

# El Saltillo

Vol. XXV No. 50

Week of September 12 thru September 18, 2002

Lubbock, TX USA

## La Celebración del 16 de Septiembre



### Gate Admission and Hours of Operation

The Fiestas Patrias Festival, a production of Fiestas del Llano, Inc., will be held

Thursday, September 12, through Sunday September 15, 2002, outside the Lubbock Memorial Civic Center North section.  
The Parade-Saturday, September 14, 2002, at 10: a.m.-begins at First Baptist Church on Ave V. through downtown Broadway, and ends on Ave. M at the Memorial Civic Center.

Thursday, September 12, 2002  
11 a.m. -Festival opens for lunch. No gate fee, no carnival; plenty of great food.

3 p.m.-Festival opens. Vendors, music, carnival open. "Family Night" sponsored by Energas/Atmos Energy.  
Gate fee: \$2:50 per person, regardless of age. Admission fee covers music and unlimited carnival rides.

Festival closes at 13,2002  
11 a.m. Festival opens for lunch. No gate fee, no carnival, plenty of great food.  
3p.m.- Festival opens.Vendors,music,carnival open. Gate fee: \$5 per person between ages 2-60, over 60- \$4.  
Admission fee covers music and unlimited carnival rides. Under age 2, free access to the venue only.

Festival closes at 1 a.m.

Saturday, September 14, 2002

10 a.m. Festival opens. Vendors, music, carnival open. Gate fee: per person between ages 2-60, over 60-\$4.  
Admission fee covers music and unlimited carnival rides Under age 2, free access to the venue only.

Festival closes at 1 a.m.

Sunday, September 15, 2002

10 a.m. Festival opens. Vendors,music, carnival open. Gate fee: \$5 per person between ages 2-60, over 60- \$4.  
Admission fee covers music and unlimited carnival rides. Under age 2, free access to the venue only.  
Festival closes at 12 a.m.

## Las Fiestas Patrias: A Tradition Dating Back 50 Years

By Bidal Agüero

Editor's note: The following story was first written in 1992 and revised and reprinted in 1999. That year the story won a national award from the National Association of Hispanic Publication for reporting. The story is again revised and reprinted this week to inform our new readers as to the reason people in Lubbock celebrate "Las Fiestas Patrias."

The celebration has always centered around the commemoration of when Miguel Hidalgo y Costilla, a priest in Mexico, gave the "grito de independencia" in 1810 to call for freedom for Mexico from Spain. Mexico then included Texas and the entire Southwest. Spain had ruled Mexico since 1492 when los conquistadors "discovered America" - as we were taught in school.

In writing this story I realize that not much has been written about the celebration of the history of el 16 de Septiembre in Lubbock, but one thing for sure is that the celebration of Las Fiestas Patrias has been observed in Lubbock ever since snakes used to walk.

Well maybe that's a little bit of an exaggeration but Manuel Chavez one of the earliest residents of Lubbock and to the neighborhood then known as "El Barrio San Jose," and to later Chicanos as "el barrio viejo" says that he remembers Las Fiestas being celebrated in Slaton and Lubbock in the late 20's and early 30's.

I can really understand big Fiesta celebrations being held in Slaton during that time since Mexicans composed up to 90% of the gang workers of the Santa Fe and the Southern Pacific in the early 1900's. Many of these people worked and possibly settled in Lubbock and the area.

I would have probably been a little hesitant to attend those Fiestas in Slaton, had I been around, since there is record of a Catholic priest, Father Kelly, being tarred and feathered in 1922. I can imagine the KKK raiding the Fiesta activities carrying all their regalia and burning a cross in the middle of Fiesta grounds during the coronation of the queen. Not that this ever happened, but it could have.

Chavez and Joe Botello, who remembers Fiestas around 1940 both tell me that there were several "plataformas" in el barrio. One was located on Ave K and 1st Street, the other somewhere about Baylor and Ave. P.

Plataformas were slabs of concrete that were laid mainly built for people to dance. There is really no other explanation for the slabs

since they were in the middle of the neighborhood, dirt all around them and the ones I saw usually had a makeshift stage at one end. No one that I can find knows who the slabs were laid by or for what reason other than to have dances.

It was at these fiestas that probably the tradition of puestos was established. Puestos were built around the plataforma and sold everything from tacos to gorditas. Contrary to what most people think, gorditas were not named after the little fat lady who made them. Gorditas are made with a deep fried corn tortilla stuffed with different types of meat, chicharrones (pig skins), tripas (marrow guts), cabezas (beef and pork heads), lengua (beef tongue) and other types of dishes still found at traditional restaurants. These traditional dishes date back many years when rich land owners used to throw away or give those parts of the beef or pork that weren't steaks.

Music during these early celebrations was provided by conjuntos. Conjuntos are basically composed of a bajo sexto (12 string guitar), and accordion and drums. My father, Ignacio Agüero said that he used to play the (baño). If you are a fan of the gran ole operi you would probably recognize it as a bass that is made with a metal tub, a wooden broom stick and some short of music string. Although live conjuntos that would play, neither Chavez or Botello remember if there was a stage at the Lubbock sites. It was always a tradition that pictures honoring 'los heroes de la independencia' (heroes of the war for independence) - Hidalgo, Allende, Doña Josefa, Guerrero and the other heroes of the war were hung on the stage. These are traditions that I really miss," says Richard Lopez, a long time resident of Lubbock. "These really made people proud."

"Jose Sotello was one of the main groups that would play for las Fiestas," says Botello. "I was too young to participate but I remember them."

Fiestas were organized in those times by Comites Patrioticos. To be on the Comite was a prestigious honor and members were recognized during the Fiestas at the very solemn Grito ceremony They would march in following both the American and Mexican flags wearing a tricolor, green, white and red, sash and they were traditionally followed by the queen of the fiesta.

Queens were selected by penny votes with all the money raised as well as any other proceeds raised



through the puestos, going to the Church. The Church always played a part in Fiesta celebrations. This tradition continued through the 1960's

"In those early celebrations, the ceremony to recognize the Comite



was followed by the 'tribuna libre'.

Other everpresent activities included having to pay 10¢ to dance. A vital part of the activities was the ever present "Grito de Dolores" made exactly at 12 midnight by the president of "El Comite" followed by the "Tribuna Libre."

The "Tribuna Libre" was that section of the program at which men would take the stage to honor the "heroes de la independencia". It was an open forum for patriots to honor the heroes of the War against Spain with speeches that would seemingly, at least for those

anxiously waiting to dance, last for hours. Many of the "Comite" members took the stage to recite lengthy oratories. Comite members were joined by elder men of the community many of whom had fought in the war for independence from Spain.

Small children were made to memorize poems that were recited during the tribuna. Blas Mojica, who was 8 years old in 1946 still remembers part of his poem. "Paso Hidalgo por Senoída con rumbo a Guadalajara, Yo con 12 primaderas, voy a presentar alo plano. Quieras, me dijo el anciano, ser un soldado deberas. Si no puedes chiquitin, con el capuy y escopeta. Señor deme una corneta y comensare del clarin. Yo requerdo mi clarin que fue mas Gloria, yo di el toque de victoria sobre el monte de las cruces."

These traditions continued throughout the years. My recollection begins in the late 50's when the Fiestas Patrias were held at what was the "plataforma" on 1st Street and Avenue N. This plataforma, owned by San Jose Catholic Church, was located at the site of the old Guadalupe School and where Catholic Family Services most recently occupied.

Although I was not involved, I surmise that since the land was owned by San Jose, proceeds from the Fiestas also went to the Church. The Fiesta included all the traditions and by far the most impressive was the Queen Contest. Of course the food was delicious and the Fiestas was an event for the entire family.

as. The underlying reason was probably getting people to his dance at the Fair Park Coliseum. Again there was a parade, in which Pepe, would ride a horse drawn buggy and throw dollar bills instead of candy to the kids. The queen contest was also held again with the queen being elected by penny vote. Many would say that Pepe made sure to stuff the voting box with pennies in order to assure that his "reina" was elected.

I admired Pepe in those days. Especially because I was an aspiring musician and I always welcomed the opportunity to hear the big bands that were hired to

provide the music. I later admired the late Pepe Villegas more because of his dedication to conserve our traditions and culture when many of our leaders were striving to become assimilated.

After Pepe, no one showed interest in organizing the Fiestas until in 1970 a killer tornado hit the Guadalupe barrio. The tornado killed over 30 persons and practically destroyed the entire neighborhood.

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# Lubbock History of the Fiestas

People rebuilt and by 1971, the people were ready to celebrate but still no one showed the interest in taking up the task of organizing Fiestas Patrias.

It was a group of what were then called militants that offered themselves to revive and organize "Las Fiestas del 16".

Most were college and high school students belonging to an organization called MEChA, an acronym for Movimiento Estudiantil Chicano de Aztlan - in English - Chicano Student Movement. Others involved were high school students members of MAYO - Mexican American Youth Organization. Both groups were affiliated with nationwide organization. The latter developed in Texas to become Raza Unida Party.

As to the history of this 16th of September organizing group, I could probably go on for pages and pages since I was the first and second chairman of the newly formed "Comite Patriotico". Other members that I can remember were Carlos Quirino Jr. Sylvia Quirino, Jesse Reyes, Juanita Aguero, Jesse Rangel, Petra Ramos, Mike Ramos, Dolores Ramos, Natalia Mojica, Lile Medina and others that escape my memory for which I apologize in advance. But I must add that after much begging by all of us, Carlos Quirino Sr. joined our group to continually remind us that we were "locos."

Much of this history is achieved in the Southwest Collection at Texas Tech thanks to Dr. Yolanda Garcia-Romero who spent hours in my hot basement at my house to retrieve our notes.

The new Fiesta Committee came in with vigor determined to revive the old traditions. This despite the fact that I was only 22 and most of the members were a few years above and below that age. Foremost in our minds and in keeping with the new Chicano movement, our main goals were to keep commercialism out of the celebration and try and promote our cause of political and social liberation of Chicanos.

Since many of our members were women, one instant target was the Queen Contest.

"Estan locos...why should we ask our young girls to go out and beg for money," yelled Sylvia Quirino.

Most agreed that the celebration should not honor a queen when the original war for independence in Mexico was against the Queen.



The event was our way to celebrate the barrio surviving the tornado and continuing the traditions including the pictures of the heroes on the stage backdrop. The pictures were loaned to us by the Blas Mojica Sr family and the second year, a portrait of Father Miguel Hidalgo and Costilla, Doña Josefa and Ignacio Allende were drawn by Hector DeLeon.

After about 4 or 5 years of holding the Fiestas in Guadalupe park and developing the Committee to a point that almost of the Chicano organizations in Lubbock had members in the steering committee, a problem developed.

The Committee had forgotten to reserve Guadalupe Park for the next years' celebration and another group, "La Logia Masonica" had reserved it in their name.

The reason for this is still not clear but most of the original committee thought that the main reason was that many traditionalist were still upset with the "Adelita Contest" and wanted back their queen.

The original committee was forced to move the Fiesta to Rodgers Park. This proved to be an advantage since the park was much larger and could accommodate more people. All this and the fact that the event was going to be held in what was now "El Barrio Rodgers" made the event a huge success.

For two years there were two fiestas in Lubbock, at Guadalupe and at Rodgers. Both boasted pictures of the heroes as their backdrops.

During these two years, negotiations continued between the two groups for the unification of Las Fiestas. A deal was finally reached to move the Fiestas to the newly constructed and named Aztlan Park. The Fiestas at Aztlan Park were the biggest that Lubbock had ever seen. Many people claimed that it seemed that the Fair had come early and moved to Aztlan Park. All traditions remained and the organizers decided to have both a queen and an Adelita.

Unfortunately... doesn't this sound familiar... an incident happened at the Park that left on young man dead. Last rites were given at the scene to the young man by Fr. Antonio Gonzalez who was to give the Grito de Independencia that night.

After the tragedy, in stepped our City Fathers. The City Manager was now insisting that the large crowds were damaging the buffalo grass at the park. He claimed that there had been more than \$10,000 in damage to the grass and new trees. No mention was made of the tragedy that had happened during the fiestas.

That year, Ruben Reyna, then director of COMA, now the Hispanic Chamber of Commerce came up with the idea of moving the Fiestas to downtown Lubbock... 16th on Broadway.

The Fiestas were moved, along with the pictures of the heroes, to downtown Broadway and again thousands of people attended.

After the successful celebration... in steps our City Fathers to again demand changes. The Fiestas were creating too many problems downtown. The Fiestas had to be moved. It was probably in

It was probably in 1988, and I will probably stand to be corrected, a new group emerged to organize las Fiestas. The group was a branch of the newly organized Hispanic Association of Women led by Maria Mercado.

At this point it would probably be best for this writer to stop writing since I know very little of what was really happening with those who organized the Fiesta. I do know that the Fiestas Patrias were renamed Fiesta del Llano supposedly to try and attract more of a mixed audience. The Adelita contest was abandoned to a Señorita Pageant, rock and roll groups performed in more abundance than mariachi and conjuntos and money was obtained from Civic Lubbock in order to finance the Fiestas. The Fiestas continued to become more and more commercialized. The event even seemed to compete with Christmas.

Since 1992 when I first wrote this story Fiestas del Llano have continued with sometimes less that successful events to the point that in 1998, the Fiestas del Llano organization was said to be in debt and were threatening to not sponsor the event.

Again not knowing of the inner "going ons" of Fiestas del Llano Inc., the organization has in 2000 saw revitalization under the management of Councilman Victor Hernandez who was hired as executive director to run the event. Councilman Hernandez is said to

have raised more that \$100,000 to hold what seems to be a very successful Fiestas.

Sporting a live carnival, two stages, big tents, full color advertisements in the daily newspaper and countless radio spots, Las Fiestas del 16 sponsored by Fiestas del Llano were a highlight in events that cater toward the Hispanic community.

Although it was said that the budget in 2001 under the direction of Councilman Hernandez had grown to several hundred of thousands of dollars being contributed by sponsors, according to sources, because Fiestas del Llano

Inc again experienced much debt in 2001, this year the Fiesta del Llano have again changed management with the board of directors taking what is being described a a "more hands on approach." According to sources, the event had to "start from scratch in organizing because of the lack of records". Christy Martinez is serving a coordinator of la Fiestas.

Full page advertisements in the daily newspaper invite everyone to celebrate at what promises to be a fun filled Fiestas Patrias. But as I said in 1992, I still miss the plataformas, the Adelitas and the pictures of the heroes.



**Felicitamos A Todos Los Organizadores Del Las Fiestas Patrias**

1980 or 81 that the Fiestas were moved to the exhibit hall of the Lubbock Civic Center.

Somehow the Queen Contest fell by the wayside and the Adelita Contest continued. The grito was still held at 11 PM along with the flag ceremonies, la tribuna libre and a mural was drawn as the backdrop of the stage to accompany the pictures of the heroes.



Photos for this article were provided by the Villegas Family, Richard Lopez and El Editor Photo Archives.



"Pero tienen que tener un concurso...you have to have some type of contest," advised Sr. Quirino. "That's what the people are accustomed to...It's tradition."

"Pues we can have a contest" said one of the women, "but we can't ask our sisters to beg for money. Why can't we have something like a talent contest?"

The group jumped on the idea and the "Adelita Contest" was born. "But La Adelita fought in the revolution, not the war for independence," Sr Quirino advised

"I'm sure there was at least one woman named Adelita that fought in the war for independence. And I'm sure that women like Doña Josefa helped and were critical in winning the war" argued one of the women.

So Adelita it was and Adelita it remained for many years.

Thousands showed up at the revived Fiestas Patrias. The Fiestas were held at Guadalupe Park. Tremendous help was given to us by the Center's director Barbara Somerville. Barbara played an important part of Las Fiestas in giving us advice and serving as an important resource. During the first fiesta, Barbara's main job for the three days turned out to be standing by and resetting the fuse box at the Guadalupe Center every few minutes. The inexperienced students didn't expect concessionaires who brought refrigerators, microwaves and electric stoves which continually overloaded the Center's fusebox.

# El Grito de Dolores

Por Carlos B. Gil

El grito de independencia de Mexico respecto de España se conoce por "El Grito de Dolores".

Fue dado primero por Miguel Hidalgo y Costilla, sacerdote parroco criollo de Dolores, Guanajuato, ante una multitud formada primordialmente por campesinos indigenas y mestizos el 16 de Septiembre de 1810. El "grito" resono en el aire fresco de la mañana, llamando a los mexicanos de todas clases a combatir en contra de los planes de la rebelion popular.

El "grito" resono por todas las calles adoquinadas de la antigua aldea y mas alla de ella, hasta los confines lejanos del intranquilo imperio español. Inicio uno de los movimientos de reforma social mas importantes, especialmente en favor de los indigenas, mestizos y mulatos. Este movimiento reformativo fue suprimido sin escrupulos unos cuantos años despues, pero la independencia llego a ser realidad, por ultimo y por razones no sociales, en 1822.

Justo Sierra, el gran historiador mexicano, escribe de la rebelion de Hidalgo "Hidalgo no vacilo. Reunio a tanta gente cuanta pudo, les dio las armas que tenia, los animo hasta el entusiasmo con su palabra y con su ejemplo en la mañana del 16 de Septiembre, en el atrio de la iglesia parroquial. Entonces salio para San Miguel (ahora de Allende). Por el camino recogio un cuadro de la Virgen de Guadalupe, la Madre

de Dios de los indigenas, y lo declaro en estandarte sagrado de su tremendo empeño. Las masas campesinas, abandonando sus arados y cobertizos, lo siguieron como a un Mesias. Al grito de: "¡Viva Nuestra Señora de Guadalupe y abajo el mal gobierno! ¡Abajo los gachupines!" (los españoles nacidos en España); las multitudes... convirtieron el complot en un levantamiento popular poderso; esta fue la insurrección..."

