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Bishop Says Church Will Stop Nuclear Race

by Annabel Morin

Bishop Leroy Matthiesen said Thursday in a speech given at Texas Tech that the nuclear arms race is out of control and that the church was going to be the key factor to stop the race.

"The nuclear arms race is threatening to destroy a large part of God's creation," Matthiesen said. He added that we must condemn any limited nuclear war that threatens the lives of non-combatants.

Past editor of the newsletter of the Amarillo Diocese, Matthiesen has written "The religious community has every thing to do with peace through justice. Peace is precisely what religious community ought to be praying about and be busy about."

Matthiesen asked the question "Are we more secure 37 years after the bombing of Hiroshima and Nagasaki than we

were before?"

The annual Defense Department Report estimated that the United States would have 9,000 strategic nuclear warheads in 1981 and the Soviet Union 6,000. The United States and the Soviet Union both contain nuclear weapons that can destroy the world twice.

Matthiesen said that the United States' prime objective is to be prepared for a Soviet nuclear attack.

Armed to the teeth, both sides are filled with suspicion and fear. Fear breeds mistrust, which could lead to war. The United States and the Soviet Union have reached a time when more nuclear weapons mean less security, not more.

Matthiesen said that there is no security in the might of our arms, but in our trust in God.

"We must get back to the basic truths and values that made us a strong people,"

Matthiesen said, adding that we are living in terror.

Matthiesen said that the basic truths involve seeing ourselves as people and develop relationships with others such as the Russians.

"The United States' war policy is to threaten innocent civilians," Matthiesen said.

In this policy, the Bishop explained that the United States maintains highly destructive nuclear arms to keep enemies from showing any aggressive behavior toward the American nation.

Matthiesen explained, adding that, "the United States scares its enemies by showing them the capability that it has of destroying them."

The strategy is aimed at having large cities for military targets. If a nuclear war head was targeted to a city, innocent people would be killed.

"Grandparents, people

in the hospital and ordinary civilians would be killed," Matthiesen said, adding that this strategy was normally wrong.

"Intending to wipe out cities is not strategy, but butchering," the Bishop said.

Since August 6, 1945, the United States has spent over \$2,000,000,000 (two trillion dollars) for building the largest military in the world. Projections for 1981-85 call for another one trillion dollars to be spent for war preparation.

History shows that most armed races have led to war.

Construction of military systems contributes to our economic insecurity. When the United States entered into a prolonged period of massive military spending following World War II, it set in motion the processes that led to our current economic decline.

High levels of military

spending produce both unemployment and inflation. One billion dollars spent on military production generates 45,000 jobs. The same amount spent on solar energy and energy conservation generate 65,000 jobs and the same amount spent on day care generates 120,000 jobs.

Many wonder why the United States has fallen behind the Japanese and Europeans in technological advancements. The fact is that huge percentages of our most talented engineers and scientists are employed in military projects.

Matthiesen believes that the United States has harmed its economic well-

being and in an attempt to get security through military force, the country has only produced

insecurity for United States citizens and the rest of the world.

La Iglesia Católica Rompe Con Reagan

Con la publicación de un documento, en el que califica de "inmorales" ciertos aspectos de la estrategia nuclear norteamericana, la iglesia católica de Estados Unidos parece dispuesta a romper con la Administración Reagan.

Así lo afirma el "New York Times" y conclusiones, más o menos semejantes, sacan los principales periódicos del país, tras comentar la carta pastoral de los obispos,

que será discutida, a mediados de noviembre, en una reunión de la conferencia episcopal y sometida a votación esta primavera.

Se trata de una segunda versión provisional, pero ha sido divulgada en plena campaña electoral y en vísperas de que ciudadanos de nueve estados se pronuncien a favor o en contra de la "congelación" de arsenales nucleares.

Esta "congelación" y el inmediato comienzo de

negociaciones con la

Una primera versión de esta carta, difundida en junio, provocó ya irritadas reacciones de destacados miembros de la administración, entre otros el Secretario de Defensa Caspar Weinberger, que calificó algunos conceptos de "peligrosos".

Unión Soviética para reducir, de forma recíproca y progresiva, el armamento nuclear es, precisamente, lo que piden los obispos.

Pero, además, reafirman la oposición de la iglesia a algunos elementos claves de la estrategia nuclear norteamericana, como es la amenaza de utilizar bombas nucleares para frenar una invasión soviética en Europa.

Food Stamp Program Benefits Needy

by Annabel Morin

The food stamp program is one of the areas that the Department of Human Resources offers needy people who meet federal and state eligibility guidelines.

The department also provides income assistance and protective services to abused and neglected children. The Department of Human Resources was established in 1939 by the Texas Legislature.

In 1980, Texas was the nation's third state in receiving federal aid for the food stamp program. Texas received

\$514,000,000 and had 1,200,000 people receiving food stamps. In the same year, New York was first in the nation receiving \$750,000,000 in federal aid and had 1,800,000 people receiving food stamps. The total cost of the food stamp program in 1980 was 8.7 billion.

During the 1981 fiscal year, the federal government increased benefits to keep up with the rising cost of living. The Department of Human Resources (DHR) authorized the issuance of \$48.5 million in food stamps each month, which was \$6.5 million greater than the previous year's monthly average.

The 1981 benefits totaled \$594.3 million, an increase of \$87.1 million or 17 percent over the 1980 fiscal year.

The number of food

stamp families increased from 362,443 to 391,711 or about 8.1 percent.

"Many people don't have good feelings about the food stamp program," said Mary Jackson who is the public information officer for Lubbock's DHR.

Many complain that many food stamp applicants lie about their income and available revenue.

Jane DeLeon, supervisor for the food stamps interviews, said that a clue that a person might be lying is the applicant's known expenses exceed their income. Further investigation will be done on the applicant.

DeLeon said that many a

person who is committing

fraud. Since 1976 more than \$5,800,000 has been recovered in fraud cases. In 1981, 3,664 fraud cases were discovered and \$418,054 was recovered.

To control fraud, DHR maintains an investigation division of 164 employees most of whom come from law enforcement backgrounds.

A person convicted of fraud can serve prison time or work and pay back to DHR what is owed.

To receive food stamps, a person should fill out an application and then be interviewed by a worker. The application can be picked up at the offices of DHR.

At the interview, the

worker will determine whether an applicant is eligible or not.

An applicant is asked questions about the household composition, if he or she is a resident of Lubbock county, and about all money available to the household.

The amount of money that a household receives depends on the income that the household makes.

The average monthly allotment per household is \$124 and the average per person is \$43.

In Lubbock county, there is a monthly average of 17,285 participants in the food stamp program and the cost has been \$8,094,719.

DeLeon explained that

households are reviewed

monthly to see if they are eligible for food stamps. "This is because a household might make more money the next month after receiving food stamps," DeLeon said.

DeLeon also said that elderly people are reviewed once a year because they are usually on a ser salary, like social security.

50.8 percent of people receiving food stamps in Texas are hispanic, they are followed by blacks which total 29.2 percent and Anglos make up 18.1 percent.

Food stamp distribution by recipient include children (61 percent), elderly or disabled (16 percent), adults caring for children or seeking work (14 percent) and working Adults (9 percent).



Members of Publicity Committee for Can Food Drive. Bottom left to right: Robert Narvaiz, Asalia Hernandez. Top left to right Linda de la Cruz and Luis Trejo.

CAN FOOD DRIVE

Some of the Catholic Parish Councils of Lubbock are sponsoring a gigantic canned food drive for the Catholic Welfare to help the needy of Lubbock and surrounding areas. Anyone interested, whether individuals or organizations, willing to help in this worthy effort, are invited to do so. The Drive will conclude from the different churches organizations and individuals on Sunday, November 21, from 11 a.m. to 5 p.m. at the Christian Renewal Center which is located at 4th Street and Toledo Avenue. There will be refreshments and

entertainment.

