

# Hispanics Submit Agenda For Next Congress and President

By Cynthia L. Oroasco

As political pundits try to get a fix on the influence an expected 5.5 to 6 million Hispanic voters will have in the Nov. 7 elections, leaders of the nation's leading Latino organizations are planning further into the future.

No matter who wins the White House or controls the Congress, they intend to have their voices heard in Washington after election day.

With this new focus, 400 Latino and Latina leaders from across the country gathered Oct. 18 in Washington, D.C., for the National Hispanic Leadership Agenda's 2000 Hispanic Policy Summit.

Founded in 1991, the NHLA is nonprofit, nonpartisan coalition of 31 organizations representing the diverse ethnic groups that make up a U.S. Hispanic community that now numbers 36 million.

The participants' "textbook," used in a series of day-long seminars, was a 71-page document prepared and distributed by the NHLA. It laid out the body's consensus position on five

areas it identified as critical to the community's parity goals at the start of the new century: education, civil rights, government accountability, economic development and health.

With only days remaining before the presidential election, NHLA delivered copies of its 2000 Public Policy Agenda to all members of Congress, executive department chiefs and countless organizational heads in and beyond the capital.

This was the third -- and by far most comprehensive -- report it has issued. Included were more than 200 recommendations, ranging from better enforcement of language rights and establishing affordable, universal health care coverage to raising the national minimum wage to "a living wage" that allows workers to support their families.

It also encouraged the federal government to be a more active partner in addressing the ongoing failure of public education to meet the needs of culturally different children and parents.

Presently Hispanics, who comprise 26 percent of the na-



tion's 43 million individuals lacking health insurance, face serious disparities in access, affordability and quality of care, it pointed out.

"The purpose of the Hispanic policy agenda is to attract the

attention of and educate policymakers on the values, contributions and concerns of the Hispanic community and foster a federal government that is responsive to the Hispanic community," said Manuel Mirabal, NHLA

chair and president of the National Puerto Rican Coalition.

Although the recommendations compiled in the policy agenda are directed to members of the 107th Congress and the new administration, Mirabal said the time to move on the issues is now. "We are committed to use this document beginning right after Nov. 7 when we know who the new president is."

A central discussion topic of the summit was the Latino Immigrant and Fairness Act. The agenda urged that family reunification be reestablished as the cornerstone of U.S. immigration policy and that proposals to implement programs to import more agricultural "guest workers" be forestalled until U.S. farmworkers' wages and working conditions are improved.

"How many years, how much sweat and toil in this country does it take to earn a chance to be here fully, to be accepted into this society?" asked summit chair Marisa Demeo, regional counsel for the Mexican American Legal Defense and Educational Fund, during her luncheon address.

Another concern was the fa-

ture of Vice President Al Gore and Texas Gov. George W. Bush to address key Latino issues during their televised debates. Key-note speaker Raúl Yzaguirre, president of the National Council of (ITAL) La Raza (ENDITAL), called it typical.

"Every time there's a presidential election, they say, 'We'd love to accept your agenda, but we don't know what it is.' That's poppycock. Our purpose is very clear. We want to say to both candidates that we are totally united on basic issues," he said.

Ranking high among these issues was education, including bilingual instruction that values two languages. Although Gore and Bush discussed their plans for education reform during the debates, important Latino issues including bilingual education were not mentioned by either, said Brent Wilkes, executive director of the League of United Latin American Citizens.

"Gore seemed to have some concrete ideas about what he is going to do," Wilkes said. "But Bush ... didn't have as strong a program to address educational issues, other than the voucher program, which LULAC and many other Latino organizations oppose."

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# EL EDITOR

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## Comentarios de Bidal

by Bidal Agüero

### Election boxes are open!

So now comes the time to really decide. Polls say that the race for President is neck to neck. Here in Texas, it seems that it doesn't really matter because electoral votes are all committed. My vote will still go toward Al Gore regardless of what they claim.

Who in their right mind would vote for Bush? This taking into account how he had refused to implement the children's health care program so badly needed, hindered our education, pledging to put our social security money in the stocks and ignoring or voting wrong on countless of other important issues which affect us our parents and our children.

On the local race between Gutierrez and Flores, I said last week that I would endorse Gutierrez. He went the next day and put up a sign in my yard.

The reason. Very simple. After 8 years of Flores, we can't really see any change. We still make up the majority of prisoners in jail. Don't laugh. It's not just the problem of the Sheriff and the D.A., but an issue that must be dealt with at every level of government including the Commissioners. When a person gets killed, why do we have to wait until the Texas Rangers finish their investigation before insisting on some changes?

The A.J. points out that Flores has worked toward economic development. Two stores, United and the Dollar Store both have been in East Lubbock for countless of years. They decided to build a new facility in order to better serve the community. We know of no new major retail business that has moved in.

The examples are countless and next week we invite each of the candidates to submit written reasons to this newspaper proving why they deserve our community's vote.

Next week we will also feature the other races for those that have not voted yet.

Su Voto Es Su Voz  
Vote Ahora  
Vote Early

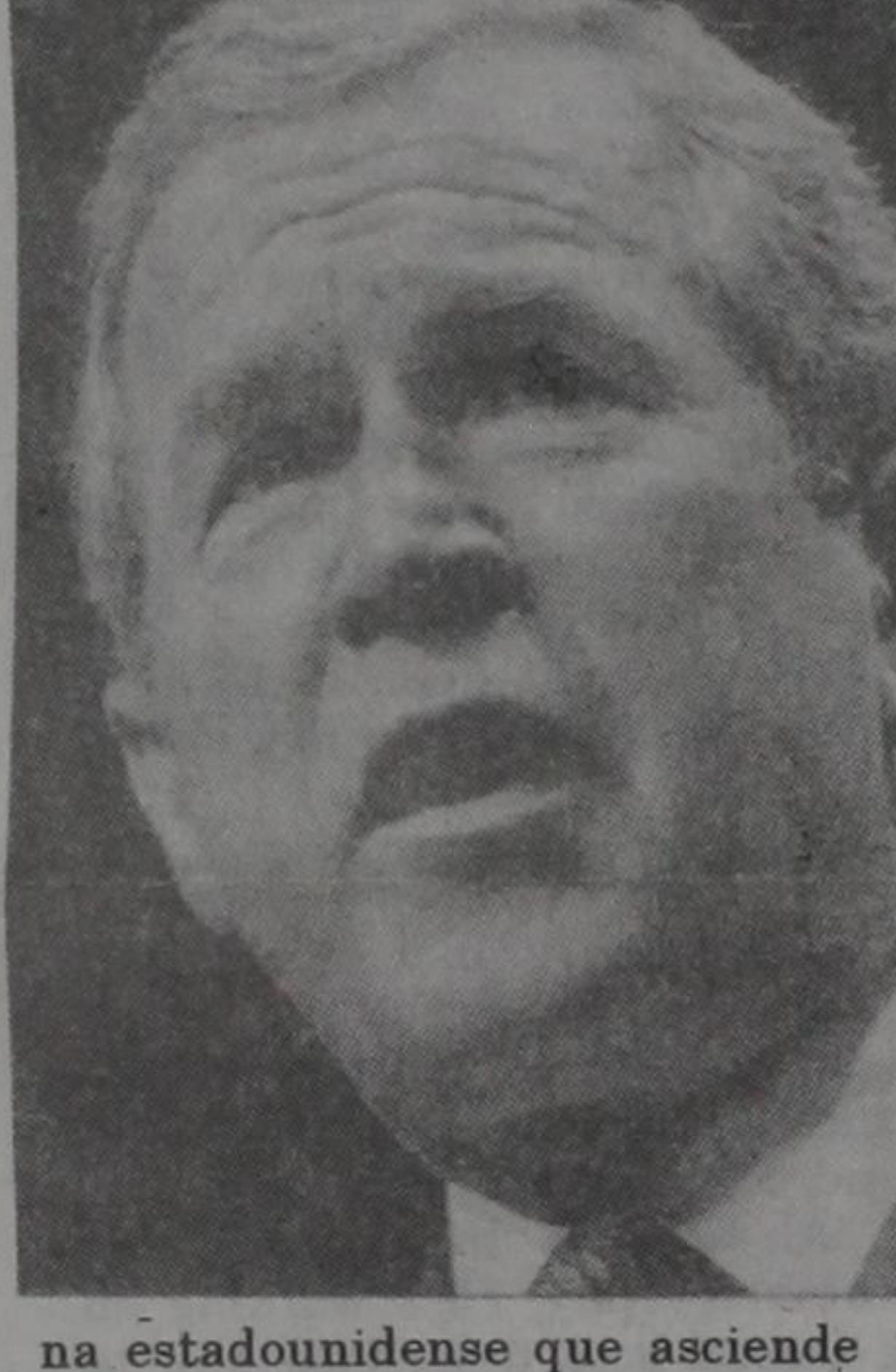
## Los Hispanos Presentan Programa De Trabajo Para El Congreso y El Presidente Proximos

Por Cynthia L. Oroasco

A medida que los expertos en política tratan de fijar la influencia que la votación esperada de 5.5 a 6 millones de electores hispanos tendrá en las elecciones del 7 de noviembre, los dirigentes de las principales organizaciones latinas de la nación están planificando a mayor distancia en el futuro.

Sin importar quién gane la Casa Blanca o controle el Congreso, ellos se proponen hacer que sus voces se escuchen en Washington después del día de las elecciones.

Con este nuevo enfoque, 400 dirigentes latinos de ambos sexos de todo el país se reunieron el 18 de octubre en Washington, DC, para la Cumbre de Cursos de Acción Hispana 2000 del Programa de Trabajo de la Dirección Hispana (NHLA en inglés). Fundada en 1991, la NHLA es una coalición no lucrativa y no partidista de 31 organizaciones que representan a los diversos grupos étnicos que componen una comunidad hispa-



na estadounidense que asciende ahora a 36 millones.

El "libro de texto" de los participantes, usado en una serie de seminarios de un día de duración, fué un documento de 71 páginas preparado y distribuido

por la NHLA. El mismo detallaba la postura de consenso de la organización sobre cinco terrenos que la misma identificó como críticos para los objetivos de paridad de la comunidad al comienzo de un nuevo siglo: Enseñanza, derechos civiles, responsabilidad gubernamental, desarrollo económico y salud.

Con sólo días restantes antes de las elecciones presidenciales, la NHLA entregó copias de su Programa de Trabajo para Cursos de Acción Públicos 2000 a todos los miembros del Congreso, los jefes ejecutivos de los departamentos e incontables dirigentes de organizaciones en la capital y más allá de ella.

Este fué el tercero -- y con mucho el más completo -- de los informes que dicha entidad ha expedido. Hubo más de 200 recomendaciones incluidas, que iban desde un mejor cumplimiento de los derechos idiomáticos y el establecimiento de una cobertura

## Researcher Uncovers New Meaning of El Dia De Los Muertos

By RICARDO VAZQUEZ

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Palenque

For years scholars and the public in general have debated the origins of El Dia de los Muertos, the traditional Mexican celebration that pays homage to ancestors and the departed.

