

Celebrating 5 de Mayo With Pride

By Elisa Martínez
In the United States, Cinco de mayo is celebrated in all the cities where you find large populations of Mexican-Americans. As we prepare for the traditional fiestas on Cinco de Mayo, it might be helpful to know some of the history behind the event that will be commemorated.

In 1861 a very ambitious Napoleon III looked to conquer Latin America and he figured that Mexico would be the best start. His troops would overthrow the Benito Juárez government and Napoleon would prepare ground for a prince of his choosing.

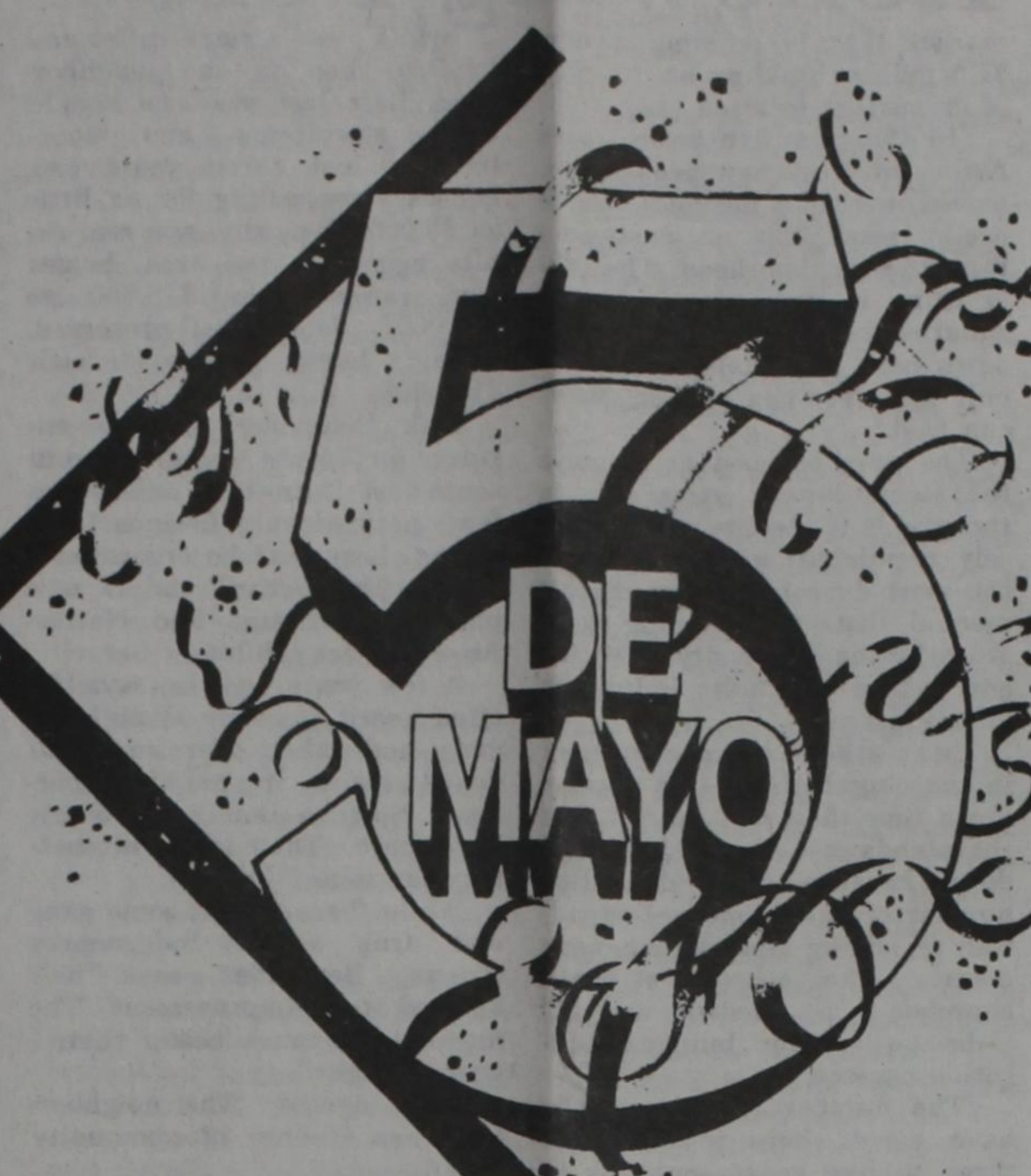
In January of 1862, Veracruz was teeming with brightly uniformed soldiers of three nations: England, Spain and France. At that time, Mexico was heavily in debt to these three powers, and the French minister was ordered to demand 12 million pesos from the Mexican government. As the French expected, Mexico couldn't pay.

The strategy was that Juárez would be driven to declare war on all three powers. A not-so-dumb Juárez sent Manuel Doblado to interview the Spanish and English commanders in Veracruz. Both swore they would not meddle in Mexico's internal affairs. France persist-

ed. A large French army commanded by General Laurencez arrived and General Almonte, Napoleon's emissary, set up a provisional government with himself as head. The Spanish and English troops withdrew and by April only French forces remained.

The commander of Puebla's forces was Ignacio Zaragoza, an amateur in tactical warfare, but a seasoned warrior in guerrilla fighting. General Laurencez, commanding 6,000 well-trained and handsomely uniformed dragoons and foot soldiers, was given orders to occupy Mexico City. In his path was Puebla, defended by 4,000 Mexicans armed with antiquated guns, many of which had seen service at the Battle of Waterloo 50 years before and had been bought at a bargain by Mexico's ambassador to London in 1875.

The charge took the French army up the Cerro de Guadalupe. Before it reached its objective, more than 1,000 Frenchmen were dead or dying. This was the first time that French troops had met defeat in nearly half a century, and it was handed to them not by a major power of Europe but by the penniless, war-torn Republic of Mexico. Zaragoza went



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into Mexico City, where he was triumphantly received. He died soon after, on Sept. 8, when he contracted typhoid fever.

Another well-known Mexican figure was also involved in the Battle of Puebla on this fifth of May. Porfirio Díaz was directly under Zaragoza's command. Díaz was taken prisoner during the siege of Puebla but managed to escape. In 1863, Juárez made Díaz a general in his army and Díaz went on to become President on Mexico in 1876.

Cinco de Mayo is an important date in the history of Mexico, but does not compare in importance to other major holidays such as the 16th of September -- the date in 1810 when Mexico's war of independence against Spain began with Father Miguel Hidalgo y Costilla's El Grito de Independencia -- and the 20th of November -- commemorated as the official beginning of the Mexican revolution of 1910.

In Mexico, Cinco de Mayo does not seem to bear the importance that it does for us here in the United States. Perhaps in our zeal to hold dear to all that was a part of our history and ancestors, we have maintained this as a truly important day. Festivities are always good and

this is a perfect day to have one and remember the heroes of the battle of Puebla. There will be parades, dancing and mariachis in public places and everyone will make merry, eating *antojitos* and dancing.

A busy one-way street that runs through El Paso's border neighbor, Ciudad Juárez, has been named after the battle of Cinco de Mayo. There is a small community on the outskirts of Juárez named after General Zaragoza. The Zaragoza port of entry to the United States is directly across the river from Ysleta, Texas.

In El Paso, in the Sunset Heights Historical District, there is a street named after Porfirio Díaz. A big sign hangs over the freeway indicating the exit ramp with the name of the dictator that many in Mexico would choose to forget.

But we are reminded of them because it is fitting to remember these heroes who fought so valiantly in the battle of Puebla on that cinco de mayo more than a hundred years ago.

(Elisa Martínez, of El Paso, Texas, is a teacher and a writer.)

CINCO DE MAYO

Los Chicanos Celebran Con Orgullo el 5 de Mayo

Por Elisa Martínez
En los Estados Unidos el cinco de mayo es festejado en todas las ciudades donde habitan gran cantidad de mexicoamericanos. Al prepararnos para festejar las fiestas tradicionales del cinco de mayo, creo que nos ayudaría saber algo de la historia de esta fecha que vamos a conmemorar.

En 1861, un soberbio Napoleon III ambicionaba conquistar toda la America Latina y enviaron que la conquista de Mexico le daria un fuerte impetu. Las tropas francesas derrotarian al gobierno de Benito Juarez y entonces Napoleon escogeria el principe de su agrado.

En enero de 1862 el puerto de Veracruz estaba rebosando de tropas uniformadas con los colores brillantes de tres naciones: espana, Inglaterra y Francia. Mexico le debía mucho dinero a estos tres paises y al ministro frances se le dieron ordenes de demandar que se le entregaran 12 millones de pesos inmediatamente. Francia sabia que esto era una imposibilidad para el gobierno mexicano. La estrategia era de que Benito Juarez se viera obligado a declarar guerra contra las trea naciones. El asunto Benito Juarez mando de emisario a Manuel Doblado a Veracruz para que se entrevistara con los comandantes de Inglaterra y Espana. Los dos comandantes dieron su palabra de no interferir en los negocios domesticos de Mexico. Francia siguió insistente. Una fuerza grande francesa bajo el General Laurencez arribó a Veracruz y el General Almonte, emisario de Napoleon, encabezó el gobierno provisional instituido por él mismo. Las fuerzas de Espana e Inglaterra regresaron a sus paises respectivos y para abril de 1862 quedaron

habían muertos o estaban heridos. Esta fue la primera vez en meas de medio siglo que las tropas francesas habían sido derrotadas, y la derrota no habia sido a manos de un poder principal europeo si no por la pobre y aporreada República Mexicana. Poco después Zaragoza entró a México y fue triunfalmente recibido. El 8 de septiembre de ese mismo año murió Zaragoza de fiebre tifóidea.

Otra figura mexicana que tomo parte en la batalla del cinco de mayo fue Don Porfirio Díaz. El estuvo bajo el comandante Zaragoza. A Díaz lo tomaron prisionero pero logró escaparse. En 1863 Benito Juárez lo ascendió a General y en 1876 llegó a ser presidente de la República Mexicana.

Sin duda el cinco de mayo es una fecha importante en la historia de México, pero no se compara con la importancia del 16 de septiembre -- la fecha en 1810 en que comenzó la guerra de independencia de México contra España, con el grito del padre Miguel Hidalgo y Costilla -- ni con el 20 de noviembre, conmemorado como la fecha de inicio de la Revolución Mexicana, en 1910. En Mexico no se festeja como en los Estados Unidos. Tal vez con el entusiasmo que sentimos los desarraigados de México por acercarnos a todo lo que representa y recuerda nuestra cultura, hemos logrado darle más importancia de la que le dan los mexicanos. Una fiesta siempre es buena y esta se un motivo de gala para recordar los heroes de la Batalla de Puebla. Festejaremos con desfiles, mariachis y antojitos, bailando y comiendo en la calle.

En Ciudad Juárez una de las avenidas más traficadas lleva el nombre de Cinco de Mayo. Una comunidad adyacente a Juárez lleva el nombre del General Ignacio Zaragoza. El puente Zaragoza se comunica con los Estados Unidos en el punto de cruce de Ysleta, Texas. En el Paso, en la colonia histórica de Sunset Heights hay una calle nombrada en honor de Porfirio Díaz. El letrero grande con el nombre hombre que México preferiría olvidar.



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

EL EDITOR

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Comentarios de Bidal

by Bidal Agüero

Mothers have always been very important in the everyday life of Hispanics. The tradition of always have the maximum in respect for one's mother stems probably from strong religious ties to the virgin Mary and in more ancient times to honoring the gods by the maximum sacrifice of a girl virgin.

It's very obvious in our barrios that talking about someone's mother very often means a very serious fight. Today's young persons seem to sometime forget respect toward mothers in that the two word unmentionable phase is very often used in rap songs, jokingly when referring to another person who messes up and other instance, most of which I am not familiar with.