Catholic Welfare Bureau, an emergency service agency for the needy of Lubbock and surrounding areas, was established about 30 years ago to provide immediate help either directly or indirectly, with food, clothing, bedding, rent, utilities, house-hold items, job procurement, medical, optical and dental care.

The agency was first established solely by the Catholic churches of Lubbock. Today it continues to be sponsored by the churches, Catholic and non-Catholic, plus the yearly Knights of

Columbus sponsored food drive and by private individuals.

People that are helped by this agency are not only Catholic but are from other religions and from other ethnic groups. From January to October of this year, Catholic Welfare has helped 1062 families with food (3867 individuals, 30 families with food vouchers, 124 families with housing, 405 families with utilities, 115 individuals with medical or medicine, 67 individuals with transportation needs, 249 individuals with clothing and 8 individuals with eye glasses. For info 762-3243.

El Lucrativo Negocio de la Cocaína En Manos de Ricos

Dirigentes de empresa importantes, abogados y banqueros están entrando, aparentemente en masa, en el mercado de la cocaína de Estados Unidos, que, según cálculos oficiales, el año pasado alcanzó un volumen de negocios de 30,000 millones de dólares.

Funcionarios de policía especializados en la lucha contra la droga afirman que el tráfico de cocaína está tentado, cada vez más, a la clase media y alta norteamericana porque proporciona altos beneficios, libres de impuestos, y con un mínimo de riesgos.

Y alcaran que la detención en Los Angeles del fabricante de automóviles, John Z. de Lorean, ha podido asombrar a la opinión pública, pero ni ha constituido un hecho extraordinario para los

investigadores, ni una sorpresa para los círculos más próximos al empresario.

Por ejemplo, el pasado mes de marzo, la policía confiscó en Florida cerca de 2,000 kilos de cerca de 2,000 kilos de cocaína, apunto de ser introducidos en este país por una banda, no de delincuentes habituales ni mafiosos, sino de dignos profesionales.

Y es que medio kilo de cocaína se vende en el mercado negro 50,000 o 60,000 dólares, pero, para cuando llega al consumidor en pequeñas dosis, la misma cantidad adquiere un valor de 300,000 o 400,000 dólares.

Según los investigadores norteamericanos, es relativamente habitual encontrar personas que de

esta forma se embolsan un millón de dólares a la semana.

Pero esos traficantes de cuello blanco rar vez son descubiertos porque, como la mafia italiana, ocultan sus beneficios con compañías perfectamente legales, y a menudo, con la colaboración de empleados y directores de bancos.

Charles Palmer, un agente de San Francisco, sostiene que, a pear se todas las campañas de la administración para combatir contra el tráfico de droga, en los últimos tiempos se han detenido muy pocos traficantes.

La mayor parte de la cocaína que llega a Estados Unidos procede de Perú y, sobre todo, de Bolivia, que llegó a convertirse en el primer proveedor mundial, aparentemente bajo el

amparo de los últimos regimenes militares.

El centro del mercado es Miami y desde allí se distribuye a Nueva York, California y otras zonas del interior del país.

El consumo comenzó a extenderse a finales de los años 70 y ya en 1980 los servicios antidroga calcularon que habían entrado en Estados Unidos 44 toneladas de cocaína. Investigaciones recientes demuestran que ocho millones de norteamericanos la utilizan normalmente y cerca de 20 la han probado alguna vez.

Algunos la llaman "droga de los ricos", porque quince minutos de euforia salen, aproximadamente, por 25 dólares,

por Achy Obejas

Eche mano a cualquier publicación en español de los Estados Unidos y, ¿qué ve Ud.? Noticias sobre inmigración, viviendas, instrucción, negocios o guerra. La ausencia más evidente de artículos en la prensa hispana que se publica en nuestro idioma es la de las artes y diversiones.

En ocasiones, alguna publicación puede tratar sobre un artista en particular, pero de costumbre lo hará en el contexto de un perfil de personalidad. Rara vez, si es que alguna, se evalúa críticamente la obra del artista. Esto resulta irónico, porque el artista (o la artista) obtuvo atención, en primer lugar, debido a su trabajo.

Es infortunado el mirar al artista sin considerar el arte. En última instancia, el trabajo significará mucho más que el artista en particular. Es imposible entender a los Borges, Alea o Colón personalmente, sin conocer y comprender "The South", "Memories of Underdevelopment" o "Fantasmas."

La inclusión de las diversiones y las criticas de arte es importante por tres razones. La expresión artística es un reflejo de la sociedad de que surge; el artista necesita las impresiones de esa sociedad; y, como dice el dicho, "el arte permanece,

todo lo demás pasa."

No es difícil entender por qué se ha apasado por alto a las artes y las diversiones en la prensa en español. La mayor parte de estas publicaciones fueron comenzadas por hombres de negocios en las edades de entre 40 y 60 años, por razones mercantiles o políticas. La mayor parte son publicaciones pequeñas con ediciones semanales que coprimen una multitud de noticias en unas pocas páginas. Aún cuando el arte pueda considerarse deseable a los ojos de muchos editores, no es fácil de explotarlo comercialmente - por lo menos no en la medida de otros temas. De modo que su publicación se vuelve oportuna. Esto es un error.

No es precisamente un secreto el hecho de que una gran parte de la comunidad hispana es muy joven. Nuestros demógrafos lo detallan: Una edad mediana de 19, una edad promedio de 21. No debe sorprendernos el que los jóvenes sean los mayores consumidores del arte y las diversiones. Es, sin exageración, su mayor interés.

Empero, la prensa en español continúa ocupándose, casi exclusivamente, de las noticias internacionales, las noticias locales escuetas y las actividades de casi todos los grupos

comunitarios. Resulta excepcional hallar artículos sobre libros, discos o películas - lo cual es perverso tratándose de un pueblo de tan rica y variada cultura, cuyos héroes nacionales son poetas, que ni soñaría terminar el día sin un poco de música, un pueblo que lucha constantemente en busca de mayor comprensión e instrucción.

Y hay bastante de qué escribir: Tato Laviera y sus obras son producidas por Joe Papp en New York; los Estados Unidos son el segundo mercado en importancia del mundo para las películas mexicanas - y los asistentes a los cinematógrafos son notoriamente jóvenes; todas las ciudades

estadounidenses de importancia tienen paredes decoradas con pinturas murales - muchas de ellas coloreadas por artistas hispanos jóvenes; más hispanos cada vez, tales como René Enriquez, Rita Moreno y Erik Estrada, vienen figurando en programas regulares - y con éxito - de la televisión; el poeta chicano Alurista y sus amigos literarios están creando todo un idioma nuevo, que se expone actualmente en la Revista Chicano-Riquiña, escrita primordialmente en inglés; Rubén Blades, Soledad Bravo y Willie Colón están entre la nueva camada de

músicos que dan nueva forma al sonido del Caribe con nueva tecnología y letras realistas.

En verdad, la sola industria de la música hispana es tan vibrante, que Billboard, la voz del negocio estadounidense de la música, ha lanzado una contraparte en español, *Billboard en Español*, que comprende revisiones de todas las nuevas publicaciones de importancia cada mes. Esto sin eliminar la cobertura paralela en la publicación matriz.

¿Por qué nosotros, los de la prensa en español, continuamos pasando por alto las artes y diversiones?

Esta cobertura en español es vital para la comunidad hispana. Nos ayudaría a entendernos mejor a nosotros mismos y a nuestra condición humana; estimularía la participación y el interés de nuestro mayor recurso, la juventud; apoyaría a nuestros artistas, que trabajan duro y son merecedores de ello; y, quizás si lo más importante, nos daría una pista en lo tocante al mejor modo de que nos recuerden una vez que nos convirtamos en historia. Con sabemos, sólo el arte permanece.