Dilettantes as well as experts have found the source of the Day of the Dead in either the rituals of the Catholic church or in the religious practices of Mexico's indigenous peoples, depending on one's ideological bent.

The answer lies somewhere in the middle. But the holiday's Catholic roots has perhaps received more attention than its indigenous origins.

Broadening our knowledge of the indigenous roots of El Dia de los Muertos, Princeton University professor David Carrasco has come up with new research on how the Mesoamerican concept of the Altepetyl, meaning "water mountain," can shed some light on the rituals associated with the holiday.

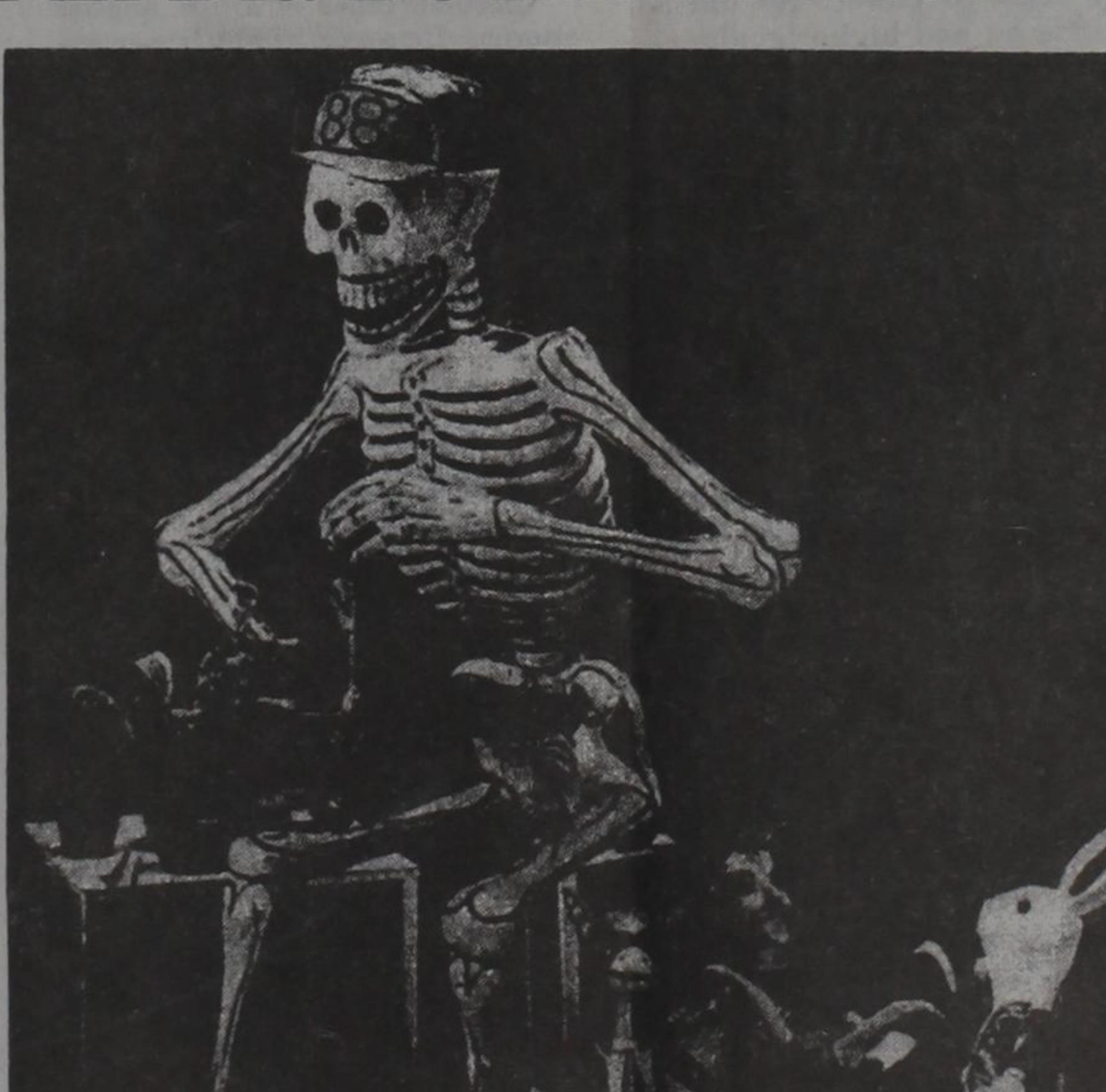
As an historian of religions, Carrasco specializes in New World religious views, millenarian movements, colonialism and ritual violence.

His publications include "Quetzalcoatl and the Irony of Empire, Waiting for the Dawn: Mircea Eliade in Perspective," and "Religions of Mesoamerica." He is currently chief editor of The Oxford Encyclopedia of Mesoamerican Cultures, a multi-volume reference work.

Carrasco recently sat down with Latino.com to discuss his findings.

Latino.com: What new information have you uncovered about El Dia de los Muertos?

Carrasco: In my study of El Dia de los Muertos you run across a debate that appears in the literature and on the streets. That debate is whether



or not it is more Spanish or more indigenous in origin. Most people favor one side or the other. It's either more Spanish, coming from the calendar of the Catholic Church, or more indigenous, having to do with a repetition of some Aztec ceremony where they also presented food and flowers and ofrendas to their dead.

My research has led me to believe that there's a very strong indigenous element that has to do with a major symbol that was prominent throughout Mesoamerica, not just among the Aztecs, but among the Maya and even the present-day Maya.

That symbol in the Aztec language was called the Altepetyl, or water mountain. The word tepe means mountain. You hear it again and again. For instance, where did the Virgin of Guadalupe appear? It appeared at Tepeyac, which means a mountain with a nose.

I discuss this idea of the Altepetyl and how it relates not only to the Day of the Dead but also to the Virgin of Guadalupe, and even more interesting, the search for Aztlan for Chicanos. I believe that the Altepetyl is the symbol behind all these things.

Latino.com: How does it specifically relate to El Dia de los Muertos?

Carrasco: Let me describe for you what an Altepetyl really was. The Altepetyl has an outside and an inside symbolism.

On the outside it means a watery mountain, a mountain where there was water inside or nearby that became a resource for regeneration. In its other form, as a flowery mountain, it's a piece of earth that with blooming on it, a sacred tree or a sacred corn plant that not only gives food and sustenance to the community but becomes a symbol of regeneration.

When the Altepetyl, which is a natural mountain, is taken into a community and reproduced, it becomes a pyramid. That is, the pyramids were Altepetyl built by people to commemorate the water or flowery mountains where they were in nature.

For example, if you go to Teotihuacan -- where I've been working on the excavation of the Pyramid of the Moon and the Sun -- these were Altepetyl, only they were built by humans. For instance, about seven years ago, Eduardo Matos Moctezuma excavated the base of the Pyramid of the Sun in Teotihuacan and what he found was that a whole other platform had been down there that no one had known about. In other words, that pyramid was kind of floating on this platform. He discovered a canal all the way around the pyramid. This was a canal that was used to gather water that came from the sky or from the pyramid itself. The Temple of the Sun was really a water mountain. So there is always this symbolism of water and the mountain.

On top you'll have a blooming corn plant or a blooming tree. So the outside symbolism is this idea of a water mountain with a tree on top that blooms.

The inside symbolism is the key to where I think it relates to El Dia de los Muertos. For the Nahuatl or the Mayas of today, inside this water mountain live the ancestors, the honored dead of the community.

In the hill, they live and guard something that is vital to the community: the hearts or the corazones of everything that is outside.

In the world view of Meso-

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# Hispanos Comparten y Dan Forma a Nuevo Siglo de Ciudades

Por Saúl N. Ramírez Jr.

Cuando el Presidente Clinton y el Vice-Presidente Gore tomaron posesión de sus cargos hace casi ocho años, el país estaba surgiendo de un período en que el futuro de nuestras ciudades estaba en tela de juicio. Menos de un decenio después, estamos viendo una situación bastante distinta. Este gobierno ha realizado una vuelta económica asombrosa, y una gran cantidad de latinos se han beneficiado en gran medida.

Los principales ganadores de la nueva economía han sido las ciudades de nuestro país. Están experimentando una renovación robusta, en gran parte porque han enjazado la fuerza de la diversidad y la han puesto a trabajar.

En octubre de 1999, el Presidente Clinton describió esta nación así a la Conferencia de la Dirección Hispana de los Estados Unidos como la más diversa de su historia -- y creciendo cada vez más:

"En una economía global, en una sociedad global, nuestra diversidad puede ser una bendición si sacamos el mejor provecho de ella, si la disfrutamos, si la honramos y si creemos que la humanidad común que nos une es más importante que todas las diferencias que hay entre nosotros".

Desde nuestra propia iniciación, hemos sido una nación de

inmigrantes. Sin embargo, la demografía que vemos ahora es más multi-generacional, multi-racial y multiétnica que nunca antes. Y esta diversidad está impulsando a la prosperidad económica actual.

Entre 1980 y 1998, la población de los residentes de color de las ciudades interiores aumentó desde el 35% hasta el 47%. En una encuesta reciente efectuada por la Conferencia de Alcaldes de los Estados Unidos, nueve de cada diez ciudades respondieron que los inmigrantes y los residentes no blancos están participando activamente en sus nuevos mercados de empleos. Están llegando a involucrarse en sus comunidades como nunca antes.

Los hispanos han proporcionado el sudor y el alma de gran parte de esta gestión de revitalización. Ellos son la espina dorsal de un crecimiento económico que llega desde Wall Street hasta el Medio Oeste y hasta el Valle del Silicio de California, ayudando a invertir decenios de declinación en nuestras ciudades.

El cambio de un año en el almanaque permite un espacio para reflexionar. Hoy no sólo estamos en situación de mirar retrospectivamente al progreso alcanzado; podemos levantar la vara para el siglo que se avecina y fijar nuevos objetivos.

Desde 1993, el primer año del gobierno de Clinton y Gore, 4.6 millones de residentes de ciudades obtuvieron empleo, re-

sultado directo de la tasa de crecimiento del 8.5% en los empleos y de la tasa de aumento del 4.4% en los negocios nuevos. Entre 1998 y 1999, el ingreso mediano para las familias latinas aumentó en 6.1%, desde \$28,956 hasta \$30,735, y las tasas de pobreza entre las familias hispanas disminuyeron desde el 25.6% hasta el 22.8%. La cantidad de negocios de propiedad de mujeres hispanas aumentó en un 206% entre 1987 y 1996.

Aunque estas cifras me hacen sentirme optimista sobre nuestras perspectivas, la realidad es que la luz de la prosperidad económica no ha brillado sobre todos.

Nuestra nación está experimentando las tasas más elevadas de propiedad de casas en la historia. Sin embargo, eso permanece fuera del alcance de muchos latinos. La brecha entre los propietarios no hispanos (el 74%) y los latinos (el 45.5%) sigue siendo aún demasiado ancha.