This mother's day, perhaps it's time to tell our kids about this very honored tradition within our community.

Respect your mom. She gave you life and you won't have her forever.

**Feliz Día
Hermosas
Madrecitas**

Many of you have probably never paid attention to the saying imprinted on our main mast every week "El Respeto al Derecho Ajeno Es La Paz." by Benito Juárez.

Today, 5 de Mayo we celebrate many of the accomplishments of the person who said this. We celebrate it not only because it is a day in which our people fought and died to repel the forces of France that were trying to invade Mexico and had plans to invade all of the Americas including the U.S. but we also celebrate the day as a symbol of our determination to remain a people free from those that would oppress us. For this reasons let us join with all our friend in saying:

**Que Vivan Los
Ideales de
Benito Juárez y
Que Viva
El 5 de Mayo!**

El Cinco de Mayo cobra un carácter comercial

Margaritas, música de mariachi y mucho colorido, son algunos de los matices de la celebración del Cinco de Mayo que, irónicamente, se efectúa con un carácter comercial en Estados Unidos.

"Si uno preguntara a todos los mexicoamericanos en Estados Unidos qué se celebra el Cinco de Mayo, quizás el 90 por ciento diría, sin titubear, que es la independencia de México de España", señaló Richard Flores, profesor de cultura mexicoamericana en la Universidad de Texas en Austin.

El cinco de mayo, corrigió el profesor, conmemora la fecha en que los soldados mexicanos, encabezados por el general Ignacio Zaragoza, derrotaron a las tropas francesas que desembarcaron en Veracruz en 1862.

Esa fecha es, para muchos mexicanos dentro y fuera de Estados Unidos, un símbolo de unidad y patriotismo ante las fuerzas invasoras.

Flores apuntó, además, que Zaragoza era de Golliat, al sur de Texas, mucho tiempo antes de

En Estados Unidos, la celebración de esta fecha se remonta a los años 60, cuando el líder sindical mexicoamericano César

Chávez, junto a otros dirigentes del movimiento chicano, trataron de "reivindicar la cultura mexicoamericana", agregó Flores.

"Así comenzaron las manifestaciones y discursos, sin que faltara la comida y la fiesta. Al fin y al cabo somos mexicanos y siempre buscamos la excusa para hacer pachanga", aseguró.

El experto lamentó, no obstante, que la celebración del Cinco de Mayo se haya comercializado en los últimos años, y que las compañías aprovechen para hacer negocio. En Texas, la fiesta es aprovechada por los políticos precisamente para "revivir" el orgullo hispano.

El senador estatal demócrata Gonzalo Barrientos prepara una gran fiesta en el Capitolio de Austin, con bandas de mariachi y danzas típicas mexicanas. Y con motivo de esta celebración, en el Capitolio estatal fue colocada una exposición de varios artistas mexicoamericanos, entre ellos Sam Coronado, pintor de los rasgos más coloristas de la cultura mexicana.

En la frontera de Texas con México, donde un 80 por ciento de población es hispana, decenas de escuelas organizan actos para conmemorar esa fecha.

En Lubbock el Ballet Folklorico Aztlan logro entretener a milares de niños en las escuelas publicas "Estamos orgullosos de tener esta oportunidad de compartir nuestra cultura con todos los niños de Lubbock," dijo Zenaida Aguero-Reyes, directora del ballet.



TRAJES MEXICANOS
General de Brigada (1862)

**Happy Mother's Day!!!
to all our friends who
are mothers. Felicidades**

The 'Detroit' Story:**Latinos Are A Renewing Force**

By Louis Aguilar

DETROIT -- In the year 2000, the \$8 million Mexicantown Welcome and Retail Center will open its doors in what is now a weedy, desolate patch of inner-city Detroit.

Mexicantown is an apt symbol of the force and scope of the spreading Latino culture in the United States. Less than a mile north of the planned Latino art and cultural center is Canada. To the west are the dead, empty buildings of once-grand downtown Detroit. And to the east is one of the few stable working-class neighborhoods -- *el barrio*.

Like almost every major urban area in the nation, Detroit has experienced a surge in Latino population in the '90s that continues unabated. Latino immigrants have rescued blighted inner-city neighborhoods from coast to coast, including Washington, D.C.'s Adams-Morgan, Chicago's Wicker Park and Baltimore's Fells Point, to name a few.

So it is with southwest Detroit. Immigrants move into an area once dominated by gangs and crack addicts. Existing small businesses expand, while new ones -- inexpensive but good restaurants, grocery stores, bakeries and bars -- open their doors.

Young bohemians and artists follow because of large spaces

available for cheap rent. They create studios and rehearsal spaces for their bands. Cafes, small galleries and hip young bars emerge. Suddenly, a vibrant ethnic neighborhood is formed and then "discovered" by the media.

In Detroit, migrants are pumping new energy into a Mexican-American community that began to settle here early this century, when immigrants were attracted by employment offered by steel mills, the railroad and the budding auto industry.

The Census Bureau counted 27,000 Latinos in Detroit in 1990. Church and school officials expect that number, boosted largely by immigrants from Mexico, to double or even triple after Census 2000.

Detroit-born Alfonso Avila, 28, is converting a barrio bar that shut down five years ago into what he expects will become a hip Latino nightclub and restaurant. "I used to be afraid to hang out in this neighborhood," he says, "but that was a long time ago, like six, seven years ago."

The bar closed following a double homicide. It is across the street from the Mexican restaurant Avila's family has owned for 15 years and expanded five years ago. Right next door is the Latino-oriented grocery and meat

market that is building a new \$1.5 million building at the rear of its current location.

"In the past five years," says Avila, "so many new people have moved in that a business can do pretty good just on customers from the neighborhood. The other thing is, more people in the suburbs are not so afraid to come down here. They tell me it's the only place you can get real Mexican food."

The neighborhood now enjoys the second-lowest crime rate in the city. It is the city's most densely populated section and has the most densely developed commercial district, according to a study by the University of Michigan School of Public Policy released last year.

Two Catholic churches opened in the neighborhood this decade. For a time they were fearful that the archdiocese would shut them down because of a dwindling number of parishioners. Instead, they're adding Spanish-language masses. The schools at both churches -- St. Hedwig and St. Gabriel -- are now bilingual education centers.

"The number of Cubans who have moved here in the past three to five years could be in the thousands," says Leonard Artola, 27, himself of Cuban descent. "And the number of Mexicans is just incredible."

que está fabricando un nuevo mercado por valor de \$1.5 millones detrás de su emplazamiento actual.

Avila evalúa: "En los últimos cinco años, han llegado tantas personas nuevas que un negocio puede desempeñarse bastante bien sólo con los clientes del vecindario. El otro detalle es que más personas de los suburbios no tienen tanto temor de venir aquí Ellos me lo dicen, porque éste es el único lugar en que se pueden obtener verdaderos alimentos mexicanos."

El vecindario disfruta ahora de la segunda tasa de menor delincuencia de la ciudad. Es la más densamente poblada de la ciudad y tiene el distrito comercial más densamente desarrollado, según un estudio realizado el año pasado por la Facultad de Política Pública, de la Universidad de Michigan.

Dos iglesias católicas del vecindario comenzaron este decenio teniendo que la Arquidiócesis las cerraría debido a la disminución de la cantidad de feligreses. Pero al contrario, están agregando Misas en español. Las escuelas de ambas iglesias, San Hedwig y San Gabriel, son ahora centros de educación bilingüe.

"La cantidad de cubanos que se han mudado para acá en los últimos tres a cinco años podría estar en los millares," dice Leonard Artola, de 27 años de edad, de origen cubano. "Y la cantidad de mexicanos es increíble."

Artola es propietario de una pequeña tienda de café y tabaco en el vecindario. A fines del año

Artola owns a small coffee and tobacco shop in the neighborhood. Late last year, he bought three storefronts and apartments. Just three years ago, houses were selling for as little as \$8,000. Typically, say real estate agents in the area, homes now range from \$18,000 to \$50,000. Some well-preserved, large, brick homes fetch \$100,000.

Erik Benavides, 32, an engineer for Toyota who grew up in southwest Detroit, is one of the few professional Latinos who stayed. Last year he organized a Latino film festival and is now planning a Latino and Native-American art exhibit.

A few years ago, he says, he often heard gunshots at night. A gang had taken over an abandoned house in his neighborhood. Now an immigrant family lives there. "Their lawns are better than mine," he says.

While there is still some gang and drug activity on nearby streets, Benavides says he's amazed at the improvement. "The future looks much better than I ever thought."

Avila agrees, "The neighborhood has a sense of community now."

(Louis Aguilar is a free-lance writer based in Detroit.)

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Veteran Tries to Spur Hispanic Anti-War Movement

Editor's note: the three prisoners were released unharmed on May 1. By EDVINS BEITKS

SAN FRANCISCO, April 29, 1999 -- The toughest part, said Jorge Mariscal, is getting past the pride and patriotism of the Hispanic community to ask the harder questions about war.

Especially since two of the three prisoners of war being held in Yugoslavia are Hispanic.

Spc. Steven M. Gonzalez, 21, of Huntsville, Texas, and Staff Sgt. Andrew A. Ramirez, 24, of Los Angeles were captured along with Staff Sgt. Christopher J. Stone, 25, if Smiths Creek, Mich., March 31 on the Yugoslav border.

Mariscal, a professor at the University of California at San Diego and the editor of the new book "Aztlan and Viet Nam: Chicano and Chicana Experiences of the War" (\$15.16 from Amazon.com), served a tour in Vietnam before returning to take part in the anti-war movement.

Since then, he has lobbied to keep Mexican-Americans out of America's wars, but he sees his anti-war stance as losing ground.

The similarities between Vietnam and the conflict with Yugoslavia are piling up, said Mariscal, while patriotism among Hispanics seems to be on the rise.

"I've been distraught for the last month, precisely because of that reason," he said. "There's no questioning going on... A lot of history has been forgotten. It's been removed and it's been erased."

"So many parents of these soldiers are first-generation immigrants who say, 'I want my son to be in the military to show our appreciation for living in this country,'" said Mariscal, who argued his case Tuesday before a small audience in San Francisco.

Historically, Mariscal said, Hispanics, including those from Puerto Rico, have given more of themselves to the U.S. armed forces than any other minority -- more enlistments, more casualties, more medals.

"The first thing that struck me was how we had been left out of the history books," Mariscal said. He said there was "absolutely nothing" on Mexican-Americans fighting in the Vietnam conflict.

In the introduction to "Aztlan and Viet Nam," Mariscal writes of his father -- a first-generation Mexican-American who fought in World War II -- getting up from his armchair and standing at attention whenever he heard the "Marine Corps Hymn" on television.

Mariscal's uncle was aboard a ship sunk by kamikazes, and his father's cousin was shot in the face in Korea. ("The bullet went in his mouth, bounced off a tooth and rolled around inside. He spit it out and survived.")

"The stories took on a life of their own, but the essential message was the same -- military service was a family tradition," writes Mariscal.

Mariscal, who served as a military policeman in Vietnam from 1968 to 1969, returned to join anti-war demonstrations.

Elizabeth "Betita" Martinez, who edited a newspaper for Hispanics in New Mexico in the 1960s and 1970s, joined Mariscal Tuesday as he called for anti-war activism. Martinez, now a San Francisco resident, said, "The pressure to be patriotic can be seen in the yellow ribbons flying from the homes of the two Chicanos captured in Kosovo. You've got a whole community of young men under this increased pressure."

That isn't likely to change, said Mariscal. Demographics show that the largest contingent of 18-year-old males in the United States for the next 50 years will be Hispanics. "And the U.S. military is after Latina women in a big way," he added.