(Achy Obejas, de Chicago, Illinois, es poeta y escritor. Una colección de sus poemas, titulada "Come the Fox" fue publicada en el verano de este año por el Centro Artístico de Illinois y la ciudad de Chicago. Propiedad literaria registrada en 1982 por Hispanic Link, Inc.

Editorial

Cuando se platica tocante la limitación de armas nucleares mucha de nuestra gente dice "a mi no me concierne eso."

Lo que esta gente no sabe es que el desamamento nuclear concierne a todo el mundo y actualmente afectuara a toda la gente sin consideración de raza, credo, color o religion.

Los Estados Unidos y la Union Sovietica tienen 1 potencial de destruir al todo el mundo cuando menos 10 veces.

¿Pero que cuenta despues de la primera? Como vamos ahorita nuestros gobiernos estan listos para destruir a todo el mundo. Nuestro gobierno, tratando de controlar todo el mundo, esta trabajando para hacer mas y mas bombas.

En los ultimos meses hemos visto que mucha gente ha protestado encontra la proxima guerra nuclear. Decimos "la proxima" porque sabemos que si seguemos como vamos ahorita, estaremos en una guerra nuclear muy pronto.

¿Que se puede hacer para poner alto a este inminente catastrofe nuclear?

La mayoría de nuestra gente quizas diga que nada. Pero no realizan el poder del voto y de las opiniones publicas. No realizan que nuestra gente y actualmente toda gente tiene la capacidad de influir a nuestros congresistas y personas que hacen las decisiones.

Una guerra nuclear deletra muerte para todo humano, sean chicos o grandes.

Ahorita es tiempo para que todos nosotros expresemos nuestras opiniones. Nosotros no queremos que se acabe el mundo atravez de una guerra. Nosotros necesitamos escribir y gritar en voz alta nuestras opiniones.

Escriba hoy mismo a su congresiste o representante nacional o estatal.

"Que se acaben las bombas nucleares y que continúe nuestra vida y la de nuestros hijos."

Unemployment Figures Still Rising! Does Anybody Care?

by Gerald Alondra

The number of unemployment rose to 10.4% in October and there is no end in sight. The Democrats are trying to bring a new employment program to Congress. It would train around 100,000 people with money to be cut from the Pentagon's Billions. The Generals say: "You can not do that to us!" They need the 2 billion and the President's little helpers agree with them. So the Republicans are coming up with the brilliant ideas to get 200,000 people working for around 4-6 Billion (Only?) which they will get by raising the price for the gas for your car by 5 cents a gallon.

I think they are all a little soft in the head! What is a measly rise by 100,000 or 200,000 on the job-market good, when you have officially 11/12 Million unemployed (in reality, approximately 19 million!) Don't those idiots realize what unemployment means to the working stiffs? Last year the unemployment figures went up by 3% (three percent) that is over 3 million people out of work.... For each one percent of new unemployed you'll have an increase: 5-6% in Suicides... 3-4% in Hospital admissions... 6-7% in Homicides...

What the H... is the matter with those Two-Bit Bookkeepers who play around with the economy and the welfare of our country? Have the inmates taken over the Asylum? Are all the Doctors on vacation?

Naturally you have to keep in mind that those unemployed are poor and are miserable and (at least according to the Master Brains in the Administration) they do not vote... and what is maybe most important they do not buy stocks and so our leaders just can not be bothered!

Just to give you a typical example: When the crops on the South Plains were hailed out and flooded, our multi-million-dollar governor ran all the way to the White House and had the President declare an emergency/disaster (meaning Cheap Loans!) for the Farmers and for the Farm-related small business-men.... But according to one of his flunkies there is no emergency, no disaster for the farmworkers. And that decision was made before the November election!!! If that does not make you throw up you have a very strong stomach...



Todo está silencio en el segundo frente. Los políticos ya se apaciguaron. La raza no hace mucha bulla. Y la gente HRC sigue trabajando calladamente para la ciudad.

Lo único que ha hecho ruido en este pueblo es el tiempo... aire rachoso, polvaderas y también lluvia. Caliente a veces y a veces frío. Mientras tanto el algodon (el poco que queda en los campos) sufre las arremetidas de cambio de tiempo caprichoso.

Perdonen los dedos de Bidal. Sus dedos estan un poco temblorosos cuando se sienta a escribir en maquina. Por eso salen unas palabras todas chuecas. Por ejemplo cuando Bidal escribio de "Sedeño's loss" salio así en primera plana... "Another fact that hurt Sedeño strategy etc..." Quintale la S y dice tragedy... Estoy seguro que Bidal quiso decir strategy... Oye Bidal—cuidado con la báisaa...

Se acuerdan como salió Kent Hance a ayudar a Sedeño en las ultimas elecciones. Quesque anduvieron de casa en casa en Southwest Lubbock... ¿Verda que si charro?... Como te quiere Hance... Luego escuchamos a Salinas hablar de "su amigo Hance" en la Grandota B. El chapo repitió... repitió y repitió por una semana entera lo bueno que es Hance con nosotros... También salio Hance con Salinas para ayudarle en la campaña a Salinas... ¿Verda Chapo?... how cozy and what a big lie. Hance—usa a cualquiera cuando se dejan. Hance será amigo de los politicos pero es enemigo de los pobres ya que a ayudado a Reagan a cortar programas que ayudan a esa gente.

Mathiesen... Mathiesen... este señor sigue terco diciendo que armas nucleares no llevan a la gente a lo que Jesucristo pidió...

La Elección '82

by H.B. Ramirez
Voy a cantar un corrido quiero que escuchen mi voz
Hablo del Sr. Sedeño y la eleccion 82.

solo por ser Mexicano.

Las razas de minoria no comprenden la razon porque perdio la carrera un hombre de corazon.

Casillas del uno al seis compuestas de minoria les agradecio su apoyo Sedeño se los decia.
Decia Lorenzo Sedeño cuando se nombro vencido esta carrera señores yo se que no se ha perdido.

Con gran esfuerzos señores las minorias se organizaron Los Mexicanos y Negros a Sedeño lo apoyaron.
En las casillas de los barrios del Negro y el Mexicano Sedeño salio triunfante pero esto fue de temprano.

Cuando entraron las casillas del West--barrio americano el gringo su preferencia a un mentau republicano.

El anglo-sajon de nuevo ha mostrado su racismo dandole su voto a un Negro sin conoserlo asi mismo.

El gringo voto por Shepard que es un Negro-Americano le nego el voto a Sedeño

y que importa lo que Jesucristo dijo cuando que la producción de armas llena los bolsillos de dolares... Money, after all, keeps on talking.

McAlister sigue cortando listones... y también corta la cabeza de las minorias...

El Juez Shaw (chapo #2) parece ser buen cuate. Lastima que sea demócrata.

Los republicanos perdieron en Tejas. Pero que importa... los demócratas te van a fregar.

Clayton quiere mucho a Montford... ya Montford le encanta esa adoración. Shepard se vaciló a todos... que lambida nos dimos.

Hubo mucha veneración el día de los veteranos... que descansan en paz, incluyendo los veteranos de Viet Nam... Los que sufren son los veteranos vivos... los que pelearon en Viet Nam.

En el Koko Palace se juntaron mucha gente a admirar a El Chavo Sepeda... se ve a todo vuela... Cuidado Ester sino te lo roba alguna chamaca.

Sigue el desempleo a toda maquina. Que importa mientras que el que ocupa la White House y todos los generales comen sumptuosamente.

Quesque los Mexicanos no ganaron mucho en las ultimas elecciones dice Willie Velasquez, el que en realidad si pelea por la raza. Que más da... que más da si los que ganaron, más de ellos demócratas, nos usaron y al rato nos dan nuestra patadota.

