



THE EDITOR



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Four-Day Week At Lubbock High

By Annabell Morin

The Lubbock School Board passed a proposal Thursday to have a four-day school week at Lubbock High instead of a five-day week.

Lubbock public information officer Mike Bennet said that the proposal will help recruit more students to Lubbock High and encourage enrollment in the school's LEAP program (Lubbock Enriched and Exemplary Academic Program).

Bennet said that the proposal still has to be approved by the Texas Education Agency in Austin. If the proposal is approved, the four-day school week will begin in the fall of 1983.

"I'm real excited about the proposal and think the students will benefit greatly," LEAP counselor Nancy Phillips said.

Phillips explained that in the four-day week classes would 70 minutes and Fridays would be set aside for extra-curricular activities.

Phillips cited some advantages of having a four-day school week.

She said that Fridays could be used for school trips which would keep students from missing classes.

"Most of the band trips and football trips are on Fridays and many students miss class," Phillips said.

Phillips said that on Fridays clubs and organizations could meet, the band director could schedule a rehearsal, the drama department could work on a play production and cosmology students could put in their required hours of work.

"Many students would have the time to get involved in extra-curricular activities that they normally wouldn't have time for," Phillips said.

"We're into a new age," says Len Avila, Hispanic coordinator for the Democratic National Committee. Latino political analysts agree. Although Hispanic have yet to reap enough political victories to match their growing numbers, the gains made in this election bear witness to their increased political activity and growing acceptance into the American political mainstream.

Four new Hispanics were elected to Congress this year: Esteban Torres and Matthew (Marty) Martinez, both of California; Solomon Ortiz of Texas; and William Richardson of New Mexico. All are Democrats. They bring the voting Hispanic congressional delegation to nine. The others are Ed Roybal, California; Kika de la Garza and Henry B. Gonzalez, Texas; Roberto Garcia of New York (the long Puerto Rican); and Manuel Lujan of New Mexico, the lone Republican. There are two non-voting Hispanics in Congress: Baltasar Corrada, resident commissioner of Puerto Rico, and Ron de Lugo, the Virgin Island delegate also of Puerto Rican descent.

"Having 11 Hispanics in the House now strengthens the Congressional Hispanic Caucus' power and allows it to utilize the resources of each congressman," emphasizes Corrada.

Why is Lubbock High the only school in Lubbock that will have a four-day school week? Phillips said that the objective was to increase the school's enrollment. She explained that Lubbock was growing towards the south and

said.

Fridays could also be used for students to work more hours at a part-time job, to take a three-day weekend trip, to work on a research paper at the library or to sleep in!

Phillips said that a four-day school week would cut down on expenses because of school buses not running on Fridays and less utilities being used in the school building.

Phillips explained that a set schedule of activities has not been set but emphasized that parents need not worry about their children running free on Fridays.

"We will have many scheduled activities on Fridays," Phillips said, adding that if the free day was abused by students, it would be taken away.

Other cities in the state of Texas that have tried a four-day school week have been Dallas and Houston.

neighborhood around Lubbock High was old. "As a result, there are families in this area (Lubbock High) having less High School age children," Phillips said. She added that the situation resulted in a smaller enrollment at the school.

Since LEAP was instituted five years ago, Lubbock High's enrollment increased from 1200 to about 1500 students.

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"We weren't able to offer physics classes any advanced classes," Phillips said.

To solve the problem, LEAP was instituted five years ago. The program increased Lubbock High's enrollment from 1200 students to about 1500 students. The addition of a four-day school week will further increase enrollment.

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With the new proposal, students with a 3.2 grade average will be allowed to take honor classes.

LEAP also offers enriched elective courses, and the courses are offered only at Lubbock High.

The areas of art, dance, language, arts, science, social studies and mathematics are included in the enriched elective courses.

Some examples are life drawing and sculpture in art, ballet and ethnic dance in dance and Chinese and Russian in foreign language.

Students from Coronado High, Estacado High, and Monterey High are eligible for LEAP and must attend as full time students for one or more semesters.

Phillips said the

Dunbar/Struggs students are only eligible as commuter students because of the present court ordered desegregation plan.

"We get about 200-250 transfer students enrolled in LEAP every year," Phillips said, adding that with Lubbock High students about 500 students are in LEAP.

Last year Lubbock High celebrated 50 years being in the present building.

Phillips said that positive integration among the students can be seen in Lubbock High.

"We have students from every ethnic background, handicapped students, rich students and poor students," Phillips said, adding that despite the differences everyone is happy and gets along well.

La Mesa directiva de las escuelas aprobo un presupuesto que Lubbock High tenga solamente cuatro dias de escuela. Los estudiantes tendran la oportunidad de participar en otras actividades el viernes.

El estudiante podra trabajar mas horas si tiene un trabajo o podra ir en un viaje con la banda o el equipo de futbol sin tener que fallar los clases.

El programa empezara el año que viene. La mesa directiva aprobo los cuatro dias de escuela para que vengan mas estudiantes para Lubbock y aumentar el numero de estudiantes en Lubbock High. Tambien para que mas estudiantes participen en el programa especial de la escuela que se llama Lubbock Enriched Academic Program.

Siempre Juntos Recruiting Hispanic Boy Scouts

By Annabell Morin

El programa Siempre Juntos esta tratando de traer más niños mexicanos al la organización. Siempre Juntos es como los boy scouts y niños de la edad de 8 a 12 pueden participar. Siempre Juntos tendrá una junta en el trece de Febrero en Centro Crucillista para todos los padres que están interesados en el programa.

Siempre Juntos is a program by the Boy Scouts of America designed to get hispanic boys in the Lubbock-Amarillo area involved in scouting. "Scouting will give a person standards to live by and self-confidence in their capabilities," Siempre Juntos steering committee chairman Louis Benavides

Thanksgiving



Algunos estudiantes de la universidad de Texas Tech fueron a Arlington para participar en una conferencia de la organización MECHA (Movimiento Estudiantil Chicano de Aztlan). Chicanos de todo el estado de Tejas se reunieron para aprender nuevas ideas de unos de los otros. La señorita Silvana Avila estudiante de Tech fue electa de la organización estatal.

Tech Students Attend Convention

By Annabell Morin

"Cultura Es La Fuente De Nuestra Unidad" was the theme of the fifth annual state convention of MECHA (Movimiento Estudiantil Chicano de Aztlan).

Eight chicano Tech students representing United Mexican American Students (UMAS) attended the convention which was sponsored by The Association of Mexican American Students at the University of Texas at Arlington.

"I think it was a great

experience, and we learned a lot," UMAS president Veronica de la Garza said.

"Unity is something that is a shared experience and culture comes from that shared experience," keynote speaker of the convention Rolando Hinojosa said.

Hinojosa explained that culture was the element that united chicanos throughout the United States. He said that the culture chicanos represented was more important than all the labels used to identify chicanos.

Hinojosa is a chicano writer and English professor at UT-Austin.

The second keynote speaker was Quino Martinez who is a professor at Arizona State University. Quino urged the 250 chicanos present to do their best and excel in every endeavor they were a part of.

Director of the Dallas Brown Brets Juan M. Perez spoke on Aztlan and the significance it had on the chicano movement.

Perez said that Aztlan is the area of the United

States that includes California, Texas, Colorado, New Mexico and Arizona. He explained that the majority of the population in Aztlan is chicano and that chicanos should be "primero" in this area.

"We are under a system that is racist. The two political parties have never done anything for us," Perez said. He added that the Brown Berets were a part of a "movimiento" to develop a system that was

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Latino Political Gains Evolution, Not Revolution

by Steve Padilla

Hispanic Americans, after spending so many years in prolonged political adolescence, have come of age with the 1982 midterm elections. November saw more Hispanic candidates winning, more Hispanics voting, and more non-Hispanics courting the Latino vote than ever before.

"We're into a new age," says Len Avila, Hispanic coordinator for the Democratic National Committee. Latino political analysts agree. Although Hispanic have yet to reap enough political victories to match their growing numbers, the gains made in this election bear witness to their increased political activity and growing acceptance into the American political mainstream.

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"Having 11 Hispanics in the House now strengthens the Congressional Hispanic Caucus' power and allows it to utilize the resources of each congressman," emphasizes Corrada.

Members will be scattered throughout various committees. This is very important. Although the four newcomers ran in newly created districts designed to correct gerrymandering that had kept Latinos out of office, they still had to attract Anglo votes to win. California Marty Martinez was also at a distinct dollar disadvantage in his race against conservative Republican Congressman John Rousselot. Martinez won with 54 percent of the vote.