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Noticias Breves**Fallo de Tribunal Supremo Facilita Deportaciones**

Washington, - El Tribunal Supremo de Estados Unidos dictaminó hoy que los jueces federales no pueden anular las decisiones del Servicio de Inmigración y Naturalización sobre deportaciones.

El fallo unánime de los nueve magistrados del Tribunal Supremo hace más fácil la deportación de inmigrantes ilegales aunque estos hayan dicho que su vida corre peligro si se les fuerza a volver a sus países de origen.

El fallo puso fin al caso de Juan Anibal Aguirre Aguirre, un guatemalteco que ingresó ilegalmente a Estados Unidos en 1993 por la zona de San Ysidro, California.

Aguirre, quien dice que entre 1989 y 1992 fue dirigente de una organización estudiantil que protestaba contra las violaciones de derechos humanos, y el aumento de las tarifas de autobuses en Guatemala, fue detenido por el Servicio de Inmigración y Naturalización (INS, por sus siglas en inglés).

Aguirre, quien ahora tiene 29 años de edad, solicitó asilo político en Estados Unidos, y sus abogados pidieron que se dejara en suspenso la deportación porque el hombre temía por su vida si se le obligaba a retornar a Guatemala.

La ley de Estados Unidos no establece que el gobierno tenga la obligación de otorgar asilo, pero cuando los extranjeros ya se encuentran en jurisdicción estadounidense, pueden pedir que no se les deporte si demuestran que tienen razones para temer la persecución.

La ley también permite la deportación de los extranjeros que hayan cometido crímenes graves, pero no de carácter político, en otro país.

Los abogados del INS argumentaron que Aguirre participó en manifestaciones que incluyeron el incendio de 10 autobuses, ataques contra los pasajeros del transporte público que no cooperaban con las protestas, y la destrucción de mercaderías en las vidrieras de los comercios.

En 1995, un juez de inmigración falló a favor de Aguirre, pero la Junta de Apelaciones de Inmigración anuló ese veredicto y ordenó la deportación del guatemalteco, haciendo mención especialmente a sus "crímenes graves no políticos".

En 1998 un tribunal federal de apelaciones ordenó a la Junta de Apelaciones de Inmigración que considerara nuevamente el caso, con el argumento de que debían sopesarse tanto los supuestos crímenes como el peligro que correría el hombre si se lo envía a Guatemala.

El magistrado Anthony Kennedy, quien redactó el pronunciamiento de hoy en el Tribunal Supremo de EEUU, indicó que el tribunal de apelaciones "erró con respecto a que la Junta de Inmigración deba sopesar los actos criminales contra el riesgo de persecución".

Los abogados del Alto Comisionado de las Naciones Unidas para Refugiados, en una presentación ante el Tribunal Supremo, habían indicado que la resolución de este caso "probablemente afectará no sólo la interpretación de la ley internacional por parte de Estados Unidos en relación con quién tiene y quién no tiene derecho al status de refugiado, sino también la manera en que otros países interpretan las estipulaciones de esa ley internacional".

Cardenal Nicaraguense Promueve Mensaje de Paz en Los Angeles

Los Angeles, - El arzobispo de Managua, cardenal Miguel Obando y Bravo, manifestó durante una visita en el sur de California que la consolidación de la paz en su país requiere de la ayuda de todos los nicaragüenses.

"La paz no solamente significa el fin de la guerra. Paz significa tener hospitales. Paz significa tener las medicinas que se necesitan. Paz significa tener un hogar y una familia tranquilos. Debemos trabajar por la paz", dijo el cardenal en una homilía el domingo ante más de mil nicaragüenses que se dieron cita al estadio de una escuela secundaria de la ciudad de Lynwood.

Invitado por los católicos nicaragüenses en Los Angeles, el cardenal Obando y Bravo, quien cumple hoy tres días de visita a California, urgó a sus paisanos a trabajar por la paz de la época de la postguerra en Centroamérica.

El prelado, de 73 años de edad, dijo que la paz, años después continuó en page 3

El Relato De 'Detroit':**Los Latinos Son Una Fuerza Renovadora**

Por Louis Aguilar

DETROIT -- En el año 2000, abrirá sus puertas el centro comercial Mexicantown, por valor de \$8 millones, en lo que es ahora una parte desolada de la ciudad de Detroit.

Mexicantown es un símbolo adecuado de la fuerza verdadera y el alcance de la cultura latina que se propaga en los Estados Unidos. A menos de dos kilómetros al norte del planeado centro artístico y cultural latino está Canadá. Al oeste se hallan los edificios vacíos de lo que fue una vez la gran sección comercial de Detroit. Y al este se encuentra una de las pocas vecindarios estables de la clase trabajadora en Detroit -- *el barrio*.

Como casi todas las zonas urbanas importantes de la nación, Detroit ha experimentado un surgimiento de la población latina en el decenio de 1990 que continúa sin interrupción. Los inmigrantes latinos han rescatado a los vecindarios de las ciudades urbanas de costa a costa, incluyendo a Adams Morgan en Washington, DC., Wicker Park, en Chicago, y Fells Point, en Baltimore, entre otras.

Así ocurre con el suroeste de Detroit. Los inmigrantes llegan a una zona que una vez fue dominada por pandillas y adictos a la cocaína "crack." Los actuales pequeños negocios se amplían, mientras que otros nuevos, incluyendo a muchos restaurantes buenos y de poco costo, tiendas de viveres, panaderías y cantinas, abren sus puertas.

Bohemios y artistas jóvenes

les siguen debido a los espacios amplios disponibles con alquileres baratos. Ellos crean estudios de arte y espacios de ensayos para sus grupos musicales. Empezian a surgir cafés, pequeñas galerías y modernos "pubs." De pronto, se forma un vecindario étnico vibrante y los medios de información la descubren.

En Detroit, los migrantes vienen infundiendo nueva energía a una comunidad mexicanoamericana que empezó a formarse aquí a principios de este siglo, cuando los inmigrantes eran atraídos por los empleos que ofrecían las fábricas, el ferrocarril y la industria automovilística en desarrollo.

La Oficina del Censo de los Estados Unidos contó a 27,000 latinos en Detroit en 1990. Los religiosos y escolares esperan que ese número, reforzado en gran medida por inmigrantes procedentes de México, se duplique y hasta se triplique después del Censo del Año 2000.

Alfonso Avila, de 28 años de edad, nacido en Detroit, está renovando un "pub" que cerró hace cinco años en lo que él espera que llegará a ser un club nocturno y elegante restaurante latino. "Yo acostumbraba tener miedo quedarme en este vecindario, pero eso fue hace mucho tiempo, como seis o siete años atrás," comenta él.

El bar había cerrar después de un homicidio. Está frente al restaurante mexicano que la familia de Avila ha poseído durante quince años y que amplió hace cinco años. Al lado está la tienda de viveres y la carnicería latina

brotherhoods and sisterhoods, Latinos faced the choice of joining either white- or black-based fraternities.

Monica Lee Miranda, student activities associate at the State University of New York at Albany, says that Latinos and Latinas often joined the African-American Greek groups so some of their needs as people of color could be addressed. "But then they realized that they could start their own organizations to address Latino issues," she says.

The only national organizations then were the National Interfraternal Conference (NIC), a historically white fraternal group; the National Panhellenic Conference (NPC), a historically white sorority group; and the National Pan-Hellenic Conference (NPHC), a black Greek umbrella group.

As Hispanic fraternities and sororities were formed, their leaders got together and created the Concilio Nacional de Hermandades Latinas (CNHL) in 1996, patterned after the NIC and other groups. As well as being members of the Concilio, Lambda Theta Phi, Sigma Lambda Beta and Lambda Sigma Upsilon are also members of the National Interfraternal Conference.

The CNHL split in 1997; the

National Association for Latino Fraternal Organizations (NALFO) developed out of it. Following the Greek tradition, all member organizations of CHNL and NALFO are required to promote the well-being of the Latino community on- and off-campus.

For example, the Lambda Theta Alpha sorority at Westchester University in Pennsylvania holds an annual scholarship fund raiser. And Gamma Phi Sigma, a Latino fraternity at Temple University in Philadelphia, has a community learning center on the first floor of its fraternity house to tutor high-school students in the community.

"Gamma Phi Sigma at Temple is the only chapter of the fraternity to have a house in the Latino community," says founding member Ozzie Quiroz. "By exposing ourselves, we show kids that we are just like them and we made it to college."

The groups also help with professional networking and mentoring.

Pedro Rivera, an alumnus of the Gamma Phi Sigma chapter at Pennsylvania State University, says that being a member of that fraternity helped him get his first job as a bilingual science teacher at Fimlepper High

Latino Groups Expand Greek Life On College Campuses

By Carla Struck

The historically white Greek system of sororities and fraternities is being modified by the expanding number of Hispanic students joining or forming their own Greek groups.

Two decades ago, only a few such organizations existed, with a handful of members. Today the number of Hispanic students thriving within the organizations has swollen into several hundred.

Fi Iota Alpha is the oldest Latino fraternal organization in the United States. It began in 1931 in Rensselaer Polytechnic Institute in upstate New York.

Following in its wake, other Latino Greek groups are springing up nationwide. Fourteen were founded in the 1980s, and 21 in the early to mid-1990s. Many are in the process of formation.

According to the National Association of Latino Fraternal Organizations (NALFO) in Albany, N.Y., there are currently 39 Latino-based Greek organizations in the United States, with chapters spread throughout the country. Of those, 25 are sororities, 13 are fraternities, and one, Alpha Psi Lambda, is coed.

Before this wave of Hispanic interest in forming their own

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Grupos Latinos Amplian 'Vida Griega' En Recintos Universitarios

Por Carla Struck

El sistema históricamente anglosajón de sororidades y fraternidades está siendo modificado por el creciente número de estudiantes hispanos que se unen a ellos o que están formando sus propios grupos.

Hace unos 20 años, existían solamente unas cuantas organizaciones de sororidades y fraternidades latinas. Hoy, la cantidad de estudiantes hispanos ha aumentado a varios cientos.

Fi Iota Alpha es la organización fraternal latina más antigua de los Estados Unidos. Empezó en 1931 en el Renesselear Polytechnic Institute, en el estado de Nueva York.

Continuando esa tradición, otros grupos griegos latinos están surgiendo a través de todo el país. Cuarenta de estas organizaciones se fundaron durante los años 1980 y 21 a principios de los 1990. Muchos están formándose todavía.

Según la Asociación Nacional de Organizaciones Fraternales Latinas (NALFO en inglés) de Albany, Nueva York, hay actualmente 39 sororidades y fraternidades latinas en Estados Unidos, con capítulos por todo el país. De esos, 25 son sororidades, 13 son fraternidades y una, Alpha Psi Lambda, es mixta.

Antes de esta ola de interés hispano por formar sus propias fraternidades y sororidades, los latinos se enfrentaban a la selección de unirse a las fraternidades formadas por los anglosajones y los afroamericanos.

Mónica Lee Miranda, adjunta para actividades estudiantiles en la State University of New York en Albany, recuerda que los latinos y latinas se unían a las fraternidades y sororidades afroamericanas para que algunas de sus necesidades como personas de color pudieran ser enfocadas.

"Pero entonces se dieron cuenta de que ellos podían comenzar sus propias organizaciones, para bregar con asuntos latinos," dice ella.

Las únicas organizaciones nacionales entonces eran la Conferencia Nacional Inter-Fraternal (NIC en inglés), una fraternidad históricamente anglosajona; la Conferencia Panhelénica Nacional (NPC), un sororidad históricamente anglosajona; y la Conferencia Pan-Helénica Nacional (NPHC), un grupo mayormente afroamericano.