Shepard va a ocupar a secretarias chicanas.

El Editor

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Thanksgiving

Mande Sus Opiniones Hoy A El Editor Send In Your Commentaries Today To El Editor My Three Cents Worth

by Jessie Rangel

Much has been said about the defeat of Lorenzo Sedeño for the Justice of the Peace in the November 2nd election. Three cents worth of opinion will not alter the results any.

Sedeño's defeat can certainly not be attributed to Republicans voting a straight party ticket. Out of the 9,658 votes that McKinley Shepard received about 19% voted a straight party ticket. It does not take a mathematician to conclude that over 80% voted for either the name or the person.

A lady remarked after the election that she would have liked to have voted for Mr. Sedeño but if the Mexican won, a black person would probably want to run next time. If

more people voted for Mr. Shepard because he had an English sounding name than that is racism-pure and simple.

On the other hand if the other 7800 votes voted for the person, then their decision can be explained in one of two ways. The Republican Party finds itself in much the same position that the Democratic Party was in 1972. Beginning in 1972, the Democratic Party realized that if they did not allowed Chicanos to participate in party politics, Chicanos would turn to a 3rd party-Raza Unida Party. Reluctantly the Democratic Party began to support not only Chicano issues but also Chicano candidates. Here in Lubbock County, Froy Salinas was elected State Representative in 1976.

Republicans realize that unless they can point to minorities running successfully as a Republican, then they will have very little chance of attracting minority votes in the future. What better way to convince them in 1984 (a presidential year) than to point to Lubbock County and tell them that they can win on the Republican ticket this type of political behavior does not imply that Mr. Shepard was the best candidate for the position but rather that votes were casted for political expediency.

Republicans realize that unless they can point to minorities running successfully as a Republican, then they will have very little chance of attracting minority votes in the future.

If some of the 7800 ticket splitters or independents voted for Mr. Shepard because they consider him the better qualified of the two, then they will not

get any arguments from this comer and we commend then for their selection.

Finally, it is the firm belief of this voter to give credit where credit is due. As long as a candidate prerogative to campaign or not to and then

Finally, it is the firm belief of this voter to give credit where credit is due. As long as a candidate stays within the better of the law, there is nothing sacred about campaign strategy. If is a candidate prerogative to campaign or not to and then let the chips fall where they will. Regardless of what reasons we may think up to explain Mr. Sedeño defeat. Mr. Shepard did work and for that he should be congratulated.



La Vida, La Libertad y La Busqueda De La Publicacion

por Rudolfo A. Anaya

"Todos parecen nacer iguales", decía mi abuelo al reflexionar sobre la vida, "pero algunos parecen más iguales que otros."

"La libertad significa poder moverse, ir donde uno quiera, hacer lo que uno quiera", me dijo un amigo de la universidad hace tiempo, cuando éramos jóvenes e idealistas.

"Mira, el Hombre es el editor, ¿verdad? El publicará o no lo que uno le traiga. Es más probable que no lo haga." Esto me lo dijo un escritor viejo y experimentado.

Estas citas se refieren, de alguna manera, a la realidad del mundo de la publicidad y su tratamiento hacia los escritores mexicano-americanos o chicanos de este país. En otras palabras, la libertad y la búsqueda de la publicidad parecen ser derechos inalienables, a menos que uno sea un escritor chicano.

Ahora sé que una parte de lo que mi abuelo quería decir era que los editores que controlan la industria

de la publicidad en los Estados Unidos tienen un poder verdadero acerca de a quién se le publica y a quién no, quién es igual y quién es "más igual."

Todos somos libres para crear literatura, y aún bajo las épocas más difíciles y las circunstancias más descorazonadoras, los chicanos y otros escritores hispanos han producido un renacimiento de lo escrito dentro del lapso de nuestras vidas. Pero, ya que un escritor redacta para que se publique, el mismo debe tener acceso a los editores. Es claro que el Hombre - los grandes editores - no se ha interesado por la literatura chicana.

Los editores y los medios de comunicación en general tienen la potestad de privar a muchos escritores de sus derechos civiles. Hay censura en el mercado, tanto por omisión cuanto por comisión; por lo tanto, continúa la cuestión: ¿Si se niega a cualquier grupo de este país el acceso a los medios de comunicación, tenemos en realidad medios de comunicación

informados, que responden a los derechos civiles de todos los miembros de la sociedad?

"Un pueblo informado será un pueblo libre", dijo Benito Juárez. Puesto que se ha negado el acceso a los escritores hispanos, se nos ha negado el derecho de informar al público y a nuestras comunidades por medio de nuestra literatura.

Ha habido una alternativa. En el decenio de 1960 y en el de 1970, comenzaron varias empresas chicanas editoriales. Estas editoriales proporcionaron el acceso, publicando las obras de una pléthora de escritores chicanos. A pesar de las muchas dificultades, cierto número de ellas aún funcionan, y se les conoce y respeta internacionalmente.

De modo que nuestra propia comunidad suministró la alternativa, y se restableció una parte de nuestros derechos civiles. Nos unimos a las demás presnas pequeñas de esta nación, que respondían a los grupos étnicos, regionales y minoritarios. La producción de literatura

aumentó, y se enriqueció la literatura de la nación, a medida que se publicaron y circularon voces nuevas que no se habían escuchado antes.

Pero no se resolvió el verdadero problema. El tener que proporcionar una alternativa editorial quiere decir, sencillamente, que el sistema está cerrado aún, y que nuestro trabajo no se distribuye con tanta amplitud como uno desearía. Significa que la literatura de muchos grupos no se publica aún. Y que la sociedad sufre, porque se evita que se conozca su verdadero carácter. En otras palabras, se limitan los derechos civiles de la sociedad en su conjunto.

Una sociedad en la ue algunos son "más iguales" que otros, no es una sociedad justa. Los grandes editores y los grandes medios de información pueden ayudar a la formación de un reto para la década de 1980.

(Rudolfo A. Anaya ha escrito recientemente "Bless Me, Ultima"; "Heart of Aztlan"; "Tortuga"; "Propiedad literaria registrada por Hispanic Ink, Inc. en 1982"

Life, Liberty And The Pursuit Of Publication

by Rudolfo A. Anaya

"All seem to be born equal," my grandfather said as he reflected on life, "but some more equal than others."

"Freedom means to be able to move, to go where you want, to do what you want," a university friend told me long ago when we were young and idealistic.
"Look, the Man is the publisher, right. He will publish you or he won't. Most likely he won't." This told to me by an old, experienced writer.

These quotes somehow address the reality of the publishing world and its treatment of Mexican American or Chicano writers of this country. In other words, liberty and the pursuit of publication seem to be inalienable rights, unless you are a Chicano writer.

I know now that part of what my grandfather meant was that the publishers who control the

publishing industry in the U.S.A. have real control over who is published and who isn't, who is equal and who is "more equal."

We are all free to create literature, and even under the most trying of times and circumstances, Chicanos and other Hispanic writers have brought about a writing renaissance within our lifetime. But since a writer writes to publish, a writer must have access to publishers. Clearly, the Man—the big publishers—has not been interested in Chicano literature.

Publishers, and the media in general, have the power to abridge the civil rights of many writers. In the marketplace there is censorship by omission as well as by commission; therefore, the question persists: if any group in this country is denied access to the media, do we really have an enlightened media which is responsive to the civil rights of everybody in the society?

"An informed people will be a free people," Benito Juárez said. Because Hispanic writers have been denied access we have been denied the right to inform the public and our communities through our literature.

There has been an alternative. In the 1960s and '70s, several Chicano publishing ventures ere begun. These publishers provided access by publishing the works of a plethora of chicano writers. In spite of many difficulties, a number of these publishers are still in business, and they are known and respected internationally.