Sierra escribe tambien que la Insurrección dirigida por Hidalgo causaría "rios de sangre" que correrian libremente durante

muchos años posteriores. Este habría de ser el alto precio que los mexicanos pagarían por la independencia de la madre patria.

El derramamiento de sangre afectaría a los muy odiados "gachupines", asi como tambien a los criollos, mestizos, mulatos e indigenas por igual. No se salvarian los dirigentes de la revolución tampoco, porque Hidalgo y sus colegas de complot, Ignacio Allende, Julio Aldama, (ambos militares), y Jose Maria Morelos, otro sacerdote... serian capturados finalmente y ejecutados por las autoridades españolas. Como en otros tiempos y lu-

gares, estos hombres serian considerados triadores primero y despues elogiados como heroes.

Estos acontecimientos se destacan, sin duda, como algunos de los mas altrevidos y dramaticos de todas las Americas. Nos son utiles porque comienzan a decir la historia de uan de las primeras revoluciones sociales

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**¡Que Viva Mexico!  
¡Que Viva Mexico!  
¡Que Viva Mexico!**

## FRI, SEPTEMBER 13, 2002

TIME	ENTERTAINMENT	STAGE
11:45-1:15	Fiestas de llano luncheon presented by Lubbock Hispanic Chamber of Commerce	
4:00-5:00	Pression	Main
5:00-5:30	Ballet San Patricio	Platform
5:30-6:30	Zinzorro	Main
6:30-7:00	Conjunto Rosal	2nd
7:00-8:00	Sigño	Main
8:00-9:00	Cadena	2nd
9:00-10:00	Pression	Main
10:00-10:30	Conjunto Rosal	2nd
10:30-11:30	Zinzorro	Main
11:30-12:00	4U2NV	2nd
12:00-1:00	Sigño	Main

## SAT, SEPTEMBER 14, 2002

TIME	ENTERTAINMENT	STAGE
11:30	Announcement of	Parade
12:30-1:00	Parade winners	Platform
1:00-2:00	Long Girls	Main
2:00-3:00	DeShenna	2nd
3:00-4:00	Trisha	Main
4:00-5:00	Mariachi Mi Tierra	2nd
5:00-6:00	Mireya	Main
6:00-7:00	Ballet Folklorico Aztlan	Platform
7:00-8:00	Latin Breed	Main
8:00-9:00	Impacto	2nd
9:00-10:00	Trisha	Main
10:00-10:30	4U2NV	2nd
10:30-11:30	Mireya	Main
11:30-12:00	Notorious Good Fellas	2nd
12:00-1:00	Latin Breed	Main

## SUN, SEPTEMBER 15, 2002

TIME	ENTERTAINMENT	STAGE
11:30-12:30	Spirit Walker-Clyde Vandeygriff	
12:00-2:00	Community Resources & Health Fair	Platform
12:30-1:30	Tiny and Valerie	2nd
1:30-2:30	Grupo Aztl	Main
2:30-3:00	Ballet Folklorico Nuestra Herencia	Platform
2:30-3:00	Grupo Matia	2nd
4:00-5:00	Stampede	Main
5:00-6:00	Ballet Folklorico Fiestas Del Sol	Platform
6:00-7:00	Shelly Lares	Main
7:00-8:00	Conjunto Mi Gusto	2nd
8:00-9:00	Stampede	Main
9:00-9:30	Carrizo Come Crudo Tribal Dancers	Platform
9:30-10:30	Grito de Dolores	Main
10:30-11:00	Mariacho- Mi Tierra	Platform
11:00-12:00	Shelly Lares	Main

Have a Happy & Safe 16 de Septiembre

# La Virgen de Guadalupe, Hidalgo y la Independencia

En el pueblo de Dolores, de la jurisdicción de Guanajuato, la madrugada del 16 de septiembre de 1810, el señor cura del lugar, don Miguel Hidalgo y Costilla, acompañado de un puñado de patriotas y una multitud enardecida, proclamó la independencia del país -que hasta entonces no se llamaba México, sino Nueva España- y se lanzó a una aventura increíble que le costaría la vida, pero a su pueblo le alcanzaría la libertad.

Don Miguel Hidalgo fue uno de esos hombres excepcionales, una inteligencia preclara unida a otras prendas, le hacían de una gran personalidad. Desde joven, cuando estudiaba en el seminario de Valladolid (hoy Morelia), ganaba concursos literarios y de oratoria, se destacaba en cánones y era considerado como uno de los futuros prospectos para ganar algún obispado.

Entre sus amigos, que siempre fueron muchos, se le conocía con el mote o apodo de "El Zorro", por su astucia y sagacidad. Siempre alegre, departiendo lo mismo con pobres que con ricos, sin fijarse en diferencias de casta o de clase.

Después de ordenado se le nombró rector del seminario, puesto que era muy disputado y que le confería una distinción sin precedentes, pues era muy joven. Fue durante su gestión que dicho colegio alcanzó renombre, iniciándose

gubernantes locales. Su constante actividad con campesinos, ganaderos, artesanos, es decir, con el pueblo, enriquecieron su personalidad y le dieron la experiencia que más tarde sería base de sus éxitos.

## GUADALUPE SIMBOLO DE LIBERTAD

Como sacerdote y con la inteligencia que lo caracterizaba, no necesitó mucho para descubrir la devoción que la mayoría de los mexicanos profesan a una imagen de la Virgen María, a la que llaman Guadalupe. El mismo realizó peregrinaciones de fieles hasta el santuario famoso de la Virgen Guadalupe, situado al norte de la ciudad de México, especie de "meca" a la que

todos mexicanos debe ir por lo menos una vez en su vida. Se dio cuenta de que la imagen era como un ímán capaz de atraer todas las miradas, suspiros y emociones; las peticiones y agradecimientos, los lamentos y los gozos, pues desde pequeños, a todos lo habitantes católicos -que siempre han sido abrumadora mayoría- se les inculcaba la devoción. No faltaba, ni falta, casa, taller, fábrica, vehículo, establecimiento, que carezca de un cuadro de esa efigie santa y venerada desde tiempos inmemoriales.

curso de materias no precisamente sagradas, pues su rector pensaba que los futuros curas deberían tener conocimientos más universales. Más tarde, fue promovido a la parroquia del pueblo de Nuestra Señora de los Dolores, en Guanajuato, que contaba con muchas poblaciones en un vasto territorio. Se debe considerar que en aquellos tiempos -principios del siglo XIX- la religiosidad de la gente era mucha, de tal manera que el párroco tenía mucho más autoridad que los

Aunque la tradición afirma que la Virgen María se apareció con esta advocación al indio Juan Diego, y es náhuatl, la lengua mayoritaria de los naturales, le prometió protección para todos y auxilio en sus males - todo esto en 1531 - la realidad va mucho más atrás, cuando los pueblos antiguos ofrendaban y amaban a Quilaztli o Centéou, la diosa que proporcionaba el maíz, alimento fundamental de México.

hasta nuestros días. Regocijados de su culto la llamaban cariñosamente "Tonantzin" que significa "nuestra madrecita" y acudían en tropel a su teocalli o templo ubicado (en dónde más que en el Tepeyac?)

Bien sabía el señor Cura que esa transposición de nombres era meramente accidental, y que la Virgen de Guadalupe era la misma Tonantzin, aunque con un atuendo distinto, pero con la misma piel morena.

Los españoles, a pesar de tanto tiempo como dominadores, realmente no alcanzaron a comprender cabalmente esa importancia, tomaban el culto como fanatismo propio de los indios y mestizos, sin darse cuenta de que también significaba algo trascendental para los propios criollos, sus hijos. Durante muchos años fomentaron el culto a la Guadalupeana que les facilitaba el contacto y comunicación con sus dominados, mientras ellos añoraban a la Virgen del Pilar, o a la Covadonga, inclusive a la misma Guadalupe española, un tanto distinta a la mexicana. Aún cuando un ortodoxo diría que todas ellas son la misma, en la práctica existen diferencias de fondo que implican elementos culturales muy importantes.

Así, en aquel 1810, cuando la situación de los nacionales era ya imposible, e influenciados por el libre pensamiento y por la independencia de los Estados Unidos y de Francia, se lanzaron a preparar un plan de lucha, fueron orillados por las circunstancias a precipitar la fecha. La madrugada del 16 de septiembre de 1810, al toque arrebatado de la campana de la parroquia de Dolores, acudieron los feligreses para ver que se le ofrecía al señor cura. Hidalgo los instó a sumarse a la pelea contra la dominación española y todos los que le escuchaban contestaron vibrantes al grito de libertad, de tal forma que en pocos minutos arrestaron a todos peninsulares, sacaron el dinero de las arcas gubernamentales y se organizaron en batallones para atacar la población muy importante de San Miguel El

Grande.

Salió el contingente de insurgentes que alegres gritaban consignas contra los españoles y vivas a América, al paso de ranchos y pueblos se iban sumando hombres armados de lo que podían, ciertamente escaseaban las armas de fuego, pero eran suplidas por el entusiasmo, los machetes, cuchillos, lanzas y proyectiles de toda índole.

Hasta entonces, a nadie se le había ocurrido que les faltaba un estandarte, pendón o bandera como la que tenían las tropas españolas. El escudo real había sido hasta entonces el símbolo de la Patria, pero ¿cuál? ¿la de allá o la de acá?

Don Miguel Hidalgo con esa viveza y agilidad mental, llevó a sus huertes hasta el pueblo más cercano que era Atotonilco, un importante santuario muy cercano a San Miguel el Grande, entró con todos, celebró una misa y al concluir para dar la bendición, tomó un estandarte piadoso que tenía bordada y pintada la figura sublime de la Virgen de Guadalupe. Con ese emblema en la mano, arengó a sus tropas gritando: ¡Viva la América! ¡Viva la Virgen de Guadalupe! La algarabía fue grande y todos se llenaron de orgullo ante tan maravillosa bandera. Hábilmente el sacerdote caudillo inspiró a sus seguidores el sentimiento nacionalista que tenía su mejor expresión en la sagrada imagen, tan nuestra, tan cerca de todos, tan protectora y yo diría: tan ancestral.

Estandarte en ristre, los insurgentes avanzaron por todos lados como desbordante oleaje, en todas partes surgían estandartes similares, a tal grado que, los soldados realistas -ignorantes como ellos solos- muy pronto identificaron Guadalupe como sinónimo de independencia llegando incluso a fusilar imágenes, como si así pudieran acabar con el movimiento rebelde. Por su parte los seguidores de la causa libertaria se vengaron "pasando por las armas" a efigies de la Virgen de los Remedios, a quien consideraban "gachupina" (española).

La Virgen de Guadalupe constituyó así un poderoso vínculo de todos los mexicanos y la figura egregia del Padre de la Patria: don Miguel Hidalgo y Costilla quedó unido al de la imagen símbolo de otro México.

Por Eduardo Melo

## Felicidades en Las Fiestas Patrias!

## LULAC: Los Dos Partidos Impidieron Avance de los Latinos en el Congreso

La comunidad hispana en Estados Unidos es el grupo étnico que más creció en la última década, según datos del censo, pero el incremento está lejos de reflejarse en un proporcional poder electoral, debido a un plan de división distrital.

Brent Wilkers, director ejecutivo de la Liga Unida de Ciudadanos Latinoamericanos (LULAC), dijo que los dos mayores partidos, el Demócrata y el Republicano, descuidan el voto hispano al apoyar una nueva división de distritos que les asegura curules en el Congreso.

"En lugar de permitir que grupos electorales mayoritarios hispanos

ganen posiciones en el Congreso, los dos partidos se enfocaron en preservar sus propios puestos mediante la redistribución de distritos", dijo Wilkers.

Proporcionalmente, la población hispana en Estados Unidos, el 12.5% de la población y semejante en número a la afroamericana, debería tener al menos un número similar de congresistas al que tiene la comunidad negra.

El director de LULAC dijo, sin embargo, que la bancada latina es aproximadamente la mitad de la afroamericana.

Para las elecciones del 5 de noviembre próximo las organizaciones latinas estadounidenses consideraban aumentar al menos 10 nuevos congresistas federales hispanos.

Debido al nuevo plan de división

de distritos, en cambio, la comunidad hispana podría contar sólo con cuatro o cinco nuevos congresistas, si es que ganan los comicios intermedios.

Entre los aspirantes hispanos con mayores oportunidades se incluye a Linda Sánchez, hermana de la congresista Loretta Sánchez.

Si gana Linda Sánchez, por

primera vez en el Congreso federal habrían dos hermanas legisladoras del mismo partido y que representarían a una zona comprendida entre San Diego y Los Angeles.


Otros candidatos hispanos con buenas perspectivas y también de California son Mario Díaz y Dennis Cardoza, quienes, como Sánchez, son aspirantes latinos demócratas.



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¡Que Viva La Independencia!

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Pete Laney se ha enfocado en el desarrollo económico, mejorando nuestras escuelas publicas y asegurando cuidado de salud al alcance de todos Tejanos. Asegura que los intereses de nuestra area esten escuchados. Como Presidente de la Cámara de Diputados Estatales, Pete Laney da una voz fuerte y respetable en Austin a nuestra area. Este 5 de noviembre, vamos a votar para retener a Pete Laney como nuestro Diputado Estatal.  
**Pete Laney**  
State Representative  
**Para mas información, visiten el sitio de internet [www.laneycampaign.com](http://www.laneycampaign.com).**  
Anuncio Político Pagado por la Campaña de James E. "Pete" Laney, Route 2, Box 115, Hale Center, TX 79041

# Fiesta del Llano 2002 Pageant Contestants



**Victoria Ponciano**

Age: 17 Parents: Tony and Leticia Ponciano  
 School: Lubbock High School  
 College Choice: South Plains College & Texas Tech University  
 Major: restaurant and hotel management (RHM) specializing in culinary arts  
 Her platform is "The Eradication and Prevention of sexually transmitted diseases among youth".  
 Talent: Dance



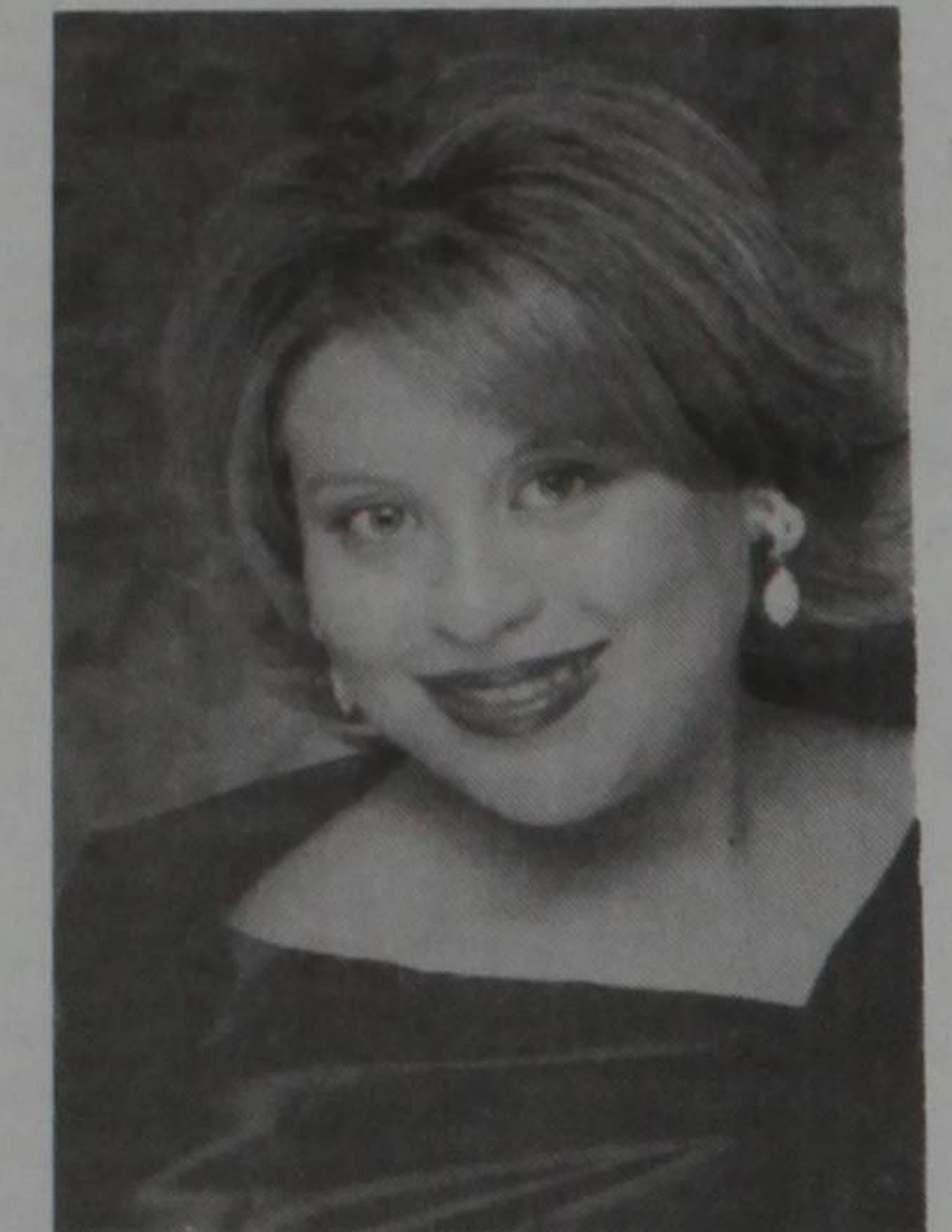
**Soluna Rendon**

Age: 18 Parents: Dora Rendon  
 School: Texas Tech University  
 Classification: Freshman  
 Major: Pre-Med  
 Her platform is "The strengthening of family relationships through communication."  
 Talent: Playing the violin and Singing



**Amber Barrera Lees**

Age: 18 Parents: Mack Lees and Rosa Barrera Lees  
 School: Texas Tech University  
 Classification: Freshman  
 Major: Pre-med  
 Her platform is "The prevention of alcoholism, and educating youth about the consequences of drunk driving."  
 Talent: Singing



**Ashley Tello**

Age: 17 Parents: Frank and Mirella Tello  
 School: Cornado High School  
 College Choice: South Plains College & Texas Tech University  
 Classification: Senior  
 Major: Marketing with a minor in Fashion Merchandising  
 Her platform is "Educating Hispanic families about foster parenting opportunities and needs".  
 Talent: Singing



**Dolores Salas**

Age: 20 Parents: Fernando and Suzy Salas.  
 School and Classification: Texas Tech University, junior.  
 Major: Family Studies.  
 Her platform is the prevention and education of child abuse.  
 Talent: Dance



**Areli Garcia**

Age: 19 Parents: Ramon and Alma Garcia  
 School: Texas Tech University  
 Classification: Sophomore  
 Major: Human Development and Family Studies  
 Her platform is "Educating teen mothers on the importance and responsibilities of raising their children".  
 Talent: Dance

Pageant Winner \*\* Pageant Winner \*\* Pageant Winner \*\*  
**2002 Fiesta del Llano**  
**\*\* WINNER \*\***  
 Pageant Winner \*\* Pageant Winner \*\* Pageant Winner \*\*  
 Pageant Winner \*\* Pageant Winner \*\* Pageant Winner \*\*

## Nichole Gonzales

Age: 17 Parents: Mr. & Mrs. David and Sylvia Gonzales. School and Classification: Senior at Lubbock High School. Collge Choice: South Plains College in Levelland. Major: Business.  
 Her platform is "Understanding the benefits of the Head Start Program in child development and skills advancement". Talent: Acting & Reciting.

