens of women whose bodies have been found near the U.S.-Mexican border.

Five agents from the Virginia's psychological profiling unit joined in efforts to find those responsible for the killings and hope to draft a final report on the psychological and sociological profile of the killers and their victims.

Since 1993, at least 140 teenage women have been murdered following the same pattern. They are kidnapped, sexually abused, and then strangled or stabbed to death. Their bodies are later found in several areas of the Chihuahua desert, near Ciudad Juarez, known as Tierra Nueva and Lote Bravo.

The FBI agents will help in the investigations being carried out by the Chihuahua state police department and will draft a report on the motives of the killers.

FBI spokesman Al Cruz said that the experts who are known as "profilers" will work in Ciudad Juarez, Mexico, and El Paso, Texas, for an indefinite time.

Cruz said that the FBI experts will also train Police Academy cadets as well as homicide unit agents and members of the Prosecutor's Office.

He said that the U.S. agents will provide courses on everything "related to criminal science, like how to handle and retrieve corpses without destroying evidence, carry out analysis, and all related procedures, as well as techniques to determine the profile of the alleged killers."

This will be the first time FBI agents will directly participate in helping Mexican authorities to find a solution to this type of crime because, in the past, the agency has only provided "intelligence information."

### From Page One

Hume often tells American audiences that the Northern Ireland civil rights movement he helped organize in the late 1960's drew its inspiration and songs from Dr. King's movement. The Irish and Native Americans share parallel experiences as well. In fact, English rulers and New England Puritans used to refer to the Irish as "violent and untamed savages," and during the worst period of the Great Famine, the London Times editorialized, "In a few years a Celtic Irishman will be as rare in Connemara as the Red Indian on the shores of Manhattan."

The Indians themselves recognized this parallel. Historians recount that in 1848, 17 years after the Choctaw Indians were forced to migrate from Mississippi to Oklahoma, the tribe took up a collection and sent \$710 to Ireland for famine relief. These are just a few of the many links that exist between the Irish and other ethnic groups. One could just as easily cite tensions between Irish and African Americans, such as the Civil War draft riots, or the school busing crisis in South Boston. Sadly, many Irish Americans are not immune from the stain of racism that plagues our society.

But what if St. Patrick could return and pay us a visit today? I can see him enjoying a performance of "Riverdance," stroking his white beard, tapping his foot to the rhythm of the Flamenco dancers and swaying to the beat of a black Gospel hymn.

My bet is that for every news report of racial hate crimes or Internet white supremacist groups, there are thousands of Irish Catholics, Protestants, Jews and others out there building bridges to other ethnic groups.

At least that is my hope as I raise a toast this St. Patrick's Day.

(Mark R. Day produced and directed "The San Patricios," a documentary about the San Patricio Battalion.

## Una Carta Abierta Para la Gente de Lubbock

Estimados Amigos y Vecinos,

Estos últimos días hemos sido el objeto de ataque de una campaña triste y sin vergüenza conducida por algunos líderes religiosos de esta comunidad. A pesar de todo esto nosotros rehusamos ser agravados; al contrario, nosotros, como esos de los tiempos antiguos, estamos "llenos de gozo por haber sido considerados dignos de sufrir afrentas por causa del Nombre." (Hechos 5:41). En realidad, las verdaderas víctimas de esta conspiración no somos nosotros, pero ustedes, la gente de Lubbock.

De todas las acusaciones hechas hacia nosotros, una cosa es definitivamente verdad: Nosotros, las Iglesias Internacionales de Cristo, somos el movimiento religioso que crece mas rapidamente en todo America y en el mundo. Nosotros le damos todo el credito y alabanza a Dios por esto. Una pregunta importante para consideras es: ¿Porqué? ¿Porqué somos la iglesia que a crecido mas rapidamente? ¿Sera que ingresa gente en gran numeros a nuestra iglesia porque les contamos mentiras y enseñanzas falsas o porque les enseñamos la verdad? ¿Cuál es mas lógico? ¿Decida tambien, que si esos que hablan tan fuerte contra nosotros están mostrando un espíritu como el de Cristo o un espíritu que es mas como los líderes religiosos quien criticaron y ultimamente, crucificaron a nuestro Señor?