So our community itself provided an alternative, and a part of our civil rights were restored. We joined the other small presses in this country which were being responsive to the ethnic, regional and minority groups. The literary output grew, and

the literature of the nation was enriched as new voices never heard before were published and circulated.

But the real problem wasn't solved. To have to provide an alternative in publishing simply means the system is still closed, and it means our work is not distributed as widely as one would want. It means the literature of many groups still remains unpublished, and the society suffers, because it is kept from knowing its true character. In other words, the civil rights of the total society are abridged.

A society in which some are "more equal" than others is not a just society. Big publishers and big media can help in the formation of a just society, but they have to open up, provide access to all. That's a challenge for the '80s.

(Rudolfo A. Anaya of Albuquerque, N.M., is one of this country's most renowned Hispanic writers. His recent works include "Bless Me, Ultima," "Heart of Aztlan," and "Tortuga." Hispanic Ink, Inc. Copyright 1982

Sports Spotlight



Raiders Face Undefeated SMU Mustangs

The Texas Tech Red Raiders return home for good in 1982 when they host the undefeated SMU Mustangs Saturday at 2 p.m. in a Dad's Day game at Jones Stadium.

The Red Raiders lead the 50-year old series 18-11. In SWC games, Tech is ahead 15-7, and is on top 9-5 in games played in Lubbock. The Raiders have won the last six games against the Ponies that were played on the South Plains. SMU's last win in Lubbock came in 1968 with Chuck Hixon leading the way.

Last year the Raiders ground out 343 yards in total offense against a tough SMU defense but could not overcome seven turnovers as the Mustangs prevailed 30-6. Craig James paced SMU with 134 yards and Eric Dickerson gained 129 yards.

Last time in Lubbock the Red Raiders inflicted the only shutout on SMU during the Dickerson James era. The 14-0 Tech victory did not keep Holiday Bowl representatives from inviting the Ponies after the game. Gabriel Rivera was named AP's Defensive Player of the Week in the SWC after a stellar performance.

General Richard Cavazos, a standout defensive end in 1949-50, and Garland Head, a football-basketball star during the World War II era, will be inducted into the Texas Tech Hall of



Honor during Dad's Day ceremonies. General Cavazos is the brother of Tech President Dr. Larry Cavazos.

When the Southwest Conference press tour rolled through Lubbock, observers were so unimpressed that all but two picked Tech to finish ninth in the conference. Now with two weeks left in the season, the Raiders are fourth in the standings and still have a shot at a winning season.

Last week the Raiders turned the tables on the Frogs in the fourth quarter for a change, going 58 yards on 13 plays to set up Gann's 27-yard field goal with 26 seconds left for 16-

14 win. It was the team's third win on the road, tripling the last three years' total. Anthony Hutchison broke the 100-yard barrier for the second time this season and fifth time in career with 175 yards on 43 carries. Gann hit all three field goal attempts, and had a 52-yarder rubbed out by a penalty.

Anthony Hutchison set an SWC record for carries in a game with 43. The previous high was 41 by Mark Green, A&M, 1971 against SMU. Of Hutch's 175 yards rushing, 59 came in the crucial last quarter.

The Raiders hogged the ball for 36 minutes against TCU, but the strange face was over 22 of it was while

the Raiders were going into a 25-34 mph wind in the second and fourth quarters. And 13 of Tech's

The last time Tech scored inside the last minute to win an SWC game was in 1969 against SMU. That is until Gann's late field goals this year against Rice and TCU. SMU will bring the nation's longest NCAA Division I winning streak of 13 games into Jones Stadium aiming to tie the school record of 14 with a win. More than likely to be the No. 1 team in the nation, SMU is led by Eric Dickerson and Craig James. And in 96 passing attempts, QB Lance McIlhenny has been intercepted just twice. In regular season games, McIlhenny is 22-2 as a starter, with one of the losses coming in Lubbock two years ago.

Last time SMU lost on the road? Lubbock two years ago when Tech claimed a 14-0 win.

Head coach of the Raiders, Jerry Moore comments on TCU, "I'm so proud of the team for bouncing back after the Texas loss. It makes it even more enjoyable to be able to come back late in the game to win. Some good things have happened to this team this year and I don't think we are through yet."

Moore comments on SMU, "You can talk forever about a team that is No. 1 in the country and steam rolling everybody. Eric Dickerson is the kind of guy that if you make one mistake, it's six points. And Craig James is just as impressive. They have got a lot of people playing really well for them. I imagine the Arkansas loss will give them even more incentive."

The Texas Tech Football Show can be seen in Lubbock over KAMC-TV at 1 p.m. and 10:30 p.m.

Sundays.

The Red Raiders escaped injury harm at TCU. Offensive tackle Joe Walter was hurt late in the week in practice and did not play against the Frogs. Walk-on Pat Hrcir and sophomore Sid Chambers filled in well. Walter is expected back this week.

Next week Texas Tech winds up in its 1982 season by hosting the Houston Cougars. SMU also will conclude its regular season with a showdown in Dallas against Arkansas.

Leonard Hangs 'Em Up!

World welterweight champion Sugar Ray Leonard who announced his retirement from boxing on Tuesday night.

Leonard made his announcement before a crowd of more 9,000 people in the Baltimore Civic Center, where he launched his pro career in 1977.

In answer to a question shouted from ringside, Leonard explained his indecision during the six months since an operation to correct a detached retina.

During his formal announcement during which he thanked his family and all those connected with his career both in and out of the ring. Leonard comment on the that would have taken place toward middleweight champion Marvin Hagler by saying that that would have been a fight of history but reminding everyone that it all over - his boxing career.

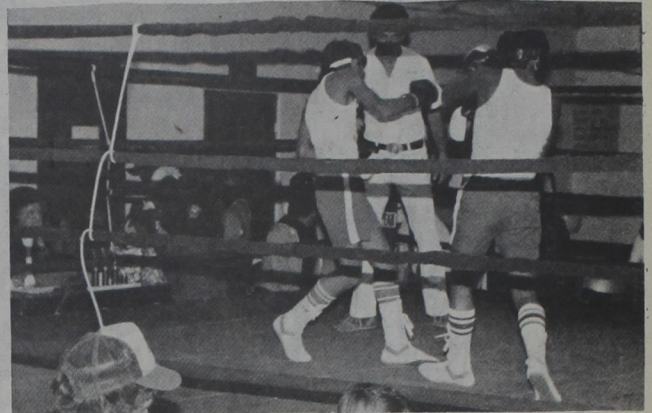
Volleyball Tournament

There will be volleyball tournament co-ed at the Optimist Boys Club which is located on 3301 Cornell on December 4 and 5. The entry fee for the double elimination tournament will be \$30.00 per team.

There will be 1st, 2nd and 3rd Individuals and team trophies at the event.

For more information call 762-4990 between 2:00 p.m. - 9:00 p.m. and ask for Danny or Siprano.

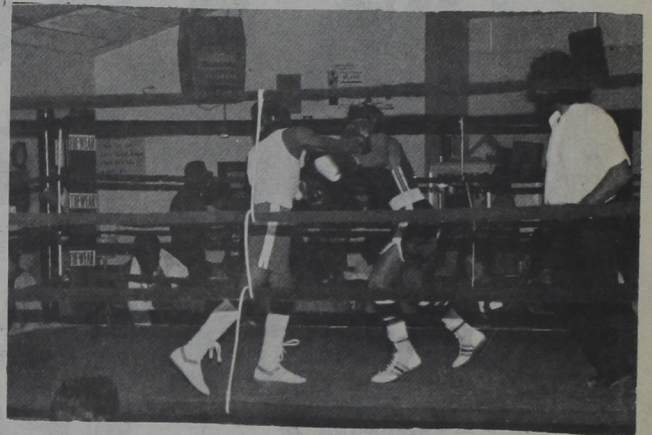
Boxeo En Levelland



Este proximo pasado fin de semana se efecto un torneo de boxeo en el Levelland Boys Club de Levelland, con la participacion de pugiles de Amarillo, Tulia, Olton, Snyder y Lubbock con los

Warriors y los Spartans. Roberto Perez joven peleador del Spartans Box. Team en la division de las 112 lbs, peleo dos veces en la misma noche ganando un pleito y perdiendo el otro por apretada decision.