\*\* Pageant Winner \*\* Pageant Winner \*\* Pageant Winner

### AVISO PUBLICO

ESCRITO EXPLICATORIO DE LA  
**ENMIENDA CONSTITUCIONAL**  
 Elección Especial del  
 5 DE NOVIEMBRE DE 2002

**Escrito Explicatorio de la HJR 2**  
 La HJR 2 enmendaría la constitución para permitir que la corte de comisionados de un condado declare inactivo el cargo de condestable si ese cargo ha estado vacante por al menos siete años consecutivos. Los archivos de un cargo de condestable que se declara inactivo se transferirán al secretario del condado. Si el cargo se declara inactivo, el titular anterior no sigue ocupando el cargo. El cargo no se puede ocupar por elección ni nombramiento hasta que la corte de comisionados vote a favor de restituir el cargo o hasta que la mayoría de los votos emitidos en una elección celebrada sobre el tema sean a favor de la restitución. La elección de restitución se puede celebrar si la corte de comisionados ordena dicha elección por iniciativa propia, o la elección de restitución se debe celebrar si la corte de comisionados recibe una petición firmada por el 10% de los votantes inscritos en el precinto del condestable.  
 La propuesta aparecerá en la boleta de votación de la siguiente manera:  
 "La enmienda constitucional que autoriza a la corte de comisionados de un condado a declarar inactivo el cargo de condestable de un precinto si el cargo no ha sido ocupado por elección o nombramiento por un periodo de tiempo prolongado y que contiene un procedimiento para la restitución del cargo".  
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# 18

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# El Grito Del Diez y Seis de Septiembre

by Ramsey Muñiz

Un día, una mañana. This is a day that Mexicanos wait all year to celebrate. They celebrate with happiness and joy because history reveals that it is a day of our independence from the Spanish invaders who came into our religion, our history, culture, and civilization, with the sole idea of total destruction. It is a day that is also combined with sadness, because America has programmed that we wait for this ONE day out of 365 days of the year, to express the spiritual meaning of our history.

Many have no idea or knowledge of El Grito, or what in reality we are celebrating. It seems that we are simply content in our minds for ANY day which gives us reason to drink, and try to feel pride for being Mexicanos.

How long will we continue to permit our people to remain in a state of ignorance and unknowing drunken-ness regarding our history, never actually remembering the true meaning of El Grito the following day? How long will we continue as if it never existed?

El Grito lives in our hearts everyday of our lives, and it never dies. It was meant to be a spark, ignited in our hearts during our battle for liberation, and during the reoccupation of our land (Aztlán) and wealth.

We must go back five hundred years, even BEFORE September 16th of 1810, and gaze into the Mexicano smoking mirror. Only then will we be able to acknowledge the true history and essence of El Grito.

During ancient times, a band of chosen Mexika (Me-shee-ka) indigenous people walked side by side, feeling joy and sorrow as they left the mystical state of Aztlán in search of our promised land (just as people were once led by Moses to their promised land). During the journey, we were constantly at war with other tribes, and became refined in the art of war.

Desperately fighting for survival against all odds, our ancestors wandered into the reeds of a lake where El Grito was heard for the first time. It was the war cry of the golden eagle declaring victory of the promised land by the conquering Huitzilopochtli.

In the cry of El Grito, the sound and sight of the promised land lives, signaling the promise of civilization over all Anahuac. El Grito is the cry of freedom - the war cry of the eagle for ALL Mexika(Me-shee-ka).

Later, the rage of the eagle was heard again as unwelcome Spanish invaders entered forcefully into our promised land. El Grito was heard in all four corners of Tenochtitlan during a night of sorrow and in a battle against all odds. It was a battle of remembrance for us, who are also in a battle against the present day uncivilized invaders of Aztlán history, culture, and land.

Our most recent ancestors of 1810 carried the historic sound of El Grito as Mexika warriors fought, struggled, died, and established the ancient spirituality in our promised land.

Today El Grito is reborn and revived. We are in a continuous struggle against enslavement, oppression, and injustices. Because of the legacy handed down by our forefathers, the war cry of the eagle echoes on September 16th, symbolizing the fight for justice, freedom, and our promised land.

Mexika, listen! El Grito is like the sign of the cross. It is the spirit in our hearts and minds, not only on the historical date, but everyday until again we liberate and bring the power of humanity back to our people.

We must be aware and recognize that El Grito can be heard from the jungles and mountains of Chiapas to the heart of Aztlán. Our ancestors predicted that El Grito would sound again in the 21st Century and we must be prepared to assist our sisters and brothers in the Holy Land (Mexico) with the Mexika Cultural Revolution--The Rising of the Sixth Sun. Our history will never be destroyed again, and for that reason we will never be defeated!

## Sept. 11 - One Year Later:

# Immigration Rules Remain a Point for Debate

The debate was, and remains, security versus the economy.

In order to tighten border security, the Immigration and Naturalization Service proposed a rule change that would give border agents the discretion to determine how long someone entering the United States on a B visa could stay. If the visa holder couldn't prove that they needed a certain amount of time to accomplish their mission, the default stay would be 30 days.

But heavy opposition by a variety of groups and elected officials concerned about its effect on Florida tourism has delayed a decision on the proposal by INS.

Currently, the B visa automatically grants a six-month stay. In vacation-home Florida and a few select winter getaways around the country, the rule change was viewed with alarm by those who measured the economic contributions of foreign, part-time residents living in their communities.

A study commissioned by the Lee County Port Authority earlier this year calculated that German homeowners in Lee County alone pump more than \$115 million into the local economy. That figure would be multiplied by the effect of people from around the world owning homes in cities and counties throughout the United States. Those who oppose the rule say this economic benefit would be put on the chopping block by the rule change.

More than 11,000 letters and e-mails, nearly all of them opposing the rule change, made their way to INS offices in response to the proposal. Joining the chorus of those concerned with the economic impacts and questioning the rule were U.S. Sen. Bill Nelson, D-Tallahassee; U.S. Sen. Bob Graham, D-Miami Lakes; U.S. Rep. Porter Goss, R-Sanibel; the U.S. Chamber of Commerce, building industry

groups, banking groups, immigration attorneys and Realtors.

That volume of responses has put the proposal in temporary limbo. Although it was first written into the Federal Register in April and expected to be finalized by June, INS has yet to make a decision. The agency is still wading through the flood of criticism and seeking further comment.

Last week Graham reaffirmed his concern over the economic impact of the rule change in a second letter to INS Commissioner James Ziglar.

Monika Ludwig, a Naples immigration attorney who counts Europeans among her clients, said the surge in opposition to the rule has calmed fears of many foreign, part-time residents who felt they were being left with no choice but to sell their property and forget about their long winter stays in Southwest Florida.

"I think that the initial negative reaction when people heard that they were thinking about this has somewhat subsided," Ludwig said. "People are aware that it doesn't look like it's really going to be decided in the very near future."

"The commissioner said they were going to review and analyze all of the comments that they have received. If you know how quickly the INS works, that could take years."

That's the hope of many in the business community.

When it announced the rule change, INS reasoned that it needs to have better control over who enters the country and how long they stay. If someone can finish business in six weeks, they shouldn't be given an automatic stay of six months.

In written comments explaining the rule change, Ziglar argued that it would offer more security from

terrorists who could make the most of a six-month stay.

"As the attacks of Sept. 11, 2001, demonstrated, this generous period of stay is susceptible to abuse by aliens who seek to plan and execute acts of terrorism," Ziglar wrote. "Virtually all B visitors with legitimate business or tourism interests are able to accomplish the purposes of their visits in less than six months."

Critics questioned what, if any, security benefits could come from the rule.

In a letter to Ziglar, Graham dismissed the security offered by reducing the stay of someone on a visa, writing that "a bona fide terrorist has the potential to be a security threat by staying in our state for even a few hours."

Lee County Commissioner John Albion echoed the statement.

"If they change the rules and a guy comes in here for 30 days and blows something up, do we change it to 15 days?" Albion said. "A guy can come here and have their visa expire. You still have to find them."

While they doubt how effective the rule could be in providing extra security from terrorism, critics' main charge is that it would cause unnecessary economic damage.

Rainer Filthaut, president of International Realty Consultants and a member of the German American Business Council, said he still receives calls daily from clients seeking an update in the status of the rule. The urgency has subsided somewhat but their conviction to sell if it does eventually go through has not.

If Lee and Collier counties lose a significant portion of their foreign part-time residents, it could be a second economic blow resulting from declining European visitation. Tourism from Europe has fallen fast over the past few years. In

July, Lee County saw more than 5,000 fewer visitors from Europe.

A few months after Sept. 11, with the engines of tourism and its supporting industries taking a square economic hit to the bottom line, Southwest Florida International Airport asked for help as it saw a significant chunk of its international component dwindling to near nothing.

Two airlines, LTV and Condor Airlines, planned to cut nearly all direct flights from Germany to Southwest Florida due to low demand. They were taking similar measures elsewhere in Florida.

Airport officials say that loss of air service compounds the impacts of security concerns and economic problems that have reduced tourism from overseas. The rule change would drive off many part-time residents and the friends and family who visit them, further piling on the economic damage.

Yet security concerns remain, with limited solutions.

Florida could be repopulated almost three times over by the number of people who show up at America's borders and ports to be admitted into the country in one month.

More than 43 million people were admitted at INS checkpoints in July, the most recent month for which data is available. The rate tended to be higher before last September by 7 to 10 percent per month.

Critics say they understand it's a formidable challenge, but INS is going about it the wrong way.

"Most of the people I talk to now, I tell them 'don't panic,'" Ludwig said. "This is not over with. They say they weren't too surprised (about the public's response to the rule) because they themselves thought that it was kind of a ridiculous proposal. We do understand that people are concerned, but this is not the way to do it."

## MTV Latin America Announces Nominees for 1st Annual 'MTV Video Music Awards Latin America'

MTV Networks Latin America announced today the nominees for the first annual "MTV Video Music Awards Latin America." Tied with five nominations each are Colombian Juanes, Shakira and Diego Torres from Argentina, followed by

Chilean band La Ley and Mexican Paulina Rubio, with four nominations. In addition, it was announced that Argentine TV and radio personality Mario Pergolini and Mexican actor Diego Luna will host and Mana, Shakira and System Of A Down will perform. The star-studded event will broadcast live from Miami Beach's Jackie Gleason Theater on Thursday, October 24, 2002 at 9:00PM ET (8:00 PM Mexico, 9:00 PM, Chile and 10:00 PM Argentina). Additional performers and presenters to be announced shortly.

"Mario and Diego are so MTV because their attitude, sense of humor and irreverence reflects the spirit of our audience and show," said Antoinette Zel, President, MTV Networks Latin America. "Mario's over-the-top personality and strong credible voice among Argentine youth, combined with Diego's rising international success make them the perfect fit for our show. Add Mana, Shakira and System of a Down's performances to the mix and you have a phenome-

nal inaugural event that defines the tastes and sensibility of Latin American youth."

Mario Pergolini is considered Argentina's #1 TV host with an impressive 10-year plus career with several highly-rated shows such as "La TV Ataca," "Hacelo X Mi" and the current "Caiga Quien Caiga." Simultaneously, Pergolini hosts his own morning radio show "Malas Companias" ("Bad Company"), on Argentina's top rated "95.9 Rock & Pop" FM station.

With a prolific career in both film and television, Mexican actor Diego Luna rocketed to sky-high crossover stardom with the release of the internationally multi-awarded film "...Y Tu Mama Tambien" (...And Your Mother Too), directed by Alfonso Cuarón. This year, Diego is featured in the film "Frida," about the life of painter Frida Kahlo starring Salma Hayek. Currently, Diego is being directed by Kevin Costner and will co-star with him in the upcoming film "Open Range."

"This is the first event that truly showcases what's popular to young people in Latin America and gives us a platform to celebrate the region's trends with musical reverence and pop culture irreverence," said Charlie Singer, Senior Vice President, Programming and Production, MTV Networks Latin America.

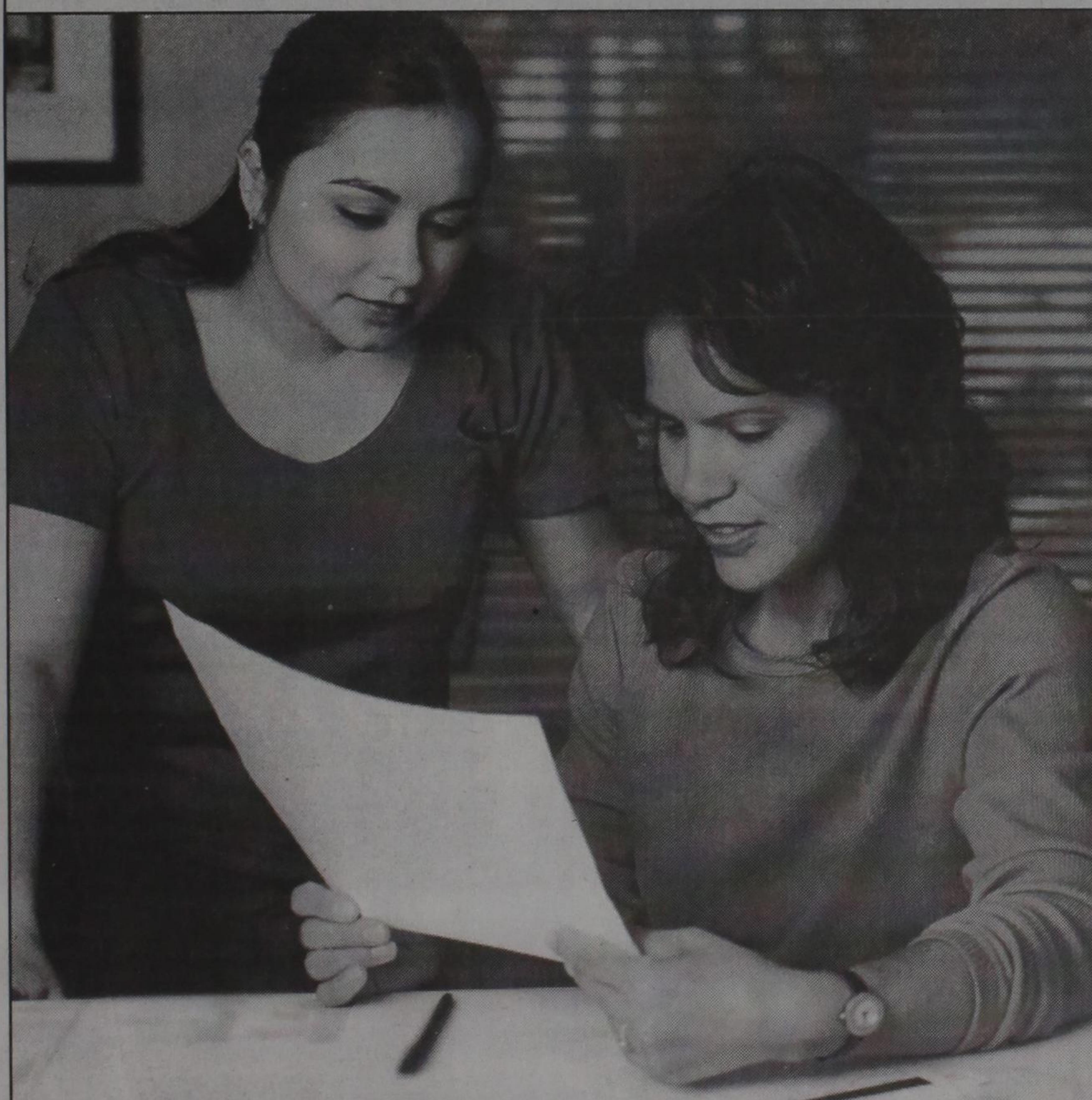
"We're very excited about the nominations as they definitely reflect the great variety of the talent that is relevant to our audience in the region," added Jose Tillan, Vice President, Music and Artist Relations, MTV Networks Latin America.