Mientras que la comunidad hispana ha hecho avances tremendos en los años recientes para sobreponerse a los decenios de haberse quedado atrás, nuestra gente se halla todavía desproporcionadamente afectada por la pobreza, el desempleo y la violencia. El treinta por ciento de los jóvenes hispanos desatarán de las escuelas superiores después del primer año, comparándose con sólo el 18% de los

jóvenes blancos no hispanos. Y el 30% de los niños hispanos continúan sin cobertura de atención a la salud. Aunque disminuye, la brecha existe aún.

Como el grupo étnico de más rápido crecimiento en el país, continuaremos haciendo adelantos tremendos. Pero este lugar nuevo en la mesa nacional lleva una responsabilidad aumentada. Una sola voz se queda sin ser escuchada a menudo, pero juntos no se nos puede pasar por alto. Necesitamos estar aún más involucrados.

Durante los ocho años recibentes hemos sido dirigidos por un gobierno que se parece a los Estados Unidos, no sólo por uno que sólo predica la ilusión de la inclusión. El Presidente Clinton y el Vice-Presidente Gore han designado la mayor cantidad de hispanos de cualquier época y a otros sacados de grupos raciales y étnicos sub-utilizados a administración.

Las fotografías instantáneas de los gobiernos locales, estatales y federal están comenzando a mostrar nuestra realidad diversa. En nuestras ciudades, con su nueva energía multi-cultural, la emoción está llegando a ser contagiosa.

(Saúl N. Ramírez Jr. es Secretario Adjunto del Departamento Federal de Viviendas y Desarrollo Urbano.)

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# Hispanics Are Sharing and Shaping A New Century of Cities

By Saúl N. Ramírez Jr.

When President Clinton and Vice President Gore took office nearly eight years ago, the country was emerging from a period when the future of our cities was in question. Less than a decade later, we are seeing a markedly different situation. This administration has engineered an amazing economic turnaround, and a significant number in the Latino community have benefited greatly.

The biggest winners in the new economy have been our country's cities. They are experiencing a robust renewal, in large part, because they have harnessed the power of diversity and put it to work. In October 1999, President Clinton described this nation to the U.S. Hispanic Leadership Conference as the most diverse in its history -- and growing increasingly so.

"In a global economy, in a global society, our diversity can be a godsend if we make the most of it, if we enjoy it, if we honor it, and if we believe that the common humanity that unites us is more important than all the differences among us."

From our very inception, we have been a nation of immigrants. Yet the demography that we see now is more multigenerational, multiracial and multiracial. And this diversity is driving the current economic prosperity.

Between 1980 and 1998, the population of central city residents of color rose from 35 percent to 47 percent. In a recent survey by the U.S. Conference of Mayors, nine out of 10 cities responded that immigrants and non-white residents are participating actively in their new job markets. They are becoming involved in their communities as never before.

Hispanics have provided the sweat and soul of much of this revitalization effort. They are the backbone of an economic growth that reaches from Wall Street through the Midwest into California's Silicon Valley, helping reverse decades of decline in our cities.

The rollover of a calendar year allows for a period of reflection. Today we are not only in a position to look back at progress made; we are able to raise the bar for the century ahead and set new goals.

Since 1993, the first year of the Clinton-Gore administration, 4.6 million city residents gained employment, a direct result of the 8.5 percent growth rate in jobs and the 4.4 percent growth rate in new businesses. Between 1998 and 1999, median income for Latino households increased by 6.1 percent, from \$28,956 to \$30,735, and poverty rates among Hispanic families declined from 25.6 percent to 22.8 percent. The number of businesses owned by Hispanic women increased 206 percent between 1987 and 1996. While these facts leave me optimistic about our prospects, the reality is that the light of economic prosperity has not shone on all.

Our nation is experiencing the highest homeownership rates in history. Yet homeownership remains unattainable for many Latinos. The gap between white non-Hispanic homeowners (74 percent) and Latino homeowners (45.5 percent) still remains far too wide.

While the Hispanic community has taken tremendous strides in recent years in making up for decades of being left behind, our people are still disproportionately affected by poverty, unemployment and violence. Thirty percent of Hispanic youth will drop out of college after the first year, compared to only 18 percent of non-Hispanic white youth. And 30 percent of Hispanic children remain without health care coverage. Although shrinking, the gaps still exist.

As the fastest growing ethnic group in the country, we will continue to make tremendous strides. But this new place at the national table brings with it heightened responsibility. A single voice is often unheard, but together we cannot be ignored. We need to become even more involved.

For the last eight years we have been led by an administration that looks like America, not one that simply preaches the illusion of inclusion. President Clinton and Vice President Gore have appointed the highest number of Hispanics and others drawn from long-underutilized racial and ethnic pools to their administration.

Snapshots of local, state and federal governments are beginning to exhibit our diverse reality. In our cities, with their new multicultural energy, the excitement is becoming contagious.

(Saúl N. Ramírez Jr. is Deputy Secretary of the U.S. Department of Housing and Urban Development.)

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## Dead Wrong:

### Capital Punishment In Texas

By Congressman Ciro D. Rodriguez

(WASHINGTON, DC) Nation-wide, over 3,600 inmates await execution in our state and federal prisons. Death row cases in the already overburdened court system grind on, sometimes for decades, as the victims' families and loved-ones labor to pick up the pieces of their shattered hopes and dreams.

Yet recent questions about the fairness and accuracy of the death penalty have led to a growing consensus in Texas, and across the nation, that our criminal justice system might be punishing the wrong people.

A report by the Justice Department released over 2 months ago found that racial bias and a less than vigorous defense were among other factors responsible for an disproportionate number of death sentences given to minorities.

Following the Justice Department study, the Texas State Bar's Committee on Legal Services to the Poor in Criminal Matters highlighted the gaping disparities in the criminal justice systems which vary dramatically from county to county. Deficiencies in the appointment process, inadequate compensation levels, and a lack of access to appropriate resources, such as DNA testing, varied from jurisdiction to jurisdiction.

The Texas Defender Service report, released late last week, found that the Texas system of court appointed defense counselors employs the least experienced attorneys in capital cases. Jurisdictions which sentenced disproportionate numbers of defendants to death were, in some cases, tied to prosecutors motivated by political interests in convictions and not facts.

In one case, a psychologist testifying as an expert witness suggested that the defendant, whom he had not even interviewed, likely committed the crime because he was Hispanic.

The capital punishment system is ripe with administrative problems that increase the

danger of executing innocent people, particularly in minority communities. Despite the compelling arguments for reviewing the capital punishment system, Governor Bush continues to repeat his answer that his confidence in the Texas criminal justice system is intact and not a single person has been wrongfully executed in Texas. His continued refusal to review the Texas capital punishment system disregards what Texas and national judicial officials have characterized as a criminal justice crisis.

To reduce the risk that innocent persons may be executed, I co-sponsored HR 4187, the Innocence Protection Act of 2000. Increased access to DNA testing and set competency standards for court-appointed defense attorneys are the most obvious and pressing reforms. Sixty-seven death row inmates have been exonerated by DNA technology in the last 9 years. Now is the time to stand up for justice.

Instead of reform, the focus in Texas remains on volume. Recent reprieves and pardons, undoubtedly in response to the growing attention on Texas' capital punishment system, granted by Governor Bush recognize, if not admit, the potential for error in the system. A temporary moratorium would do nothing more than provide the justice system the opportunity to step into 21st Century forensic science. A more efficient, dependable, and fair justice system is the ultimate goal.

Capital crimes that shock the senses and leave us with very fundamental questions about human nature test the foundation of our legal system. We cannot and should not continue to ignore the real problems. As a lawmaker, I have a duty to ensure that those who break the law receive the punishment they deserve and to protect those who have wrongly been accused. I hope Governor Bush can agree.

# A Latino Warrior Takes A Rest

By Hernán Sillas

Dionicio Morales declared war on poverty long before the federal government ever got around to it. Now the 82-year-old warrior has stepped down as president of the Mexican American Opportunity Foundation, the multimillion-dollar Southern California-based institution he founded -- with faith as his only real partner -- in 1963.

Born of immigrant Mexican parents in Yuma, Ariz., Dionicio was one of 11 children. Eight of his brothers and sisters died of tuberculosis in their youth. He almost joined them while a student at Santa Barbara State Teacher's College.

Being confined to bed for 18 months in a sanatorium gave Dionicio time to examine his life. He used it to think about ways to provide human services to others.

Now Dionicio leaves a strong entity with an impeccable reputation and a multilingual staff of more than 800 persons spread throughout California and a dedicated board of business leaders and professionals -- men and women of Latino and other ethnicities who are committed to serving the Mexican-American community. Dionicio's idea is simple. Help people so they can help themselves, and they will help others.

Two years after MAOF's birth, the organization was without funds to continue. A small cadre of individuals who had helped him define MAOF's potential role were about ready

to throw in the towel. Their worthy proposals languished somewhere in the offices of government bureaucrats. The group sat in Dionicio's patio under an old avocado tree, wondering if there was anyone else they could tap. With a grin, Dionicio suggested, "We haven't asked the president yet." JFK? His words drew a laugh. Dionicio responded by arching his thick eyebrows and retrieving his telephone.

After an seemingly endless intercontinental dance with operators and federal offices, he was able to reach an aide of Vice President Lyndon Johnson, who listened as Dionicio earnestly explained the nature of the call. The aide told him that the vice-president was putting together a conference in Washington, D.C., soon, and assured him that he'd get an invitation. The aide assured Dionicio that he'd have a chance to speak to the vice president in person.

He was true to his word. When the meeting with Johnson occurred, Dionicio detailed the plight of the Mexican-American community and his plan to confront its isolation and poverty. Decent jobs were the cornerstone. The vice president was impressed with this intense, dark-skinned advocate who spoke with such passion and love for his community. LBJ became an ally and an MAOF supporter.

The rest is rich history. Along the way, Dionicio established the Aztec

Awards to honor others who shared his vision. It is presented annually at an MAOF banquet to individuals and industry leaders who have contributed to the well-being of the Mexican-American community.

The event is huge and stylish. Dionicio has a unique way of asking for money. He uses humor. He thanks his donors again and again. Many corporations initially contributed to his cause because he's a master salesman and it's the political thing to do. They continued because they saw it was the right thing to do.

Dionicio's sprawling home grounds in the Los Angeles suburb of Pico Rivera have brought together the political elite, business folks and community activists at an annual barbecue.

More deals and plans may have been hatched at this gathering than at any political convention. The event has grown so big that corporate sponsors now host it at their facilities.

Candidates have always made sure to include Dionicio in their campaign treks. I remember attending a meeting called by him for Ronald Reagan, then California's governor, at a time when Reagan wasn't a Mexican community favorite. Later I asked, "Why did you do that?"

Dionicio just smiled. He had it figured out long before then. Stay close to power. He did so because he had higher goals.