In New Mexico, former state Attorney General Toney (cq) Anaya won the governorship with respectable support from the Anglo community (particularly labor), supplementing his potent 80.5 percent backing by Spanish-Americans there.

Noting that about 80 percent of Hispanics nationally voted Democratic, some Hispanic political activists say Ronald Reagan can be thanked for the increased voter turnout by Hispanics. The impact of Reaganomics scared them into the voting booths, they say.

California economist and Republican political figure Ben Fernandez sees it more as a logical progression in Hispanic political development. "To be sure, a little of the Hispanic vote had to do with Reagan. But it was also an evolutionary thing. From coast to coast, I'm seeing much more Hispanic political action than ever."

Voter registration drives in the Southwest and Northeast were part of that action. In Texas, the Hispanic turnout in the 1980 primary rose above the level of all other voters. In this year's Texas primary, 26.5 percent of the Hispanic Democrats turned out to vote, contrasted to a 24 percent turnout among all voters of both parties.

This month, 40.6 percent of the Hispanic registered voters in Texas cast ballots in the governor's election. The 1978 gubernatorial race had only a 27.2 percent turnout rate. The increase in Hispanic turnout — more than 50 percent — far exceeds growth made by other voting groups.

In Congressman Roberto Garcia's South Bronx district, the turnout in his critical Democratic primary was more than double that of previous years. Garcia's district is 51.3 percent Hispanic.

This trend will become more important as more Hispanics reach voting age. Blacks and whites may

outnumber Hispanic voters, but their turnout rates are not rising comparably.

Hispanic voting strength was felt in gubernatorial races in such important political states as New York, Illinois, California and, most notably, in Texas, where it provided Democrat Mark White with his margin of victory over Republican incumbent William Clements.

Clements was aware of the political damage Hispanics could inflict, and he used some of the \$11 million he spent on his campaign on Spanish-language advertising. Billboards hailed him as an "hombre de palabra," or "man of his word."

One of the stranger sights of this campaign was John Rousselot riding in the 16th of September Mexico Independence day parade in East Los Angeles. The waving and smiling Rousselot, a former John Birch Society member, accepted the political reality.

"There's no question about it," says Bob Brischetto, director of research at the Southwest Voter Registration Education Project, "candidates showed much more concern about reaching the Hispanic vote. They put a lot of money into it."

But perhaps the greatest testimony to Hispanic political progress in 1982 came from the mouth of Texas political activist and former U.S. Immigration Commissioner Leonel Castillo, of Houston:

"We should have had a Hispanic running for major state office in Texas. This is the year we could have won."

Not long ago, that would read more like the punchline to a joke.

(Steve Padilla is the reporter with Hispanic Link News Service, Washington, D.C.)

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Santa Teresa A Chicana Mystic

III A Trance

by Carlos Larralde
Grito del Sol - 1978

During a sultry evening, Teresa decided to take a magic compound of various ingredients to meditate and rest. But some people said she actually took a secret intoxicant to make her soul explore the universe. It was made of sacred mushrooms, roots of peyote, serpents' blood and portions of herb powders.

While she slowly drank it, Teresa chanted prayers over a blazing fire that was hissing and crackling. The flames leapt up in multicolored flashes as she sprinkled a yellow, thick powder over them. In a loud tone she recited her prayers over a boiling, foaming and gurgling pot in the tense fire. Her eyes then became heavy, dull and dazed.

Sleepy, she slowly fell into a stifling, ominous speechless trance. Then she entered a deep coma. Her aids noticed that her body turned stiff. No one could hear her heart beat or explain Teresa's mysterious spell. In desperation and agony, they made plans to prepare her for burial.

Glowing candles, incense, food, and other items were brought to the

all-night wake. Thick white smoke filled the small rooms of the ranch house. Hundreds of people pushed into the entrance of a narrow chamber where Teresa lay. Everyone remembered the generosity of her cures. Numerous persons were moaning and crying over her death bed while fingering their worn beads.

While murmuring their prayers and saying the rosary, several women noticed that Teresa's body produced an illuminating halo in the enormous, heavy, dark clouded room. Her corpse laid on a table covered with flowers while several men planned to bring the coffin that the ranch carpenter had just finished. But as her cadaver glowed in the dark, no one commented about the odd situation. Instead they continued to chant on their knees and now began to pray to this strange saint. Their hearts quivered to see the light fill the holy place.

People came and went quietly from the crowded room. The whole setting appeared as an ancient, weird mirage with huge glittering candles. Suddenly, the cold, stiff, wrinkled, bluish lips of Teresa

moved. Her mouth slowly opened, revealing two solitary teeth, resembling fangs. Her eyes were reddish. As she leisurely stood up in her white gown and slowly stretched her arms wide, a coarse rumbling voice came from the depth of her heart.

The dim light made her dry, massive hair appear more alive than her face. Her hair actually appeared like the snakes of Medusa, surrounding her pale face. Then she slowly walked toward the crowd the finally stood still before them.

Seeing this, the old women's faces were stark white in the candles' illumination. Pale with terror, their flowing eyes stiffened wide open, as if ready to fall off their eye-sockets. They remained silent and rigid. The silence became unbearable. It seemed that within a few more seconds, the crowd would burst out to sheer terror. Instead some groups rose up and started to flee; but curiosity overcame their fear. Others were paralyzed by shock and were about to scream deafening, rending cries when quickly Teresa in her soft voice inquired as to what had occurred.

With horrified faces, the crowd stared at her. Some were groaning and moaning as her father rushed in. Teresa calmly told them of a visitation and a strange voice from heaven she had heard during her trance. "The voice instructed me to help my people," Teresa said. In a dramatic tone,

Teresa exclaimed, "The coffin you have made for me, we will not need now, but keep it. Maria will die in three days. Save it for her." Her prediction came true, astonishing the multitude.

In mystical ecstasy, Teresa claimed to have seen the gates of heaven. She declared, "For three months and eighteen days, I was in a trance. I know nothing of what I did during that time. They told me, those who saw, that I could move about, but they had to feed me; that I talked strange things about God and religion; that people came to me from all the country around, and if they were sick or crippled, I put my hands on them and they got well. Of this, I remember nothing, but when I came out, I say they were well."

One observer, Josefa Soto de Armenta remembered the miracle of a crippled vaquero. Kicked in the head by a horse several years before, he remained paralyzed. An arm and leg were useless. His face appeared drawn and contorted on one side. Obsessed with the thought only Santa Teresa could heal him, he rushed to see her and knelt down before her. Then the cowboy huddled up, with his head tucked in between his shoulders, his eyes closed, as if frightened of her. Startled by his shoulders, Teresa placed her hands on his forehead and prayed. Then she slowly picked up some dirt and mixed it with saliva. Gently, she rubbed it on his face, arm and leg. Teresa prayed again and lifted up her voice, saying, "Have mercy upon him, Lord." She stretched her arms toward heaven. In a moment, the cure was instantaneous and complete. The thankful man kissed her foot and burst into sobs of joy.

Seeing this event, a terror-possessed crowd remained stiff. Suddenly, a woman cried out in a piercing voice, "Miracle, miracle." People fell on their knees, thanking God for the blessing. Like thunder and lightning, news spread about Teresa's wondrous acts. The roads to Teresa's ranch were cluttered with people. She tried to see each one and give her individual attention to those in agony and in poverty. Teresa had a smile for everyone and her curing power continued. As months rolled by, crowds grew larger. First, they clustered by the hundreds. Before a year passed, thousands gathered to see her. One journalist from Las Cruces, New Mexico, reported that in one day there were 5,000 people.

At first, Teresa's healing powers were tentative. She never completely understood what caused them.

To her, a spiritual force remained beyond her control and it made her uneasy. She identified God with her miraculous "cures." Teresa sincerely believed God's grace was transmitted through her as a mere instrument or conveyor.

Teresa used "sacred herbs" or drugs during the healing sessions. She applied Maria's teachings to throngs of crippled and afflicted individuals who anxiously clamored to come under the touch of her hand. How she applied her spiritual powers with a thousands-year-old Indian medical knowledge remains an enigma today. Teresa kept her medical formulas a deep secret. She remembered Maria's counsel and Indian medicine. Teresa knew how numerous disease in Northern Mexico and in the American Southwest healed with local herbage which wizards had discovered centuries ago.

While she received patients with mental problems, Teresa used herbs to probe into their minds. To her, drugs were better than being hypnotized. She relaxed her patients and made them talk about whatever they wished. She saw nothing as absurd, inconsequential or even shocking. The mystic tried to be understanding through herbs, tracing powerful emotional drives and sources of mental conflicts. From Maria, Teresa realized how dreams were valuable clues to a patient's inner feelings, the key to a psychological disorder.