David Perez, tambien del Spartans en las 119 lbs. gano su pleito en magnifica pelea haciendo su debut. En la siguiente combinacion grafica pueden observarse algunos pleitos.



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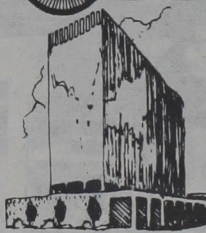
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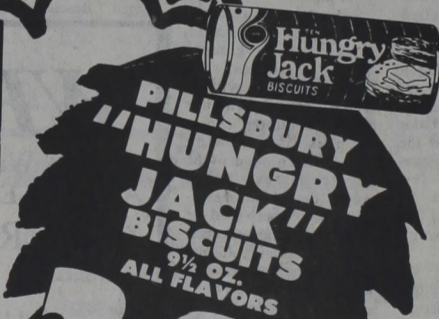
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II Magic And Reality

Near Ocoroni, Sinaloa, on October 15, 1873, Teresa Urrea was born in huge, low place with a massive roof. The house had about two windows piercing the front adobe, white wall. While the floor was of beaten earth, the interior had a few pieces of primitive furniture. Although the dwelling was clean, the smoke-blackened walls made the place appear gloomy. In the opening of the chimney was a huge, large hook filled with soot. Some light penetrated through the narrow windows, and beams hung from the high beams. On some shelves were racks of baskets filled with vegetables.

As Teresa once said in humble way, "My mother was a very poor Mexican girl. Her name was Cayetana Chavez. My father, Tomas Urrea, was well-to-do. I am not a legitimate child. My mother was only fourteen when I was born. My father has eighteen children and my mother has four. Not one of them is my full brother or sister." As a child, she grew up under the shadow of a dominating, scolding and tyrannical aunt, who took the place of her mother on the ranch. Dumpty and frugal, she was a pious woman and gave some education steeped in religion to Teresa. The child incessantly lived in the terror of her aunt's wrath. Historian Frank Putnam wrote, "as Teresita began to crawl on the dirt floor, and then walk, her personality and physical traits developed. She was a fair-skinned, beautiful child, contrasting vividly with the dark-skinned, children of her aunt, who developed an avid hatred for the illegitimate child of the patron of the ranch." Teresa did everything to get away from her aunt, trying to escape from her endless rigid rules. If not able to, she endured the humiliations of constant scoldings. What few moments she had to herself, Teresa spent the time singing and playing a guitar.

In the evenings she listened to her elders talk about their life experiences. Often, an old wrinkled woman told long stories of folklore or local historical incidents. When the summer nights were warm, the tales were told out on the porch. In winter the legends were heard while sitting by a low, crackling fire. Sometimes the stories were presented in one place. The next night it was another. This way people shared hospitality and economized fuel.

Teresa was growing fast and understanding more and more about life and the feelings of her people. She learned the responsibilities imposed upon the natives by the hard conditions of country life. As she grew older, she was never idle. With other girls, she helped her relatives in the fields, with the washing, cleaning, cooking and mending. Whole afternoons were spent with the needle while listening to elders exchanging bits of news and gossip.

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taken various drugs experimentally and have recorded the results:

Banker R. Gordon Wasson ate the "divine mushrooms" and had vision "in vivid color, always harmonious...palaces all laid over with semiprecious stones...a mythological beast drawing a regal chariot. Later it was as though the walls of the house had dissolved, and my spirit had flown forth, and I was suspended in mid-air viewing landscapes of mountains rising tier above tier to the very heavens..."

Psychologist Havelock Ellis, after taking medicine, saw "thick, glorious fields of jewels" that "would spring up into flower-like shapes beneath my gaze, and then seem to turn into gorgeous butterfly forms." Novelist Aldous Huxley used the drug and saw in a small vase of flowers "what Adam had seen on the morning of his creation—the miracle...of naked existence...the divine source of all existence... words like 'grace' and 'transfiguration' came to my mind."

Maria taught Teresa not to see her visions as pure fantasies, but to get a basic understanding of the mystical world and what God can do for those who serve Him throughout their lives. To Teresa, every symbol meant something in life.

Under Maria's guidance, the young mystic continued to use herbs and chants to experience feelings of peace and satisfaction. According to a story, one day she began to see her spirit distorted by the forces of life: joy, sadness, pain and struggle. While breathing puffs of smoke from sacred mushrooms, she continued to experience vivid visions while her body contracted in short spasms. After. After fast breathing and dizzy spells, she saw her soul restless and drifting, losing control of time and space.

Through her eyes, the desert turned into regal purple of a cold evening, with flashes of light pointing to the enormous, low, red sun. Quickly she saw a giant with a fish-tail, large fins, all in scales, running through the clouds. Then the sun faded with its rosy reflection, fusing illuminations of purple, blue and red. The rugged, desolate moun-

tains turned into jewel-encrusted cliffs of gold while the whole sky glowed with geometric patterns.

But Maria had to comfort her student when Teresa discovered that her body was dead. She felt being outside of her body, drifting with her soul into the endless depths of the universe. Quickly she overcame her fears that she was going crazy. Then silent and withdrawn, she saw more images.

A huge incredible hybrid creature appeared. It was a dragon-fly with frail paws and a delicate green female torso, whose face was of Teresa herself. The insect spread its large opal wings. In a split second it flew into space while beams of light attached a multicolored, rainbow shades through the creature. The faster the insect flew, the more rapidly the colors changed.

Then Teresa saw herself as a maiden with elaborate wings, rising from the leaves of a huge iris in full bloom, thrusting herself out while her feet were struggling to get out of the foliage. Within a moment she flew into space, trying to search for the dragon. To her butterflies' wings and antennae, exquisitely done with glowing jewels while her long hair turned into chiseled gold.

Finally Teresa searched for Maria. Grasping her hands, she saw a contemplating and hidden face of a curandera, carved out of crystal, wearing a headress of huge, wide, black flowers upon her flowing dark and streaks of grey hair.

After several hours, Teresa recovered from the effect of the herbs. But within a few days, she had feelings of depression. The mystic would sit alone, brooding about what sins she had committed. Again Maria pointed out to her student that she was obligated to help mankind and that she herself was nothing. Teresa now had to erase her personal history little by little. This way, no explanations need be given to the outside world.

Again Maria explained to her pupil that as long as she was an enigma, no one would take her for granted and she would not have to explain every matter to the inquisitive world. Then the teacher continued to instruct her disciple not to take herself seriously and become self-important. "If one feels important, one is weak, conceited and

annoyed with everything."

From Maria, Teresa learned the secret knowledge of Mexico's sorcerers and diviners. Some of her lessons were derived from 2000 to 3000 year old traditions in dealing with peyote and mushrooms, flourishing with the morning-glory cults of Mexico's ancient civilizations of the Toltecs and Aztecs.

But Maria warned Teresa to be careful of the Catholic Church. For centuries, this religion structure tried to destroy the drug culture. In the name of faith and reason, this institution ridiculed and persecuted people like Maria as brujas (witches).

Maria also cautioned Teresa of Western-European ideals in Mexico. They clashed with the essential lessons of numerous curandeross (herb doctors).