A medida que se formaban las asociaciones fraternales hispanas, sus líderes se reunieron y crearon el Consejo Nacional de Hermandades Latinas (CNHL) en

1996, bautado como la NIC y otros grupos.

Además de ser miembros del Consejo, Lambda Theta Phi, Sigma Lambda Beta y Lambda Sigma Upsilon son igualmente miembros de la Conferencia Intra-Fraternal Nacional.

El CNHL se dividió en 1997 y la Asociación Nacional de Organizaciones Fraternales Latinas se desarrolló de aquél. Siguiendo la tradición griega, a todas las organizaciones miembros del CNHL y de NALFO se les exige que promuevan el bienestar de la comunidad dentro y fuera de la universidad.

Por ejemplo, la asociación femenina Lambda Theta Alpha, de la Universidad de Westchester, en Pennsylvania, efectúa una actividad anual de recaudación de fondos para becas.

Gamma Phi Sigma, fraternidad latina de Temple University, en Filadelfia, tiene un centro comunitario de aprendizaje en el primer piso de su fraternidad, para servir como ayudantes de los estudiantes de secundaria en la comunidad.

"Gamma Phi Sigma de Temple es el único capítulo de la fraternidad que tiene una casa en la comunidad latina. Al estar ahí, mostramos a los jóvenes que somos iguales que ellos y que hemos llegado a las universidades," dice el miembro fundador Ozzie Quiroz.

Los grupos fraternales ayudan

también con la elaboración de redes profesionales y las actividades de mentoría.

Pedro Rivera, miembro del capítulo de Gamma Phi Sigma en Pennsylvania State University, dice que el ser miembro de esa fraternidad le ayudó a obtener su primer empleo como maestro bilingüe de ciencias en la escuela secundaria Fimlepper de Filadelfia.

"Cuando me gradue," me presentaron a uno de los fundadores de la fraternidad. Ahora él es mi jefe," dice Rivera. La mayoría de estos grupos comenzó en California y Nueva York; ahora hay en California seis oficinas principales de sororidades y tres de fraternidades latinas. En Nueva York ha ocho.

Texas está viendo también la creación de grupos latinos. Hay cuatro oficinas principales de estos grupos allí. Estas organizaciones fluctúan en tamaño desde tres miembros de una sororidad en Lambda Theta Alpha de Westchester University en Filadelfia, hasta 80 en la de Gamma Phi Sigma de Temple.

"La comunidad hispana es mayor ahora, y estos estudiantes creen que las sororidades y fraternidades son una oportunidad para desarrollar amistades íntimas," dice Steve Zizzo, vicepresidente adjunto de la NIC. "Ellos quieren ser parte de algo."

(Carla Struck es reportera de Hispanic Link News Service en Washing-

News Briefs

American Soldiers Released and in Germany; Clinton Pleased

Washington.- President Bill Clinton expressed his satisfaction Sunday at the release of three U.S. soldiers held in Yugoslavia since March 31, and expressed the hope that President Slobodan Milosevic would also allow Kosovar-Albanians to return to



their homes in Kosovo.

The release of Sergeants Steven Gonzales and Andrew Ramirez and Private Christopher Stone were secured by Rev. Jesse Jackson in a mission that had not been authorized by the U.S. government.

State Department Spokesman James Rubin said the nation was satisfied with the release of the three soldiers.

The three U.S. soldiers, accompanied by Rev. Jackson, arrived at the U.S. air base in Ramstein, Germany.

After disembarking from the air force jet that flew them to Ramstein from Zagreb, Croatia, they immediately boarded a helicopter for transfer to a nearby U.S. military medical center for check-ups. Their families have been flown by the Pentagon to Germany to be reunited with the three.

U.S. television stations reported that Gonzales, Ramirez, and Stone might travel to Andrews Air Force Base, near Washington, on Monday. NATO congratulated Rev. Jackson for his success in obtaining the release of three U.S. servicemen held by Yugoslavia but said allied air strikes would continue.

"Obviously, we congratulate Jesse Jackson for the success of his mission, but the release of these soldiers was not the international community's main objective," alliance spokesman Jamie Shea said.

Thousands of refugees fled Kosovo Sunday, and "the operation will continue until all our goals are attained," Shea said.

U.S. Supreme Court Ruling Facilitates Deportations

Washington, - The U.S. Supreme Court ruled Monday that federal judges cannot overturn deportations ordered by the Immigration and Naturalization Service (INS) of illegal aliens who have committed crimes.

The unanimous decision will make it easier to deport illegal immigrants, even if returning to their home countries might endanger their lives.

The decision came in the case of Juan Anibal Aguirre Aguirre, a Guatemalan who entered the United States illegally via San Ysidro, California, in 1993.

Aguirre, who said he was the head of a student organization from 1989 to 1992 that fought for human rights and against a bus fare increase in Guatemala, was detained by the INS.

Aguirre, 29, requested political asylum and his lawyers asked that he not be deported because returning to Guatemala would endanger his life.

U.S. law does not force the government to grant asylum, but when foreigners are within U.S. jurisdiction, they can ask not to be deported if they have reason to fear for their safety in their native countries.

Under the law, people who have committed a serious, but not political, crime in another country can be deported.

INS attorneys argued that Aguirre participated in riots that included the burning of 10 buses, as well as looting and attacks against bus passengers.

In 1995, an immigration judge ruled in favor of Aguirre, but the Immigration Board of Appeals overturned the verdict and ordered his deportation, citing his "serious non-political crimes."

In 1998, a Court of Appeals ordered the Immigration Board of Appeals to reopen the case, ruling that his alleged crimes, as well as the danger he could face in Guatemala, must be considered.

Miram Santos, Chicago's Municipal Treasurer is Found Guilty

Chicago, - A 12-member jury found Chicago's municipal treasurer, Miriam Santos, guilty Monday on five counts of mail fraud and one of extortion, all committed during her failed campaign for Illinois state attorney general in last November's election.

In July, the judge will have to decide on a sentence for Santos, who is from Puerto Rico and who faces time in a federal jail.

In September 1998, company representatives and stock brokers investing in the city said that Santos, 43, and some employees had threatened to cancel their contracts if they did not contribute to the treasurer's campaign.

As proof, the accusers provided the Federal Bureau of Investigation with tape recordings of those threats.

Last Jan. 27, Santos was formally charged by a grand jury with five counts of extortion, five of mail fraud and two of wire fraud.

Cardinal Takes Message of Peace to Los Angeles

Los Angeles, - During a visit to southern California, Archbishop of Managua Cardinal Miguel Obando y Bravo said the consolidation of peace in Nicaragua requires the help of all citizens, those at home and those living abroad.

In his homily at a special Mass before more than 1,000 Nicaraguans in a Lynwood, California high school stadium on Sunday, Obando y Bravo said, "Peace does not just mean the end of the war. Peace means having hospitals. Peace means having a tranquil home and family. We have to work for peace."

Obando y Bravo - invited by the community of Nicaraguan Roman Catholics in southern California - urged his countrymen to work for peace in Central America's post-war era.

The 73-year-old Cardinal said that even years after the guns have fallen silent, peace must still be pursued daily.

During his second visit to California in 15 years - the first was in 1984 - the archbishop called on the Nicaraguan Catholics of California to follow the example of Jesus Christ whom he called "the prince of peace."

Most of the people that attended the Mass are Nicaraguan immigrants that came to the United States fleeing civil war in Nicaragua during the 1980's.

Pope John Paul II recognized Obando y Bravo many years ago, calling the cardinal a symbol of stability for all of Central America. He is credited with contributing to the end of Nicaragua's civil war in 1990.

Jorge Obregon, a Nicaraguan businessman who coordinated Sunday's Mass, was of the opinion that the cardinal's words will help reconcile the positions of the close to 40,000 Nicaraguans the Nicaraguan consulate estimates live in greater Los Angeles.

The vast majority of Nicaraguan immigrants in the United States regularly send home part of their earnings to family members who stayed behind in Nicaragua.

Mas Noticias Breves

de que se silenciaron las armas en Centroamérica, todavía necesita del trabajo diario.

En esta segunda visita que el arzobispo hace al sur de California en 15 años -la primera fue en 1984-, Obando y Bravo exhortó a los nicaragüenses católicos de Los Angeles a seguir el ejemplo de Jesucristo, a quien llamó el "príncipe de la paz".

La gran mayoría de los feligreses que escucharon al arzobispo son inmigrantes que llegaron a Estados Unidos huyendo de la guerra en su país durante la década de los ochenta.

Muchos de los católicos que participaron en la misa son ex miembros de las más diversas corrientes políticas de su país.

El Papa Juan Pablo II reconoció a Obando y Bravo en su país hace años como un símbolo de estabilidad para toda la región centroamericana, que contribuyó a terminar el conflicto armado en su país, que causó unas 30.000 muertes.

Un empresario nicaragüense, Jorge Obregón, coordinador de la misa del domingo, opinó que las palabras del cardenal ayudarán a conciliar posiciones entre los cerca de 40.000 nicaragüenses que de acuerdo con cálculos de su consulado viven en Los Angeles.

"Si la política nos logra dividir, la religión nos podría unir otra vez. Para muchos de nosotros nuestra principal preocupación ya no es la política en nuestro país, sino trabajar y criar a nuestros hijos aquí en California", dijo Obregón.

Denis O'Neil, de la iglesia de Lynwood, uno de los religiosos que invitaron al arzobispo a venir a Los Angeles, dijo que la herencia de Obando y Bravo como mediador tendrá un impacto entre la comunidad de centroamericanos del sur de California.

"El verdadero propósito de su visita es el de fortalecer los lazos entre todos los inmigrantes y de que mantengan los vínculos con sus familiares y conocidos en su país", opinó O'Neil. afectará no sólo la interpretación de la ley internacional por parte de Estados Unidos en relación con quién tiene y quién no tiene derecho al status de refugiado, sino también la manera en que otros países interpretan las estipulaciones de esa ley internacional".

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From Page 4

family elder to die in exile, waiting for Cuba's freedom.

I can only imagine the courage that it took. Imagine leaving behind all your worldly possessions, your job and career, your lifestyle, your dearest friends and relatives, to become a refugee in a foreign country where you could not even speak the language.

I don't know if I could do it. Heck, most of us won't even consider moving to another state. But that's just what my parents did, 37 years ago, for me and my brother Beny. Their prime years were sacrificed so that in our prime years, Beny and I would be free to realize our dreams.

During the twilight of their lives - my father died 12 years ago - they found their greatest joy through our accomplishments. My brother is a successful real estate salesman in Miami.

Our greatest reward was knowing that by growing up to become honest and successful United States citizens, we made them proud.

But my mother also taught me the importance of holding onto my roots, to love the homeland I left as a child, and to treasure the freedom she had given me. For her, my becoming a journalist in a free society was vindication.

Every so often, my mother would express her pride by writing poems to Beny and me, declaring her unconditional love, the kind that only parents feel for their children.

She had a gift for making phrases rhyme in Spanish, for picking the right words to recreate wonderful moments. Whenever we did something right, Beny and I could expect to hear about it in one of our mother's loving poems.

She had a talent, through her writing, for making us cry. But she had the personality, strength and perseverance to make us believe in ourselves, and she did it by example. She was our greatest role model.

For years, she has been a recurring character in my newspaper column. She inspired the principles I have defended in many of them. And this is not likely to be her last one.

(Miguel Perez is a columnist with The Record in Bergen, N.J.)
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The Celebration of El Cinco de Mayo

Latin American pride and dignity in world affairs that continues to this day. When American Secretary of State James Monroe bravely proclaimed that European powers could not reimpose their monarchical or other systems on any country in the Americas, neither he nor the thirty-year old United States could do anything to back up his "MONROE DOCTRINE". America was in the mist of a civil war at that time and was in grave danger of being defeated by the Confederacy.