People sought Teresa for comfort and as someone who could lift their hearts with hope from their personal problems or everyday anxieties. So the healer preached about God's love with outbursts of joy. She exhorted a

religion called spiritual love. Teresa wanted no mourners around, crying over sin. She never emphasized damnation or hell-fire. All forms of evil that the mystic spoke about ended in a profusion of hope and comfort. Teresa's remarks on evil spiritual forces never terrified her audience. She strived to make everyone feel the road to heaven could be an exciting and glorious adventure.

News of Teresa spread like a raging storm to all parts of Mexico and the United States. Thousands of people flocked to see her each day. Crowds pushed and stumbled over each other to touch her. The rich and the poor hurried to see her. Indians came to behold her miracles. Teresa received names such as *La Santa de Cabora* or *La Niña de Cabora*. The name Cabora came from her father's ranch.

Teresa's father, Tomas, was furious. Multitudes of people on his ranch drove his cattle away. In addition, he fed and provided water for huge crowds in an arid region. He begged Teresa to stop seeing more patients. But she performed more miracles and the populace kept coming.

Thomas made the best of a bad situation. He took a quick business approach to the event and decided to dig more wells for the public. Moving his cattle to other ranches, Tomas opened a commissary. He sold food to those who carried cash and gave it to those without.

To get people away from his huge house, he moved Teresa to a separate, small place, not far from his residence. He provided a cottage, designed with silk-brocade drapes and carpets. To protect Teresa from the sun, he constructed a broad veranda where

she received her patients. Then Tomas converted a room near the blacksmith's shop into a gilded-ornate chapel with a small platform, where Teresa could preach. At first, Tomas lacked faith in his daughter. But when the mystic's miracles brought people, he believed her.

Meanwhile Teresa never forgot what Maria taught her about how drugs were a devastating force that could easily cause one's death by abusing them. She always took care never to abuse her power over her people. Through her gospel of love, she wanted to bring harmony to the world, not violence.

From her teacher, she remembered never to be afraid of death. It was all part of a knowledge that took centuries to learn.

To Teresa, death illuminated life. Both had to be together to have meaning. Death gave substance to life's space and time in different forms. She knew death gave a ravenous hunger for life and seduced all mortals. In the end, all living things would end in the huge, gasping, eternal jaws of death. The mystic saw death as a cure to all the vanities and pretensions of mortals. To her the world was divided between death and life, neither of which ever gave or received anything. They just silently and slowly consumed and self-gratified themselves.

Wherever Teresa went, she did not have the slightest idea what she planned to do next. They mystic just wanted to see the stupendous and unfathomable world with its different people. The seer tried to carry out her responsibility the best she could. To her it was a marvelous world and she wanted to make the best of her life since she knew she would be on this earth only for a short while, realizing

that she would never see all the marvels of the universe.

While Teresa attended to the needs of her people, some of her followers came to tell her that they saw a strange woman dressed in white garments like herself. But this lady had a thick white veil, covering her head. With slow and soft steps, she walked at night through sleeping villages toward the East. After arriving in a town, the woman would fall to her knees and cry in a long agonizing moan. Then slowly she would rise and continued to walk slowly in the same direction. After arriving at the edge of a lake, she stepped into the water and disappeared like a shadow.

But they told Teresa that the woman's voice was exactly that of herself saying, "A terrible revolution will come! What can I do so that we should not be lost?" Then she would cry in a piercing tone of agony.

Teresa knew it was *La Llorona* (The Crying Woman) who traveled at night down the silent and solitary roads of the countryside. While shrieking and wailing, she would bring terror to all who saw and heard her. Those who were valiant and tried to see her and were not afraid of death, came back mute, pale and cold as marble.

Some people said that it was actually Teresa at night in her white gowns. Now the mystic realized that these rumors might frighten them away. Actually *La Llorona* was older than Teresa herself.

In the mythology of Pre-Columbian Mexico, the monk Bernardino Sahagun wrote in his *Historia*, *La Llorona* was the goddess Cihuacoatl who "appeared many times as a lady in a costume like thos

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La Mayoría De Los Editores Advierte Progreso Político Para Los Hispanos

Un estudio posterior a las elecciones, efectuado entre editores y publicistas hispanos influyentes en todo el país, reflejó una satisfacción general en lo referente a los resultados de las elecciones de este mes. La mayoría se refirió a los aumentos de la representación hispana en la Cámara de Representantes de los Estados Unidos y en las diputaciones estatales, así como a la influencia cada vez mayor de los grupos de electores hispanos en las contiendas electorales por las gubernaturas estatales y el Senado de los Estados Unidos. La única excepción su preocupación debida a la concurrencia escasa de los chicanos a las casillas electorales y la carencia, en términos generales, de influencia política.

El estudio, llevado a cabo por los reporteros de "Hispanic Link" Julio Barreto y Steve Padilla, mostró igualmente un activismo cada vez mayor por parte de las publicaciones hispanas, en el sentido de animar a sus lectores para que se involucren políticamente.

A continuación se hallan los resúmenes de algunas de las impresiones electorales: **Leonel Castillo, presidente estudividense de la Junta de Directores de la agencia noticiara ACHA EFE, de Houston, Tejas.**

Muchos hispanos aquí, en Tejas, están dándose ellos mismos de puntapiés ahora mismo. Este era el año en que un hispano podría haber ganado una elección de todo el estado - pero nadie se postuló. Obtuvimos un nuevo Representante y una gran cantidad de representantes locales nuevos - jueces de condados, alguaciles y condestables.

Se produjo una asistencia excelente por todo el estado a las casillas

electorales - me atrevería a decir que con un aumento del 20%. La mejoría en calidad de los hispanos y su influencia quedaron demostradas en la campaña de Mark White para gobernador. Ni él ni William Clements tenían buenas ejecutorias en lo tocante a los asuntos hispanos. Muchos hispanos combatieron a White cuando él era el Procurador General del Estado, por razón de los derechos electorales, la instrucción bilingüe y el asunto de proporcionar instrucción pública a los niños de los trabajadores indocumentados. Pero los hispanos demócratas sacaron a relucir los votos que le hicieron ganar. En la zona costanera de Houston y el Golfo, hubo una asistencia a las urnas de entre el 85% y 90% para él. Los hispanos obtendrán de White algunos nombramientos.

La dirigencia de algunas organizaciones hispanas de aquí se pronunció a favor de los candidatos republicanos, pero las elecciones comprobaron que las declaraciones de respaldo no tienen igual efecto que el trabajo de organización a nivel popular. Los demócratas hispanos "lo juntaron todo" en Tejas.

José Ignacio Lozano, editor auxiliar del periódico "La Opinión", de Los Angeles:

Estamos viendo muchas caras latinas nuevas involucrarse en la política de California. Aunque los electores hispanos respaldaron a los perdedores en las contiendas para la gubernatura estatal y la plaza senatorial, los candidatos hispanos tuvieron mucho éxito en otras. En el Condado de Los Angeles, nuestros candidatos ganaron todas sus campañas para el Congreso, así como para la Asamblea y el Senado

estatales. Estaremos viendo muchos éxitos más como la gestión a nivel popular de Marty Martínez para ganar y sostener su curul congresional. Tenemos aquí una nueva clase de políticos hispanos - mucho más independientes y afinados a la comunidad que los de la vieja guardia y el estilo anterior, que sólo se supeditaban al Partido Demócrata.

Aunque no veo que los asuntos hispanos constituyan una gran prioridad para nuestro nuevo gobernador, George Deukmejian, la mayor parte de la legislación que afecta a los hispanos se origina de costumbre en la Asamblea y el Senado estatales, de todas maneras - y él tendrá que trabajar en contacto estrecho con dichos organismos, controlados por los demócratas. Puedo ver que el Senador Pete Wilson ocasionará mayores dificultades a los hispanos que el gobernador Deukmejian.

Este año elegimos a nuestra primera hispana para la Asamblea Estatal; aumentamos la representación congresional hispana de uno a tres miembros; puede que el año próximo rompamos por fin la sequía y logremos elegir a un hispano para el Concejo Municipal de Los Angeles. **Roberto Fabricio, editor ejecutivo, "El Miami Herald", Miami, Florida:**

Tallahassee nunca será ya igual. Tres cubano-americanos ganaron sus elecciones para la asamblea estatal - los primeros hispanos en ser elegidos a la legislatura de la Florida. La redistribución de los distritos electorales hizo viables las candidaturas hispanas en dos distritos, pero el otro de ellos ganó en un distrito predominantemente anglo americano. El 48% de los hispanos de la Florida está registrado como demócrata; el 44% como republicano. Sin embargo, en gran medida, los hispanos de aquí se identifican con el Partido Republicano. Todos los tres ganadores fueron republicanos, aunque hubo algunos candidatos hispanos que se postularon como demócratas igualmente.