Atravez de la historia de Cristiandad, habido muchas veces cuando líderes de la religion tradicional establecida han usado intimidacion y taticas que viven sobre el miedo en un esfuerzo para suprimir la verdad y mantener sus miembros en la obscuridad, sin informalos. Lea el libro de Hechos, especialmente los capitulos 4-9 y 13-28, y ustedes descubrirán que lo que paso en Lubbock esta semana pasada demuestra un parecido misterioso a como los primeros Cristianos fueron tratados por los líderes de la religion tradicional en su día. Esta es otra pregunta que esperamos que ustedes consideren: ¿Qué es lo que los líderes de Lubbock no quieren que usted escuche? La verdad existe. Ustedes tienen la libertad de escoger.

¿Quién es la Iglesia Cristiana de Lubbock? Simplemente esto: Nosotros somos Cristianos, disipulos de Jesucristo (Juan 8:31-32). Como parte del movimiento de restauracion, nosotros buscamos restaurar el plan de Dios en nuestro mundo actual (Efesios 4:1-6). Nosotros creemos que la Biblia es la palabra de Dios y es el unico estandarte para nuestras vidas (II Timoteo 3:16-17). Nosotros creemos que el amor es la marca identificadora de Cristianos verdaderos (Juan 13:34-35). Nosotros consideramos que nuestro proposito es predicar el evangelio de Cristo a todo criatura en esta generacion. (Mateo 28:18-20). Nosotros no peliaremos o disputaremos con nadie; al contrario, nosotros seremos "el aroma de Cristo" mientras esparcamos "por todas partes la fragancia de su conocimiento" (Corintios 2:14-15).

Nosotros amadamente los invitamos que vengán y adoren con nosotros y vean por si mismo quienes somos y que es lo que creemos. Nuestros servicios de domingo son a las 10:00 a.m. y nuestro estudios de Biblia de los miercoles son a las 7:30 p.m. en el Centro Civico de Lubbock. Les invitamos que visiten nuestra pagina de web en el [www.icoc.org](http://www.icoc.org).

Brian Akins, minister  
La Iglesia Cristiana de Lubbock  
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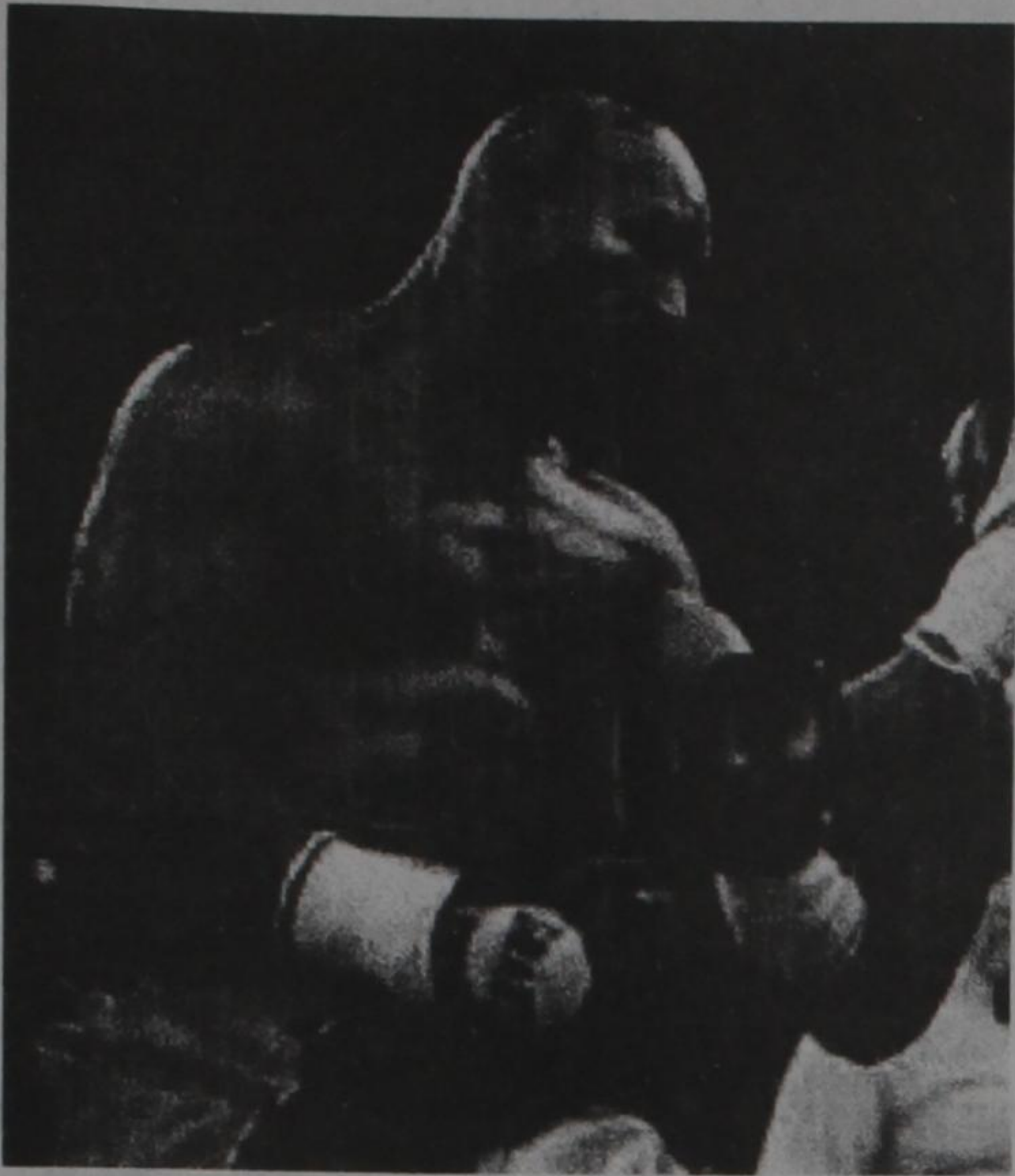
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# Holyfield Says He'll Knock Out Lewis In The Third Round