Nomination ballots for the "MTV Video Music Awards Latin America" were sent to a "Music and Video Academy" comprised of music industry professionals and MTV viewers who determined the nominees for 17 categories. Ballots were cast via internet.

The winner for each category will be chosen by fans who will cast their vote exclusively online at MTV Latin America's website www.mtvla.com between September 7th and October 7th 2002. Harris Interactive, a worldwide internet market research and consulting firm, acting as a private auditor will tabulate the results for the "MTV Video Music Awards Latin America."

Charlie Singer will executive produce. Audrey Morrissey (a veteran of many MTV productions and award shows, and producer of "Alejandro Sanz MTV Unplugged," "La Ley MTV Unplugged") will serve as producer, and Manny Rodriguez ("Alejandro Sanz MTV Unplugged," "La Ley MTV Unplugged") will direct.

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# Mexico's Independence

The 4th of July, 1776, in the United States of America; July 14, 1789, in the Republic of France; September 16, 1810, in Mexico. These are the most important dates of the past two hundred years for the world, as their aftermath and effects molded the global society we live in today.

Mexico is of particular interest because September 16th is the day it celebrates as Independence Day just as the USA celebrates the 4th of July and France celebrates Bastille Day on July 14th.

The facts are simple, the cast of characters are not.

First we have the Bourbon kings of Spain. They owned the New World because the year after Christopher Columbus discovered America, Pope Alexander IV conveyed original title to the New World to the Spanish kings -- not Spain as a nation, but personally to its kings.

The kings sent pure blooded Spaniards to run their empire and to collect their taxes. After the 1519 Conquest, these royal functionaries sent for wives and started families in the New World, with the wealthiest colony, Mexico, attracting the best and brightest.

After several generations, two groups of Spaniards developed in mutual dislike and hatred. The Europeans, of GACHUPINES (gachu-pee-ehs) as they were known, dominated every facet of colonial life, including commerce, agriculture, municipal government, the Church.

The Americans, criollos born in the New World, did not share in political power and were allowed little more than service in the Church, an education and service in the colonial militia. However, as the Gachupines concentrated in Mexico City, it was the Americans, the Criollos, who ran the mines and far flung ranches and farms of a very rich Mexico. It was they who came in daily contact with the millions of Indians and mestizos of mixed Spanish and Indian blood, Negroes and mulattos.

Besides treating the American creoles like cousins with leprosy, the Gachupines and their king instituted a tribute system without parallel in modern history. Not even the British came close.

Every unmarried Indian or Mestizo man over 25 years of age and every married Indian or Mestizo man was forced to pay tribute to the king once a year in public ceremony. Moreover, they were not permitted to wear Spanish clothes: own horses or firearms. Punishment for a first offense of wearing Spanish clothes was 100 lashes and 30 days in jail.

Needless to say, much hatred existed of this system by both the American Criollos towards the Gachupines and from the

Indians-Mestizos-Negros and mulattoes towards anyone white and Spanish.

Herein lie the seeds of revolution. A far-away King and his government which lives like a colonial parasite off a wealthy colony. A royalty and aristocracy that is both greedy and reactionary. A deep division of class dictated by place of birth; by wealth and by landholdings.

And, a deep division of class dictated by color of skin.

This was Mexico in 1810. This was the Mexico that Cath-

dy and joked with them.

As written by Hugh M. Ham-mill, Jr. in The Hidalgo Re-volt, "...he was also serene as he went before them bearing a

His decapitated head would be hung high for all traitors see,

but it would be buried with honor a decade later when Spain left, defeated.

In Mexico, today, lie the same seeds of revolution. A government which lives like a parasite off its people. An aristocracy that is both greedy and reactionary. A deep class division dictated by place of birth, Mexico City; by wealth and landholdings. And, a deep division of class dictated by skin color.

This is Mexico today. This was the Mexico that Catholic Priest Miguel Hidalgo wanted

olic Priest Miguel Hidalgo wanted to change.

After conspiring with other Criollos for months to start a war of Independence from Napoleon-controlled Spain, word reached the good parish priest in Dolores that the authorities were enroute to arrest him and his co-conspirators.

It was decided in the middle of the night to declare the revolution. It was, in the early morning hours of September 16, 1818. There's no exact record of what Father Hidalgo told his hundreds of parishioners, as



crucifix, Miguel Hidalgo, ex-priest, ex-revolutionary, had made peace with his Church and his country."

there are three versions, by three people, one of whom wasn't present.

Nevertheless, historians pretty much agree on "Long Live Mexico", "Long live King Ferdinand II", "Death to the Gachupines" and, "Death to Bad government". He probably did not say, "Long live Independence", though he undoubtedly and passionately wished for it.

Thousands of Mestizos and Criollos rallied to his "Cry" and Within weeks his army of 60,000 untrained, undisciplined pseudo-soldiers carrying banners of their patroness, Our Lady of Guadalupe, the brown-skinned Virgin who reputedly appeared to an Indian generations before, marched on Mexico City. They were defeated by a small, well-armed Spanish army. His army fell apart and four months after his "Cry", Father Hidalgo fled towards the USA for sanctuary. He didn't make it.

On the morning of July 30, 1811, in the city of Chihuahua, Miguel Hidalgo, stripped of his priesthood, entered a courtyard for his execution by firing squad. He gave his embarrassed executioners-to-be can-

to change. "Death to bad Government!", he would cry.

His war, our war, continues this 16th of September.

## Shaq Has Bone Spurs Removed from Toe, Out 6-8 Weeks

Shaquille O'Neal had surgery on his arthritic right big toe Wednesday to remove painful bone spurs that restricted motion in his foot.

Recovery time for the Los Angeles Lakers center is expected to be 6-to-8 weeks, Dr. Robert Mohr said. O'Neal might miss Los Angeles' season opener against San Antonio on Oct. 29.

"We're very confident he's going to have a complete recovery," Mohr said.

O'Neal, who has led the Lakers to three consecutive NBA titles, played last season using a combination of medication, orthotics and other treatments to ease the pain, but no method was effective.

"This is the way he makes his livelihood," Mohr said. "This is pretty significant for him."

Mohr said that O'Neal would be able to walk immediately in a surgical shoe that keeps the foot dry. In about two weeks, he will be able to use an exercise bike.

## De La Hoya-Vargas:

# Calma Antes De La Tormenta

Lo que se esperaba sería una fiel copia al carbón de la explosiva conferencia de prensa que se efectuó el pasado mes de mayo en Los Angeles, cuando Fernando Vargas empujó a De La Hoya, la de ayer se desarrolló bajo un clima de respeto mutuo entre ambos oponentes.

Y en realidad, aunque hubieran querido, eso haya sido imposible porque estuvieron separados por unas bases metálicas con dos enormes cristales.

Esta rueda de prensa fue la última previa a la cita unificatoria de los cinturones superwelter de la AMB, de Vargas, y superwelter del CMB, de De la Hoya, denominada "Odio en la Sangre", y que tendrá lugar en el hotel Mandalay Bay de esta ciudad.

"Espero una pelea muy difícil, pero a la vez espero salir adelante apoyado en mi experiencia, boxeo, rapidez, y sobre todo porque Vargas nunca ha estado en una pelea tan grande", señaló el "Golden Boy" con gran seguridad.

¿La que tuvo ante Trinidad no fue grande?

"No, porque fue noqueado muy fácil y recibí varios golpes, por eso considero que no está al nivel de los peleadores que yo he enfrentado a lo largo de mi carrera", agregó el quintuple campeón (34-2, 27 nocáuts).

¿Por qué tanto respeto a la hora de hablar?

"Ustedes [la prensa] y la afición saben que no me gusta menospreciar a un rival, y esta vez no fue la excepción. Todos los adversarios son difíciles, y por eso prefiero concentrarme en la pelea en vez de decir tonterías".

¿Te sorprendió que Vargas tampoco dijo nada ofensivo?

"Esperaba que lo hiciera, pero considero que no quiso aventurarse porque los nervios están haciendo presa de él conforme pasan los días. Les aseguro que el sábado será peor, y más cuando sienta mi presión", advirtió.

**SERENIDAD**  
Fernando Vargas (22-1, 20 nocáuts), fiel a su estilo de no dejarse de nadie y contestar de inmediato a la agresión verbal, esta vez fue cauto ante los ataques de que fue objeto por parte de Floyd Mayweather, entrenador de Oscar de la Hoya.

"¿Para qué le hago caso a gente ignorante como Mayweather si es un idiota que no sabe ni lo que dice"?, expuso el llamado "Feroz", también muy sereno.

"Sé, por lo que mi familia me ha dicho, que es mejor un ignorante y no dos, y por eso no contesté al ataque directo que me estaba haciendo. Además, también mi ídolo Chávez me dijo que no les siguiera el juego, pues saben de antemano que no me contengo, pero se la pelaron", puntualizó.

Sobre el plan de pelea que va a llevar a cabo, Vargas manifestó que no importa lo que vaya a hacer De la Hoya, pues así fuera una gran estrategia, nada ni nadie lo pararía en su cometido de derrotarlo.

"Mucha gente que no recuerda mis mejores actuaciones olvida que también sé boxear y caminar el ring

de atrás para adelante. También olvida que soy mas joven y estoy en mi categoría, y todo eso pesará a la hora de la verdad", recalco el michoacano, quien brindó el combate a la raza azteca.

Finalmente, de acuerdo a Dena duBoef, de la empresa Top Rank, Vargas recibirá en su habitación a la prensa a las 11:00 de la mañana, mientras que De la Hoya hará lo mismo, pero a las 12:30 del mediodía.

Julio César Chávez no se presentó a la conferencia para no robarse el show, ya que conociendo su trayectoria y el ímán que tiene para con el aficionado, los promotores no quisieron correr el riesgo.

Asimismo, la esposa del "Golden Boy", Millie Corretjer, tampoco hizo acto de presencia.

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# Una mujer apresuró la Independencia de México



Doña Josefa Ortiz de Domínguez, "La Corregidora", su mensaje enviado a Miguel Hidalgo y a Ignacio de Allende, obligó a tomar acciones en pro de la independencia de México.

Doña Josefa Ortiz de Domínguez, esposa del Concedidor de Querétaro, dio la voz a Hidalgo y Allende de su arresto, lo que determinó para ellos el tener que apresurar la declaración de Independencia, el día 15 de septiembre de 1810, a las 10:00 p.m.

La inquietud del pueblo mexicano ante la autoridad de los españoles, llegó a un punto determinante en 1810, ya que por varios años el pueblo subyugado quería ser libre y poder tomar sus propias decisiones y que fuera en interés de México en lugar de España.

Las conspiraciones y revueltas que se venían suscitando no sólo de parte del pueblo, sino también del hacendado rico que sintiéndose más mexicano que español, buscaba la forma de dejar de compartir sus riquezas.

Unos y otros querían algo en común: salir del yugo español, mandar en casa y ser dueños de todo el ajuar de la misma. Esta coyuntura la encontraron en 1808, cuando pusieron en práctica sus ideales. Ese año Napoleón ocupó España, los españoles se opusieron al invasor y los mexicanos se aprovecharon de la crisis española para hacerse independientes.

El fraile Melchor de Talavantes hacía circular escritos subversivos haciéndoles ver a la gente los recursos del país y haciéndose ver que la independencia era necesaria ya que el gobierno español no se ocupaba del bien general de la Nueva España como lo haría un gobierno libre constituido por los mexicanos. Este es sólo uno de los tantos que con su esfuerzo y diligencia forzaron al Virrey a hacer juntas representativas del reino. Se formó un congreso nacional, el Virrey aceptó la idea, pero un rico latifundista español con sus peones, empleados y varios gachupines depuso al Virrey y nombró como sucesor a un militar de máxima graduación y el clérigo máximo del país.

Pero salió contraproducente porque mientras los españoles denunciaban a los criollos de infidencia, los criollos tomaban medidas revolucionarias.

Estos criollos que se reunían para tomar soluciones políticas eran Don Miguel Hidalgo y Costilla, nacido en Mayo 8 de 1753 en Guanajuato, fue ordenado sacerdote en 1778 y rector en varios lugares hasta que llegó a Dolores en 1808. Conoció al Capitán Ignacio Allende sólo en Dolores y al corregidor Miguel Domínguez y su esposa la Corregidora Doña Josefa Ortiz de Domínguez en Querétaro.

Tenían ideas similares de lo que el gobierno debería ser y estaban de acuerdo que la invasión a España era suficiente razón para promover la independencia de las colonias en América.

En 1810, Allende viajó Querétaro a investigar el plan revolucio-

nario del Señor Manuel turriaga, ya que compartían las mismas ideas. Este plan consistía en formar grupos en los pueblos más grandes y formar descontento en los españoles, declarando la independencia sucesivamente y ejerciendo el poder a través de una asamblea de representantes de las provincias.

Hidalgo aceptó encabezar el movimiento y regresó a Dolores para fabricar machetes, lanzas, etc. Se había decidido que el día de la revuelta sería en Octubre 2, pero en Septiembre 10, la conspiración fue denunciada en Querétaro por el Capitán Joaquín Arias y en Septiembre 13 en Guanajuato por Juan Garrido. Fue en esta denuncia que el gobierno impuesto decidió detener los insurrectos por lo que el Corregidor Miguel Domínguez se le ordenó detener a los mismos con los que él conspiraba contra el gobierno. Su esposa Doña Josefa Ortiz de Domínguez, "La Corregidora", que albergaba convicciones más firmes en pro de la Independencia, fue encerrada en su cuarto por órdenes de su esposo para que no diera la voz a sus cómplices. Ella pudo mandar un mensaje con un simpatizador de la causa que viajó rápidamente a San Miguel El Grande y Dolores para avisar a Allende e Hidalgo de su arresto inminente forzándolos a tomar acción.

Hidalgo reúne su congregación y hace tocar la campana de su iglesia a las 10:00 de la noche del 15 de Septiembre de 1810, dando con esto el grito de Dolores: "Viva México" "Abajo los gachupines" y tomando como bandera la imagen de la Virgen de Guadalupe, es seguido por más de 600 hombres y a través de los días conforme pasaban por diferentes pueblos se le unieron más de 100 hombres. Así comienza la independencia, una etapa clave en la historia de México.

La Corregidora Doña Josefa Ortiz de Domínguez, fue encarcelada por dar aviso a los cabecillas, primero en el Convento de Santa Tereza la Antigua en la ciudad de México y después en Santa Catalina de Siene. Salió en 1822 de prisión y murió en 1829, rehusando cualquier pago que se le ofreció por la ayuda tan valiosa en la causa de la independencia.

La tenacidad e impetuoso carácter de Doña Josefa Ortiz de Domínguez, "La Corregidora", nos enseña una parte muy pequeña de lo que representa la mujer mexicana en la historia de México, pero al mismo tiempo, nos demuestra cómo esa mujer luchara por sus creencias y su país, aunque su vida estuviera de por medio.

## EL EDITOR

Lo Mejor En Noticias-Para Todos!

¡Que Viva Mexico!  
¡Que Viva Mexico!  
¡Que Viva Mexico!

16 DE SEPTIEMBRE

## Conmemoracion Del 1750. Aniversario de la Iniciacion de la Independencia De Mexico

Por Maria Ofelia Sanchez de Orr

El 15 y 16 de Septiembre de este año de 1985, estamos conmemorando el 175vo. ANIVERSARIO DE LA INICIACION DE LA INDEPENDENCIA DE MEXICO con el yugo Espanol, principalmente de su iniciador, el Cura Jesuita de la Iglesia del Pueblo de DOLORES, cuyo nombre completo era MIGUEL GREGORIO ANTONIO HIDALGO y COSTILLA, Padre de la Patria Mexicana, al igual que lo es para los Estados Unidos de América el Procer George WASHINGTON.

El Cura Miguel Hidalgo y Costilla nació en 1753 y estudió en el Colegio de SAN NICOLAS, Valladolid, hoy Morelia, distinguiéndose por su inteligencia e intrepidez, por lo cual sus compañeros lo Hamaban: "EL ZORRO". Llegó a ser-RECTOR de su propio Colegio y fué Catedrático de FILOSOFIA y HUMANIDADES. Hablaba LATIN, ITALIANO, GRIEGO, FRAN-

ESPAÑOLA inclemente, especialmente para los indios, a quienes les imponía tributos immoderados y abusaba de ellos a lo máximo. Había una desigualdad económica y social extremadamente marcada, que mantenía al país en estado de insatisfacción y descontento.