Another beneficiary of that epic battle was Abraham Lincoln and his struggle to keep the Union whole as the great Mexican victory prevented the European royalty from flooding the American Civil War with arms and supplies for the Confederacy. Our freedom and our form of government was won by Mexican teenaged soldiers in the mountains 100 miles east of Mexico City 134 years ago on the 5th of May, 1862.

Cinco de Mayo does not celebrate Mexican Independence Day; it commemorates the Battle of Puebla between 6,000 French soldiers and 2,000 Mexican allies and 4,850 Mexican soldiers under the command of Texas-born General Ignacio Zaragoza. French General Charles Ferdinand Latrille, Count of Lorencez had marched his French soldiers, elite veterans of Napoleon campaigns into the mountains hoping to engage the Mexican soldiers of President Benito Juarez in one decisive battle.

Following the same route that the Spaniard Hernando Cortes took in 1519 from the Gulf of Mexico towards Merico City and American General Winfield Scott took in the Mexican American War in 1848. The Count divided his forces and sent one column to chase Diaz's cavalry and his main column to attack two forts guarding the city of Puebla. On the 4th of May, General Zaragoza ordered Colonel Porfirio Diaz, later Mexico's President and dictator for thirty years, to take his cavalry several miles away from the city of Puebla to be used as a battle reserve.

The evening of May 4th was used by both sides to

prepare for battle. Confessions were heard, letters written, rifles cleaned and prayers uttered by Mexican soldiers who knew the army they faced hadn't lost a battle since Waterloo, fifty years before. What took place the next day made history far and beyond the battle itself. T. R. Fehrenbach, one of Texas historians said in "Fire and Blood: a History of Mexico" that had the French won that battle, they certainly would have made their way immediately to

on Mexican history and a professor of politics and history at the Department of Chicano Studies at the University of California, Berkeley. Munoz, author of the acclaimed book "Youth, Identity and Power: The Chicano Movement," adds, "Now it's become party time. And that's not what we had in mind when, as leaders of the Chicano student movement, we organized Cinco de Mayo festivities."



establish contact with the Confederacy and provide the supplies that the South desperately needed to continue their string of military victories in the Civil war. The Confederacy was on the verge of victory and the European powers were looking for a way to establish commerce with the South. By the time the French reached the Rio Grand the tide had turned and the Union was on the offensive. By that time Abraham Lincoln had issued his Emancipation Proclamation and Napoleon III did not dare intervene.

Perhaps it is because of Napoleon's plans to include the Southwestern United States as part of France that the holiday is now celebrated more vigorously in the U. S. than in Mexico. Indeed, Cinco de Mayo has become a Mexican-American St. Patrick Day.

Before 1960, there was minimal acknowledgment among Mexican-Americans of Mexico's historical struggle against European colonialism, says Carlos Munoz Jr., an expert

Until 20 years ago, Cinco de Mayo was virtually ignored by corporate advertisers in the United States. Then, several large soft drink and beer companies began sponsoring local events. Today, Cinco de Mayo has become la fiesta mas grande for

reaching the Hispanic community. Fiestas are now celebrated in hundreds of cities throughout the United States, particularly in the Southwest and Midwest.

Although Cinco de Mayo, or May 5, is hardly noticed in Mexico, advertisers here have enshrined the Battle of Puebla into a marketing mantra.

More companies every year are swaying to the May mariachi shuffle of parades, concerts, food sampling, chili cook-offs, product giveaways, sweepstakes and other events. No wonder. At 25 million, Hispanic consumers on the U.S. mainland spend \$190 billion annually, and 62 percent of them are of Mexican descent.

The emerging influence and increased purchasing power of Hispanics are prompting companies everywhere to reach out to Latinos by tapping into Hispanic history, culture and traditions.

But some Hispanics community leaders fear the Mexi-

can holiday has become too commercial. Scholars of Chicano studies, who were instrumental in popularizing Mexico's military victory over the French, are concerned that the historical and cultural significance of Cinco de Mayo is now overshadowed by consumerism.

"I just don't like the commercialization of Cinco de Mayo," says historian Rudy Acuna, a professor of Chicano studies at California State University at Northridge, in Los Angeles' San Fernando Valley. "It's become the Cinco de Mayo happy hour." Adds Munoz, "Cinco de Mayo is a time to stop and reflect on our historical struggle against racial and cultural oppression. Not a time for borracheras (drunkenness)."

Others such as Humberto Valencia, associate professor of marketing at the American Graduate School of International Marketing in Glendale, Ariz., believe that "it's not absolutely necessary that every company get involved with Cinco de Mayo. There are many other event marketing opportunities like Las Posadas, Las Fiestas Patrias, quinceaneras, and Dia de la Raza."

Festivities are being stated throughout the United States and Lubbock has been no exception to the tremendous hype which has now become a part of the Cinco de Mayo celebrations. For the past 5 years the celebration has grown to be the event which signals in the start of summer concerts and fiestas.

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Cherishing My Greatest Role Model

By Miguel Perez

For many years, she has appeared in my newspaper columns, a recurring character who often surfaced when I drew anecdotes from my life experiences.

She was part of a column opposing flag desecration, because - back in Communist Cuba - she had taught me to draw, love and respect the American flag.

She appeared when I wrote about the day I came to this country, and about my family's Christmas reunions in Cuba and

in Miami. She was part of my writings when Congress threatened to deny Medicaid benefits to non-citizen elderly immigrants. She was often part of this space because I knew her story more clearly, I felt her pain, celebrated her accomplishments, admired her tenacity.

She was my mother, Lilia Perez, by far the most influential person in my life. Ironically, I'm glad her life is over.

I remember how as a child, I feared losing my mother more

than anything imaginable. But when she died at age 79 in Miami last December, I felt relieved.

The child in me still cried out upon my greatest childhood fear, but no one should have to live the way she did for the last few years. For me, Dr. Kevoorkian became much more sensible during that time.

My mother suffered - agonized - from Alzheimer's disease, which is the closest thing I've seen to hell on earth. But it's not time to dwell on the pain

she and my whole family endured near the end of her life. That should not overshadow a wonderful life.

She died so close to the Christmas holidays and to the 40th anniversary of Fidel Castro's Communist Revolution that for me those holidays became a time to reflect on the history of my own family, our flight to freedom, and my mother's role in it all. Sadly, she became the third



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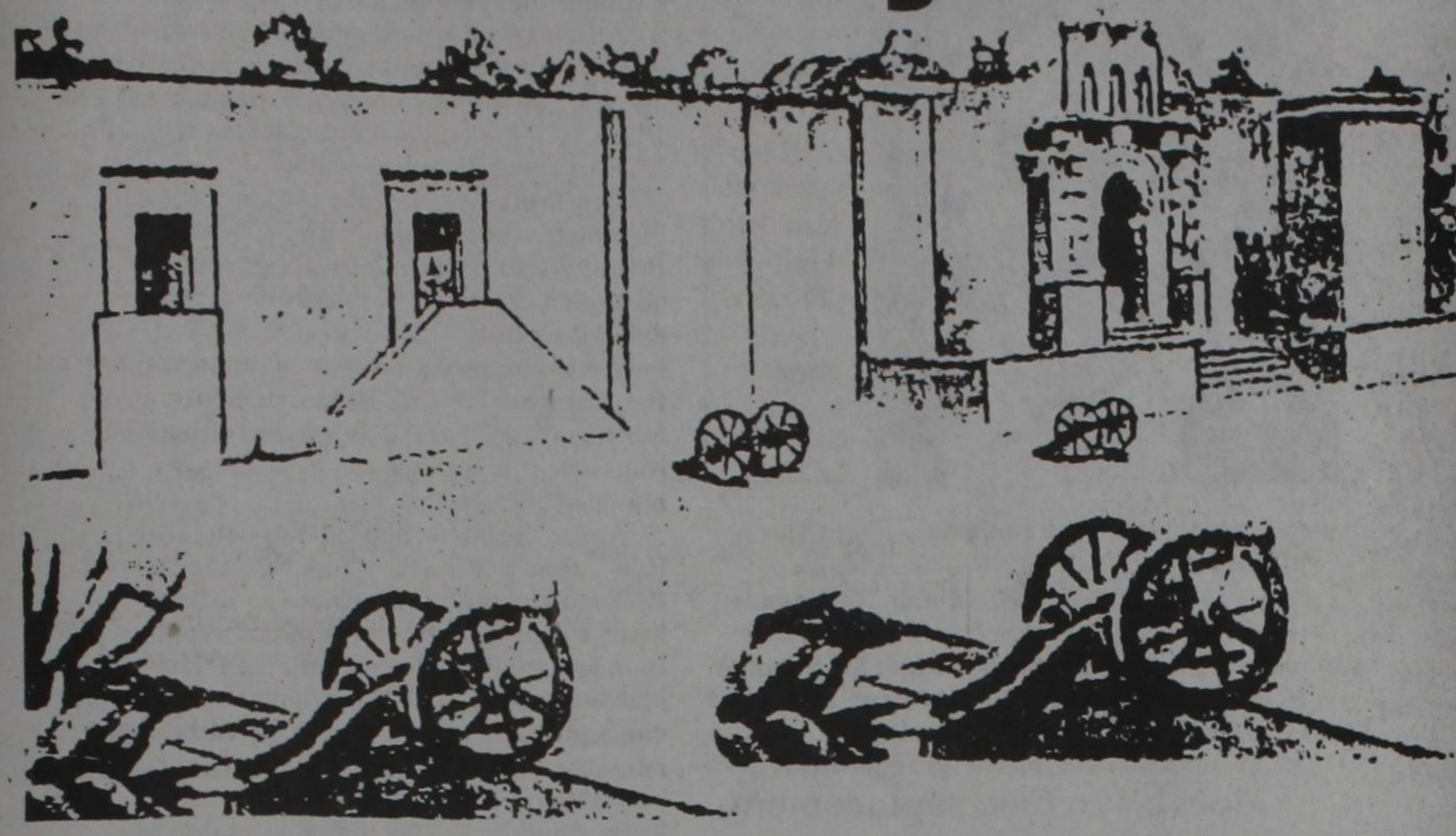
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Historia del 5 de Mayo

Apreciando a Mi Mayor Ejemplo



El día 11 de enero de 1861, el presidente Juárez hizo su entrada triunfal en la capital mexicana, poniendo punto final a la Guerra de Tres Años. Los golpes militares decisivos habían sido asestados por el general Jesus González Ortega en Silao, y después en Calpulalpan, acciones en que se jugó papel importantísimo un joven General de 33 años de edad, Ignacio Zaragoza, a quien Juárez llevó al ministerio de la Guerra en premio a sus servicios en los campos de batalla.

La guerra fratricida había concluido, pero dejaba tras sí una serie de arduos problemas. A la inseguridad de los caminos, infestados de asaltantes, se agregaba la escasez de fondos en el erario, y por su parte los grupos políticos se empeñaban en mantener al pis en constante zozobra.

Pero si la situación interna era delicadísima, allá en Europa se fraguaban conspiraciones ominosas, en las que intervenían no solamente los jefes de Estado de Inglaterra, sino hasta las damas de cortes imperiales, y algunos mexicanos conservadores de renombre (como Gutierrez Estrada y Manuel Jose Hidalgo, sin parentesco con el Cura de Dolores, que movían todos los recursos diplomáticos para darle a México un gobierno monárquico, encabezado por un príncipe europeo.

De conformidad con el Acuerdo de Londres, firmado por las tres potencias citadas, desembarcaron en Veracruz, so pretexto de cobrar intereses de una deudá que el Presidente Benito Juárez se vela imposibilitado para cumplir, fuertes contingentes de tropas británicas, francesas y españolas.