Dionicio zeroed in on the plight of Mexican women, and now MAOF hosts an annual conference featuring dozens of

successful Latinas as motivational speakers. The conference attracts thousands. It's the largest of its kind in the nation.

When I attended the opening of one of MAOF's centers in the City of Commerce recently, a young Latina, now a teacher's aide, volunteered to me how MAOF inspired her to return to school and make something of her life. Multiply that testimonial a thousandfold.

Dionicio's contributions were acknowledged this month at MAOF's Aztec Awards banquet at the prestigious Century Plaza Hotel, next door to Beverly Hills. There wasn't a dry eye in the place.

The icon plans to spend time with his wife, María, his children and his grandchildren and great grandchildren. His family lent him for 40 years to a community that needed leadership and services. He provided both.

Already he has penned his autobiography. He's working on a second book describing how to build a lasting community organization. It's bound to be rich with history and ideas and offer more insights into the legend who provided thousands with the tools to fight poverty through a strength gained from pride in their culture.

How many others among us can say that?

(Hernán Sillas is a Los Angeles attorney. He serves as MAOF's general counsel.)

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# Un Guerrero de Largo Tiempo Recibe Un Descanso

Por Hernán Sillas

Dionicio Morales le declaró la guerra a la pobreza mucho antes de que el gobierno federal llegara a hacerlo, y ahora el guerrero de 82 años de edad se ha jubilado como presidente de la Fundación Méxicoamericana de Oportunidades (MAOF en inglés). El permanecerá como consultor de la organización basada en el sur de California que vale muchos millones de dólares, que él fundó en 1963 con la fe como su único compañero verdadero.

Dionicio, nacido de padres mexicanos inmigrantes en Yuma, Arizona, fué uno de once hermanos. Ocho de sus hermanos y hermanas murieron de tuberculosis en su juventud. El casi se unió a ellos mientras estudiaba en la Escuela Normal para Maestros de Santa Bárbara.

El estar confinado en una cama durante dieciocho meses en un hospital le dió a Dionicio tiempo para examinar su vida. Usó ese tiempo para pensar en como proveer los servicios humanos a otros.

Hoy, él deja una entidad sólida con una reputación impecable, y un personal bilingüe de más de 800 miembros distribuido por toda California, una junta dedicada de dirigentes comerciales y profesionales, hombres y mujeres, latinos y de otros etnias, comprometidos a suministrar servicios humanos a la comunidad Méxicoamericana. La idea de Dionicio es sencilla: Ayudar a las personas para que puedan ayudarse a ellas mismas, y ellos ayudarán a otros.

Dos años después del naci-

miento de MAOF, la entidad estaba en bancarrota y los amigos más próximos de Dionicio estaban listos a "tirar la toalla". Sus propuestas valiosas se quedaban quien sabe dónde en las oficinas de burócratas gubernativos. Mientras estaba sentado bajo sus árboles de aguacates, explorando con sus amigos a quién más pedirle, Dionicio dijo: "No le hemos pedido al Presidente todavía". ¿A JFK? Eso provocó una risa cómica, pero no lo devujo. Levantó sus cejas gruesas y agarró su teléfono.

Después de un desvío telefónico, él acertó a hablar con un ayudante del Vice-Presidente Lyndon Johnson quien lo escuchó con seriedad. Al saber de la naturaleza de la llamada, el ayudante le aseguró a Dionicio que él sería invitado a una conferencia en el Distrito de Columbia que estaba siendo convocada por el Vice-Presidente y que ellos se reunirían en esa oportunidad.

El se cumplió con su palabra. Cuando tuvo lugar la reunión, Dionicio explicó las dificultades de la comunidad Méxicoamericana y su plan para combatir la pobreza y el aislamiento. Empleos decentes era lo más importante.

El vice-presidente, impresionado por este defensor de piel oscura que hablaba con pasión, respeto y amor acerca de su comunidad, se convirt

**El Editor, Lubbock, Tx. October 20, 2000**

de atención a la salud costeable y universal hasta el aumento del jornal mínimo nacional a un "jornal de supervivencia" que permita a los trabajadores mantener a sus familias.

También alentó al gobierno federal a ser un asociado más activo para enfocarse sobre el fracaso continuo de la enseñanza pública para satisfacer las necesidades de los niños, los padres y las madres que son culturales distintos.

El informe señalaba que actualmente los hispanos, que comprenden el 26% de los 43 millones de personas de la nación que carecen de seguro sobre la salud, se enfrentan a disparidades graves en el acceso, la costeabilidad y la calidad de la atención a la salud.

"El propósito del programa de trabajo hispano para cursos de acción es atraer la atención de los elaboradores de cursos de acción y enseñarles sobre los valores, los aportes y las preocupaciones de la comunidad hispana, así como fomentar un gobierno federal que sea responsive a la comunidad hispana", dijo Manuel Mirabal, presidente de la NHLA y de la Coalición Puerorriqueña Nacional.

Aunque las recomendaciones recopiladas en el programa de trabajo para cursos de acción están dirigidas a los miembros del centésimo-séptimo Congreso y al nuevo gobierno, Mirabal dijo que la hora de moverse acerca de los asuntos es ahora. "Estamos comprometidos a usar este documento comenzando inmediatamente después del 7 de noviembre, cuando sepamos quién sea el nuevo presidente".

Un tema central del debate en la cumbre fué la Ley para los Inmigrantes Latinos y la Equidad. El programa de trabajo instaba a que se restablezca la reunificación de la familia como piedra angular de los cursos de acción de los Estados Unidos en materia de inmigración, y que las propuestas para implantar programas a fin de importar a más "trabajadores invitados" agrícolas sean detenidos hasta que se mejoren los jornales y las condiciones de trabajo de los trabajadores agrícolas estadounidenses.

"¿Cuántos años más, cuánto sudor y trabajo más se necesitan en este país para ganar la oportunidad de estar aquí plenamente, de ser aceptados en esta sociedad?" preguntó la presidenta de la cumbre, Marisa Demeo, asesora legal regional del Fondo Méxicoamericano para la Defen-

sa Legal y la Enseñanza (MALDEF) durante su discurso a la hora del almuerzo.

Otra preocupación fué que el Vice-Presidente Al Gore y el Gobernador de Texas George W. Bush dejaran de enfocarse sobre los asuntos claves para los latinos durante sus debates televisados. El orador principal, Raúl Yzaguirre, presidente del Consejo Nacional de La Raza, lo calificó de típico.

"Cada vez que hay elecciones presidenciales, ellos dicen: 'Nos gustaría aceptar el programa de trabajo de ustedes, pero no sabemos cuál es'. Eso es palabrería barata. Nuestro propósito está muy claro. Queremos decir a ambos candidatos que estamos unidos totalmente sobre los asuntos básicos", dijo él.

En un punto alto entre estos asuntos se hallaba la enseñanza, incluyendo a la enseñanza bilingüe que valora a los dos idiomas. Aunque Gore y Bush trataron de sus planes para la reforma de la enseñanza durante los debates, los asuntos latinos importantes, incluyendo a la enseñanza bilingüe, no fueron mencionados por ninguno de ellos, dijo Brent Wilkes, director ejecutivo de la Liga de Ciudadanos Latino-Americanos Unidos (LULAC).

"Gore pareció tener algunas ideas concretas sobre lo que el desearía hacer", dijo Wilkes. "Pero Bush ... no tuvo un programa tan sólido para enfocarse sobre los asuntos de la enseñanza, con la excepción del programa de comprobantes o vales, al cual se oponen LULAC y muchas otras organizaciones latinas".

Aunque Gore y Bush fueron invitados a dirigirse a la reunión cumbre, ambos estaban fuera de la capital. En vez de eso, el Representante a la Cámara Federal Xavier Becerra (demócrata por California) y el Senador Orrin Hatch (republicano por Utah) trataron de las posturas de los dos candidatos. Aunque Hatch describió a Bush como un candidato que fija un tono positivo de inclusión, lista para trabajar con aquéllos que tengan puntos de vista distintos sobre cursos de acción, Becerra dijo que el historial de Gore de trabajar en los asuntos latinos habla por sí mismo.

El candidato vice-presidencial demócrata, Senador Joseph Lieberman, de Connecticut, habló a los participantes por la vía telefónica desde el avión de la campaña. El trazó un paralelo entre las tasas elevadas de inmigración hispana y las experiencias propias de su familia inmigrante, diciendo que él ha sido alentado

por el apoyo de la comunidad latina a su candidatura.

"Me ha emocionado la reacción de los grupos como la comunidad hispana, que están todavía abriendose paso hacia arriba", dijo Lieberman.

(Cynthia L. Oroscio es corresponsal de Hispanic Link News Service en Washington, DC.)

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**From Page 1**

While Gore and Bush were invited to address the summit, both were away from the capital. Instead, U.S. Rep. Xavier Becerra (D-Calif.) and Sen. Orrin Hatch (R-Utah) discussed the positions of the two candidates. While Hatch described Bush as a candidate who sets a positive tone of inclusion ready to work with those who have differing policy views, Becerra said Gore's record of working on Latino issues speaks for itself.

Democratic vice presidential candidate Sen. Joseph Lieberman of Connecticut talked to participants via phone from the campaign airplane. He drew a parallel to high Hispanic immigration rates and his own family's immigrant experiences, saying he has been encouraged by the Latino community's support for his candidacy.

"I have been very touched by the response of groups like the Hispanic community, who are also still working their way up," Lieberman said.

(Cynthia L. Oroscio is a correspondent with Hispanic Link News Service in Washington, D.C.)

**Joe D. Flores  
Hopes Citizens  
Write-in His Name**

As little as two months ago, not too many people knew that Joe D. Flores was wanting to get elected Constable of Lubbock County Precinct 2.

That has changed according to Flores. "I have been out every day since I filed and people are helping to get the word out that I'm running as a write-in candidate."

Flores decided to run for the office after reports that the present Constable in Precinct 2 was not doing his job.

"Taxpayers deserve more. They deserve an honest day's work for an honest day's pay."

Using this as his campaign platform, Flores has continually visited persons inside the precinct carrying his message.

Precinct 2 covers basically the southeast part of Lubbock County including Slaton. A few sections in Lubbock are also included.

"Basically I would suggest that people look at the bottom of the ballot and read if they can vote in Precinct 2. The main thing is that they mark in the oval in front of the vote write-in and write my name."

Among the issues involved is whether the county should continue to have constables.

"One less peace officer in Lubbock County means one less person that can deter crime. Many people think that all constable do is serve papers. That

shouldn't be the case."