# Holyfield Could Be Getting To Lewis



get, and "I'm his worst nightmare." Holyfield brushed aside any earthly reason for retiring.

"The only (time) I'll consider leaving is when the Lord has released me from boxing," said Holyfield, who will be paid about \$20 million to fight Lewis, who will get about \$10 million.

He added that he continues to fight "for the purpose of spreading The Word .... God will let me know" when to quit.

"It's not fair because he don't have a chance to win," Holyfield said of Lewis. "Whatever I do (in the ring) he won't be able to stop it." Continuing his new public brashness, Holyfield said the question of Lewis's stamina in the later rounds is irrelevant because, "the fight won't go that long." The man who has pushed his relatively small body for a heavyweight to remarkable accomplishments against much bigger and stronger men said:

"Everybody gets tired, it's what you do when you get tired." Holyfield was asked why he has taken to predicting the actual round of victory.

"I'm more definitely spiritual and that spirituality gives me the confidence that I really never had," admitted Holyfield, who said lack of confidence in the past made him just "whale away" at his opponents rather than stick to a game plan.

Not that his game plan will be very rigid against Lewis.

"I may fight two or three different ways," Holyfield said but, "I'm a winner. Winning is what I do."

By John Phillips

NEW YORK, - Listen to me, Lewis falls in three. That's the dish, Lennox got his wish. He's on a big dare and I'm his worst nightmare.

That's not exactly vintage Muhammad Ali, and it's not the usual Evander Holyfield either.

Actually, Holyfield didn't put things exactly that way, but that's essentially what he said in trying to steal a few pages from the great Ali by predicting he would knock out Lennox Lewis in the third round on March 13 to become the undisputed heavyweight champion of the world.

Holyfield said as he matures he has become more confident. And who could blame the Tyson killer, the man who beat and humiliated Tyson twice, the man who has won so many fights he wasn't supposed to win? But Holyfield has never before predicted the round in which he would vanquish his opponent.

And don't call it boastful, Holyfield cautioned reporters Wednesday on a conference call from his training camp in Houston.

"Boasting is being prouuuuud and being aroooooogant," cooed the born-again Christian in his best preacher-like intonation.