Deseando extremar todas las medidas posibles para llegar a un acuerdo pacífico, un delegado de Juárez se reunió con los jefes aliados europeos en La Soledad, Veracruz, y allí mismo el General Juan Prim anunció que su gobierno "trataba únicamente de obtener un acuerdo satisfactorio de sus reclamaciones y no tiene la intención de perjudicar la independencia, la soberanía y la integridad de México.

En las reuniones subsiguientes de La Soledad, los diplomáticos británicos y españoles le descubrieron el juego a los franceses, que no era otra que establecer una monarquía en México, con príncipe escogido por Napoleón III y su esposa Eugenia de Montijo.

Hasta aquí, a grandes rasgos, el marco general, interno e internacional, sobre el cual destaca la Batalla de Puebla. El Presidente Juárez, alentado por las naves británicas y españolas, que se esfumaron en las lejanías del Atlántico, empezó a hacer acopio de todos los escasos elementos con que podía contar, enviando al General Zaragoza a Puebla, encajada a medio camino de la capital mexicana, para que se enfrentara con sus cuatro mil hombres, inal vestidos, mal armados, a los seis mil que enviarla sobre él el General Lorencez, uno de los más aguerridos soldados de Francia, y héroe de Magenta y Solferino. Lo que siguió al primer encontronazo entre mexicanos y franceses lo saben hasta los alumnos de primeras letras en las escuelas mexicanas. Tres veces lanzó Lorencez sus huestes disciplinadas sobre los cerros de Loreto y Guadalupe y otras tantas fueron rechazadas. Ya caía la tarde de aquel histórico 5 de mayo de 1862. Los franceses, Jerrotados y humillados, emprendieron la retirada, seguidos muy de cerca por las caballerías de Porfirio Diaz. Ya en su puesto de campaña, pudo enviar Zaragoza al Presidente Juárez su lacónico e histórico mensaje: "Las armas Nacionales se han cubierto de Gloria."

Por Miguel Pérez

Durante muchos años, ella ha aparecido en las columnas de mi periódico, un personaje recurrente que a menudo surgía cuando yo tomaba anécdotas de las experiencias de mi vida.

Ella fué parte de una columna que se oponía a la profanación de la bandera, porque -- allá en la Cuba sojuzgada por el comunismo -- ella me había enseñado a dibujar, amar y respetar a la bandera de los Estados Unidos.

Ella apareció aquí cuando escribí sobre el día en que vine a este país, y acerca de las reuniones de Navidad de mi familia en Cuba y en Miami. Ella fué parte de mis escrituras cuando el Congreso amenazó con denegar los beneficios del Medicaid a los inmigrantes ancianos que no fueran ciudadanos de este país.

Ella era a menudo parte de este espacio porque yo conocía su historia más de cerca. Yo sentía su dolor, celebraba sus logros y admiraba su tenacidad.

Ella era mi madre, Lilia Pérez, como mucho la persona más influyente de mi vida. Irónicamente, estoy contento de que su vida haya terminado.

Recuerdo cómo, cuando yo era niño, temía perder a mi madre más que a cualquier otra cosa imaginable. Pero cuando ella murió a la edad de 79 años, en Miami, me sentí aliviado.

El niño que hay en mí todavía lloraba por ver realizado mi mayor temor de la niñez, pero nadie debería tener que vivir del modo que lo hizo ella durante los años más recientes. Para mí, el Dr. Kevorkian llegó a ser mucho más sensible durante aquel tiempo.

Mi madre sufrió -- agonizó -- debido a la enfermedad de Alzheimer, que es lo más próximo al infierno que he visto sobre la tierra.

Pero no es hora de dilatarse -- he estado diciéndome a mí mismo -- sobre el dolor que ella y toda mi familia sufrió cerca del fin de su vida. El final no debe empañar una vida maravillosa.

Ella murió tan próximamente a los días festivos y al cuádragesimo aniversario de la revolución comunista de Fidel Castro, que para mí estos feriados se convirtieron en un período para reflexionar sobre la historia de mi propia familia, nuestro vuelo a la libertad y el papel de mi madre en todo ello. Es triste que ella haya llegado a ser el tercer anciano de nuestra familia que haya muerto en el exilio, esperando por la liberación de Cuba.

En vez de su enfermedad, he estado fijándome sobre lo que

ella consideraba el mayor logro de su vida: Sacar a sus dos hijos del agarre estremecedor de una dictadura comunista.

Ella había logrado muchas metas en su vida, llegando a ser maestra, criando a una familia, cultivando buenas amistades. Pero el sacarnos a mi hermano y a mí de Cuba -- para que viviéramos como hombres libres en una sociedad democrática -- fué su mayor fuente de orgullo.

Fué ella quien, a principio del decenio de 1960, convenció a mi padre y al resto de mi familia -- incluyendo a mis abuelos, tías y primos -- de que teníamos que dejarlo todo atrás en Cuba y buscar asilo político en los Estados Unidos. Eso fué lo que más admiré sobre ella. Sólo puedo imaginar el valor que eso necesitó.

Imagínense dejar atrás todas sus posesiones materiales, sus empleos y sus carreras, su estilo de vida, sus amigos y familiares más queridos, para convertirse en un refugiado en un país extranjero donde ni siquiera se pudiera hablar el idioma.

No sé si yo podría hacerlo. ¡Caramba! La mayoría de nosotros ni siquiera consideraríamos mudarnos a otro estado. Pero eso fué exactamente lo que hicieron mis padres, hace casi 37 años, por mi hermano Beny y por mí. Sus mejores años fueron sacrificados para que, en nuestros mejores años, Beny y yo fuéramos libres para realizar nuestros sueños.

Durante los últimos años -- mi padre murió hace 12 años -- ellos encontraban su mayor gozo a través de los logros de nuestras carreras. Mi hermano es un exitoso vendedor de bienes raíces en Miami.

Para Beny y para mí, nuestra

mayor recompensa fué saber que, al crecer para llegar a ser ciudadanos de los Estados Unidos honrados y con éxito, los hacíamos a ellos estar orgullosos.

Pero mi madre también me enseñó la importancia de aferrarme a mis raíces, de amar a la patria que dejé cuando era niño, y de atesorar la libertad que ella me había dado al traerme aquí. Para ella, el que yo me convirtiera en periodista en una sociedad libre fué su reivindicación.

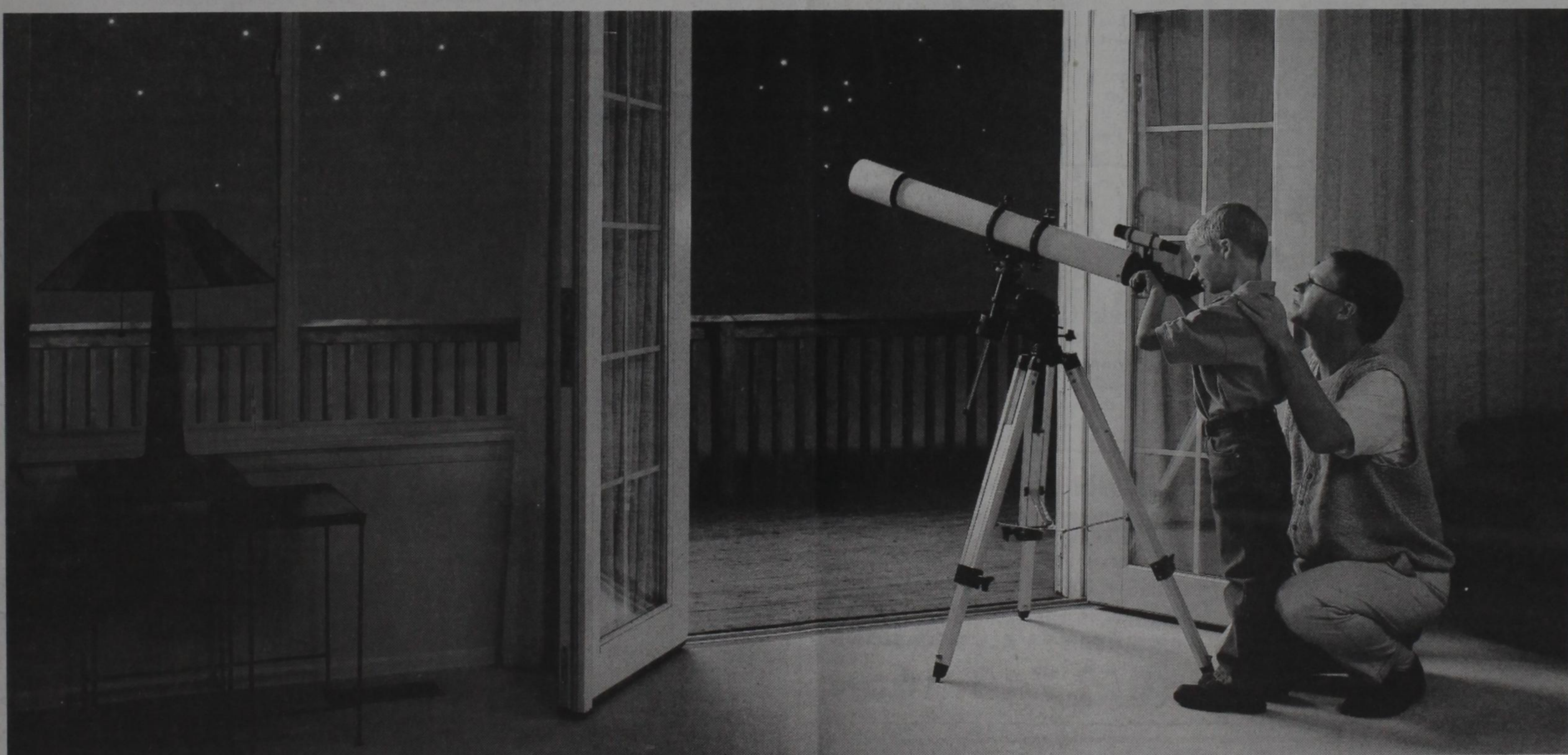
A cada rato, mi madre expresaba su orgullo al escribir poemas para Beny y para mí, declarando su amor incondicional, de la clase que únicamente los padres y las madres sienten por sus hijos. Ella tenía un don maravilloso para hacer que las frases rimaran en español, y para escoger las palabras correctas a fin de volver a crear los momentos maravillosos. Siempre que nosotros hacíamos algo bien, Beny y yo podíamos esperar que oíríamos de aquéllo en uno de los poemas amorosos de nuestra madre.

Ella tenía un talento, a través de sus escrituras, para hacernos llorar. Pero ella tenía la personalidad, la fuerza y la perseverancia para hacer que nosotros creyéramos en nosotros mismos, y ella lo hacía con el ejemplo. Ella fué nuestro mayor ejemplo.