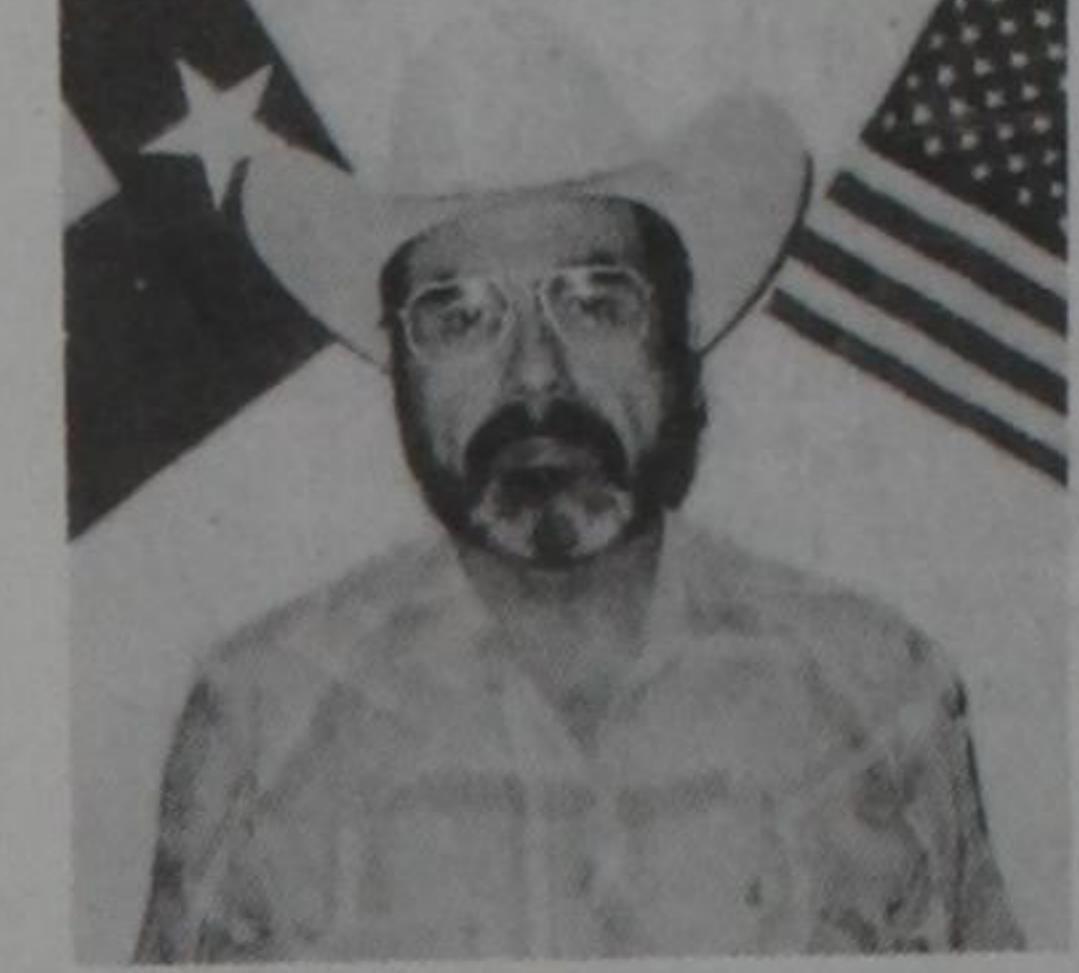
Representatives to the State legislature are contemplating filing a bill during the next session that will eliminate the position if voters choose to do so.

"Then we would hire another sheriff's deputy or take one of their present deputies away from law enforcement just to have him serve papers. To me,

that is not right. The Sheriff's office is overworked as it is."

"I pledge to work full time in the position, no other candidate running for constable for this precinct can make this pledge."

Joe D. Flores is a honorably discharged Vietnam era veteran and is presently a barber and volunteer chaplain for University Medical Center

**Write-In Joe D. Flores****Attention Voters!**

- I am a write-in candidate for Constable, Precinct 2 in Lubbock County.
- The office of constable should not be a part-time job. I pledge to work **full time** as your constable.
- No other candidate running in Precinct 2 can make this pledge.
- Neither should Constables draw his pay if he does not work.
- There is plenty of work for the constables to do--both in service of process and in law enforcement. Some constables we have tend to forget that they are county peace officers -- not just process servers.

**"Taxpayers Deserve More! An Honest Days Work for an Honest Days Pay!"**

Please remember my name: **Joe D. Flores**. In order to vote for me darken the oval on the space that says "write-in" candidate and then print my name on the line right next to it. I need your vote. Thank you.

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Write-In Joe D. Flores**

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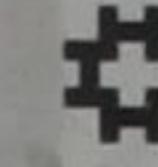
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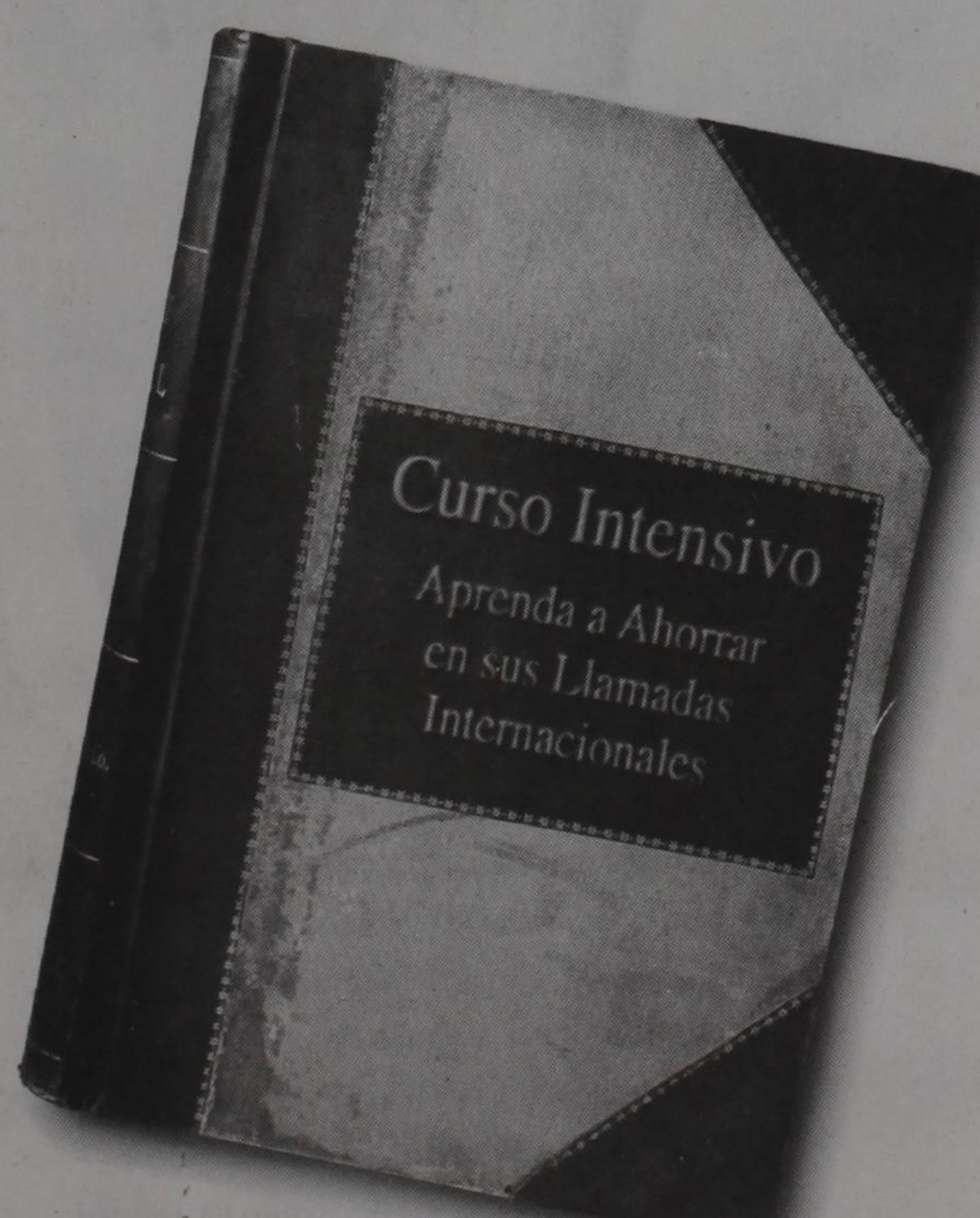
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# Night of the Living of the Dead

On Día de los Muertos, calaveras laugh a death. The Mexican holiday Día de los Muertos has deep pre-Columbian roots, but coincidentally occurs near the date of Halloween and has similar icons. By Ylena Martinez

In November, the Dead are the life of the party. Look around you, have the calaveras arrived yet? For many Mexicans, the proliferation of the empty-eyed grinning skulls signals not the arrival of Halloween, pirates, or Hell's Angels, but the Day of the Dead.

Bakers, florists, candy makers, and artisans engage in a flurry of skeletal creations to welcome the spirits back from the netherworld. Families go to cemeteries to clean and decorate graves. Ofrendas, or altars, are erected in homes and filled with gifts favored by the deceased. Then, overnight between November 1 and 2, the souls return to earth to mingle with the living. Día de los Muertos, or Day of the Dead, officially starts at midnight, but the festivities already are well underway.

"The Day of the Dead is an incredible ceremony of both life and death," says Marta Montero, an anthropologist in Boston, Massachusetts, who studied the tradition in Mexico for more than a decade. "It's put together by Mexicans in a way that is uniquely Mexican. No other culture in the world celebrates it the way we do."

Next to the Crucifix and the Virgen de Guadalupe, the calavera, or "skull," is the image du jour. Children eat skull-shaped bread and sugar candies and play with skeleton-shaped toys called calacas. Some of them dress as muertos (skeletons or ghouls), and carry bowls to collect candies. Older kids climb into fake coffins and are carted around town. People throw the "corpse" money, candy, and cempazuchitl (marigolds), the flower of the dead.

"People do go to graveyards and mourn," says Montero, education research director of the Mauricio Gaston Institute at the University of Massachusetts at Boston. "The graves are filled with candles for three or four days before. They camp out. It's quite an event because it's kind of pagan (pre-Columbian), but

combined with Catholic rituals." Día de los Muertos is not just for remembering the dead, but to reflect that life is simply a movement toward your own death. Death was simply a state in the cycle of life, something to laugh at, to mock, but not to fear.

This theme has been represented in Mexican art for centuries. Calaveras are everywhere. The skull was a symbol of death, but also of renewal. "It means that in this lifetime we're already living in our death, but in a cyclical way," Montero says. "It doesn't stop. The body may stop, but the spirit needs to live. It's that ritualistic life-death cycle that is particularly Mexican, and so haunting."

Calaveras rule as the unofficial symbol for Día de los Muertos. For proof, visit any mercado or Mexican import shop before the holiday's arrival. Stalls are stocked floor to ceiling with skeleton imagery on everything from pull string toys, jewelry, puppets, key rings, and dashboard decorations. Candy shops carry an eye-boggling array of skull-shaped sugar delicacies in every color and size. Bakeries bring out pan de muerto, loaves of bread formed like skulls and skeletons and decorated with "bones."