Los Espanoles nacidos en Espana eran los ricos, los que todo lo tenían; los CRIOLLOS eran los hijos de espanoles nacidos en México, quienes empezaban a ser discriminados; los MESTIZOS eran los hijos de espanoles mezclados con indios y los INDIOS eran los más explotados y los que más sufrían bajo el yugo espanol. Además, había esclavos que los espanoles habían traído del Viejo Continente. La situación se hacía ya insostenible y para 1793 empezaron las conspiraciones en Guadalajara.

En 1808, cuando Napoleón ocupó Espana, los CRIOLLOS de clase media aprovecharon la sit-



ES, ESPAÑOL, y algunos dialectos INDIOS. Se ordenó como Sacerdote a los 25 años y, con la idea de independizar a los INDIOS OPRIMIDOS, les enseñó la industria del VINO, de la SEDA, ARTES Y OFICIOS, y fomentó la AG RIC U LTU RA.

Por tres largos siglos, México sufrió de una DOMINACION

uación para intentar con más fuerza independizarse de España, cuyo gobierno sólo fomentaba la minería para llevarse los metales preciosos, especialmente la PLATA y el ORO. Las CONSPIRACIONES se extendieron por todo el país y, en 1810 las más importantes, que eran las de QUERETARO, *continua en la pagina 8*

On this occasion when we celebrate the independence of Mexico from Spain, let us take a moment to reflect on the great freedoms that we all enjoy as Americans:

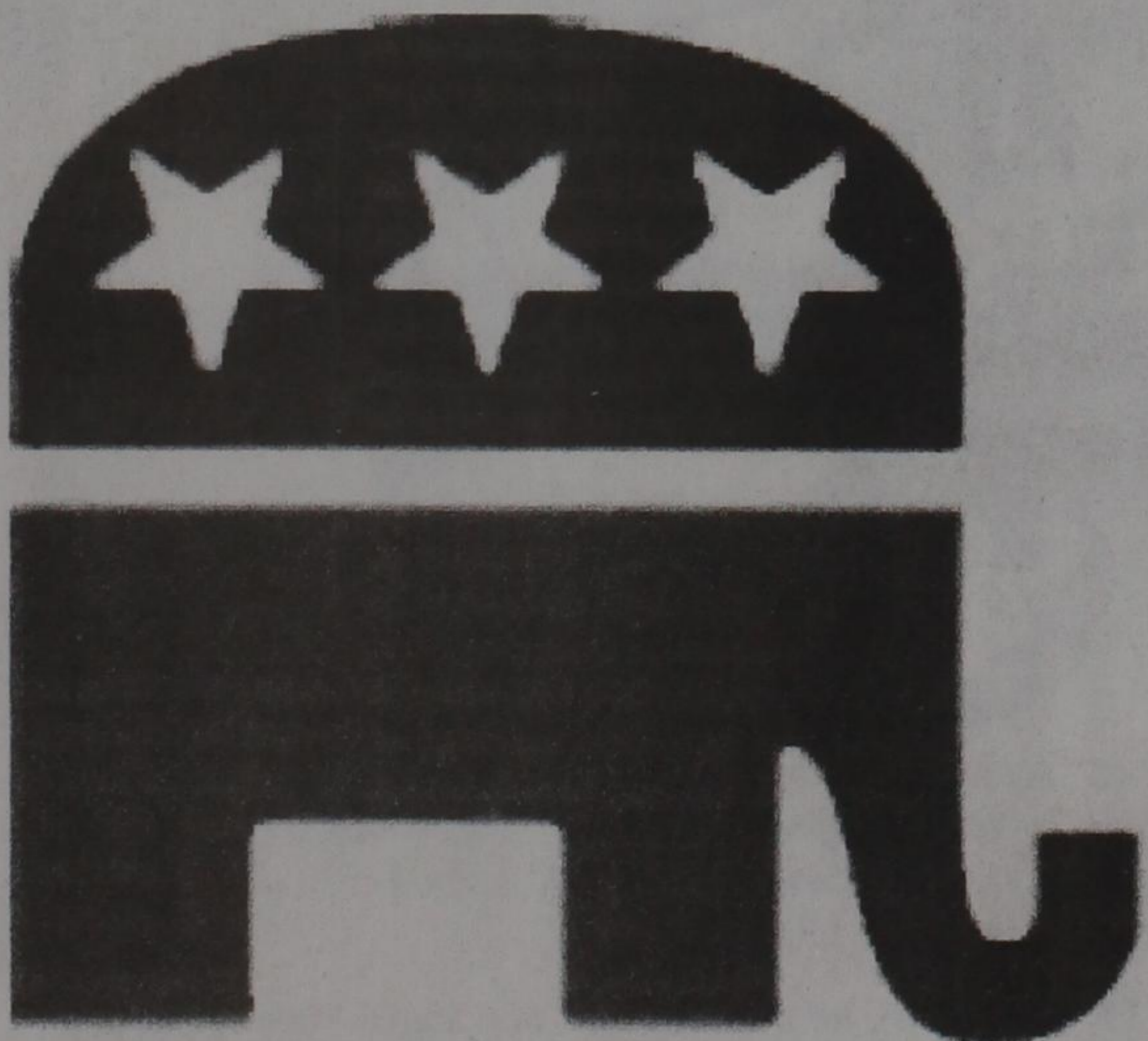
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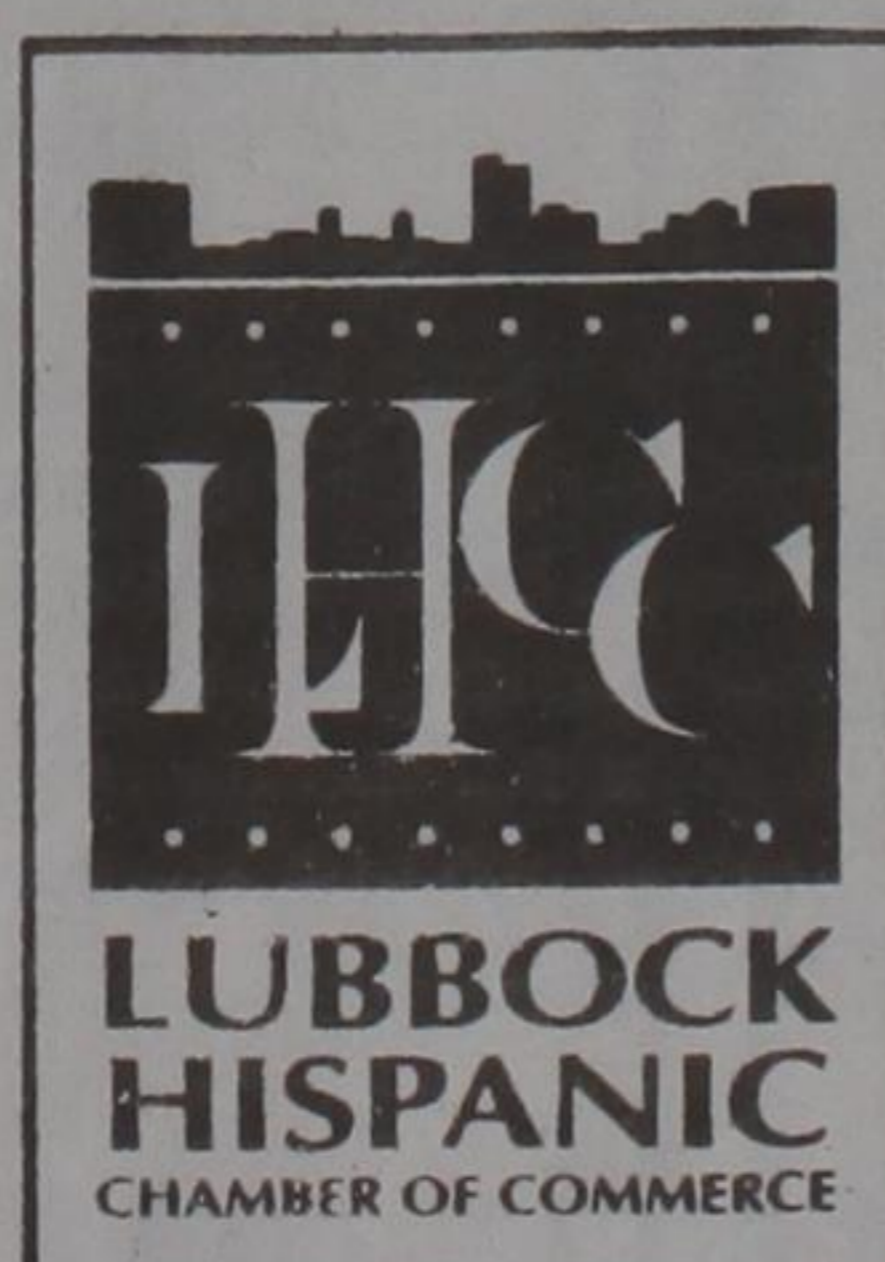
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## Whose Holiday Is Sept. 16?

By Victor Landa

If I close my eyes long enough, and look back far enough, I can see a 16 de Septiembre painted in green, white and red. Those were the colors of the patriotic ceremonies of my youth.

*El Tricolor*, the tri-colored flag Mexico, escorted by an official color guard, accompanied by the martial rhythms of the *banda de guerra*. Those were the colors of the speeches and the patriotic poetry, of the anthems and of the folkloric dances.

They are the colors of the heroes, the priest Don Miguel Hidalgo who called his people to arms against "el mal gobierno" (the bad government of Spain), and of Ignacio Allende who led his troops into battle.

It's a sharp contrast to the way *El 16* is celebrated in the United States. Here the mariachis are trimmed with red, white and blue. Here the politicians line up to be seen in a parade, waving to the "barrios" and feeling very Mexican. Here the colors of the flag take a secondary role, and what we celebrate, almost without knowing, is a unique enigma.

*El 16 de Septiembre* should be a very American event. When *La Nueva Espana*, which is what Mexico was called before it became Mexico, declared its rebellious independence from Spain, all of Texas, Colorado, Arizona, New Mexico and California was territory of Spanish monarchs. When Mexico fought for its independence, the entire Southwestern United States fought with it, and became independent with it. A few decades later, those states, one-third of the Mexican territory, were to become a part of the United States as a result of a violent act of aggression.

Historical fact often falls victim to arbitrary interpretation. *Diez y seis de Septiembre* is a tangible part of the history of this country, even though it's not taught in the classrooms or mentioned in the history books. The context in the cele-

bration is often missed in a frenzy of commercial sponsorships.

And so, on the 16th of September we celebrate our *Mexicanidad*, brought to us by a long list of advertisers who tell us what we should drink, smoke and eat, where we should bank and buy clothes, how we should diaper our children and what car we should drive.

If you close your eyes long enough, you can see the contrast in the colors; you can see the enigma. In a territory taken over with the pretext of Manifest Destiny, a conquered culture thrives.

The mariachis will continue to play, and the charros will ride down the street, and festivals will go on with gorditas and fajitas and beer. And we will celebrate, each year a little longer and a little louder, and our children will learn that this was once a part of Mexico, and that Mexico was once a part of Spain and that now we are no less proud to be part of the multicultural family that populates the United States.

Our children will learn that the colors of a culture are the colors of life, and they will hopefully understand that Mexican Americans are not immigrants, that we have been here since the days of *La Nueva Espana*. They will understand that we have contributed and continue to contribute with the blood of our sons and the fruits of our labor. And that because of this we can celebrate *El 16* with mariachis and red, white and blue.

To the forces of Manifest Destiny that have imposed their politics, their economy and their ways, we answer simply with the words of another of our heroes, the indian Benito Juarez, who taught us, "El respeto al derecho ajeno es la paz."

The respect of someone else's right is peace.

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

# De Quien Es El Feriado Del 16 de Sept.?

Por Vic. Landa

Si cierro los ojos por un buen rato y me acuerdo de muchos años, puedo ver un 16 de septiembre pintado de verde, blanco y rojo. Esos eran los colores de las ceremonias patrióticas de mi juventud.

"El Tricolor", la bandera de tres colores de México, escoltada por una guardia de honor oficial, acompañada por los ritmos marciales de la banda de guerra. Aquellos eran los colores de los discursos y de la poesía patriótica, de los himnos y de las danzas folklóricas.

Son los colores de los héroes, del sacerdote Don Miguel Hidalgo que llamó a su pueblo a defenderse contra "el mal gobierno" (el gobierno de España) y de Ignacio Allende, quien dirigió sus tropas al combate.

Es un contraste marcado con el modo de que el 16 se celebra aquí en los Estados Unidos. Aquí los "mariachis" están adornados de rojo, blanco y azul. Aquí los políticos se alinean para ser vistos en un desfile, saludando a los barrios y sintiéndose muy mexicanos. Aquí los colores de la

bandera toman un color secundario, y lo que celebramos, casi sin saberlo, es un enigma singular.

El 16 de Septiembre debería ser un acontecimiento muy estadounidense. Cuando *La Nueva España*, como se llamaba a México antes de que se convirtiera en México, declaró su independencia en la rebelión contra España, todos los territorios de Texas, Colorado, Arizona, Nuevo México y California pertenecían a los monarcas españoles. Cuando México peleó por su independencia, todo el suroeste de los Estados Unidos combatió con él, y llegó a ser independiente con él.

Unos cuantos decenios más tarde aquellos estados, un tercio del territorio mexicano, se convertirían en parte de los Estados Unidos como resultado de un acto de agresión violenta.

Los hechos históricos a veces resultan víctimas de la interpretación arbitraria. El 16 de Septiembre es una parte tangible de la historia de este país, aún cuando no se enseña en las aulas de clases ni se le

menciona en los libros de historia. El contexto de la festividad se pasa por alto a menudo en el frenesí de los auspiciamientos comerciales.

Y así, el 16 de septiembre celebramos nuestra *mexicanidad*, traída a nosotros por una larga relación de anunciantes que nos dicen lo que debemos beber, fumar y comer, dónde debemos hacer nuestras operaciones bancarias y comprar ropas; cómo debemos ponerle los pañales a nuestros hijos y qué auto debemos manejar.

Si usted cierra los ojos por un buen rato, puede ver el contraste en los colores, puede ver el enigma. En un territorio conquistado con el pretexto del llamado Destino Manifiesto, una cultura conquistada prospera.

Los mariachis continuarán tocando, y los charros seguirán montando a caballo calle abajo, y los festivales continuarán con las gorditas, las fajitas y la cerveza. Y celebraremos, cada año durante un poco más de tiempo y un poco más de volumen, y nuestros hijos aprenderán que ésta fué una

vez una parte de México, y que México fué una vez parte de España y que ahora no estamos menos orgullosos de ser estadounidenses.

Nuestros hijos aprenderán que los colores de una cultura son los colores de la vida, y esperamos que comprenderán que los mexicanoamericanos no somos inmigrantes, que hemos estado aquí desde los días de *La Nueva España*. Comprenderán que hemos contribuido y seguimos contribuyendo con la sangre de nuestros hijos y el fruto de nuestro trabajo. Y que debido a esto podemos celebrar el 16 con mariachis y los colores rojo, blanco y azul.

A las fuerzas del Destino Manifiesto que han impuesto su política, su economía y sus modos de ser, respondemos sencillamente con las palabras de otro de nuestros héroes, el indígena Benito Juárez, que nos enseñó que "El Respeto al Derecho Ajeno es la Paz".

(Victor Landa es director de noticias de la KVDA-TV60 de San Antonio, Texas, afiliada de Telemundo.)

Propiedad literaria registrada por Hispanic Link News Service en 1998. Distribuido por The Los Angeles Times Syndicate

### De La Pagina 7

SAN MIGUEL y DOLORES, cuyos principales líderes eran HIDALGO, ALLENDE, ALDAMA y JIMENEZ, fueron las que tuvieron que hacer frente al hecho de haber sido denunciadas y descubiertas y tener que ponerse en pie de lucha la noche del Sábado 15 y Domingo 16 de Septiembre. Los conspiradores tenían planeado dar el golpe el 8 de DICIEMBRE DE 1810, en la Feria de San Juan de Los Lagos, y como creían tener tropas suficientes, adelantaron la fecha para el día 2 de OCTUBRE, pero

la madrugada del 13 de Septiembre fué descubierta la conspiración y el GOBERNADOR de QUERETARO recibió instrucciones precisas de APREHENDER a los líderes de la insurrección y tenía que obedecer, aún cuando secretamente simpatizaba con la causa.

Al darse cuenta su esposa Dona JOSEFA ORTIZ DE DOMINGUEZ, Heroína de la Independencia, dió la señal convenida a uno de sus allegados, dando tres golpes en el piso de madera de su recámara que daba a la planta baja y, por un pequeño

agujerito, orden que se le avisara a Don IGNACIO ALLENDE, Capitán del Regimiento de la Reina, que estaba en SAN MIGUEL el Grande, y a Don MIGUEL HIDALGO, que conspiraba en el pueblo de DOLORES.

ALDAMA Y JIMENEZ salieron de inmediato a CABALLO a dar el aviso de que la conspiración había sido descubierta y que había orden precisa de APREHENSION para sus líderes.