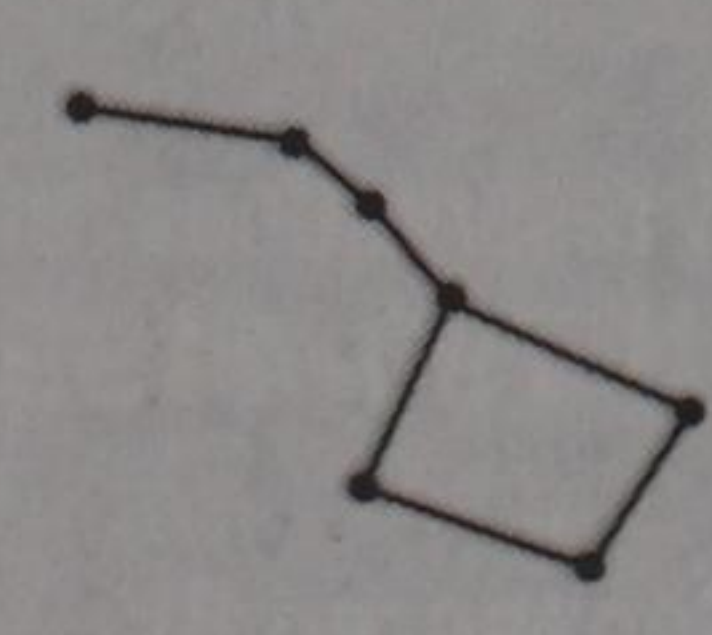
Durante muchos años, ella fué un personaje recurrente en mi columna del periódico. Ella inspiró los principios que he defendido en muchas otras columnas. Y no es probable que ésta sea la última sobre ella.

(Miguel Pérez es columnista del periódico The Record, en Bergen, Nueva Jersey.) Propiedad literaria registrada por Hispanic Link News Service en 1999. Distribuido por The Los Angeles Times Syndicate

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Boxing Hall of Fame Throwing a KO Party

By Joe Skrec

The International Boxing Hall of Fame in Canastota, N.Y., is getting ready to welcome its 10th class.

The inductees, announced in January, include Bob Arum, Jimmy Bivins, Eusebio Pedroza, Khaosai Galaxy, Mickey Duff and Irving Rudd. They will be enshrined June 13.

Activities, including many open to the public, are planned for June 10-13.

In addition to the usual autograph show, golf tournament and Hall of Fame parade, which boasts Bo Derek as this year's Grand Marshall, three of today's most popular pugilists — International Boxing Federation lightweight champion "Sugar" Shane Mosley, lightweight contender Angel Manfredy and former world champion Junior Jones — will hold public workouts on the IBHOF grounds.

And many of the biggest names from the past, including ex-world champions Emile Griffith, Marvelous Marvin Hagler, Matthew Saad Muhammad, Alexis Arguello, Jose Torres, Willie Pep, Joe Frazier, Ken Norton, Ray Mancini, Michael Spinks and Sugar Ray Leonard, are slated to attend. Lou Duva, enshrined last summer, also is scheduled to attend.

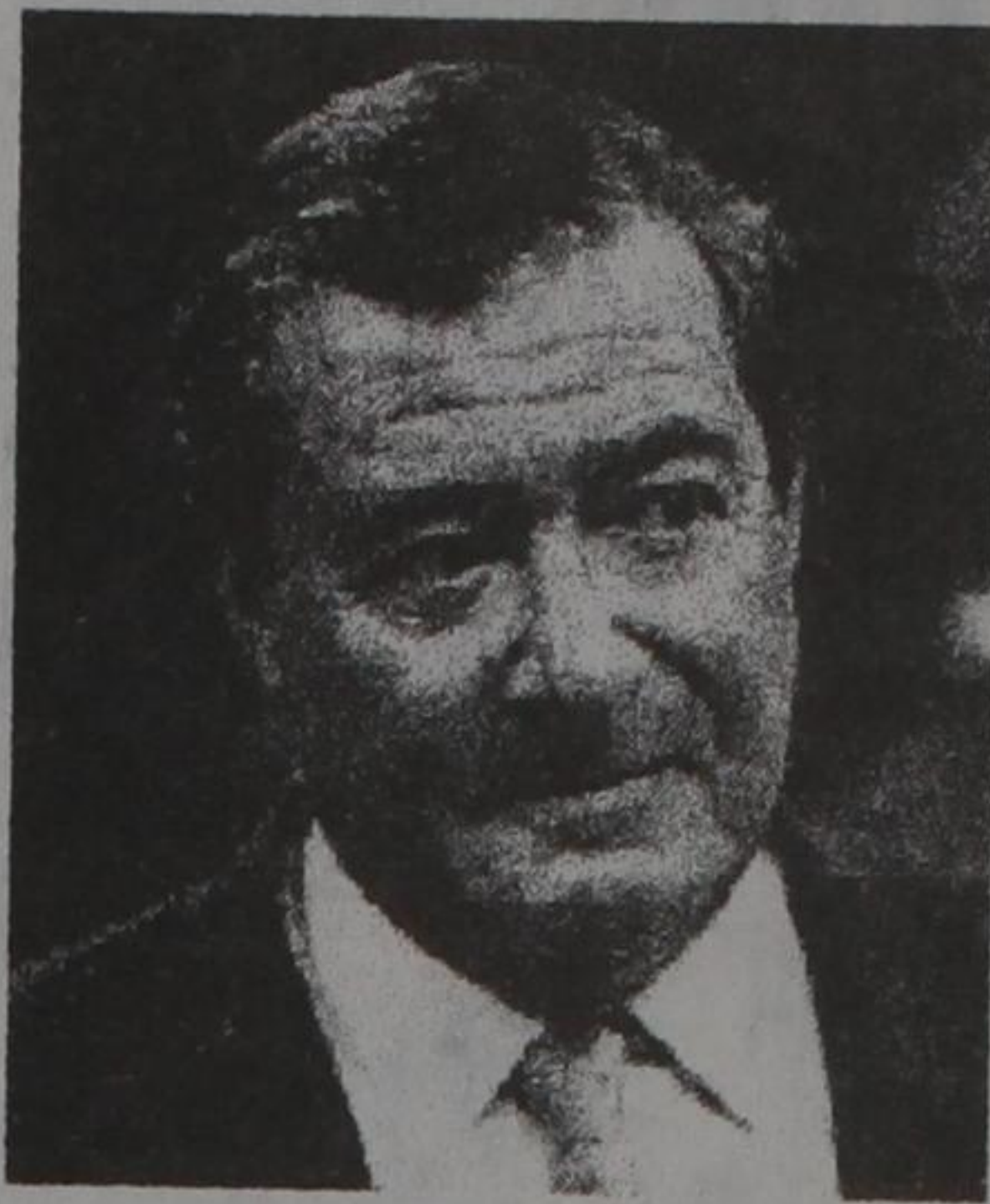
The list of posthumous inductees includes Lew Jenkins, Vincente Saldivar, Johnny Coulon, Sam McVey, Freddie Steele, Lew Tendler, Giuseppe Ballarati, Murray Goodman, Jimmy Johnston, Tom O'Rourke and Bill Richmond.

For further information, check out the Hall's Internet site at www.IBHOF.com.

Marciano on Showtime

Boxing's past and present will be showcased on Showtime on May 15. Night of Boxing starts at 8 p.m. with an original movie, *The Rocky Marciano Story*, a biopic of the late undefeated heavyweight champion.

After the fight flick, International Boxing Federation bantamweight champion Tim Austin (19-0-1, 18 KOs) defends against Steve



Promoter Bob Arum will be inducted into the Hall of Fame next month

Dotse (15-3, 13 KOs) and heavyweight Henry Akinwande (34-1-1, 20 KOs) faces Najee Shaeed (18-1-2, 8 KOs) in Miami. Akinwande, the former World Boxing Organization champion, was a mandatory challenger for Evander Holyfield last summer, but the bout, scheduled for June 6, 1998, was postponed when Akinwande tested positive for Hepatitis B.

Morales to face replacement

World Boxing Council super bantamweight champion Erik Morales (32-0, 26 KOs), touted by promoter Bob Arum as the next great Mexican champion, faces Rancho Ramirez on Saturday night at the Las Vegas Hilton.

Ramirez (17-1) replaced original challenger Wayne McCullough, a former world champion who had to pull out of the bout about two weeks ago because of an injured back.

The 22-year-old Morales, from Tijuana, took the 122-pound title from Daniel Zaragoza in 1997 and has defended it against former world champion Junior Jones. Saturday night's PPV under card will include fights featuring former world champions Kevin Kelley (49-3-2, 33 KOs) and Jorge Paez (62-12-4, 41 KOs).

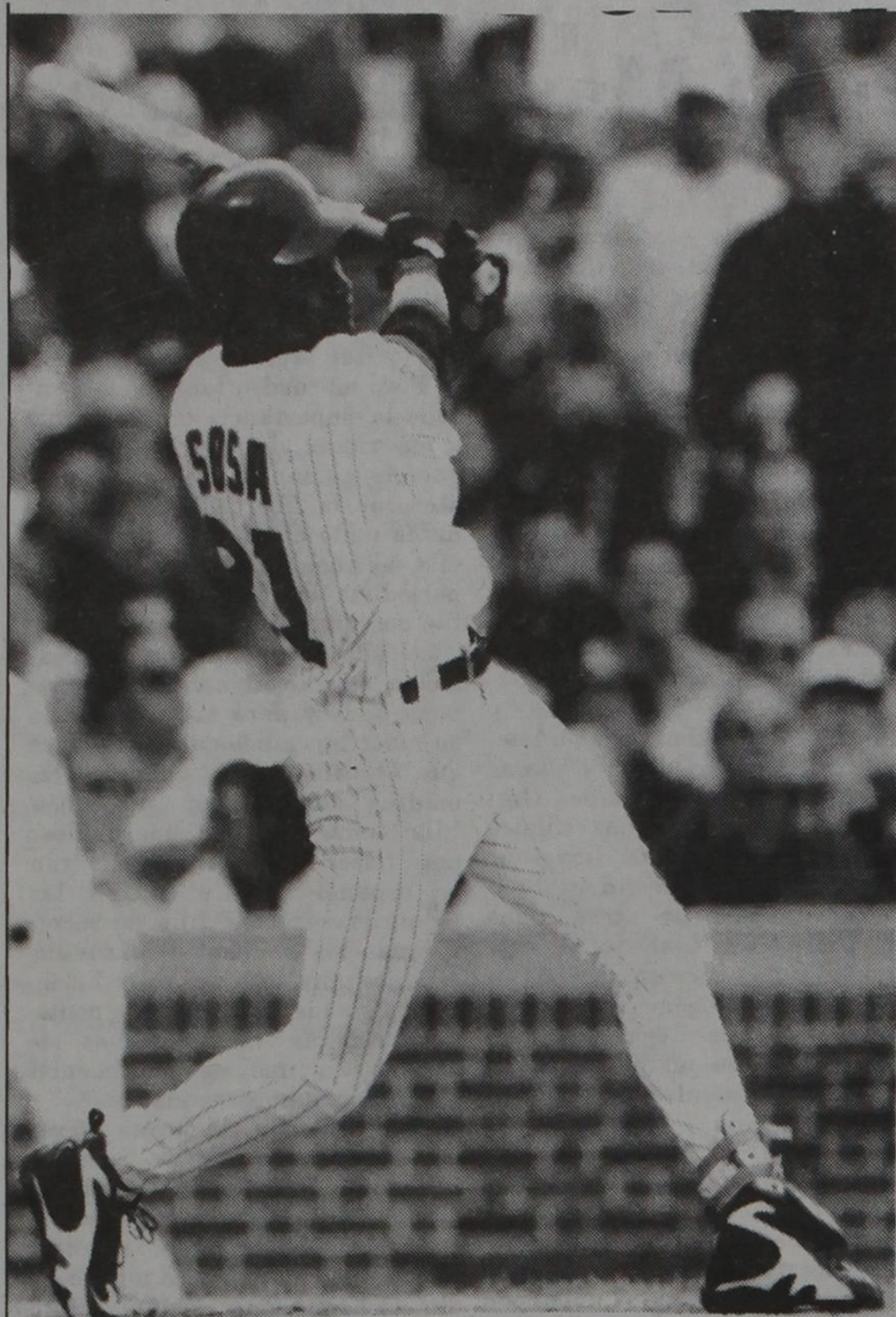
Butterbean-McNeeley on tap

Undefeated World Boxing Association bantamweight champion Johnny Tapia (46-0-2, 25 KOs), who scored a first-round knockout in his last outing, will headline a pay-per-view card for the first time when he defends against WBA No. 2 contender Paulie Ayala (27-1, 12 KOs) on June 26 in Las Vegas.