Rene Arceo, special projects director at the Mexican Fine Arts Center Museum in Chicago, says images of skeletons doing everything that living beings do represent the fact that "to the Mexican, life is death and death is life. [It is] one unit, one part. That differs from the way it is seen in most Western civilizations, where life and death never meet. It is not the way it is seen in Mexico, where the indigenous people understood nature and that they were part of it. They learned from the cycles of life."

Calacas, handmade figurines made of plaster, clay, or papier mache, are more than just amusement for adults and children. Calacas come in all sizes and are depicted in a myriad of human activities: playing baseball, tapping at a computer, riding bicycles, dancing, sweeping, making tortillas, or drinking tequila.

Like sombreros or black velvet paintings, calacas have crossed the border and into the U.S. consciousness. Import shops and museum gift centers do a rous-

ing business around Halloween as people discover the humor and satire of these statuettes.

Other popular items are escenas, or scenes - small, three-dimensional tableaux of skeletons place in a box that resembles a stage. "They're fun, they're silly. It's political and social commentary, and I've got plenty of them on my shelf right now," says Craig Pennel, owner of Tienda Guadalupe, a Mexican folk art shop in San Antonio, Texas.

Escenas portray skeletons in every imaginable real-life situation. For example, one shows a group of skeletons at a pool table, shirking hard work for play. It is titled "Colonia Roma Gang," after the fashionable Mexico City suburb where many politicians live. Another escena shows a female skeleton catching her husband in bed with another.

## Dia de Los Muertos from Page 1

merican peoples trees, animals, stones, ethnic groups, artists and warriors all have to be given hearts. These are the inside essence and they all come from the ancestors. And the ancestors guard the hearts in these granaries.

Here, they guard them and they release the hearts to the community when people in the community make offerings or sacrifices to the ancestors who live in the hills. When they make these offerings -- whether through pilgrimages or bloodletting or other gifts -- these hearts come out as seeds.

Contemporary Mayans have a term called jalox/kajox, the jalox is the outside and kajox is the inside. So corn has an outside but it also has a heart or inside.

This inside heart is what is released by the ancestors and this goes into artists and warriors, and plants and stones. Anything that has real life has to receive these hearts. And they come as responses to these offerings.

The idea here is to regenerate the hearts. That is, the heart comes out of the hill. It goes into the artist's work, into the corn plant or seed, and there it lives and gives it life.

But at some point in its own cycle, that object, person, animal or plant is going to get old and die. It must then be sacrificed or killed in order for the

Continued Page 6

er skeleton. The caption beneath reads: "El amor es una cosa esplendorosa, hasta que te chaca [sic] tu esposa (Love is a many splendid thing, until your wife catches you)."

San Antonio is discovering the richness of the Day of the Dead tradition, Pennel says. People of all backgrounds enjoy the philosophy behind the celebration, he says. "It's also a Jewish, Protestant, and of course, gay communities, because there is so much death. There's no other way in any other culture that keeps spirits alive and celebrates people's mortality. It makes so much more sense than Halloween, dressing up like devils and witches, and going cruising for candy," he says.

For three years, Pennel has built an ofrenda in honor of Danny Lozano, his business

heart to return to the hill as a new seed. That's what the ancestors guard and release.

This idea of inside and outside is fascinating to me. This is a well-documented pattern that the Mexican anthropologist Alfredo Lopez Austin writes brilliantly in his book "Tamoanchan, Tlalocan: Places of Mist," which is about the Mesoamerican idea of paradise.

Every town had a relationship with an altepetl, whether nearby or distant. As a matter of fact, the word not only means watery mountain, but it was also a term that was used for a city. In other words, Tenochtitlan was the altepetl of the Aztecs, and it was called that.

Or Altepetyl has a third meaning: the ethnic group or the government.

Latino.com: Why do you think the Virgin of Guadalupe is considered an altepetl?

Carrasco: The Virgin of Guadalupe appears at Tepeyac ten years after people have laid down their shields and arrows. Many Indians are dying at that time. In fact, we know that in the first ten years there were epidemics and murders and hangings. These people were brutalized and they were dying.

The thing is that the Virgin of Guadalupe appears. And where does she appear? She appears on a hill. Where was this hill? Outside of the capital. But the hill was a site of a pre-Columbian earth/mother goddess worship. And it was an altepetl.

On that hill in pre-Columbian times, the same pattern that I just talked about was alive. When the Virgin of Guadalupe appears, she appears on the hill that had died that year. They would decorate them and set them up with flowers. It represents to me

the colonial version of the hearts coming out of the hills and the Virgin of Guadalupe as a new imagined flowery mountain herself.

She gives the flowers to Juan Diego [the Mexican peasant she appeared before] from a tree. He takes them and creates a New Spain, a new thing.

What you have in Mexico in public places is ofrendas built a little bit like pyramids and hills. Whether people are doing that on purpose or because it is convenient, you still have the flowery and the skulls.

And in many of the Aztecs' pre-Columbian notions of the altepetl, the skulls represent the ancestors who are in the hill.

When they excavated the Templo Mayor, what they found was consistent with what I'm telling you. They found all of these hearts in the forms of masks or rain gods or knives in the images of deities. These represented the hearts of warriors and kings and artists that were buried inside the temple, hidden away from people's eyes because they were depositing these seeds there.

It seems to me that to understand El Día de los Muertos from the indigenous side, this idea of the altepetl is very helpful.

Latino.com: How was the Day of the Dead ritual transformed by the arrival of Catholicism?

Carrasco: I think one thing is clear: in one of the Aztec months, which was called the festival of the mountain, they would make images of small mountains or small hills out of corn plants, but they would also make images of the people who had died that year. They would decorate them and set them up in their homes or temples as of-

ferings or ofrendas. They would then bring food, drink and different types of valuable plants and make offerings to the spirits and the dead.

This is clearly consistent with a lot of Día de los Muertos symbols and ideas. Clearly the Catholic tradition comes in and brings its own homage and celebration of the dead, the saints and so forth. It was also celebrated at around the same time these ceremonies took place in Mexico.

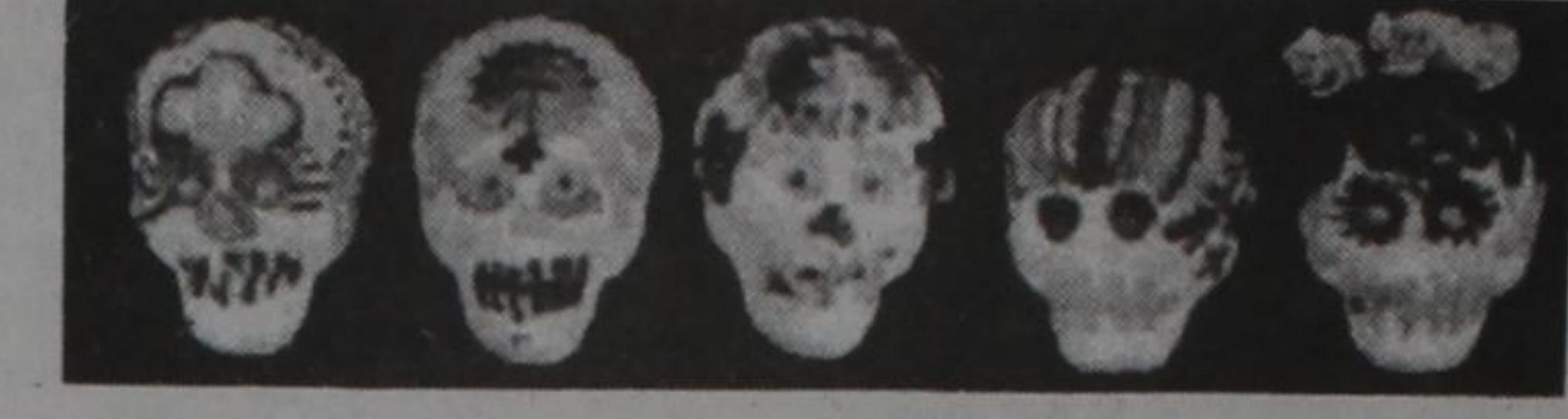
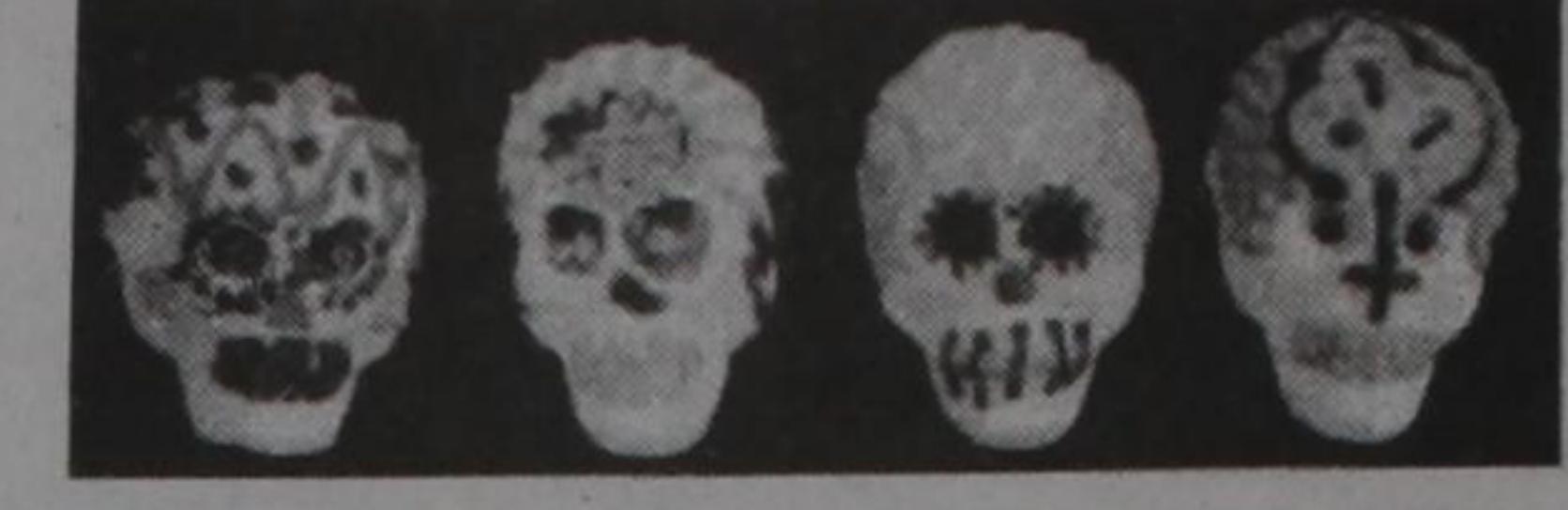
Among the priests, what they wanted the people to do was to go to mass and participate in the communions associated with their own sacred time that's associated with the fall [season].

In the Pre-Columbian period, there are only two seasons: the dry season and the rainy season. The dry season is what we're talking about here. This is the dry season ceremony. The rainy season ceremonies in Mesoamerican always took place in March or April. When the Christians came, they brought Holy Week and that also fit very well.