"I'm not saying that this guy is not a good fighter. Lennox is a good fighter. Lennox will still do well. I'm still gonna knock him out. Now you just have to wait and see if Evander tells the truth. I've opened my mouth and now I have to knock him out." Holyfield, who will give away about 30 pounds (13.6 kg) and three inches (7.6 cm) and many more brutal fights to the British boxer, says he purposely put himself "out on a limb" with his prediction in order to have the world judge "if the man of God is True." He said he wants "people to see the changes God made to my life." Holyfield's prediction of a knockout also very well could be an attempt to pump himself up for the fight against the very strong, but technically impaired and often passive Lewis.

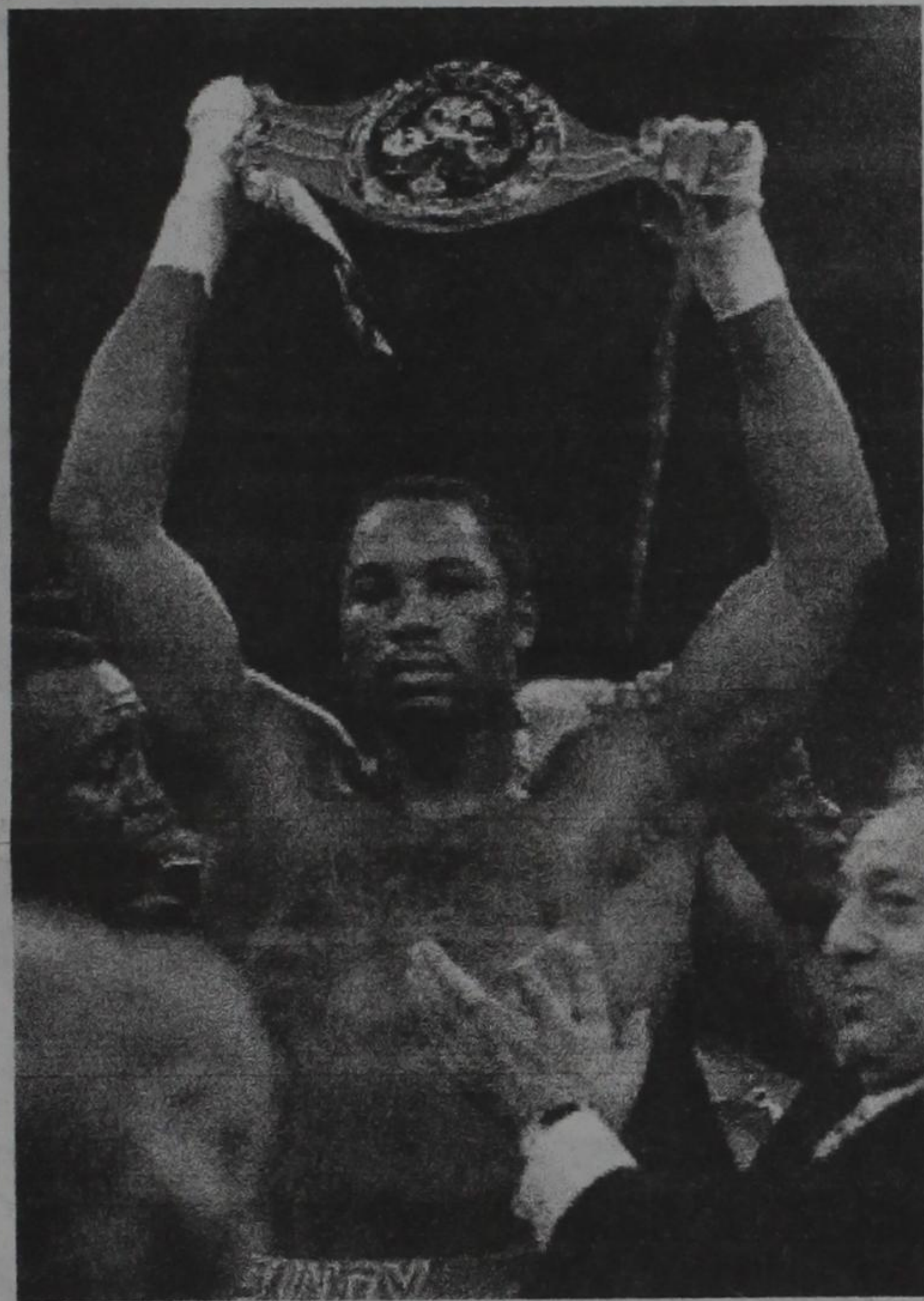
After all, the same suggestion Holyfield gave reporters about the reason Lewis might have in denigrating him could well apply to the 35-year-old Holyfield himself.