Gerald García, editor y publicista, "Tucson

Citizen", Tucson, Arizona:

Todos los grupos étnicos de Arizona concurren a las elecciones en proporciones más altas en esta oportunidad. Ahora todos los candidatos políticos deben enfrentarse al impacto económico, cultural y social de los hispanos. Es algo a lo que los candidatos van a tener que reaccionar con mayor cuidado. Eso comprende a los candidatos hispanos. Tendrán que mostrar su conciencia y preocupación para atraerse a esos electores también.

Los hispanos están llegando a tener una mayor vitalidad en las mentes de los políticos. En el pasado éramos un grupo que votaba en bloque. Los políticos se daban cuenta de ello. Nos cortejaban sólo a la hora de las elecciones. Pero de ahí en lo adelante se olvidaban de nosotros. Si nos pasan por alto a los hispanos en lo futuro, van a tener un despertar estremecedor.

Luis A. Villares, editor de "El Diario - La Prensa", ciudad de New York:

El candidato demócrata para gobernador, Mario Cuomo, cuya victoria sobre Lewis Lehrman fué apretada (51% contra 48%), se benefició mucho del apoyo de los hispanos, que salieron a votar principalmente debido al interés en otras contiendas. En una zona del Barrio del Bronx, Cuomo recibió más de 14,000 votos, mientras que Lehrman obtuvo sólo 1,000. Cuomo está consciente del papel hispano en su victoria. Inmediatamente prometió designar una fuerza de trabajo para enfocarse sobre las necesidades de la comunidad hispana.

Daniel Muñoz, editor y publicista, "La Prensa - San Diego", San Diego, California:

Los chicanos obtuvieron algunas ganancias en California, pero somos aún un pueblo sin poder. Los candidatos chicanos pertenecen a alguien, por lo general, de todos modos. Tenemos que desarrollar aún nuestro sentido de identidad, de valor propio, que labrarnos nuestras posiciones independientes. Y aún no estamos votando en las cantidades que debiéramos hacerlo. En California no pudimos obtener ni siquiera que se inscribiera

la mitad de nuestros electores elegibles, sin mencionar el asistir a las elecciones.

Nuestras alternativas en estas elecciones fueron el estado de asistencia social de los demócratas o el estado de guerra de los republicanos. ¿Queremos ubicar a nuestra gente en un ambiente de dependencia, o queremos que sean ellos los que paguen el precio de las guerras de aventurerismo? Nuestra gente no puede ganar. Un congreso con mayor fuerza demócrata no nos ayudará - especialmente en campos tales como los de inmigración. Fué bajo el mandato del presidente Carter que militarizamos la frontera mexicana.

El nuevo senador republicano por California

Pete Wilson, sacó a los chicanos del gobierno aquí cuando era nuestro alcalde en San Diego. El es un desastre total en lo tocante a las minorías. En cuanto a la pérdida sufrida por Tom Bradley en la contienda por la gubernatura estatal, no creo que el racismo haya sido un factor de consideración. Es verdad que gran número de chicanos no votaron por él, y parte de la razón es que él cometió el mismo error que cometen demasiados de nuestros candidatos chicanos propios - dió por sentado en una medida demasiado alta el voto de los chicanos. Su campaña en San Diego ni siquiera trató de acercarse al electorado chico.

Juan González, editor de "Enfoque Comunitario" (Community Focus), Philadelphia, Pa.:

Las elecciones tuvieron significación en cuanto que

los hispanos salieron a votar y lo hicieron reaccionando a la economía al estilo de Reagan. Ellos la repudiaron. Para la comunidad puertorriqueña de Filadelfia, las contiendas principales ocurrieron en las elecciones primarias. Dos puertorriqueños - Juan Ramos y Mercedo Sánchez - se postularon sin éxito para plazas de representantes estatales. En dichas contiendas, aumentó la proporción de votantes puertorriqueños, pero no con la magnitud que esperaban Ramos y Sánchez. Ni tampoco con la que necesitamos para ganar influencia política de consideración.

Jim Martínez, editor, columna "Los Vecinos", "Sun-Times" de Chicago, Illinois:

Un mexicano-americano y un puertorriqueño crearon alguna emoción en Chicago al postularse para la Asamblea Estatal. El primero perdió. El segundo ganó. Pero, en ambos casos, la comunidad salió ganando.

El puertorriqueño Joe Berrios se postuló como demócrata y ganó decisivamente en su distrito, convirtiéndose en el primer latino elegido para un cargo estatal en Illinois.

En otro distrito, el mexicano-americano Juan Solís se postuló en contra de la maquinaria del Partido Demócrata. En el pasado, los latinos de Chicago se han sentido impotentes para enfrentarse a la maquinaria. Pero esta vez, después de que lo sacaron de la boleta democrática por un tecnicismo, Solís regresó a la boleta en calidad de

independiente y llevó a cabo una campaña decidida y emocionante. Perdió por margen de 2 a 1, pero presentó la mejor contienda jamás librada por un hispano en la historia de la ciudad. Recibió el respaldo del "Sun-Times" y otros

medios de información. Su organización de base, popular hizo acopio de 800 trabajadores voluntarios. Su campaña fué muy simbólica. Reunió a un grupo de personas sobre las cuales volveremos a oír.

(Propiedad literaria registrada por Hispanic Link, Inc. en 1982.)



Second Look Barber Loves To Cut Hair

El Barbero Guadalupe Martínez ha cortado pelo desde que tenía trece años. Martínez trabaja en Second Look la nueva barbería de Phil Flores que está en el edificio de Primer Banco Nacional. Martínez también tiene su propia barbería en 2918 en la calle Colgate. Dice que a él le

gusta cortar pelo muchísimo y probablemente lo hará hasta que se muera. "I'm a fanatic when it comes to cutting hair," says Guadalupe Martínez who works at Second Look which is Phil Flores' new hair salon. Martínez has been cutting hair since he was 13



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years old. He would cut all his brothers' and sisters' hair.

The World War II veteran has owned six barber shops in his hair cutting career. Martínez works at Second Look during the day and works at nights at his barber shop located at 2918 Colgate. He opens his shop from 5-10 p.m.

Martínez has had full-time jobs in his life time, but he has always been a part-time barber.

"I would work all day and then open my barber shop at night," he said.

Martínez has seven children and has been married four times. He said that his wives accused him of working too much.

"I love people," he said, adding that he was used to his customers and probably couldn't live without them.

Martínez said that he has customers that have been coming to him for a hair cut for 30 years. He added that some of his customers were three-years olds when he began cutting their hair.

The only day that Martínez doesn't work is Sundays. The 66-year-old barber said that he will spend the rest of his life cutting hair.