What the pre-Columbian calendar said was that there were 360 days of the year, and then five dangerous days. These days in between, when the old sun is dying and the new sun must be born, that coincides with Holy Week. That was clearly celebrated as the time when the sun has died and is resurrected, that happens to fit very nicely with that side of the calendar.

On the other side, there's the idea of the celebration of the mountain. It's at the end of the harvest and the beginning of the dry season. That's when you want to make sure that these seeds get back into the hill.

# Día de los Muertos



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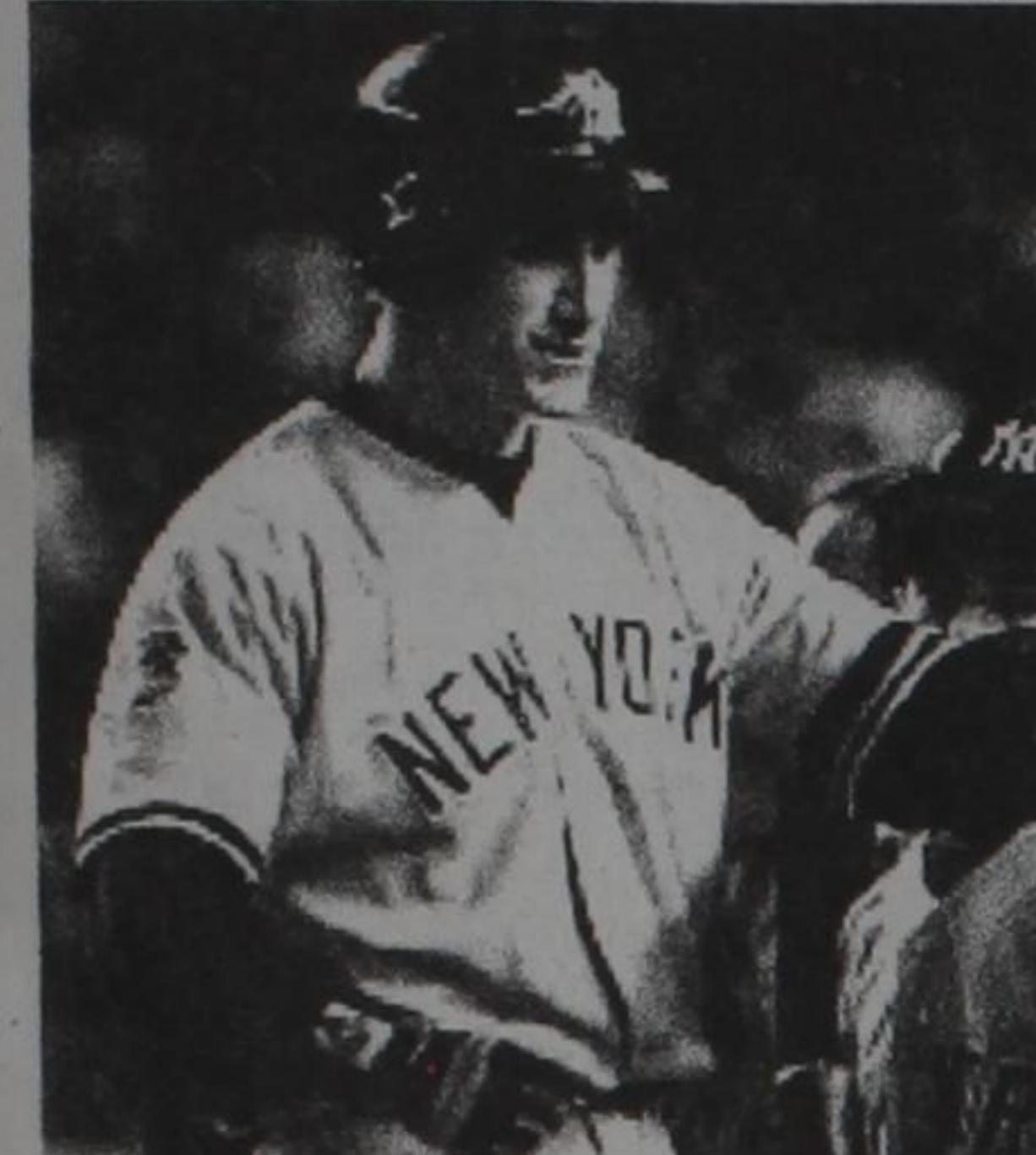
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## O'Neill's Slump Ends, but so might his career with the Yankees

**NEW YORK** — For weeks, Paul O'Neill seemed like a ghost in the New York Yankees clubhouse and at the plate.

He dressed quietly in his corner and swung quietly in games. He wore a pained expression and looked distant, and you didn't know if it was from his hip injury or the insult he felt when he came out for a pinch hitter or the insecurity that must be roiling inside about his uncertain future.

He is a man of deep pride and unusual sensitivity, a man who would like to hide his feelings but can't. When he hit into a rally-killing double play in the 10th inning in Game 1 against the Mets, he flung his helmet to the ground in disgust.



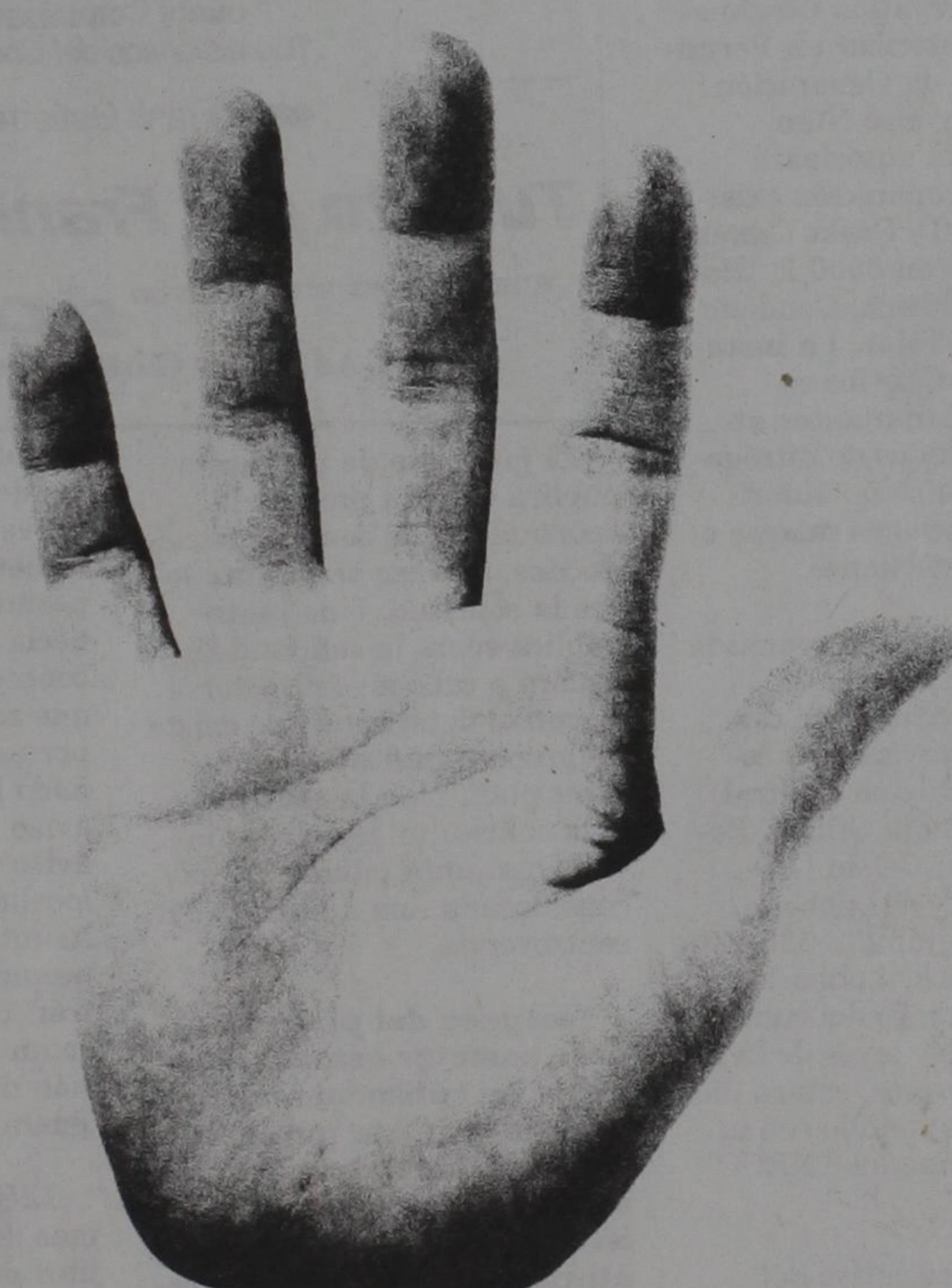
Paul O'Neill has regained his hitting stroke during the World Series against the Mets.

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Alfonzo's sinking drive in the eighth in the Yankees' 3-2 victory.

"It's like he's in the laboratory, mixing this with a little of that, and he comes up with a different swing every at-bat that he needs to have against a certain pitcher," Torre said. "He obviously isn't as comfortable as he has been this year, physically. I'm not saying that he's hurting, but by looking at him, you know he's not as comfortable as he could be. He's working at trying to manufacture something."

Yet even after he manufactured three more hits, there was still no reason for O'Neill to express joy. He didn't want to talk much. Not with the Yankees losing the game. Not with him batting seventh instead of his accustomed third spot. And not with him unsure how many days left he has with the team.

There's little consideration given in baseball for sentimentality and services rendered, even for a gritty workhorse like O'Neill. When he sits down to discuss his future with the Yankees after the season, he is likely to find he doesn't have one.

It's no secret that the Yankees covet Cleveland outfielder Manny Ramirez, who will apply for free agency when the World Series ends. A native New Yorker, the 28-year-old Ramirez hit .351 and had 122 RBI last season despite missing 39 games with a hamstring injury.

O'Neill, too, will be a free agent next week, but he will be 38 at the start of next season, a player with more past than future. This season, he hit .283 with 18 homers and 100 RBI in 142 games, and he joined Babe Ruth, Joe DiMaggio and Dave Winfield as the only Yankee outfielders to record four straight 100-RBI years.

O'Neill may still have another .300, 20-homer season or two left in him, but after 14 years in the majors -- six with Cincinnati and eight with the Yankees -- he knows time is running out on him.

Yankees owner George Steinbrenner always calls O'Neill a "warrior," a player who battles game after game. Torre says that description fits O'Neill perfectly. But in the ways of the game, the business that it is, Steinbrenner probably will let this warrior go when the World Series is over.

La racha terminó. Quiéranlos u odiénlos, los Yankees de Nueva York inspiraron asombro con su cadena ganadora en Series Mundiales.

El béisbol es el más humilde de los deportes, en que un equipo resulta maravilloso si juega para .600 durante la temporada.