"People always try to find a reason to make themselves feel better about themselves," said Holyfield, when asked about Le-

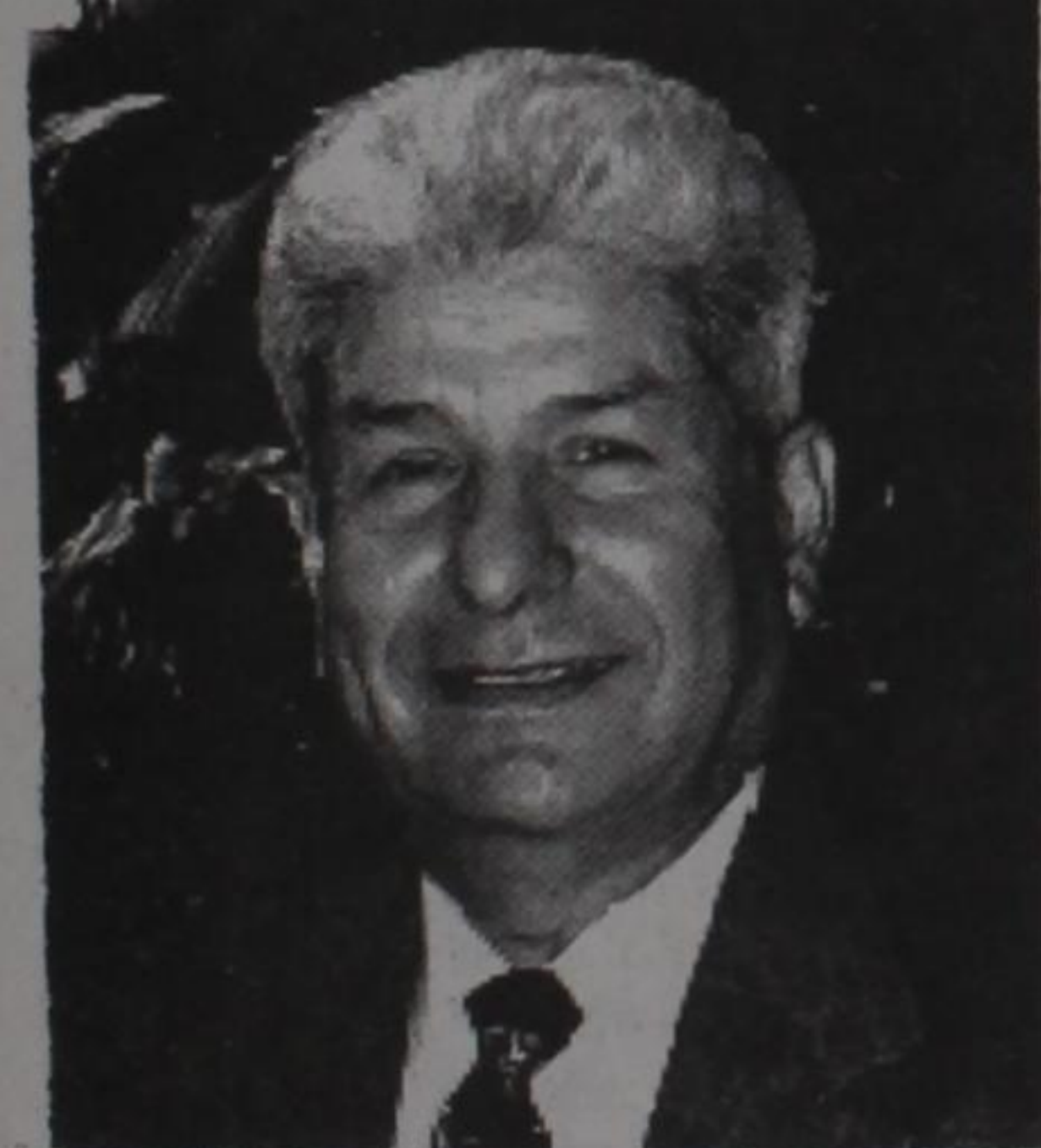
wis calling him a hypocrite for so fervently espousing his religion while fathering children out of wedlock.