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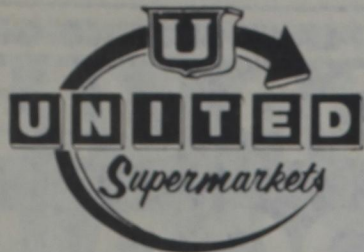
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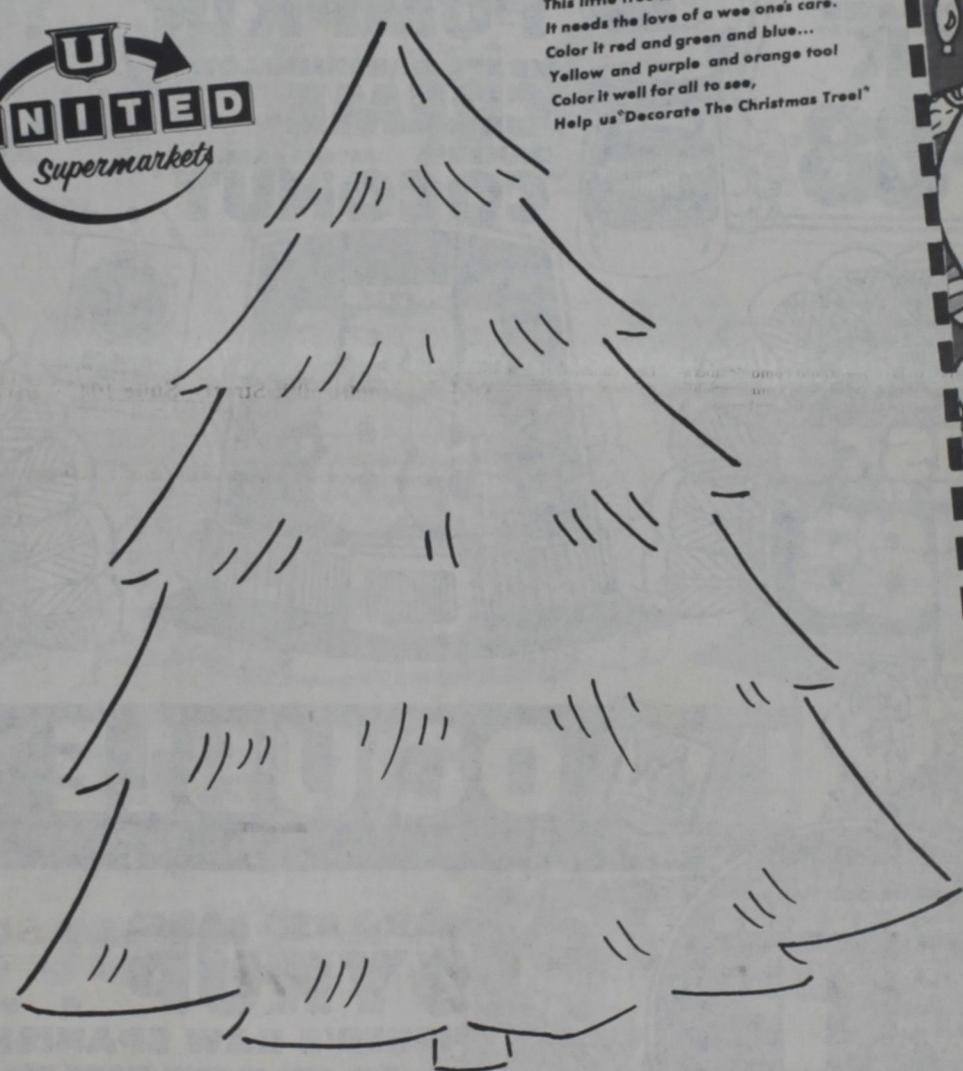


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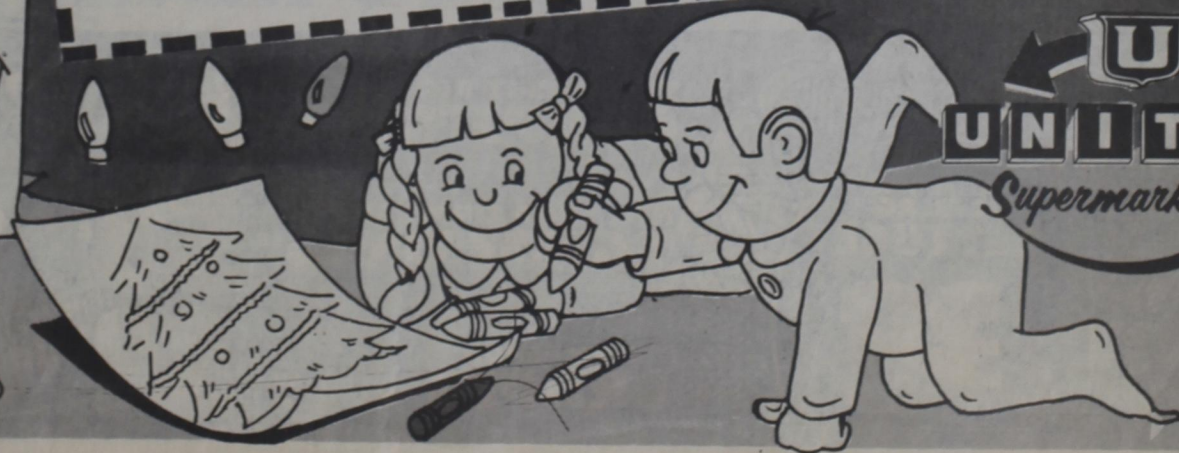
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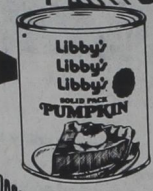
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Sports Spotlight

Olga Riojas



Raiders Will Complete Season Against Houston Cougars



The Texas Tech Red Raiders will complete their 1982 season Saturday afternoon in Jones Stadium here against the Houston Cougars. Kickoff time is scheduled to be at 2:00 p.m. The winner of the Texas Tech-Houston game will almost assuredly finish in fourth-place in the Southwest Conference. That would be quite a feat for the Red Raiders, who were picked ninth in all preseason polls. Houston leads the series 10-4 and has won the last three meetings. Tech trails

3-4 in games played in here. Last year the Red Raiders grabbed a 7-0 first quarter lead before quarterback Ron Reeves went down with a knee injury. Houston came back to put 12 points on the board in the second half to win 15-7. Last week the Raiders gave the No. 2-ranked SMU Mustangs all they wanted before a trick play on the kickoff in the game's closing seconds allowed the Ponies to claim a 34-27 victory. Tech outgained SMU 421 yards to 349 yards in total offense. The kicking game proved crucial as SMU converted a blocked punt into a touchdown and then won the game on a 91 yard kickoff return with four seconds left. The Raiders racked up the most points and yards that SMU has allowed this season. Twelve seniors will be making their final appearance in Jones Stadium on Saturday. They are I-back Anthony Hutchison; fullbacks Wes Hightower, Gregg Lambert and Mark Williams; center David Joeckel, guard Blake Feldt; defensive tackles Gabriel Rivera and Hason Arbubakrr; linebacker Stan Williams and defensive backs Greg Iseral, Ricky Sanders and Craig Caudle. Head coach for the Raiders, Jerry Moore said, "the ball game hurt, no doubt about it, but I was proud we played the No. 2 team in the nation in the manner in which we did. With as many young guys as we have, it would be a big plus for the future if we can beat Houston and finish in fourth place in the



conference. The Texas Tech Pica-dors wrapped up a perfect 5-0 season last week by whipping New Mexico Military Institute 44-14. "The JV beat two nationally-ranked junior college teams and only five of our top 22 are scholarship players. That says something for our walk-on programs," Moore said.

Late-Drive Heroics

Even though the Red Raiders offense is not among the SWC statistical leaders, it has been productive in the clutch.

Air Force - Down 30-23 with 9:12 left, Tech moves 79 yards on nine plays in 4:16 to score TD and then wins game on two-point conversion.

Baylor - Down 24-17 with 4:30 left, Tech moves 66 yards on 11 plays in 3:47 to score TD but two point try fails.

Texas A&M - Ahead 21-15 with 9:19 left, Tech moves 64 yards on 15 plays in 7:16 behind reserve QB Kevyn Williams. Ricky Gann kicks a 33-yard field goal to ice the win.

Rice - Down 21-20 with 5:30 left, Tech moves 60 yards on 15 plays in 5:27 when Ricky Gann kicks a 30-yard field goal to win it.

SMU - Down 27-24 with 4:05 left, Tech moves 71 yards on 14 plays in 3:48 when Ricky Gann kicks a 28-yard field goal. SMU returned kickoff for TD to avert tie.

Rivera Comments On Outcome of Last Week's Game



Sr. Defensive Tackle Gabe Rivera: (On the outcome) "It was unbelievable. We were all so high after we had tied it up. All of a sudden we went from high to low and it's something where you can't blame anybody. They did what they had to do and came out on top. We knew that we had to stop them in the fourth quarter and we were able to. Our offense came in and did the job and moved the ball on them and tied it up. I really don't understand what happened at the end and it's hard to explain (on playing mostly up the middle) That was part of our gameplan, to control the middle. I was playing noseguard the whole game. It was something better for myself because I could go whichever way the play went. The second half we came out ready to play and contained them most of the half. (On Houston) We've had a pretty good year so far and if we can win and finish fourth in the conference that wouldn't be bad. I've enjoyed the year and we have got to get rid of this game and come out tomorrow and get ready for next year. It's my last game just like the rest of the seniors and we've got to have a good week and come out next week and enjoy the game and enjoy the last game of these four years here at Tech."