No había carreteras ni otros

medios de comunicación como ahora y viajaron a CABALLO todo el Jueves 13 de Septiembre, el Viernes 14 llegaron a San Miguel a darle la noticia a Don IGNACIO ALLENDE, y hasta el Sábado 15, ya muy entrada la noche, llegaron todos a DOLORES. Entraron a la recámara donde dormía el Cura Hidalgo, le dieron el recado de la CORREGIDORA Ortiz de Domínguez y, vistiéndose de prisa les dijo:

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continua en la pagina 10

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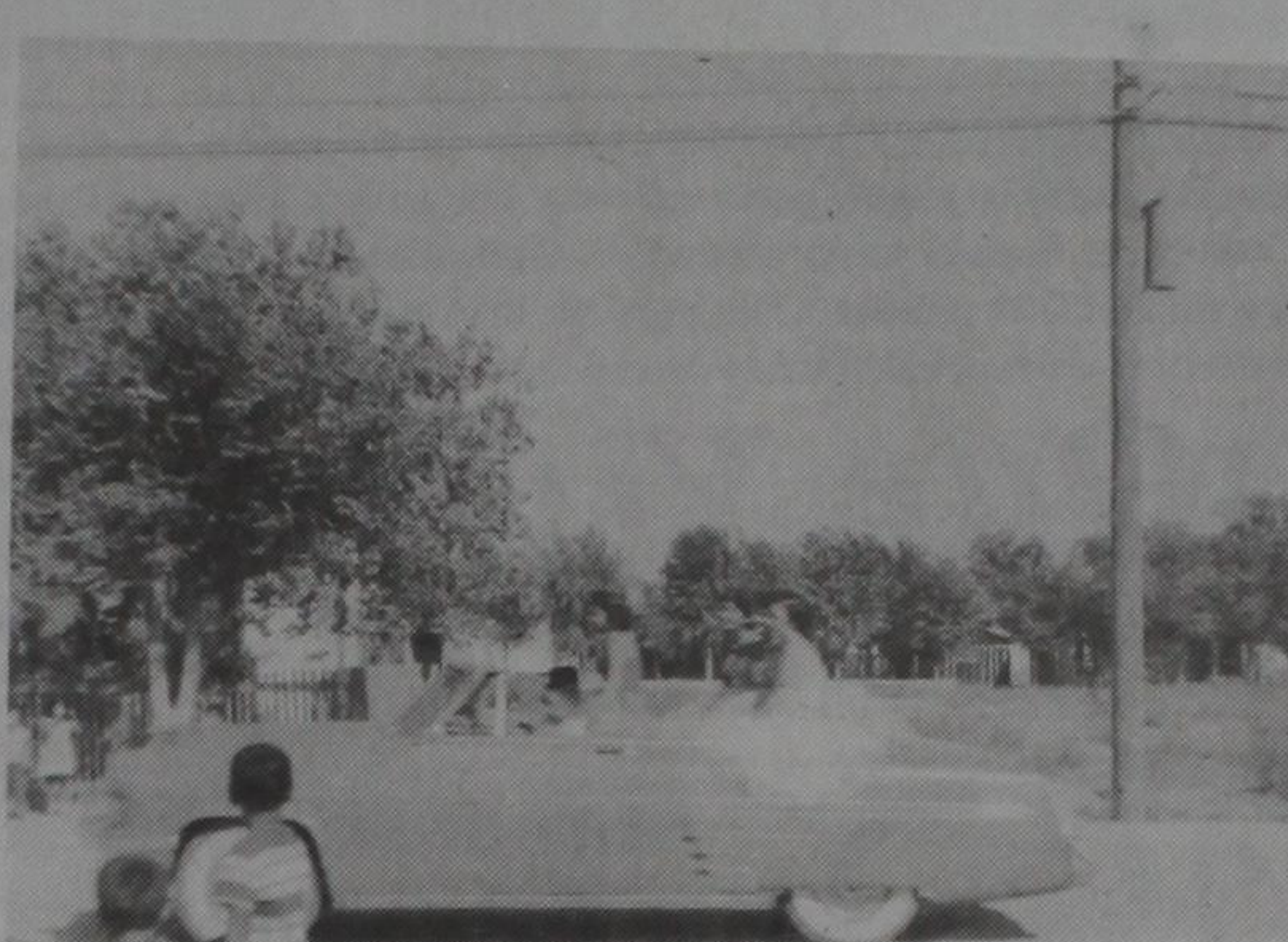
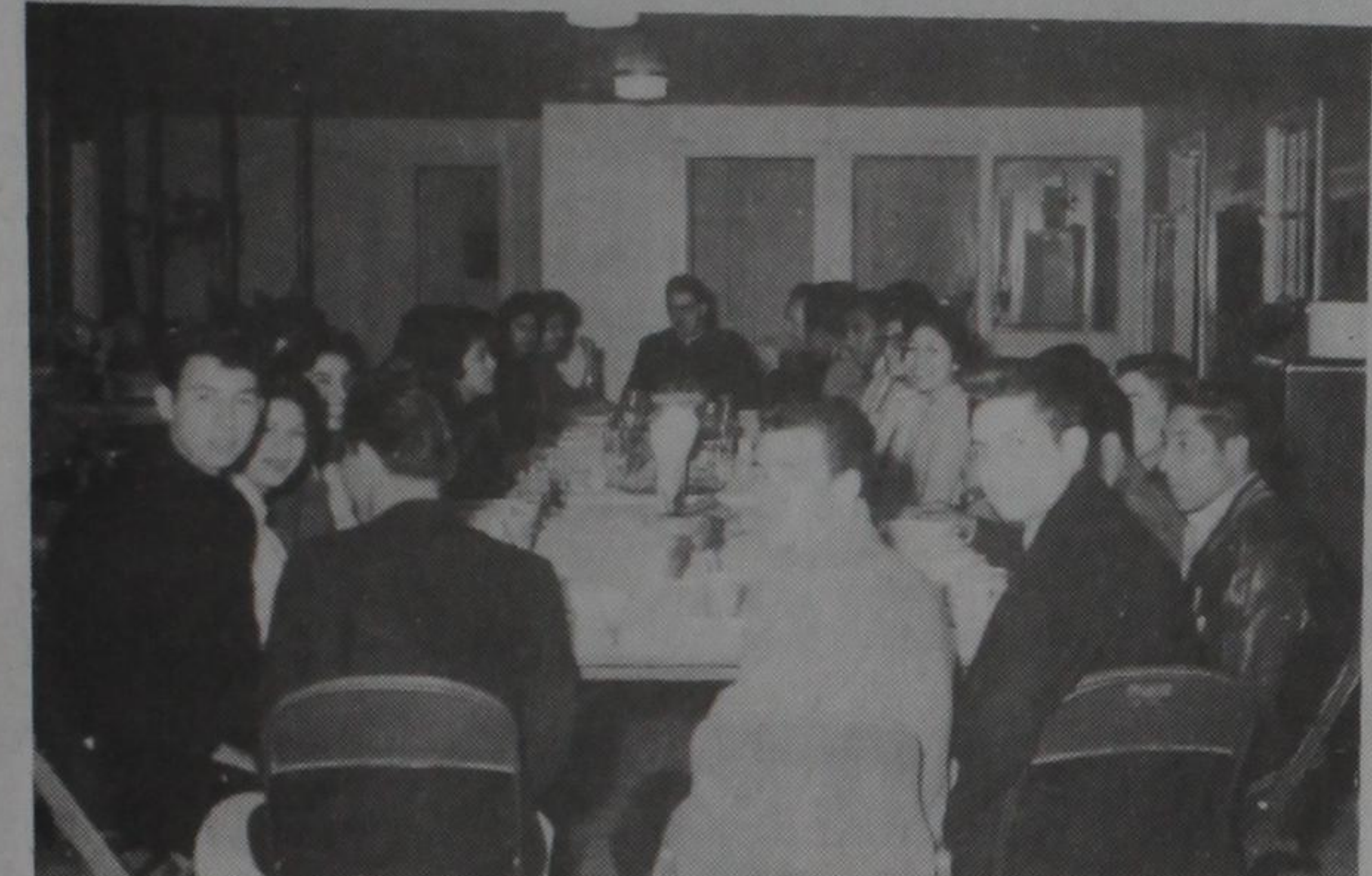
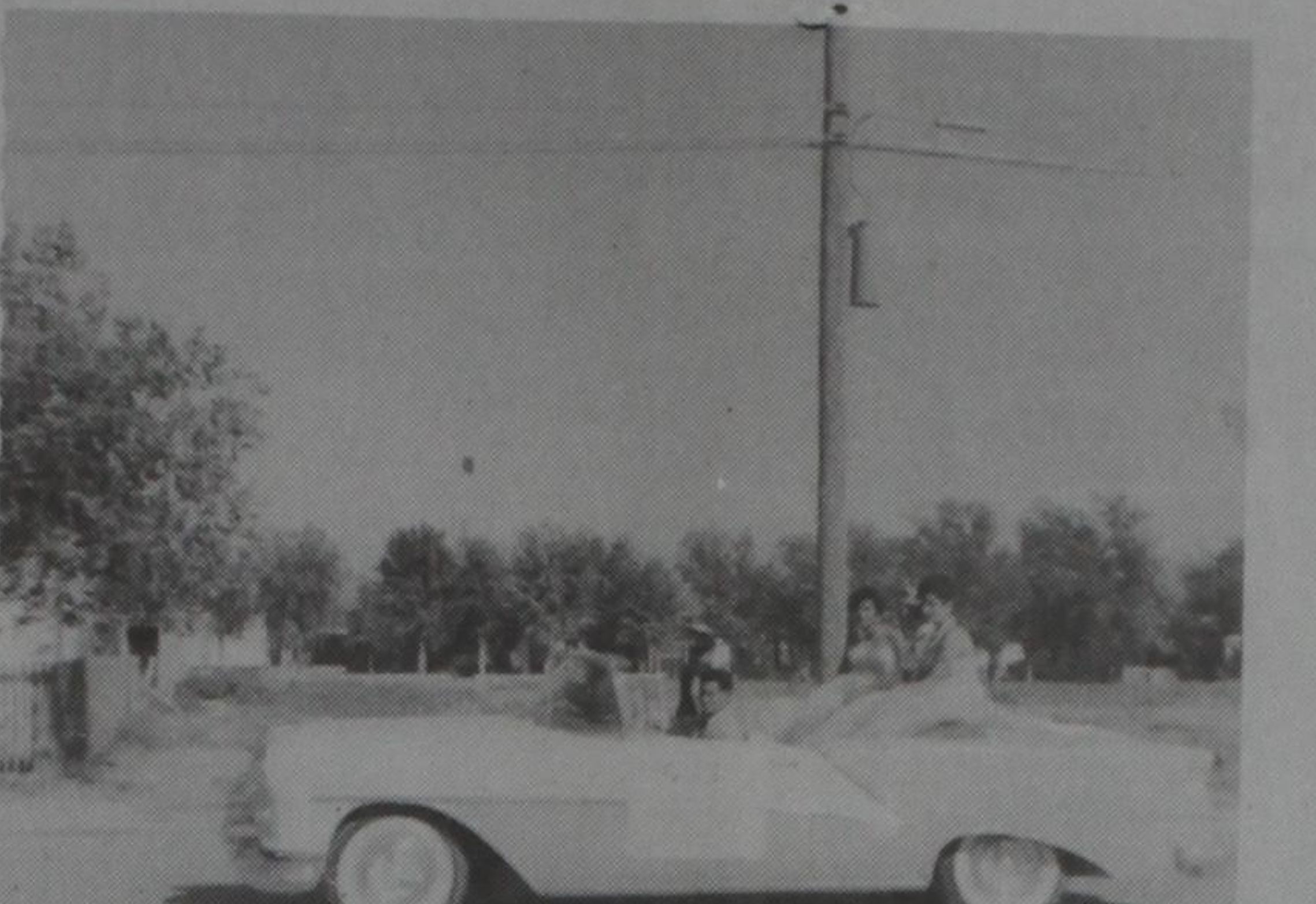
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# Fiestas Del Diez y Seis 1955

*¡Feliz Fiestas Patrias!*  
photos courtesy  
Richard Lopez



**¡Que Viva La Independencia!  
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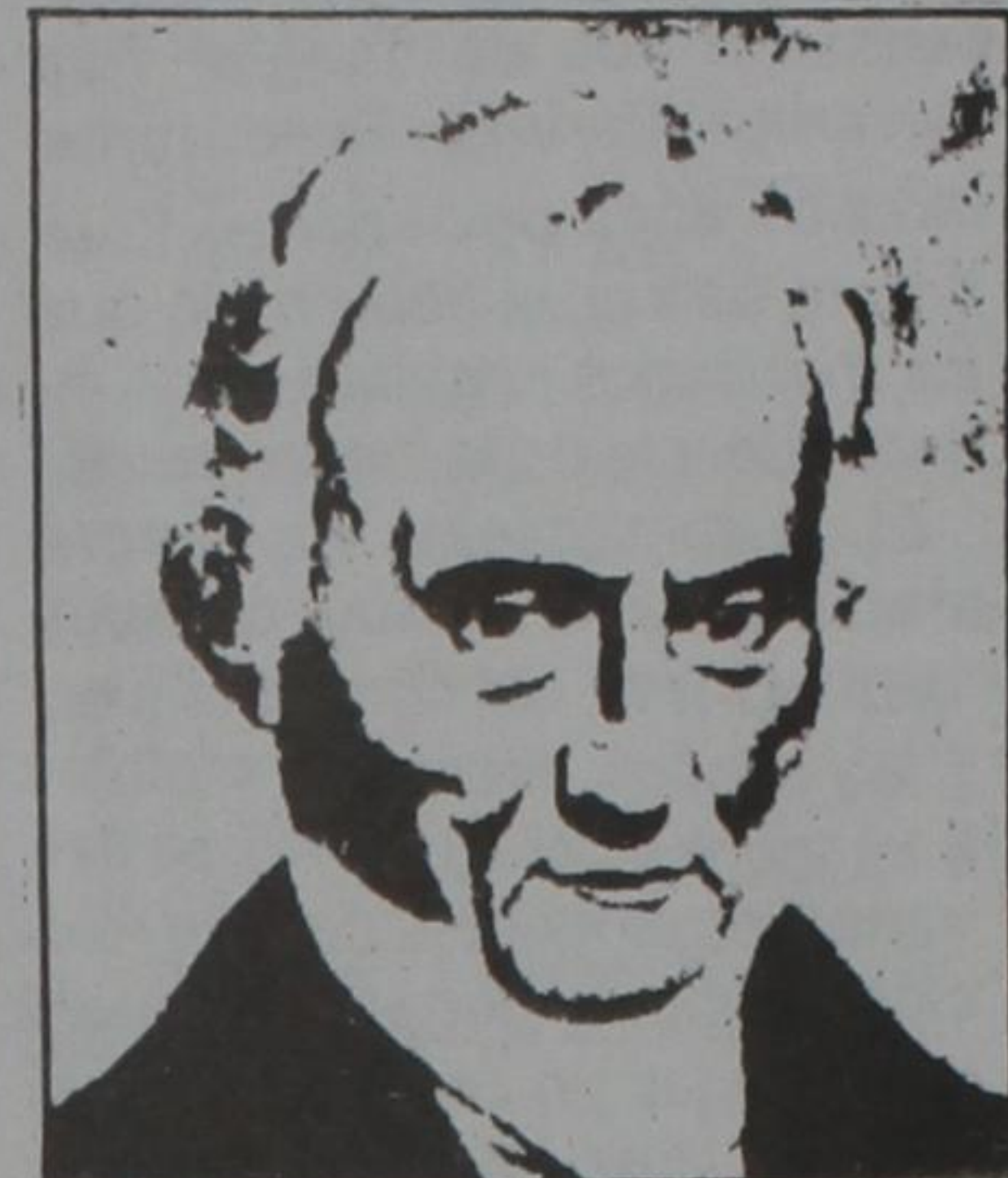
*"Vamos a celebrar libertad juntos y unidos. Les deseo una buena celebración."*

State Representative  
Carl Isett



# Héroes de la Independencia

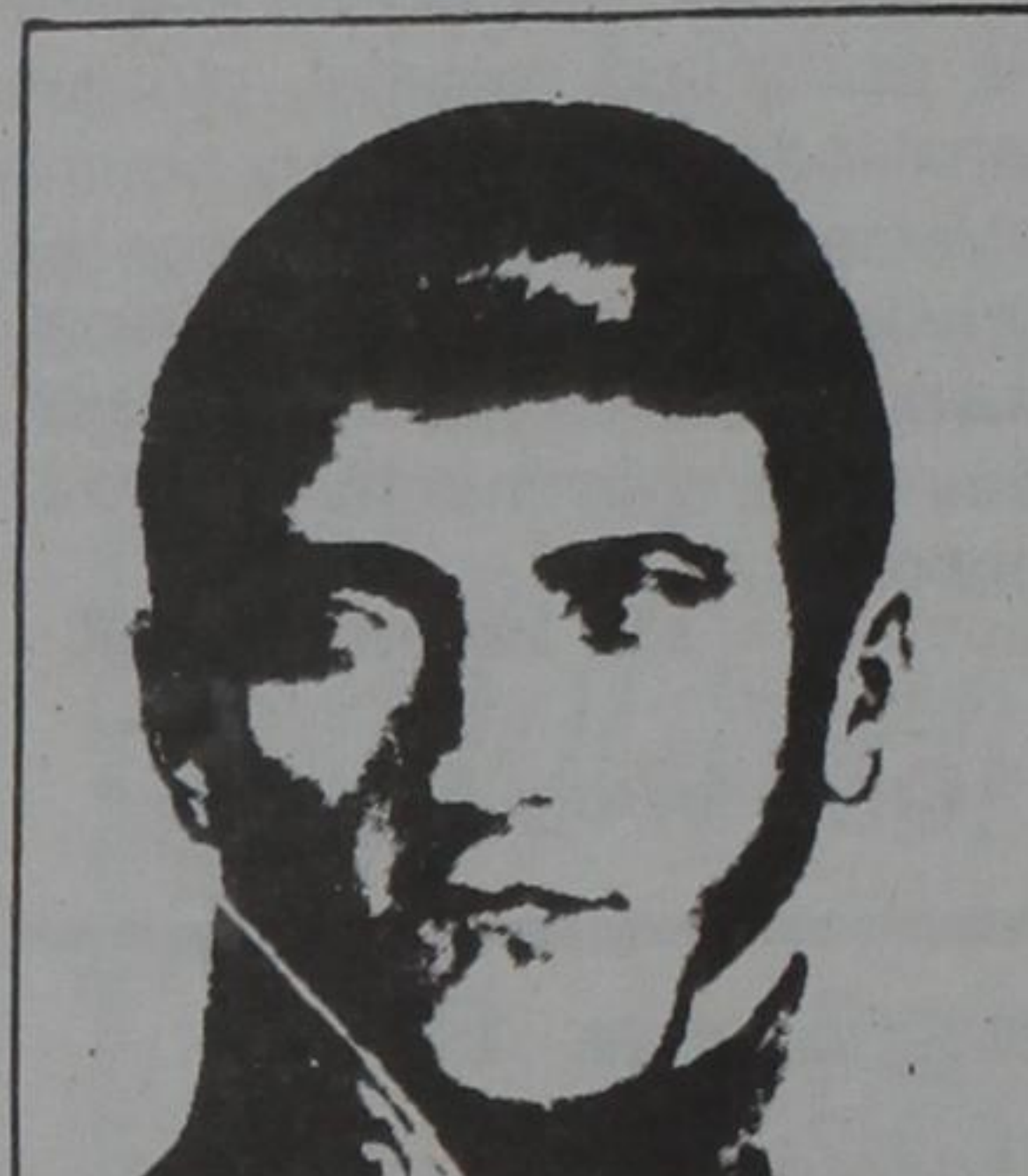
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**Andrés Quintana Roo**  
(1787-1851)

Escritor, político y patriota. Tuvo una destacada actuación en la organización política y democrática de la guerra de la Independencia Mexicana. Fue miembro de la Junta de Zitacuaro (1811) y del Congreso de Chilpanzingo (1813), siendo uno de los que firmaron la Declaración de Independencia. En 1812 se casó con Doña Leona Vicario, sobrina de un ferviente partidario de la dominación española y a cuyos servicios había estado Don Andrés Quintana Roo. Durante la guerra editó dos periódicos: "El Ilustrador Americano" y "El Federalista" Mexicano". En ellos quedó plasmada su enérgica prosa y su gran sabiduría y acendrado patriotismo.