Teresa discovered how marijuana could be effective for mystical purposes and how other dimensions of life could be understood. Maria warned Teresa how these drugs in the hands of an ignorant man could destroy him and others. Consequently, the riddle of "Sacred Fungus" or "Divine Mushrooms" and other such drugs must be only reserved to herb doctors. Due to this fear, Teresa kept much to herself of what little private life she had. The mystic guarded her secrets to the point where she later

remained an enigma to the public.

But once out in the world, the sorceress tried to reach every person. Crowds came to hear about God's love for them through her. From the young to the old, from the simple to the sophisticated, their faces were enraptured and resplendent by her mystical presence. They were absorbed in her words because they flowed out from the depths of her soul. For some strange reason, her words attracted attention. Wherever she went, a glowing luminosity seemed to fill the area. Somehow her love and radiance pierced into every mind and heart.

After she finished preaching about God's wisdom, people kneeled before her. Others rushed to kiss or touch her hand. Some wanted to be physically near to the strange living saint for a moment.

While the multitude surrounded her, Teresa appeared so small, frail and tired standing in her long, white gown. Crowds thanked God for helping their weak, blundering, mortal minds and frightened hearts by showing them the eternal truth in the guise of a strange, young woman with a homely face.

To them, Teresa was the solitary quest of truth. Somehow she stood immortal among the

mortal, perfect among the imperfect. To the masses, she was part of God in love and compassion bending toward them. They were convinced God spoke to her every day and derived her sustenance and strength from Him.

Regardless of her success, Teresa worked closely with Maria, her teacher. Although she was an evangelist, she still needed to practice her skills in using drugs to cure people. So the young sorceress welcomed those who suffered from chronic diseases, hoping to perfect her medical skills as a curandera. While Maria stood over her shoulder, Teresa nursed those who suffered from poverty.

Maria constantly warned Teresa to respect one of the most useful medical herbs with its four faces that could see everything, the powerful, mysterious god-like Peyote. Like their fellow religious Indians, they both made the sign of the cross, bowed and gave a solemn greeting when approaching the blessed plant.

To them Peyote was the only means by which one could directly communicate with God. Since the herb was pure and modest, it was carefully stored in a jar or special container in a remote place. An offering of burned meat was made to it to prevent the sanctified herb from eating the owner's soul. Maria

told the mystic that it was best to store Peyote in a large, alabaster vase, painted with religious symbols. If the delicate plant was bruised or nibbled by mice, the owner might go insane for such negligence. Everybody knew where Teresa kept her huge vase filled with the sacred drug. But no one dared touch it. Besides, stolen Peyote was a curse to the thief.

Second Look JoAnn Guerrero

by Annabell Morin

JoAnn Guerrero is the youngest member of Phil Flores' staff of hairstylists. The 21-year-old does the quality job of a professional.

Guerrero and Gudalupe Martinez are the hair stylists that run the show at "Second Look". "Second Look" is Phil Flores' new hair salon, located on the ground floor of the First National Bank.

"I like working here," Guerrero said, adding that there is less competition at "Second Look" among the workers.

Continued on Page 7

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P185/75R14	\$61.00	\$2.04
P205/75R14	\$69.00	\$2.30
P195/75R15	\$67.00	\$2.21
P215/75R15	\$73.00	\$2.57
P235/75R15	\$81.00	\$2.93

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Per Tire E78-14 Blackwall Load Range C Plus \$2.01 FET No Trade Needed

Size	Load Range	Type	Sale Price	FET (No Trade needed)
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G78-15	C	TL	\$62.00	\$2.10
H125-14	D	TL	\$71.00	\$2.30
L78-15	C	TL	\$79.00	\$3.53
8.00-16	D	TL	\$73.00	\$3.54
8.75-16	D	TL	\$80.00	\$3.74
9.50-16	D	TL	\$88.00	\$4.71
7.50-16	C	TL	\$72.00	\$3.32

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WHAT?

You Want to Put An Ad in El Editor Newspaper VERY EASY

YWCA Offers A Category of Classes

The Young Women's Christian Association (YWCA) offers classes, workshops, recreation times, and special Christmas Events for your holiday needs.

Our indoor, olympic sized, heated pool is open all year - round for exercise, relaxation, therapy or recreation. Lessons are also available for all ages, from babies on up to grandparents.

In the Physical Fitness area, come join one of its invigorating exercise or dance classes. They offer all types to meet all needs, from 9:00 a.m. until 8:00 p.m. They also offer their first ever Men's Exercise Class. From pre-pregnancy and After the Baby Comes, and an Arthritis Exercise class. YWCA has all the needs that

being needed. Also ladies may also enjoy a relaxing trip to our masseuse.

Preschool and Elementary classes this Christmas will be featuring holiday cooking as well as Santa's Workshop classes for making inexpensive Christmas gifts and always popular gymnastics instruction for ages 4 and up.

Have you ever wondered how the Christmas season is celebrated in other countries around the world? Well this is everyone's chance to find out! On December 9 the YWCA will be celebrating its "Christmas International". There will be food tasting, dancing, and singing from 6:00 p.m. to 9:00 p.m., along with all sorts of holiday cheer.

Everyone can find one or more of YWCA Christmas seminars to enjoy this holiday season. Everyone should go and learn to arrange holiday table centerpieces or make bread dough ornaments to brighten your Christmas tree. Decorate your home with there unique ideas for gingerbread houses, stockings, or Christmas wreaths. Everyone who is interested in a quick course in gift wrapping, holiday photography or Christmas cooking, gifts using calligraphy and quilting or even learn to create your very own teddy bear. It's all waiting for you this holiday season at the YWCA. Anyone interested should go by 35th Street and Flint or give them a call at: 792-2723 for all your holiday needs.

From Page 6

Second Look-Juan...
Guererro began her career working for Flores at Hair Designs by Phil and was transferred when Flores opened "Second Look" in April.

Guererro's favorite styling job is cutting men's and women's hair. She tries to do the exact job that a customer wants.

"I usually ask them how they (a customer) would like their haircut," Guererro said. She added that for a more exact job, a customer could bring a picture of the type of hair style they wanted.

As she works on a customer's hair, Guererro ask if they like what she's doing and makes comments like "if its too long just come back and I'll fix it" and suggests ways that the person can style the haircut.

Guererro explained that she first looks at a person's features and then suggests ways to style the hair.

She explained that a person with a thin face would look good in a short haircut; whereas, a person with a round face would look good in a long

hair style which would make the face look thinner.

Guererro has been into makeup and beauty since she was in the first grade.

"My mother was in beauty school when I was in the first grade and that's what made me want to become a hairstylist," she said, adding that she would comb her mother's wigs and put makeup on the manikins.

"I used to practice on my friends, too. I've always enjoyed braiding hair and using makeup," Guererro said with a smile.

Her first priority in the future is to become more successful in her work. Guererro said that she likes working for Flores and plans to continue being part of his staff.

Guererro works from 8 a.m. - 5 p.m., Monday - Friday. For an appointment, Guererro suggests to call early on the same day or the day before a person wants a haircut.

Next week El Editor will focus on Guadalupe Martinez who has been in the hairstyling business since 1935.

1972 Class Reunion

The Dunbar Graduating class of 1972 is planning a class reunion in December. Everyone is urged to attend this reunion.

Any further information needed by any 1972 graduate may to Dunbar Class of '72, 1908 E. Cornell, Lubbock, Texas 79403 or call Linda Polk at 765-0370 or Katherine Stiggers - at 763-6125.

Please come or call the given number for a good enjoyable time.



Dr. Duran salio de pueblo regresa la proxima semana. Los pacientes de afuera de pueblo deben de llamar antes de venir a su oficina.