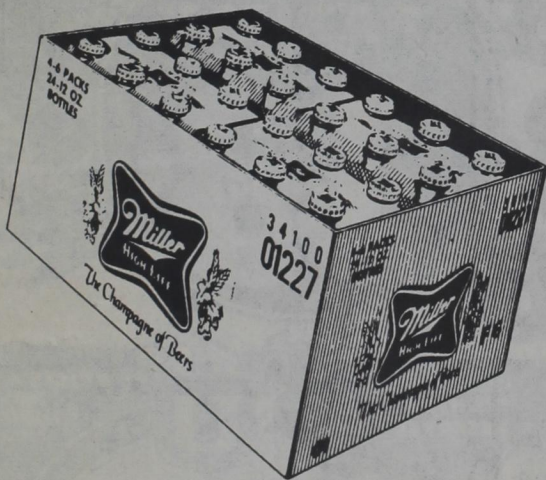
Tech Basketball Opens 58th Season

The Texas Tech basketball team will be involved in its 58th collegiate basketball season when the 1982-83 season begins Nov. 26 when the Red Raiders play Arizona State in the first-round of the Crush Classic at the Horizon in Rosemont, Ill. Since Tech began playing basketball in 1925, the Raiders have won 817 games, lost 568, won three Southwest Conference championships, advanced to the NCAA playoffs six times and played in the

NIT once. The Red Raiders also own a SWC Post-Season Tournament championship. Red Raider coach Gerald Myers will begin his 12th season as the leader of the Texas Tech cage program when the season begins later this month. Myers has won 207 and lost 115 in 11.5 years at Texas Tech and has an overall coaching record of 239-158 in 14.5 years of collegiate coaching.

Continue on Page 9

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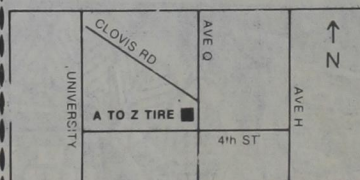
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Olga Riojas
Sports Editor

Sports Spotlight

Tech Basketball

From Page 8

Myers, who was Texas Tech's first All-SWC athlete, is the second winningest coach in Tech basketball history. His coach, Polk Robinson, is the all-time leader with a 253-196 record in 18 seasons.

Texas Tech will host the Poland National team for a 7:30 p.m. exhibition game on Thursday, Nov. 18 at the Lubbock Municipal Coliseum. It will mark the second time the Red Raiders have tuned up for a season against the Polish. Tech dropped a 77-75 decision to the Poles prior to its start of the 1979-80 season.

Before the Red Raiders get involved in what promises to be the best SWC race in history, Tech must first face a non-conference schedule that includes

Bubba Jennings, who broke a foot in Tech's third game of last season against Alabama and received a red-shirt year, is fully recovered according to Tech coach Gerald Myers.

"Bubba is fully recovered and is playing very well in practice," Myers says. "That redshirt year is really going to help him in the long run. He gained a lot of experience and maturity just being around absorbing everything. He is an outstanding shooter and has excellent range. He ranks with the best we have ever had here at Texas Tech. He is going to be a real asset of us this year particularly with the shot clock which will encourage a lot of zone defenses."

Reserved seat tickets to Texas Tech home basketball games go on sale 30 minutes prior to tipoff at the Lubbock Municipal Coliseum ticket windows on the east side of the arena. Tickets will be priced at \$5 each.

Myers comments on

Raiders, "We will start this season with one of the youngest squads we have had in several years.

We had in several years. We basically had to start from scratch when we started practice. Our players have shown improvement with each week of practice. Our new players, as far as picking up our offense and defense is concerned, have done a good job and I am pleased with their improvement." He added by saying, "We are enthused about starting the season. We are looking forward to playing some outside competition. We have a strong non-conference schedule that has us matched up against some of the best teams in the country. It will give us good experience and preparation for this year's Southwest Conference season."

GO TECH!!

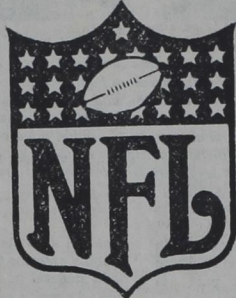
NFL Prepares For Sunday

The 57-day old National Football League strike, the longest and costliest walkout in sports history, ended Tuesday night. The season will resume Sunday and will be the shortest in NFL history, limited to nine games with a 16-team playoff format.

Ed Garvey, executive director of the NFL Players Association, said the players would return to work as soon as possible and would play this

made up, the football strike will wipe out 98 of the originally scheduled 224 games.

This Sunday's games are Baltimore at the New York Jets, Cincinnati at Philadelphia, Detroit at Chicago, Kansas City at New Orleans, the Los Angeles Rams at Atlanta, Miami at Buffalo, Minnesota against Green Bay at Milwaukee, New England at Cleveland, Pittsburgh at Houston,



weekend before a full ratification vote next Tuesday.

A majority of the union's player representatives approved the proposal Tuesday night. The 28 team owners were to vote Wednesday on the tentative contract. The NFL Management Council approved the package Tuesday night.

Training camps were to reopen on Wednesday although the defending Super Bowl champion San Francisco 49ers worked out Tuesday afternoon. The league said Super Bowl XVII would be played in Pasadena, Calif., Jan. 30, 1983, as originally set.

With the one weekend

San Francisco at St. Louis, Seattle at Denver, Tampa Bay at Dallas and Washington at the New York Giants.

On Monday night, San Diego will visit the San Diego will visit the Los Angeles Raiders.

Eight teams from each conference will qualify for the playoffs, 16 in all, six more than the usual six division champions and four wild-card entries.

Under the revised playoff format, eight games - four in each conference - will be played the weekend of Jan. 8-9, with the winners playing the weekend of Jan. 15-16. The conference championships leading to the Super Bowl then would be played the weekend of Jan. 22-23.



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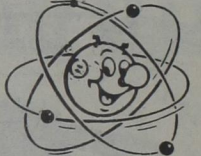
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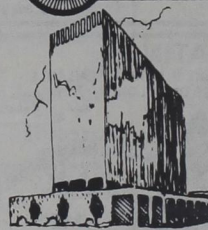
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Coats For The Kids



Winter is here! Many children are without coats to keep them warm. El Editor & Lubbock Centro Aztlan is once again asking people to donate old children's coats so they can be given to children less fortunate - we pick up if you call 763-3841 or bring by 2305 19th. Coats only please.

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Por Sofía Martínez

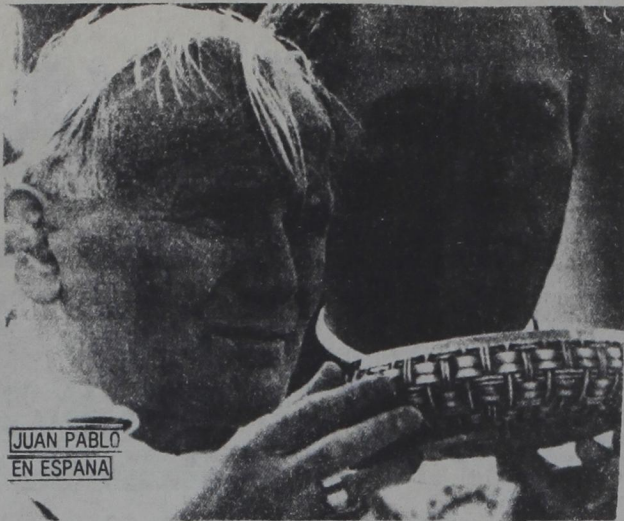
Todo ser humano está llamado a ser feliz por eso desea y busca la felicidad y cada quién la busca donde cree que la va a encontrar. Unos quieren en el dinero, o en las comodidades, o en los placeres y desordenes inmorales y egoístas; pero para los cristianos será un error buscar allí la felicidad.

con todo tu corazón y a tu prójimo como a ti mismo." (Mt. 22, 37-40). El Señor Jesús nos dice que no seremos felices amontonando dinero o bienes terrenales ni entregándonos a los placeres mundanos. (Lc. 12, 16-21). Este hombre creía que podía dedicarse a gastar sus riquezas sin hacer nada por Dios y por el prójimo pero Dios le llamo *Tonto y necio, acaso no sabes que tienes que morir?* Con este ejemplo El Señor Jesús quiere enseñarnos y que aprendamos a distinguir entre todas las cosas buenas, cual es la mejor de todas. Cual es la que vale más de todas, cual es la que dura más de todas, la que nunca se acaba y que es eterna.

Nosotros sabemos que El Señor Jesús ha dicho: "Felices los creen mi palabra y la cumplen." (Lc. 11,28). A la Santísima Virgen la llaman FELIZ porque creyó en el Mensaje de Dios (Lc. 1,45).

Nosotros sabemos que seremos felices, como María, cuando el reino de Dios viva en nosotros, cuando en nuestro corazón reine la paz, la justicia y el amor de Dios. (Lc. 12, 32-34).

El cristiano que está en paz con el mismo, está en paz con los demás. El que es justo con él mismo, es justo con los demás, el que se ama a sí mismo puede amar a los demás y puede encontrar, sin duda, su propia felicidad en el cumplimiento del mas grande Mandamiento: "Amarás al Señor tu Dios



JUAN PABLO EN ESPAÑA

Ganacias from page 2

blemente. L fuerza electoral hispana se hizo sentir en la campaña por los gobiernos estatates en estados de tanta importancia política como New York, Illinois, California y, mucho más notablemente, en Tejas, donde proporcionó al demócrata Mark White su margen de victoria sobre el titular republicano, William Clements.