Por haber nacido en el estado de Yucatán se le dio su nombre al actual estado de Quintana Roo



**FRANCISCO JAVIER MINA**  
(1780-1817)

Nació en Otano, Navarra, España. Luchó por su patria en contra de la intervención francesa. Por sus ideas liberales tuvo que emigrar, primero a Francia y después a Inglaterra, donde conoció al padre Tereza de Mier. Convencido por este decidió venir a la Nueva España a luchar por la libertad de México en 1816. Preparó en Estados Unidos su expedición y el 17 de abril de 1817 desembarcó en Soto La Marina, internándose en territorio mexicano con solo 200 hombres derrotando a 2000 realistas en su primer enfrentamiento. Después de varias victorias logró reunir un gran ejército, bien pertrechado y disciplinado. Desde la capital enviaron fuertes contingentes para capturar a Mina y su valeroso ejército. Lo que siguió fueron escaramuzas, batallas y sitios a los lugares donde Mina se alojaba. De todo estos, Mina logró salir adelante, hasta que fue sorprendido en el rancho de Venadito. Fue llevado al Fuerte de los Remedios donde fue fusilado. Mina tenía 29 años cuando murió. De gallarda presencia sabía ganarse el afecto de sus soldados. De él dijo un escritor fue "como un relámpago que iluminó por poco tiempo el horizonte mexicano."



**VICENTE GUERRERO**  
(1783-1831)

Nació en Tixtla, Guerrero, de familia humilde, se dedicó a la agricultura y la arriería. En 1810 se unió a las fuerzas de Galeana para luchar por la Independencia. Pronto destacó y fue hecho capitán por Morelos y enviado a tomar Taxco. Más tarde participó en las campañas de Guerrero y Puebla y, a la muerte de Morelos quedó a cargo de los ejércitos insurgentes del sur.

El gobierno virreinal estimó que el de Guerrero era el único foco importante de insurrección y decidió concentrar sus fuerzas para combatirlo. Las tropas realistas encargadas de este cometido estaban a cargo de Agustín de Iturbide, quien en lugar de cumplir con su encargo, este decidió aliarse con Guerrero para declarar la Independencia de México.

En 1821 proclamaron el Plan de Iguala. Años más tarde Iturbide fue destituido como emperador (1824) y Guerrero quedó como miembro suplente del Supremo Poder Ejecutivo. En 1829 fue elegido Presidente de la República y en ese mismo año el vicepresidente Bustamante lo desconoció, obligándolo a dirigirse una vez más al sur para hacer la guerra.

Un marino genovés, Francisco Picaluga, lo traicionó y lo hizo prisionero. En Oaxaca un Consejo de Guerra lo condenó a muerte.

continúa en la pagina 10

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# El Grito de Dolores

importantes que se intentaron algun vez. Esto es lo que los mexicanos y chicanos celebran el 16 de Septiembre.

¿Por que se rebelaron Hidalgo y los demas? La respuesta es muy complicada, pero en general puede decirse que se rebelaron porque deseaban ver el fin de la esclavitud colonial, porque ansiaban que se tratara equitativamente a todos, en vez de los privilegios reservados unicamente para beneficio de algunos mas importantes, especialmente en favor de los indigenas, mestizos y mulatos. Este movimiento reformativo fue suprimido sin escrúpulos unos cuantos años despues, pero la independencia llevo a ser realidad, por ultimo y por razones no sociales, en 1822.

Justo Sierra, el gran historiador mexicano, escribe de la rebelion de Hidalgo. "

"Hidalgo no vacilo. Reunio a tanta gente cuanta pudo, les dio las armas que tenia, los animo hasta el entusiasmo con su palabra y con su ejemplo en la mañana del 16 de Septiembre, en el atrio de la iglesia parroquial. Entonces salio para San Miguel (ahora de Allende). Por el camino recogio un cuadro de la Virgen de Guadalupe, la Madre de Dios de los indigenas, y lo declaro en estandarte sagrado de su tremendo empeño. Las masas campesinas, abandonando sus arados y cobertizos, lo siguieron como a un Mesias. Al grito de: "¡Viva Nuestra Señora de Guadalupe y abajo el mal gobierno! ¡Abajo los gachupines!" (los españoles nacidos en España), las multitudes... convirtieron el complot en un levantamiento popular poderoso; esta fue la insurrección..."

Sierra escribe tambien que la

insurrección dirigida por Hidalgo causaría "ríos de sangre" que correrían libremente durante muchos años posteriores. Este habría de ser el alto precio que los mexicanos pagarían por la independencia de la madre patria.

El derramamiento de sangre afectaría a los muy odiados "gachupines", así como también a los criollos, mestizos, mulatos e indigenas por igual. No se salvarían los dirigentes de la revolución tampoco, porque Hidalgo y sus colegas de complot, Ignacio Allende, Julio Aldama, (ambos militares), y Jose Maria Morelos, otro sacerdote, serian capturados finalmente y ejecutados por las autoridades españolas. Como en otros tiempos y lugares, estos hombres serian considerados traidores primero y despues elogiados como heroes.

Estos acontecimientos se destacan, sin duda, como algunos de los mas altrevidos y dramáticos de todas las Americas. Nos son utiles porque comienzan a decir la historia de un de las primeras revoluciones sociales importantes que se intentaron algun vez. Esto es lo que los mexicanos y chicanos celebran el 16 de Septiembre.

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De la pagina 2

¡Que Viva Mexico!



CHILPALCINGO, Gro., Méx. - Bajo la dirección de Don José María Morelos y por instrucciones del padre Miguel Hidalgo y Costilla, se instaló en la ciudad de Chilpalcingo, el 13 de septiembre de 1813, el primer Congreso de la América Mexicana, con la asistencia de representantes de todas las provincias favorables a la

Independencia. Morelos se presentó ante el Congreso para dar lectura al valioso documento redactado por él, denominado "Sentimiento de la Nación" y el primer objetivo del mismo fue redactar el Acta de Independencia de México en la cual se rompía para siempre todo nexo con el trono español.

## ¡Que Viva La Independencia! ¡Que Viva Mexico!

### De La Pagina 8

didos! Aquí no hay más remedio que salir a MATAR "GACHUPINES" (Palabra despectiva para nombrar a los españoles) HIDALGO, Seguido de ALLENDE, ALDAMA, JIMENEZ y otros, se dirigió a su PARROQUIA y, a las 11:00 de la noche empezó a tocar la CAMPANA con fuerza e insistencia para congregar al pueblo, a quien exhortó a iniciar el movimiento de INDEPENDENCIA NACIONAL! Por unanimidad aceptaron y al grito de: VIVA LA INDEPENDENCIA!, VIVA AMERICA!, MUERA EL MAL GOBIERNO!, MUERAN LOS "GACHUPINES"! empezó la revolución, a cuyo Grito de Hidalgo se le llama ahora, históricamente, "EL GRITO DE DOLORES".

Lo primero que HIDALGO hizo fué poner en libertad a los PRESOS de la Cárcel, dejando encarcelados a los españoles. con la mira de liberar a todos los ESCLAVOS.

A la madrugada del DOMINGO 16 de SEPTIEMBRE de 1810, los insurgentes ya habian dominado al pueblo de DOLORES, y el Cura HIDALGO, al frente de un ejército en su mayoría de INDIOS, armados s6lo con machetes, hondas, palos, piedras y todo lo que podian encontrar a su paso, emprendieron la MARCHA INSURGENTE, a la cual se le iban uniendo las gentes de los poblados por los que iban pasando.

Al llegar al pequeno SANTUARIO DE ATOTONICCO, en-

### Viene de la Pagina 9

IGNACIO LOPEZ RAYON (1773-1832)

Trabajador infatigable de las causas de la Independencia. Nació en Tlalpujahua, Michoacán. Hizo sus primeros estudios en el Colegio de San Nicolás, en Valladolid y los terminó en el de San Ildefonso en la ciudad de México.

El 24 de octubre de 1810 lanzó una proclama en la cual hacía un llamamiento de adhesión al movimiento revolucionario, el cual consideraba santo y justo. Un año despues participó en la Suprema Junta Nacional Americana que tuvo lugar en Zitácuaro. El propósito de dicha junta era coordinar y dirigir el movimiento de insurgencia.

El 11 de diciembre de 1917 fue hecho prisionero y llevado a la cárcel de la corte el 9 de octubre de 1818. Más adelante fue puesto en libertad. Una vez consumada la independencia ocupó el cargo de tesorero, y en 1824 fue asendido a general de división.

traron a la Iglesia a orar por la causa y al finalizar, el Cura Hidalgo, tomando el ESTANDARTE de la Virgen de Guadalupe, patrona principalmente de los indios, enarboló la PRIMERA BANDERA INSURGENTE MEXICANA, agregando a su "Grito de Dolores" el de: "VIVA LA VIRGEN DE GUADALUPE!"

¡Que Viva Mexico!

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## Rodriguez Sings 'God Bless America'

In the wave of patriotism that has engulfed the country since September 11, few have pondered that the leading voice of this quickened, all-American pride is actually Hispanic. After performing in a September 11 memorial service last year, Daniel Rodriguez, a Brooklyn-born Latino policeman, shot to prominence as New York City's "singing cop." His booming tenor's rendition of God Bless America has become the rallying cry for an entire nation, his tanned face a staple of televised public events.

"I'm very proud to be able to represent not only the NYPD, but also my Latin culture," says Rodriguez, who has already released two solo CDs. "When I started in music, I thought about changing my name and then I thought: 'Why do that?' I'm going to be who I am."

Rodriguez's fortunes have skyrocketed on a unique combination of coincidence, talent, perseverance, a gift for seizing the moment, and a knack for charming the influential. "This is an amazing turn of events for me," says the former cop, now 39. "It's a dream come true!" As engaging as most souls fueled by



The life of the former police officer from Brooklyn, whom we remember singing God Bless America, has drastically changed after Sept. 11.

appliance, he breaks into song during interviews, laughs easily, tells funny stories about himself. He laces his conversation with men-

tions of God and the faith that has carried him so far, but he always insists that he was poised for success long before Sept. 11. "What people don't understand is that my career didn't start after Sept. 11," explains Rodriguez, who lives on Staten Island with his wife Gina. "If anything, it became richer, because now it was about singing for a cause."

He relates how he frequently staged and sang in his own production, which he called Broadway Magic, and how he regularly opened the yearly Broadway on Broadway concerts in Times Square, singing the national anthem. "That was recorded on September 9, 2001," he states. "It was actually my first recording." He had also auditioned for the play Les Miz, "so I'd probably be on Broadway by now."

However, he admits that without Sept. 11, his career progress might have been much slower, and certainly not as spectacular. In recent months, he has appeared on major network programs such as The Today Show, Live with Regis & Kelly, Good Morning America, Larry King Live, and the Late Show with David Letterman. He has been seen on television in Brazil, South Korea, Canada and England. This summer, he starred in the PBS Spirit of America Concert with a dazzling lineup that included jazz trumpeter and pianist Arturo Sandoval and singer-songwriter Phoebe Snow. He sang to cheering crowds at Edison International Stadium in Anaheim, and at Disneyland's anniversary celebration.

His manager and a small army of publicists now handle his busy schedule, a far cry from the days, not so long ago, when Rodriguez single-handedly produced his one-man shows in rented halls around New York City.

Born in Sunset Park, Brooklyn, to Puerto Rican parents, Rodriguez takes after his father, a transit authority employee who loved to sing at parties. "We weren't rich, but we had a sense of family," he says. "My father had eight brothers and sisters, my mom had ten. Holidays were great!"

By age 12, the boy showed promise as a singer. An influential New York music figure began offering free voice lessons, placing him in recitals and a repertory company. But this mentor dropped Rodriguez in disapproval when, at 20, he married and became a father. Without music connections and depressed, Rodriguez stopped singing until about age 25, when he decided to re-launch his career. "I went out and rented a hall, hired a piano player, printed up tickets, sold them, manned the door, then went onstage and sang. I made \$100. That proved to me I could do it."

To support his wife and two children, he worked as a short-order

cook, a truck driver, and a cabinet-maker, his worst job. "They gave me a drill, a screw gun and a pencil to cover up my mistakes. I went through more pencils! They finally moved me to shipping," he recalls, laughing.

He was employed at the post office when, in 1995, he decided to enter the Police Academy. Meanwhile, he had kept singing at occasional gigs and in Brooklyn Catholic churches, and staging his own productions. Later, the rising rookie decided to audition for his lieutenant, and won his first "singing cop" assignment. In March, 1996, Rodriguez sang the national anthem at the NYPD graduation ceremonies in Madison Square Garden, before 2,000 policemen.

Rodriguez's career continued on the rise. First, he became a patrolman and vice officer, later a community relations officer. By now divorced, he met his second wife Gina through his lieutenant's girlfriend, and proposed to her on stage during a Christmas benefit concert. The police department had assigned Rodriguez to its ceremonial unit (policemen who sing at official functions), where his trained voice and polished demeanor soon stood out. ("I make my own breaks," he declares. "I go out there and I hustle it up.")

In time, Rudy Giuliani, then mayor, noticed Rodriguez and got him an audition at the Metropolitan Opera Company in the spring of 2001—but a nervous Rodriguez bombed at the tryout. A few months later, circumstances intervened to change his life forever.

Rodriguez, on duty on Sept. 11, saw both skyscrapers topple. Twelve days later, he would sing at an emotionally charged memorial at Yankee Stadium, where tenor Plácido Domingo also performed. "When I heard him sing the national anthem, I already knew it was a quality voice," Domingo told the Washington Post last spring. Domingo auditioned Rodriguez and offered to train him at his Wash-

ington Opera's Vilar Young Artist Program.

Around the same time, the officer was chosen to sing on the Emmy Awards telecast (later cancelled). During rehearsals, he met jazz saxophonist Tom Scott, the show's musical director. Scott became his producer, landing him a three-album contract with Manhattan/EMI records. "I've worked with plenty of singers before," says Scott, "but Daniel is by far the most compassionate, the most down-home. He's a good-hearted and funny guy, and a major talent."

Rodriguez's first CD, God Bless America, debuted last winter, quickly followed by The Spirit of America. His next release, due in February, will feature romantic songs in English and Spanish. "It's going to have Júrame in it," says an enthused Rodriguez, who is writing some of the songs and has commissioned other originals.

Remarkably, God Bless America earned \$50,000 for NYC's Twin Towers Fund—as much as Rodriguez's yearly salary as a policeman. (He won't reveal what he makes now from his monthly stipend and concert fees, "so the IRS won't get me. Let's just say that music is much more lucrative.")