Lewis's criticisms "don't make me any smaller," Holyfield said. The question is whether a person "can overcome mistakes he's made and I have. I'm not ashamed of what I've done." Holyfield said: "Lennox Lewis is a defeated foe. He knows that and those who don't will find it out on March 13.

Holyfield said Lewis had been daring him to fight him, saying he was ducking the 33-year-old Briton. Now, Holyfield says, Lewis got what he didn't think he'd



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## Retiring After 26 Years

Max Garza, Building Official will be retiring after 26 years of employment with the City of Lubbock. He began working in 1973 for the City Building Inspection Department. Garza worked as an inspector for seven years, and in 1980, he became the Assistant Building Official and held that position for three years. He was later promoted to Building Official, and has held this position for the last 16 years.

During his dirty with the City, he has served on several committees and boards. He served on the board of International Building Officials, and served as the 1992 President of the Building Official Association of Texas. In 1998, Garza was appointed to Governor George Bush's, Affordable Housing Task Force.

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NEW YORK -- Perhaps Evander Holyfield's insistence that he will knock out Lennox Lewis in the third round Saturday night is beginning to get to Lewis.

Perhaps that was Holyfield's purpose.

"I do look at that as an insult," Lewis said. "For me, he's going to wake up and apologize."

The 36-year-old Holyfield, WBA-IBF champion, and the 33-year-old Lewis, WBC champion, will fight Saturday night in a soldout Madison Square Garden in what Lewis calls a match "between the two best heavyweights on the planet."

Holyfield is a slight favorite to win the pay-per-view (TVKO) fight. At the Caesars Palace Race & Sports Book in Las Vegas, you had to bet \$150 on him to win \$120. If you liked Lewis, you bet \$100 to win \$120.

The odds Wednesday on Holyfield winning by a third-round knockout were 22-1. It was 30-1 Lewis would win by a third-round KO.

"IF HE IS GOING TO say something like that, he'd better try and live up to it," Lewis said Wednesday at the final pre-fight news conference. "I definitely will be there in the third round. It will be something he's said again that he's not going to live up to."

"The third round is my best round," Holyfield said. "My first round and my second round aren't bad either."

Holyfield, a born again Christian, publicly acknowledged in September that five of his nine children were born out of wedlock, and Lewis has called him a hypocrite.

Holyfield, a former cruiserweight champion, won the undisputed title by knocking out James "Buster" Douglas in the third round Oct. 25, 1990. He also won his rematch with Tyson in three rounds but that's when Tyson was disqualified for biting Holyfield's ears. In 21 fights as a heavyweight, Holyfield's only other win in three rounds or less was a second-round knockout of Adilson Rodrigues July 15, 1989.

Of Lewis' 34 victories, 15 have been in three rounds or less. One of them was a second-round disqualification in 1989.

Lewis, however, has had problems in the early rounds. He was knocked out in the second round by Oliver McCall Sept. 24, 1994, and he was serious trouble in the first round, but then stopped Shannon Briggs in the fifth round last March 28. He also lost three of the first four rounds on two official cards in his seventh-round win over Frank Bruno Oct. 1, 1993.

WHILE LEWIS WILL HAVE to be careful against the aggressive Holyfield in the early rounds, there are those who also question his stamina. He has been as far as 10 rounds twice and has gone 12 rounds twice. Holyfield has gone 12 rounds seven times, but he lost two of those fights. He went into 11th round to win the WBA title from Tyson Nov. 9, 1996.

"We're looking for a tough, brutal fight," said Emanuel Steward, who trains the 6-foot-5 Le-

wis and who trained Holyfield for his one win in three fights against the 6-5 Riddick Bowe.

"After five rounds, it will become a battle of wills," said Don

Turner, Holyfield's trainer.

Lewis is expected to weigh-in Thursday at about 245 pounds and outweigh the 6-2 1/2 Holyfield by almost 30 pounds.

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