Clements estaba al tanto del daño político que los hispanos podrían causar, y utilizó parte de los once millones de dólares que gastó en su campaña para publicidad en español. Los anuncios en las vallas lo elogiaban como un "hombre de palabra".

En Avila, España, tierra de Santa Teresa de Jesús, el Papa Juan Pablo II oficia una misa al aire libre ante una multitud de mas de millón y medio de fieles. La visita del Sumo Pontífice, que tuvo una duración de 10 días, es la primera de un Papa en la historia de ese país tradicionalmente católico. Durante su permanencia, iniciada el pasado domingo, el líder de los 800 millones de católicos a través del mundo, se ha referido a problemas tales como la disolución de la familia, el divorcio, el aborto, la educación hogareña de los niños, la orientación de la juventud y otros de plena vigencia en esa nación que hasta no hace mas de 8 años aún vivía bajo la dictadura del generalísimo Francisco Franco, que debió soportar por casi 40 años.

Uno de los espectáculos extraños de esta campaña fué el de ver a John Roussetol participar en un desfile conmemorativo del Día de la Independencia de México, el 16 de Septiembre, en el Este de Los Angeles. Roussetol, que saludaba y sonreía, anterior miembro de la Sociedad de John Birch, aceptó la realidad política. "No hay duda acerca de ello", dice Bob Brischetto,

director de investigación documental en el Proyecto del Suroeste para la Inscripción e Instrucción de Electores. "Los candidatos demostraron un interés mucho mayor para alcanzar los votos hispanos. Dedicaron mucho dinero a esto." Pero quizás si el mayor testimonio referente al adelanto político hispano de 1982 haya salido de la

boca del activista político tejano y anterior Comisionado Federal de Inmigración, Leonel Castillo, de Houston: "Deberíamos haber tenido a algún hispano postulado para algún cargo estatal importante en Tejas. Este es el año en que podríamos haber ganado." No hace mucho, éso habría parecido algo semejante a la gracia de una broma.

Vida Abundante

Por Becky S. Callison

Bendiciones en el nombre de el Señor Jesus Cristo. Hoy te hablo de el dar de gracias al Padre. Ayer fue el Día de Gracia y espero que tu y tu Familia se acercaron par regocijar y celebrar lo tanto bueno que hay. Si no tuviste el gozo de asomar a la mesa de gracia te invito este domingo a que comas una comida de carne espiritual en la mesa del Señor aqui en Lubbock a la calle Clovis numero 2014. Hya estudio Biblico a las 9:30 a.m. enseando en español y el cuito que sigue es para todos en ingles. Si tu sientes el deseo de recibir el toque del Padre santo venga, no lo dejes pasar para tí ni los tuyos. ¿Sabes que hay bendiciones para los que dan gracias por lo que disfrute? El dar gracias en otras palabras es alabar. Cuando hacemos mención o recordamos algo bello o bueno que Dios nos ha dado y decimos a otros o a Dios esto es alabanza. Salmos 92:1,2, "Bueno es alabar a Jehova, y cantar salmos a tu nombre, oh Altísimo; (2) Anunciar por la mañana tu misericordia, y tu verdad en las noches." Otra palabra por alabar es anunciar. Lo que ha hecho Dios es buenas noticias es por eso que te escribo. Mateo 12:34-37 Jesus dijo, "Generacion de voboras? como podeis hablar bien, siendo malos? Porque de la abundancia del corazon habla la boca. (35) El hombre bueno del corazon saca buenas cosas; y el hombre

malo del mal tesoro saca malas cosas. (36) Mas yo os digo, que toda palabra ociosa que hablen los hombres, de ella daran cuenta en el dia del juicio. (37) Porque tus palabras seras justificado, y por tus palabras seras condenado." ¿Que tienes tu en tu corazon? Cuando tienes un accidente que te sale la boca? Lo que sale indaca tus tesoros si son buenos o malos. Tu lo decides. Considero como tener el buen tesoro. Josue 2:8, "El libro de aquesta ley nunca se apartara de tu boca: antes de dia y de noche meditaras en el, para que guardes y hagas conforme a lo que en el esta escrito: porque entonces haras proparar tu camino, y todo te saldra bien." ¿En que meditas tu? En tus problemas o en la respuesta de la palabra de Dios? Te recomendo; "Por lo demas, hermanos, todo lo que es verdadero todo lo honesto, todo en justo, todo lo puro, todo lo amable, todo lo que es de buen nombre; si hay virtud alguna, si alguna, si alguna *gloriosa en esto pensas.*" Filipense 4:8 el versiculo siguiente dice, "Lo que aprendisteis y recibisteis y oisteis y visteis en mí, esto haced, y el Dios de paz sera con vosotros." Esto es una promesa condicional. Tu piensas en lo bueno y el Dios de paz sera contigo!! Si debemos de imitar a Jesus Cristo para ser cristianos verdaderos, entonces le debemos imitar en que dio gracias a su Padre, quien es nuestro padre si hemos recibido a Jesus Crist como Señor de nuestras vidas. Mateo 26:27, "Y tomando el vaso, y hechas gracias, le dio,

diciendo: Bebed de el todos." Hechamos Gracias al Padre juntos todos siempre. Vengan a conocer Jesus Cristo este domingo en la iglesia de los Living Stones Word Center al 2014 Clovis Hwy. Estudio Biblico Espanol a las 9:30 a.m. yalabanzas a las 10:45. Dios los guarde!

Chicano Students from page 1

geared toward the chicano in Aztlan and where the motto of the movimiento was "mi raza primero." Other workshops at the convention were "The Historical Evolution of Chicano Self-identity", Bilingual Education Today in Texas", "Hispanic Buying Power: Where We Stand in the Consumer Market", "Chicano Politics: Which direction in the 80's" and "Immigration Laws An Update: How will they affect our People?"

UMAS member, Silvana Avila, was elected MECHA treasurer during the MECHA congress session. MECHA was organized in 1968 at San Fernando Valley State University with the leadership of Dr. Rudy Acuna. The organization is dedicated toward gaining political and educational progress for the chicano with emphasis in working at the University level.

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From Page 3

Chicana Mystic

worn in a palace. They said also that at night she cried and moaned into space. The finery in which the woman appeared was white, and her hair was arranged in such a manner that she had on her forehead what seemed to be a pair of horns."

The scholar Jose Maria Boa Barcena wrote that La Llorona "was sometimes a young girl in love who had died just before she was going to get married and who brought to her fiancé the crown of white roses which she had not succeeded in wearing before her death. At other times the story was of a widow who came back to cry over her tender orphans, or sometimes an unfortunate woman who had been assassinated by her jealous husband and who reappeared to lament over her terrible end, and to protest her innocence."

Teresa decided to do something about this phenomenon. She told the natives to light candles and make the sign of the cross with them if they saw the pitiful creature in a dazzling white gown coming from a far distance. The seer said these mournful cries were coming from an inconsolable soul in the other world and only God could rest it.

While the mystic tried to calm people about La Llorona's prophecy of a revolution in Mexico, she continued her medical services. A follower of Teresa, Ascension Prieto and his relatives took her as their family doctor.

Prieto said that the mystic was sometimes a medical diagnostician by clairvoyance whose over 500,000 advice sessions

while entranced gave detailed medical and spiritual advice to thousands of people whom she hardly knew. In the end many cherished her prescriptions and even physicians followed her instructions.

But again Teresa affirmed La Llorona's prophecy of turbulence in Mexico, and calmly continued to foretell major world wars for the next century. People were confused when she told of a flourishing society in Mars and of distant travels to remote areas in outer space within the next 300 years. As a psychic observer, she described persons and everyday accounts of remote societies in the deep past of Pre-Columbian Mexico.

Prieto and other people stated that Teresa actually was a spirit in endless cycles of life in which she occupied one body after another through the chain of time. Yet from Teresa's detailed descriptions of forgotten, mysterious cultures in Mexico, it has been now possible to create or recreate a picture of what might have developed in Pre-Columbian Mexico from recent archaeological studies that have produced startling verification.

Like many curanderas, Teresa took an interest in astronomy. She had too! She saw herself and mankind as part of a cosmic universe that man needed to study in order to understand God.

As part of this universe, the earth was not a giant globe made of dead material, but a living entity nourishing man both physically and psychically. To this mystic, the flowers and even the insects were part of man within a huge structure of the cosmic order.