En la NFL y la NBA, ganar sólo el 60 por ciento de los veces puede provocar la cesantía de los coaches y muchos dolores de cabeza.

Sin embargo, en la parte más presionada del año, jugando todas las temporadas contra el mejor equipo de la Liga Nacional, los Yankees llegaron al tercer juego de la Serie Mundial con un récord de 14 victorias consecutivas, pero finalmente vieron su término, al caer por 4-2 ante los Mets en el Shea Stadium.

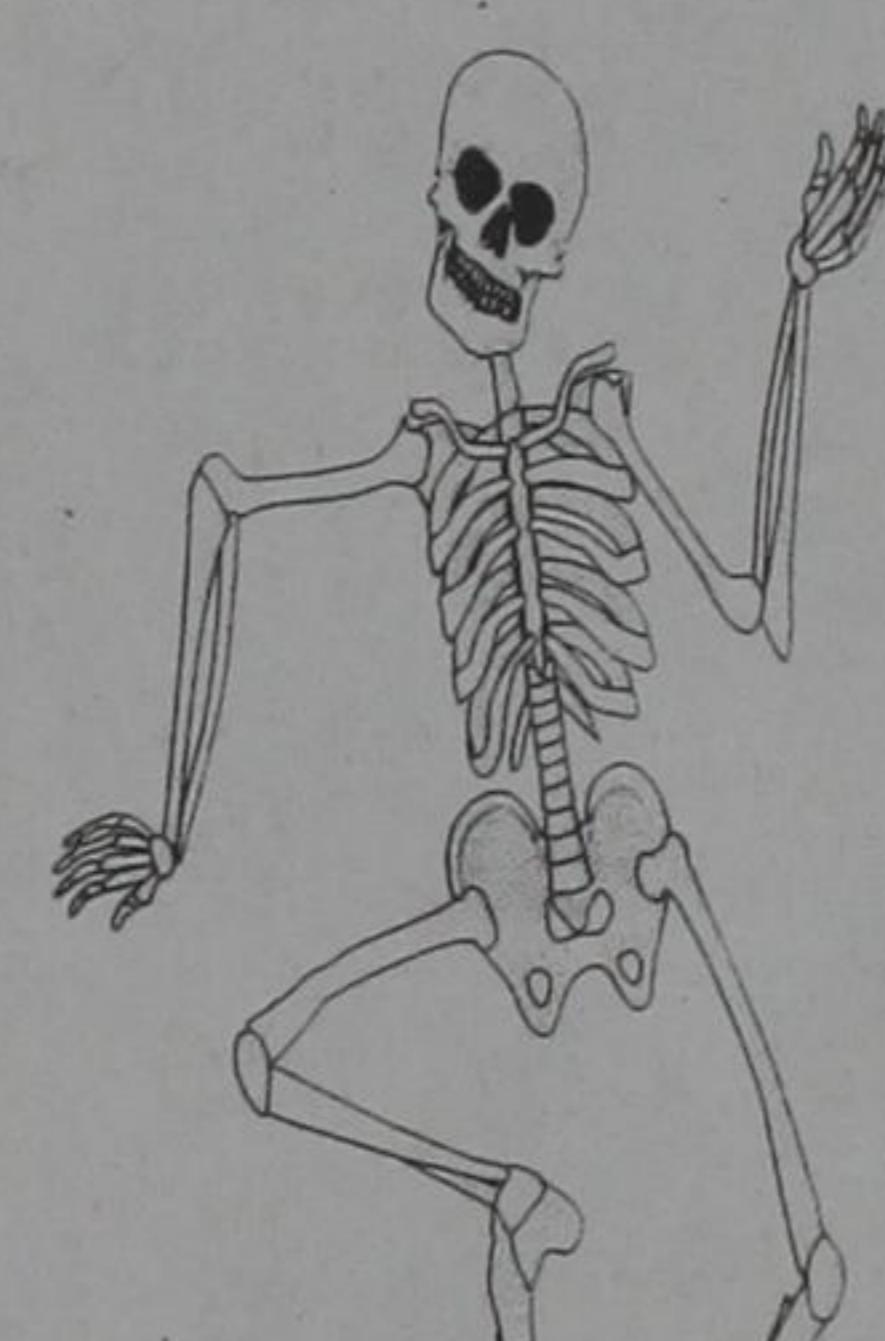
Al sobreponer la marca de 12 victorias consecutivas establecida por los Yankees de Babe Ruth en 1927, 28 y 32, los actuales Yankees vinieron de una desventaja de 0-2 contra Atlanta en 1996 para ganar cuatro juegos al hilo, y a continuación barrieron a San Diego en 1998 y Atlanta el año pasado, antes de ganar los dos primeros juegos contra los Mets.

"Puede ser un poco abrumador cuando se piensa sobre todo en esos equipos contra los que se ha jugado y se ha vencido en todos los encuentros", dijo el manager de los Yankees, Joe Torre, durante las prácticas en el Shea Stadium. "Y algunas veces estás delante y otras no. Pero siempre terminas ganando, lo que es increíble para mí si se me permite pensarlo".

Para ganar tantos juegos en fila, un equipo tiene que ser bueno y afortunado. Los Yankees han sido ambas cosas.

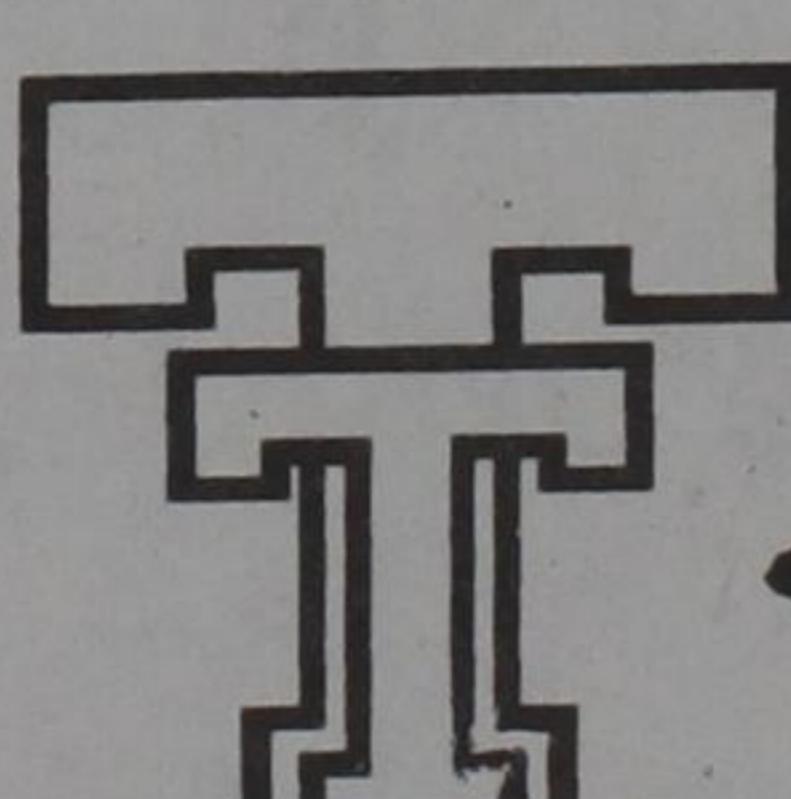
Seis de las victorias en la racha fueron por una carrera.

Los Yankees se aprovecharon en su victoria por 4-3 en 12 entradas en el primer juego del sábado cuando el novato dominicano de los Mets, Timo Pérez, redujo la marcha alrededor de la segunda base en el sexto inning, al pensar que la línea de Todd Zeile al jardín izquierdo había sido un cuadrangular.

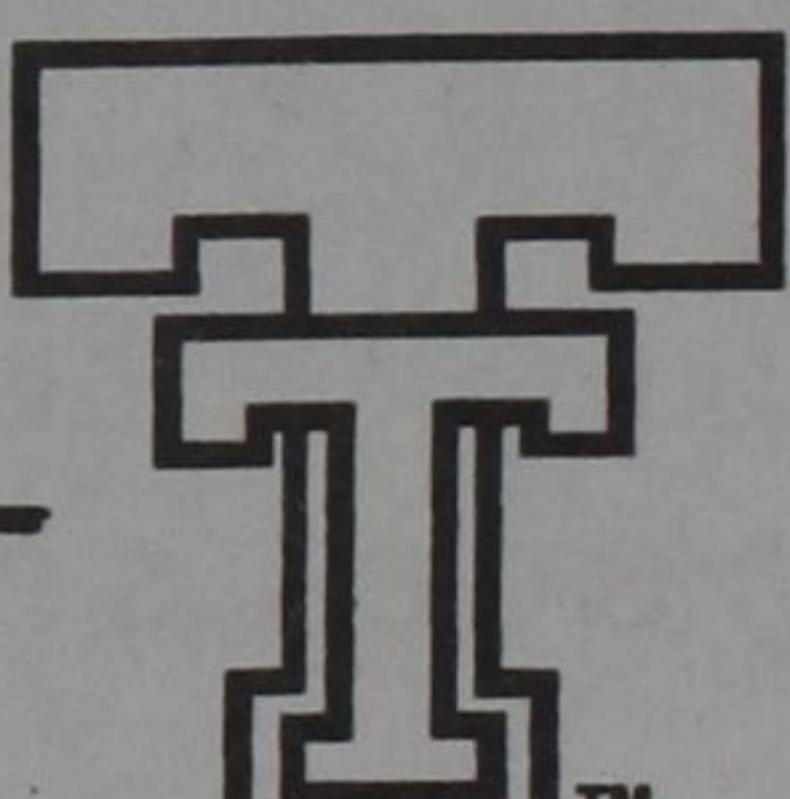


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En lugar de un Babe Ruth o un Lou Gehrig que pueden llevar sobre sus espaldas a un equipo, tienen todo un lineup de bateadores que producen sencillos y dobles.

Estos Yankees no cometan muchos errores en el campo o en el corredor de bases. Y su cuerpo de lanzadores, desde los abridores hasta los relevistas, se ha mostrado sólido, y en ocasiones espectacular.

Roger Clemens concedió sólo dos hits mientras ponchaba a nueve en ocho entradas sin anotación en el segundo juego.

Y antes de que el cerrador Mariano Rivera fuera llamado en el noveno, el "Rocket" había trabajado en 14 1/3 entradas sin anotación en sus últimas nueve apariciones en la lomita en Series Mundiales.

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Lubbock Power & Light se ha registrado con la Comisión de Conservación de Recursos Naturales de Tejas (TNRCC o Texas Natural Resource Conservation Commission) para autorizar un Permiso de Planta de Generación Eléctrica, Permiso Núm. 45596, el cual autorizará cambios a la operación existente de Alex Ty Cooke Generating Station en 3500 E. Slaton Hwy., Lubbock, Condado de Lubbock, Tejas. Mas información acerca de esta solicitud puede encontrarse en la sección de anuncios públicos de este periódico.

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