Un Rayito De Luz

Por Sofia Martinez

La fe, que es creer en Cristo, nos enseña que lo más importante es hacer el bien y luchar contra el mal. Los que así actúan, están con Jesús, y son de Jesús. A esos hay que verlos con grande admiración y seguir sus ejemplos. Nuestro actuar debe ser siempre de cristianos, aunque nos cueste sacrificio. (Mc. 9, 38 hasta el 47.)

Dios se sirve de nosotros para construir su reino. El espíritu Santo llega a nosotros y nos renueva y nos da la fuerza y el poder para anunciar el Evangelio de Salvación a los demás. Los Dones que Dios nos da no son para crear egoismos ni divisiones, sino que Dios nos los da para que le demos gloria a El y sirvamos a nuestros semejantes. (Números 11, 25-29.)

Las personas que no quieren ayudar en la obra de Dios haciendo el bien a los demás, como Dios quiere, se vuelven egoistas y malos y se valen de las riquezas y del poder como fuerza de esclavitud y de injusticia. Son instrumentos del mal que siguen crucificando a Cristo, en los sencillos, en los pobres, y en los humildes y en los justos. (Santiago 5, 1-6.)

Vida Abudante

por Sra. Becky Callison

Digame, eres tu satisfecho lleno de gozo o eres como muchos hoy que les falta de comer, llenos de miedo y temor? No te condenas si tu eres de los miles de gente sin esta vida abundante. Quiero expresar buenas noticias de una vida abundante en esta vida.

Jesus cristo vino para darnos vida llena. El dijo: "Yo soy el camino, y la verdad, y la vida; nadie viene al Padre, sino por Mi." (Juan 14:6). Si tu eres alguien, tu tienes que ir con Jesus como su salvador unico para ir al Padre. ¿Que es un salvador y porque lo necesitas uno? La salvación es el ver que solo no eres capaz de sostener victorioso, y de aceptar que Jesus ya pago por sus pecados, por su prosperidad, por su sanidad, y por su libertad de miedos o falta de paz es la respuesta.

Tu no tienes que aceptar a Jesus Cristo si no quieres vida abundante pero le digo la verdad que ya la palabra escrita de Dios o La Biblia te dice en Deuteronomio 28 versiculo uno, "que si oyeres diligente la voz de Jehova tu Dios, para guardar, para poner por obra todos sus mandamientos que yo te prescribo hoy, tambien Jehova tu Dios te pondra alto sobre toda la gente de la tierra. (2) Y vendran sobre ti todas estas bendiciones, y te alcanzaran cuando oyeres la voz de Jehova tu Dios."

Peró si seguimos a leer en el mismo capitulo hay la promesa para los que no siguen la Palabra y la voz de Jehova. Versiculo numero quince, Y sera, si no oyeres la voz de Jehova tu Dios, para cuidar de poner por obras todos sus mandamientos y sus estatutos, que yo te intimo hoy, que vendran sobre ti todas estas maldiciones seras tu... Este capitulo no deja nada para la imaginación sino es explicito en darte la vista de lo que es vivir con Dios y lo que es vivir con el pecado, que es la separación de Dios. Si tu crees que hay algun pecado mas grande que otro, piense en esto. Cuando tu pecas es como caminar paso a paso mas lejos del amor de Dios. Cada paso es pecado y ninguno que te aleja de El es mas ni menos malo. Dios te va dar recompensa de todo lo que tu has hecho. (Jeremia 31:16) negocio en su trabajo, en nuestras casas en la iglesia, mismo como en el bar en su barrio. Dios es un Dios de amor y lo a mostrado con el regalo de vida en ofrecimiento de su Hijo uniginito, Jesus Cristo. les pido que dejen abierto la puerta de sus corazones para ver que Dios es vivo y que El se interese en todas nuestras vidas individualment. Cuando Jesus se fue al cielo para esperarnos, nos dejo unos mandamientos y senas. Marcos 16:15 y les dijo: "Id por todo el mundo; predica el evengelio a toda criatura. El que creyere y fuere bautizado, sera salvo; mas el que no creyere, sera condenado."

Y estas senales seguiran a los que creyeren: En mi nombre echaran fuera demonios; Hablaran nuevas lenguas; Quitaran serpientes, y si bebiere con mortifera, no les danara; sobre los enfermos pondran sus manos, y sanaran... Versiculo 20: Y ellos, saliendo, predicaron en todas partes, obrando con ellos el Señor, y confirmando la palabra con las senales que se seguian."

Si tu quieres saber mas de el poder para vida abundante que nos dejo El Señor Jesus Cristo, ven a ver los creyentes en Living Stones Word Center. El edificio se localiza en 2014 Clovis Hwy y les invitamos al estudio Bíblico a las 9:30 a.m. dado en español y quedanse invitados para la alabanza despues.

Damos Gloria a Dios por la Vida Abundante En Jesus Cristo. Amen.



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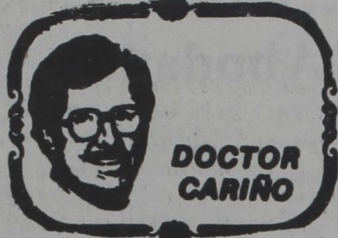
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El Editor, pone al servicio de sus lectores un consultorio personal con el Doctor Cariño, al cual podrán acudir por medio de correspondencia postal y sin costos alguno, quienes así lo deseen. Si Ud. tiene algún problema personal o doméstico y no encuentra solución, envíe una carta a 2305 19th St. Lubbock, Texas 79401, y su contestación será publicada en este periódico, sin revelar su identidad.

Querido Dr. Cariño:
Tratando de hacerle un favor a quien no lo merece, recogí en mi casa a una mujer que se había enojado con su esposo después de darle una buena golpiza. Ahora quisiera saber quien es su esposo y donde puedo encontrarlo, para que le vuelva a dar su "medicina."
A los cuantos días de estar en mi casa, se chifló con mi esposo. Un día sin querer, lo pesque en una situación que para que le cuento. La corrió de mi casa, pero estoy segura que se siguen viendo de todos modos. ¿Que me aconseja Ud. que haga?
Atentamente: T.L.

Querida T.L.:
Ud. tenía una buena intención al haberle dado el pase a su casa a esa mujer, pero se le olvidó que le estaba arrojando carne al gato.
Su esposo tiene la mayor culpa, porque violó el respeto de su confianza y su hogar. Yo no soy quien aconsejo un divorcio, pero cuando las cosas no tienen remedio, esto es lo que sucede. Es como una amputación, cuando no hay otra alternativa, y casi tan dolorosa.
Pienselo Bien.
Querido Dr. Cariño:
Soy una muchacha extranjera que vine a West Texas hace algunos años. Conoci un hombre y nos hicimos de amistad. Mas despues comensamos asalir mas seguido. En una de las salidas pue me paso el chiste y tuve una hermosa niña. Varias veces el papa de la niña me trato de ayudar para perderla sobre un aborto pero yo nunca quisiera pues yo queria a mi bebe aunque el no se casara con migo.
El me decia que me espera porque todavia no era tiempo de tener familia ya que habia otras problehas por adelante. Digame Dr. Cariño, hice bien o hice mal.
Sin Mas
Como el me dice Caprichosa

Apreciable Caprichosa:
A un no me dice si usted trato de ciudadase o si fue un capricho suyo tal vez para casarse o etc. Bien se puede comprender que algunas personas prefieren esperarse de tener familia para asi establecer un buen futuro para que cuando la familia o los chiquitines vengan.
Ya que como usted lo dice que le piso el chiste pues ahora ni llorar es bueno. Tambien recuerde que nadie tiene el derecho de quitar la vida. Si verdaderamente es usted caprichosa, pues le aconsejo que se le quite y hagalo por su hija ya que los niños entre mas van creciendo mas amor les va uno teniendo y tal ves ese amigo que usted tiene con el tiempo y un ganchito formen un tres muy felises.

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