Yet, there was some astrology in Teresa how she understood the universe. This woman simply saw rhythmic

astronomical cycles that effected great civilizations which appeared and disappeared. She even saw knowledge through an ancient Mesoamerican chronology that consisted of 4 great eras of world peace. The seer believed that each era had been destroyed by some cataclysm of natural causes.

Because man was part of nature, he was noble until society corrupted him. To Teresa, man and the cosmic universe were one. In this structure, there was no such thing as guilt that created neurosis or anxiety. To her guilt came from perverted religions that failed to see man as himself with animalistic tendencies. Man could only correct his mortal errors by combating his ignorance and by being honest to himself and to others.

Teresa saw guilt as an emotional poison that nourished itself on the prejudice and ignorance of a society. She saw it as a dangerous emotion used by some to control others.

To this curandera, the world needed continuous love, patience and understanding. She believed that human beings needed to exchange ideas, wants, needs and desires to fulfill a satisfying life. While Teresa applied these beliefs in her lifestyle, she avoided arguing, debating, or confronting people who hated her. She never allowed bigots to dominate her life. The mystic refused to permit herself to develop a righteous wrath or to feel victimized. As Ascension Prieto noted, she once said, "If your enemies make you fearful of contributing and participating, they are slowly dominating your life and destroying you."

Again and again, Teresa never gave herself the chance to become a neurotic, strident, angry victim. The seer believed that through humility and

a sincere devotion to help, understand and love mankind, she would expose the ridiculous haters with their continuous insecurities that dominated their lives.

To check herself as an effective public servant, she constantly practiced deep meditations. In one of these moments, she saw herself walking through a glimmer of the distant stars, resembling radiant, oval, infinitely slight specks of diamonds, she saw a large firebug, lit up by a red glow. Its glaring light made the soft beam of the moon dim in the tense darkness of the desert.

The mystic experienced a strange fear in seeing a monstrous insect. The story goes that after there was a few moments of silence, the mystic asked the bug why she constantly suffered from anxiety. The weird creature replied that she had to learn to ignore disappeared from society and accept her responsibilities as a condition of life or as a vital source to maturity.

Teresa sat down on a rock feeling eerie, almost afraid, while the giant firebug jumped up on a boulder. While glowing sparks reflected from its body, the bug stared at Teresa with huge, radiant eyes. Huddled up together and shivering from the desert winds, the insect's face appeared like an old man's features to her. Then the creature grumbled, "Oh my poor bones! Why does rheumatism have to complicate the burdens of life?"

In scream of laughter, Teresa told him that his jaws were too short and that he had a big ugly head. The bug stretched out one claw toward the mystic with an expression of anger. "Unlike you, I love and treat myself well. I live in the present, not letting other people or things control my life. I am designed for a purpose of life. But what are you

designed for?"

Teresa deeply resented the painful, personal questions and tears suddenly flowed from her eyes. Then the firebug said in a friendly tone, "To love others, you must love yourself and stop other people from making you guilty. And no one is perfect in this world, you know".

After the old insect comforted Teresa, she was getting very talkative when she recovered from her melancholy mood. Realizing that Teresa tripped down the hill again, the firebug flew away into the dark depths of the night.

After recovering from her trance, the wizard took the substance of her meditation as a lesson. Meanwhile people continued to see this kind, weak and shy woman as a marvel from heaven.

Excerpt from *Grito del Sol* by Carlos Larralde
Part IV (Visions of Heaven) to be continued next edition.

Pollo Al Curry Al Estilo Indio

Ingredientes para 4 personas:
1 pollo de 1200 gr. 49 grs. de margarina; 1 cebolla; 1/2 taza de caldo de carne de cubitos; 2 manzanas; 3 cucharaditas de curry; 1 cucharada de harina; 4 cucharadas de leche condensada sin azúcar; Sal; 1 cucharadita de miel; 1 pizca de pimienta blanca; 4 cucharadas de nata; 2 cucharadas de pasas; 2 cucharadas de almendras tostadas partidas por la mitad; 1 plátano.

Preparación:
Lavar el pollo, secarlo y cortarlo en 4 "ciones".

Derretir la margarina y freír en ella el pollo, dorándolo por todos los lados. Mondar la cebolla y cortarla a cuadritos pequeños. Incorporarlos a la carne y dejar que también se doren. Añadir el caldo de carne preparado y dejar que la carne cueza por espacio de 30 minutos con la olla tapada. Mondar las manzanas, quitarles el

Mole Poblano



Ingredientes:

- 1 guajolote
- 460 grs. de chile mulato
- 400 grs. de chile ancho
- 100 grs. de chile pasilla
- 3 chipotles grandes
- 4 jitomates grandes
- 74 grs. de ajonjolí tostado
- 100 grs. de almendras
- 75 grs. de pasas
- 75 grs. de cacahuates
- 20 grs. de pan blanco
- 3 grs. de pimienta
- 1 gr. de clavo de especia
- 1 gr. de anís
- 2 grs. de canela
- 3 cebollas
- 1 tortilla dorada

- 6 dientes de ajo
- 2 tabillitas de chocolate
- 50 grs. de ajonjolí tostado para espolvorear
- 200 grs. de manteca

Preparación:

El guajolote se corta en piezas, se fríe en manteca en una cazuela grande; cuando está frito, se agregan los chipotles que se habrán desvenado y hervido en agua y molido con los jitomates asados; cuando se resaca se agrega un litro de caldo y se sazona con sal. Los

chiles se desvenan, se frien en manteca a que doren ligeramente, el anís y el ajonjolí. Las almendras, cacahuates, pasas, pan, tortilla y especias se fríen en manteca; se muelen con los chiles, el ajonjolí, el anís, las cebollas y los ajos, se disuelve esto en un litro de caldo, se agrega el chocolate y se le pone al guajolote, cuando está bien cocido; se deja al fuego hasta que espese bien, se vacía el platón y se espolvorea con el ajonjolí tostado.

corazón, cortarlas a cuadritos pequeños y echarlos en la olla. Espolvorear el conjunto con curry y dejar cocer por otros 10 minutos a fuego medio.



Sacar el pollo, deshuesarlo y reservar la carne al calor. Desleír la harina en leche condensada y ligar esta mezcla al jugo de cocción del pollo. Sazonarlo con sal, miel y pimienta. Echar los trocitos de carne en esta salsa y calentar el conjunto brevemente. Incorporarle la nata, las pasas y luego las almendras tostadas, partidas por la mitad. Tiempo de preparación: 15 minutos. Tiempo de cocción: 50 minutos. Calorías por persona: aprox. 600.

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Dr. Cariño



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

Querido Dr. Cariño:

[traducida del Inglés]

Tengo 18 años y me gustan las muchachas, pero tengo miedo decirles que salgan conmigo. Bueno, no es realmente miedo, poque yo sé que no me iban a golpear, ni me iban a echar a la carcel si les pidiera una cita. Lo que pas, es que cuando hablo con alguna chica que me gusta bastante para invitarla a salir con ella, me pongo muy nervioso, empiezo a sudar y hasta me trábo al hablar. ¡No háblo ni que decir! Quiero decirle que es muy bonita, que me gusta mucho y que si quisiera ser mi novia, pero las palabras no me salen de la boca. Se me hace nudo la lengua y hasta las quijadas se me entranca.

Cuando estoy en la presencia de personas del sexo opuesto, no me siento tranquilo como cuando estoy entre mis amigos. ¿Creé Ud. que lo que a mi me pasa es anormal? Yo no he visto a ni uno de mis amigos con ese mismo problema.

FIRMA: NERVIOSO

Querido Nervioso: □

Su atracción al sexo opuesto, me dice que no es Ud. afeminado. Su nerviosidad en la presencia de las chicas, no es de extrañarse a sus años. Ud. no carece de palabras, sino de carácter. Le conviene mejor encontrarse a alguna chica del mismo aspecto conservado como el suyo. Cuando se encuentre ante alguna joven, mantengase calmado. No se aborazé. Procure lograr una relación amistosa primero. Cuando ya haya establecido su confianza con ella, le sera menos dificil declararse. No quiera hacer todo de un golpe, sin siguiera conocerla primero. A la mejor tiene novio celoso y.... ¡a sudar de vuelta! Porque, ya se han visto casos.

Give me you hand, my friend, and walk with me a while. Sail a sea of beautiful dreams and share with me your smile.

Judy Gomez



TURKEY

Lubbock Art Association

William Henry Earle
Oil Painting Demonstration
Sunday afternoon November 14
From 2 p.m. - 5 p.m.
at the Garden & Arts Center
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