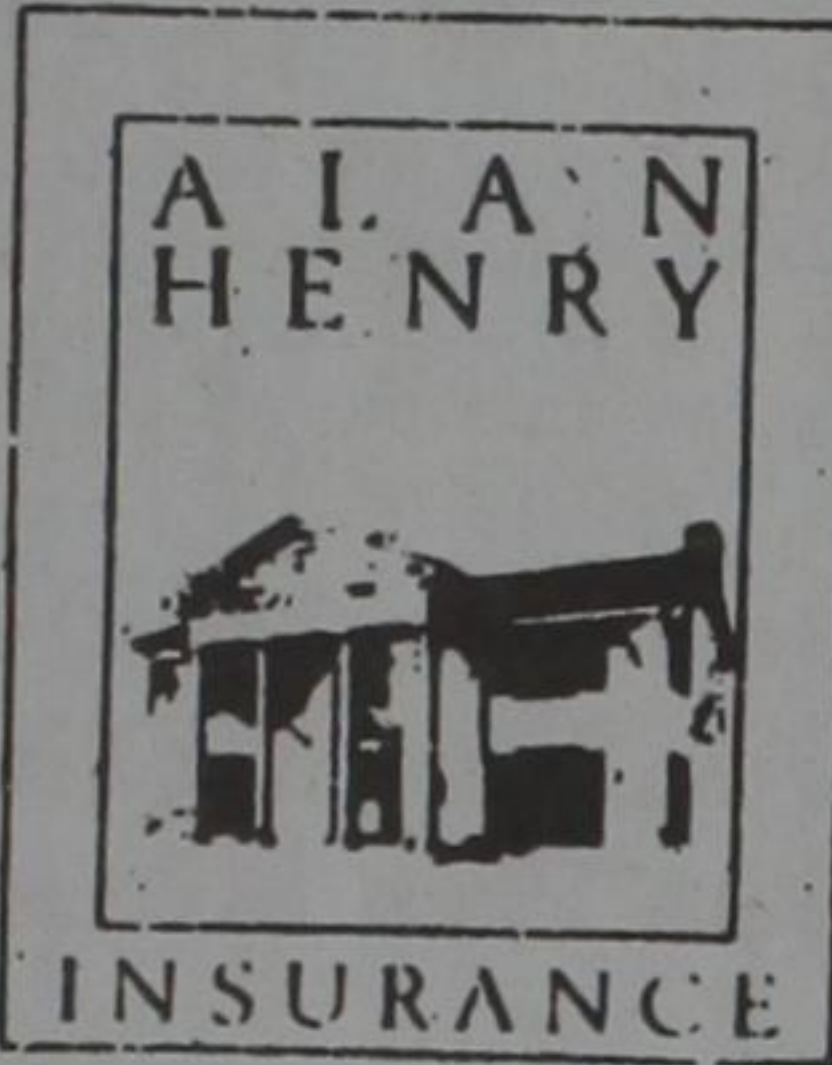
He plans to retire from the NYPD in March, when his unpaid leave ends. "If the signs are there, you do it," he muses. "God doesn't have to hit me with a hammer." But he says that he still identifies himself as a policeman. "Cops develop something special that becomes a part of them. Even now, I see accidents and I pull over and make phone calls." Recently, when a stranger threatened to break his car windows during a Washington visit, "I wanted to get out of the car and arrest him. I wanted to hold him for the state police. My manager wouldn't let me!"

Daniel Rodriguez now wears his uniform only in performances related to Sept. 11 or to the NYPD. "People will always know me as the singing cop, but I want them to recognize me as a singer," he says.

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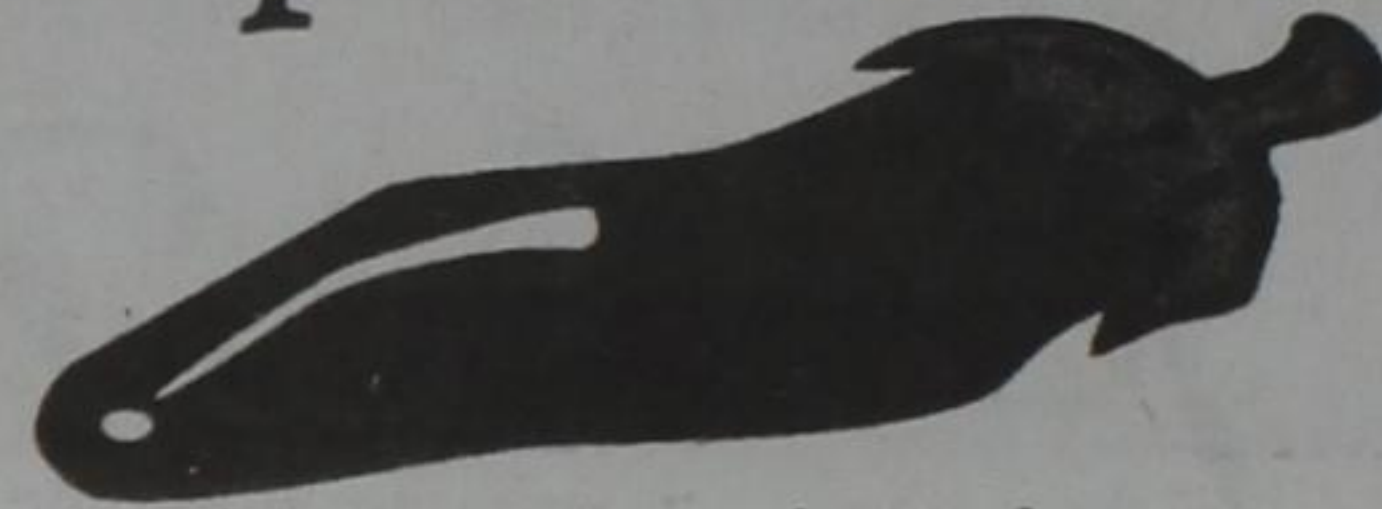
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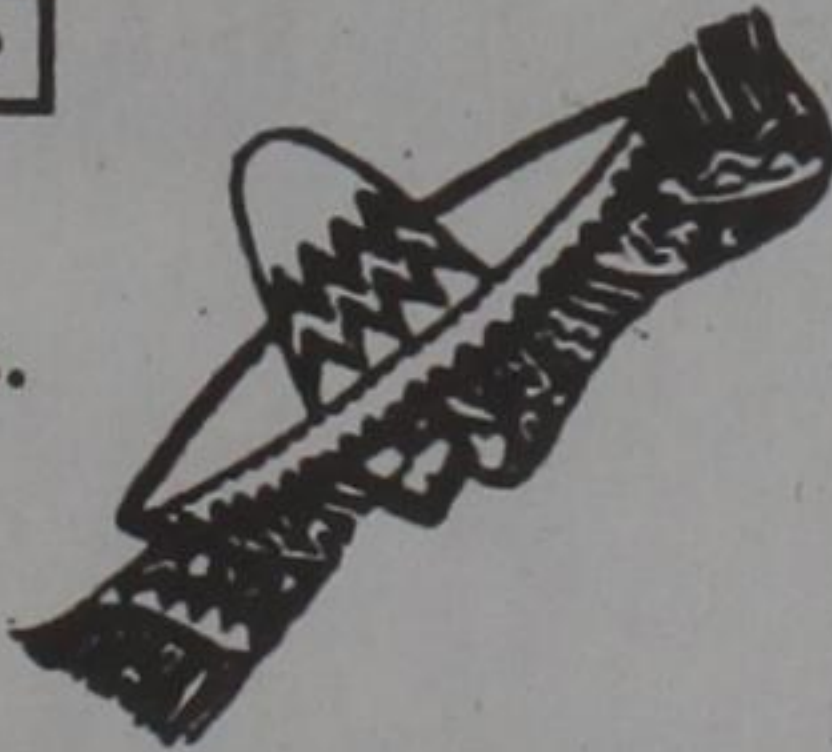
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# El Grito Del Diez y Seis de Septiembre

Un dia, una manana. This is a day that Mexicanos wait all year to celebrate. They celebrate with happiness and joy because history reveals that it is a day of our independence from the Spanish invaders who came into our religion, our history, culture, and civilization, with the sole idea of total destruction. It is a day that is also combined with sadness, because America has programmed that we wait for this ONE day out of 365 days of the year, to express the spiritual meaning of our history.

Many have no idea or knowledge of El Grito, or what in reality we are celebrating. It seems that we are simply content in

our minds for ANY day which gives us reason to drink, and try to feel pride for being Mexicanos.

How long will we continue to permit our people to remain in a state of ignorance and unknowing drunkenness regarding our history, never actually remembering the true meaning of El Grito the following day? How long will we continue as if it never existed?

El Grito lives in our hearts everyday of our lives, and it never dies. It was meant to be a spark, ignited in our hearts during our battle for liberation, and during the reoccupation of our land (Aztlán) and wealth.

We must go back five hundred years, even BEFORE September 16th of 1810, and gaze into the Mexicano smoking mirror. Only then will we be able to acknowl-

edge the true history and essence of El Grito.

During ancient times, a band of chosen Mexika (Me-shee-ka) indigenous people walked side by side, feeling joy and sorrow as they left the mystical state of Aztlán in search of a promised land (just as people once led by Moses to their promised land). During the journey, we were constantly at war with other tribes, and became refined in the art of war.

Desperately fighting for survival against all odds, our ancestors wandered into the reeds of a lake where El Grito was heard

for the first time. It was the war cry of the golden eagle declaring victory of the promised land by the conquering Huitzilopochli.

In the cry of El Grito, the sound and sight of the promised land lives, signaling the promise of civilization over all Anahuac. El Grito is the cry of freedom - the war cry of the eagle for ALL Mexika (Me-shee-ka).

Later, the rage of the eagle was heard again as unwelcome Spanish invaders entered forcefully into our promised land. El Grito was heard in all four corners of Tenochtitlan during a night of sorrow and in a battle against all odds. It was a battle of remembrance for us, who are also in a battle against the present day uncivilized invaders of Aztlán history, culture, and land.

Our most recent ancestors of 1810 carried the historic sound of El Grito as Mexika warriors fought, struggled, died, and es-

ablished the ancient spirituality in our promised land.

Today El Grito is reborn and revived. We are in a continuous struggle against enslavement, oppression, and injustices. Because of the legacy handed down by our forefathers, the war

cry of the eagle echoes on September 16th, symbolizing the fight for justice, freedom, and our promised land.

Mexika, listen! El Grito is like the sign of the cross. It is the spirit in our hearts and

that El Grito would sound again in the 21st Century and we must be prepared to assist our sisters and brothers in the Holy Land (Mexico) with the Mexika Cultural Revolution-The Rising of the Sixth Sun. Our history will never be destroyed again, and for that reason we will never be defeated!

Ramsey R. Muniz  
Tezcatlipoca

"Our ancient Mexika spiritual world holds us to account. It is the world of our forefathers and ancestors which resides within our hearts."

"A form without a history has no power to perpetuate itself. What has no past can have no future. The ancient Mexika spiritual world of the 21st Century to come must be composed of what is past."

"Hispanics, Latinos, Mexican Americans have been subject to the most thorough brainwashing of any people in history. We were isolated from our land, our roots, our history, our culture and our institutions. No group of people like ours have been so thoroughly terrorized, dehumanized, and divested of those things that from birth make man strong and free.

The same will never happen again to the 21st Century Mexika. By the truth of nature we know who we are!"

"Strength and courage come from our Mexika historical knowledge - knowing who you are, where you come from, what you want, and accepting our true ancient spiritual, cultural history."

"The desire to reclaim our homeland (Aztlán) is our deepest desire. It is the very essence of our sacred ancient spirituality."



minds, not only on the historical date, but everyday until again we liberate and bring the power of humanity back to our people.

We must be aware and recognize that El Grito can be heard from the jungles and mountains of Chiapas to the heart of Aztlán. Our ancestors predicted

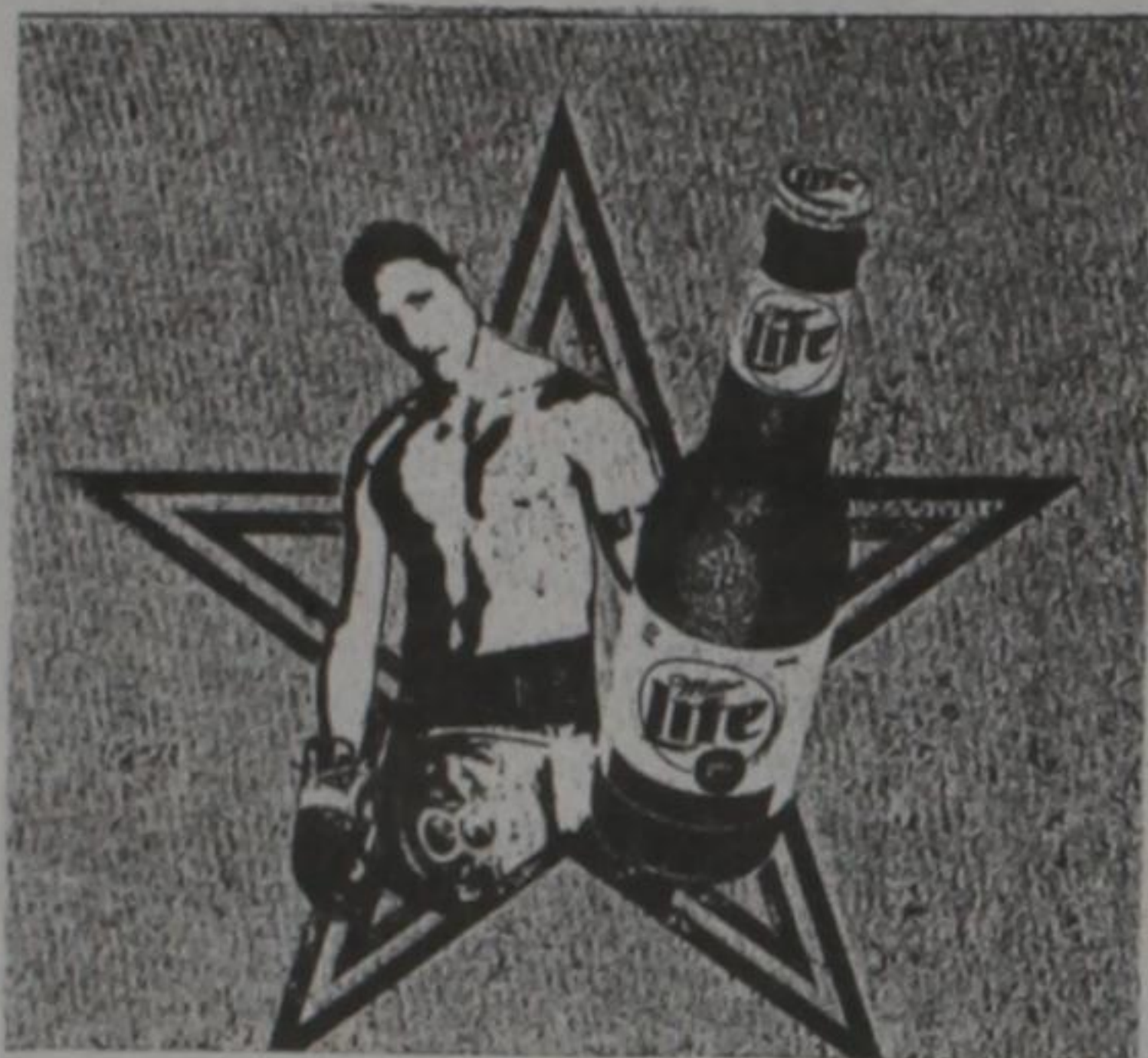
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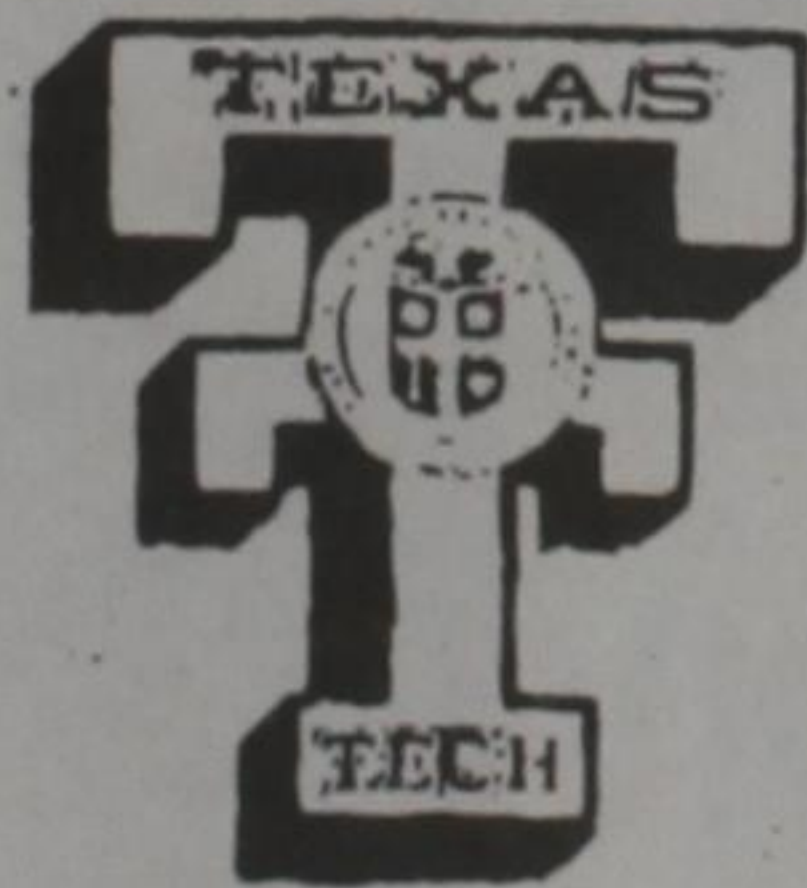
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