The Tapia-Ayala under card on PPV will include two quality bouts and a sideshow. Before World Boxing Council lightweight champion Stevie Johnston (26-1, 14 KOs) defends against Aldo Rios (20-0, 4 KOs), former junior middleweight champions Yory Boy Campas (72-3, 62 KOs) and Keith Mullings (16-5-1, 11 KOs) square off in a 10-rounder — in perhaps the most evenly matched bout on the card.

As for the circus act: Butterbean (42-1-1, 33 KOs), alias Eric Esch, whom the International Boxing Association recognizes as its super heavyweight champion, will fight a four-rounder (what else?) against Peter "Hurricane" McNeeley (45-4, 35 KOs), who lasted less than two minutes against a very rusty Mike Tyson four years ago.

While undeserving of any publicity, a Butterbean-McNeeley matchup, sad to say, will probably provide a boost to PPV sales on Showtime Event Television, which is the bottom line to Top Rank promoter Bob Arum. Arum will roll out one of his other novelty acts, former Playboy model Mia Rosales St. John (10-0, 6 KOs), on Saturday night's pay-per-view card topped by Morales. If all goes well on Saturday night, St. John, nicknamed "The Knockout," will fight again on the June 26 show.



Latin Influence Growing: Baseball's Global Reach May Bring World Draft

By PEDRO GOMEZ

PHOENIX - While many in baseball cringe when they learn the number of African-American ballplayers is dwindling, they point to the rising number of Latin American-born ballplayers as reason for optimism and celebration.

Major League Baseball officials are more than happy to distribute and announce the numbers of players born outside the United States. A recent release from Commissioner Bud Selig's office pointed out how 178 of the 841 players (including those on the disabled list) on Opening Day rosters were born in 17 countries outside the United States.

The release came with a global chart indicating how many players were born in each country and a list of the players. At the top are the 66 big-leaguers born in the Dominican Republic, led by the biggest star from the tiny Caribbean island, Sammy Sosa.

It is a source of pride within the offices of Major League Baseball that its sport is becoming more global each year. That 21.2 percent of the current crop of big leaguers is foreign-born is further proof of a trend that began to climb early in the 1960s with the influx of Latin American players.

"Everything I am I owe to baseball," Sosa said after hitting 66 home runs last season, the second-highest total in major league history. "If it weren't for baseball I honestly could not say where I would be right now. I might still be shining shoes. This is all I know in life. Thank God, baseball was a way for me to make something of myself."

Because of the increasing number of Latin-born players reaching the majors, there is growing talk of starting a worldwide draft, similar to the ones used in basketball and hockey. It's an idea that is being met with some resistance from several large-market clubs who have set up baseball academies in places such as the Dominican Republic and Venezuela.

They believe these such academies would become obsolete if a global draft is instituted. After all, what would be the benefit of having teenage boys develop at

such an academy if the players would then be subject to the draft?

"My response is, who cares?" said Toronto Assistant General Manager Dave Stewart, who works for a club that set up one of the first baseball academies in the Dominican Republic. "At least the kids would be playing baseball. The influx of Latin players has been good for the game, not the other way around."

The trickle of Latin-born big-leaguers turned into a steady stream right around 1960. Cuban players started having an impact in the game and within a few years the Alou brothers - Felipe, Matty and Jesus - as well as Rico Carty and Juan Marichal spearheaded the first significant wave of players from the Dominican Republic.

Earlier, the Puerto Rican-born Roberto Clemente had made a name for himself with the Pittsburgh Pirates. Around the same time, Venezuela had a star in the making in shortstop Luis Aparicio.

"The Latin ballplayer has made himself an important part of the game," Cleveland General Manager John Hart, whose Indians have 11 Latins on the roster. "They represent themselves well and have risen to the top of the field in many instances."

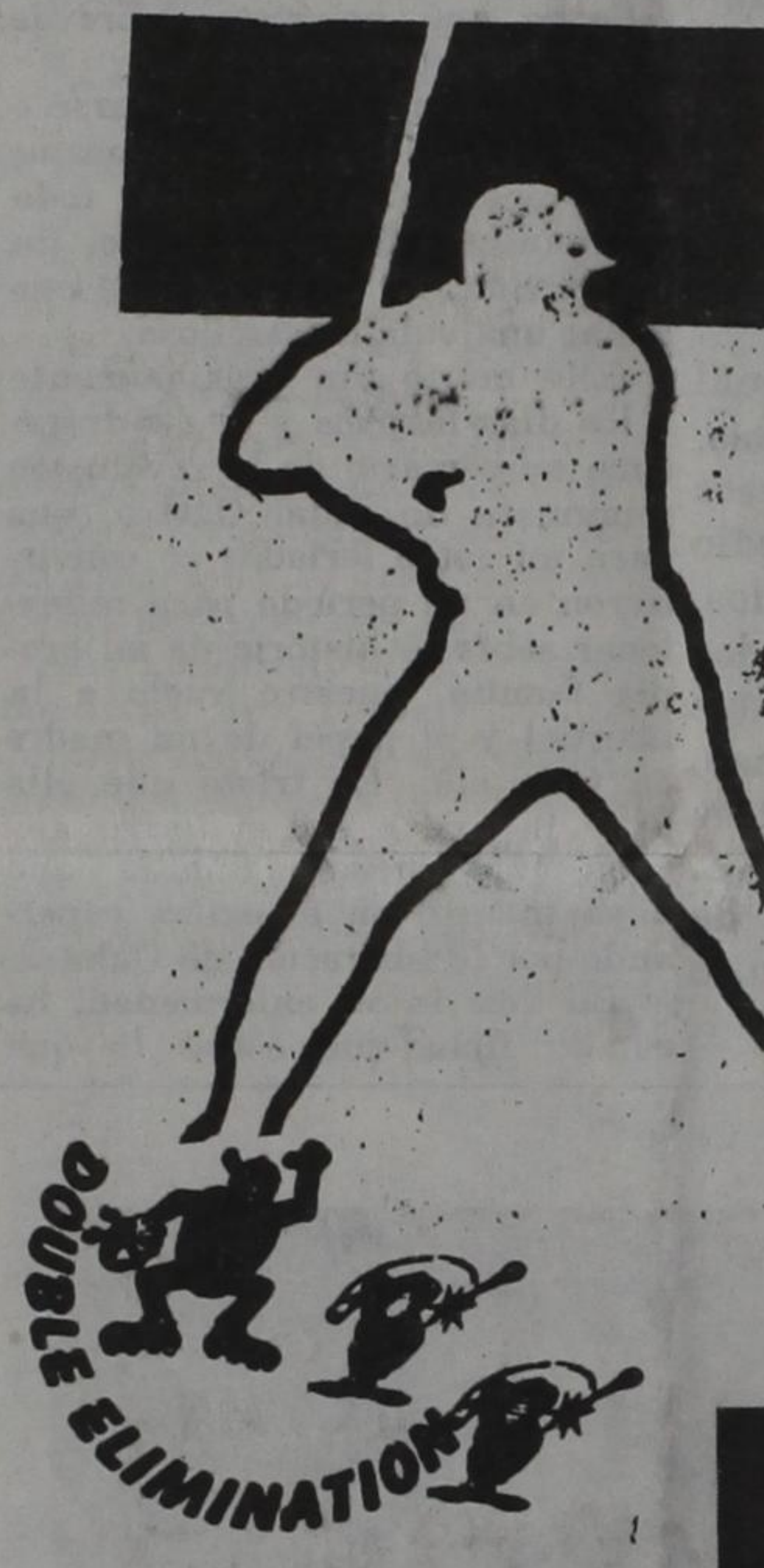
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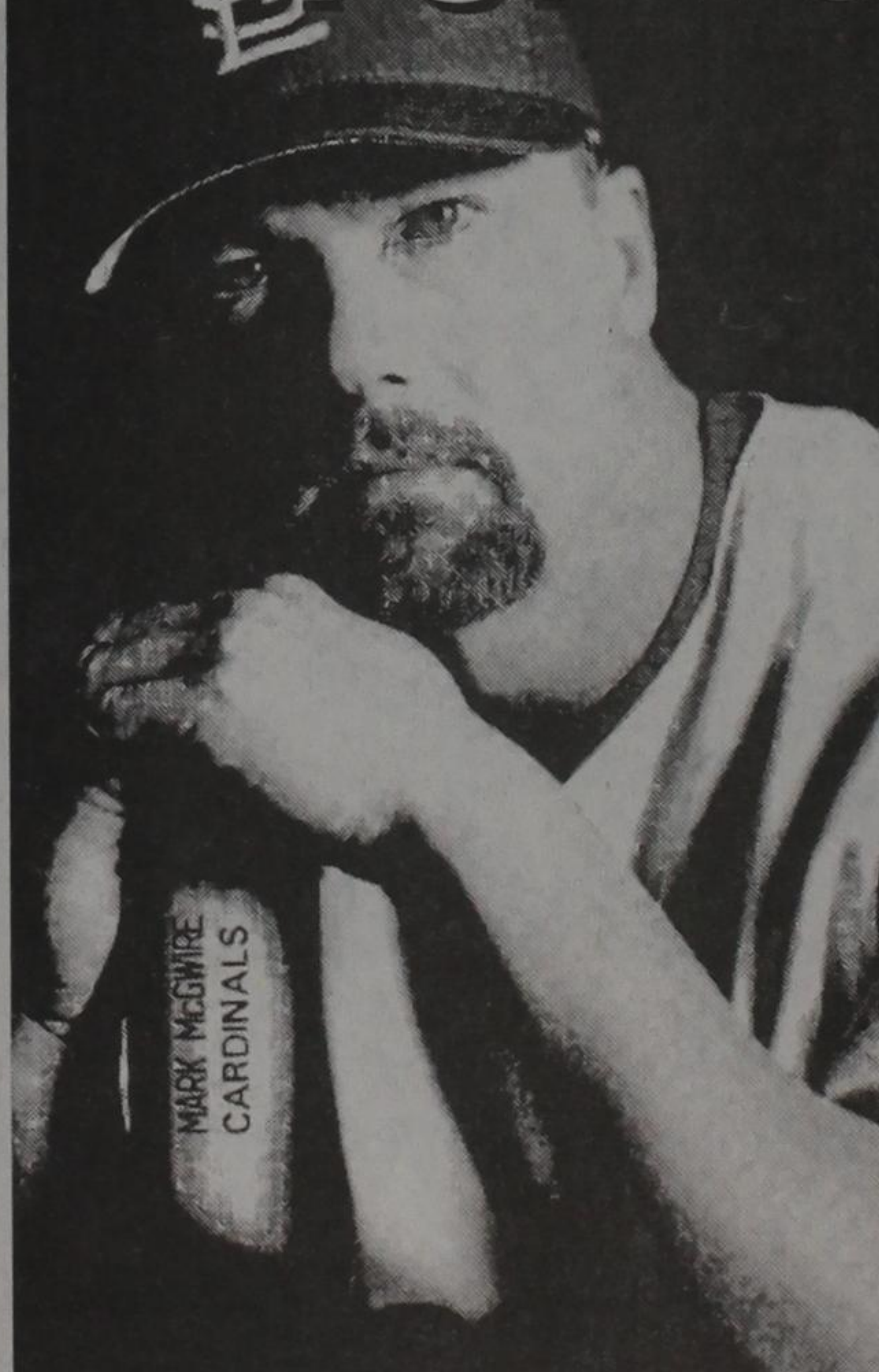


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