¡Qué Tal! March 1975

Mexican American Graduate Studies, San Jose State University

Follow this and additional works at: https://scholarworks.sjsu.edu/que_tal

Part of the Chicana/o Studies Commons, Ethnic Studies Commons, Latina/o Studies Commons, and the Politics and Social Change Commons

Recommended Citation
Mexican American Graduate Studies, San Jose State University, "¡Qué Tal! March 1975" (1975). ¡Qué Tal!. 19.
https://scholarworks.sjsu.edu/que_tal/19

This Magazine is brought to you for free and open access by the Chicana and Chicano Studies at SJSU ScholarWorks. It has been accepted for inclusion in ¡Qué Tal! by an authorized administrator of SJSU ScholarWorks. For more information, please contact scholarworks@sjsu.edu.
Ola Gente! Como fue el semester break? Puro pisto y pedo eh? No... Aver How many new estudiantes have we got this semester? Bueno for the benefit of the new student, this is Que Tal!

Que Tal! was started in 1970 by a group of our carnales which have gone on and graduated. Desde este tiempo we have had varios miembros y officers and we are the longest running Chicano publication on this campus.

En este edicion de Que Tal! tenemos poemas que estan a-toda-madre. Junto con las poemas Que Tal! has printed a student directory de organizations que to pueden ayudar en emergencia or with information on certain programs or questions.

Bueno chiquitos, take care of your studies and keep your g.p.a.'s like El Abuelo gets home at night (4 points a gatas).

Hasta the next Que Tal! Amor por mi raza

Abuelo

**********************************************************

TABLE OF CONTENTS

Editorial Policy The Ghost
Editorial What's Happening Man
Tribute Glance at History
Poetry Recipes
Did You Know Referral Directory
EDITORIAL POLICY

The staff of Que Tal, in an effort to maximize the literary contributions of the Chicano community, has set forth the following policy statement as representative of the objectives to be met in this and future publications:

1. Any article or story that is in any way detrimental or offensive to the Chicano community will not be printed.

2. The editor reserves the right to delete emotively loaded rhetoric from any article or work of non-fiction that does not add to the content of the work... Letters to the editor will be exempt from this policy.

3. In the event that more than one article dealing with the same subject matter is submitted for publication, the article judged to be the more meritorious will be printed.

4. Unless specifically requested, all articles, poems, letters, short stories, etc., will be printed with the authors name and become the property of Que Tal.

5. Que Tal is non-partisan, non-profit, and in no way affiliated with any political group.
EDITORIAL

"I am embarrassed." "I think it might sound stupid." "I don't want people to know it's me." "I can write, but I don't think it's good enough."

These are just an example of reasons members of the Que Tal staff hear in their attempt to collect writings from students. Although the reasons may be valid for the persons giving them the Que Tal staff can't help but wonder why!

Why? Why are students resistant to having their creative literature printed? Can it be that they feel their literature lacks form, style, or uniqueness? If so, Que Tal would like to remind students that creative literature has no basic style or form, and its uniqueness is that of the author. The author creates, expresses, and reveals moods, characters, and feelings he/she may feel necessary in producing the work. A person can paint a picture by the use of words even though he/she may have no artistic talent what so ever. Que Tal would like to encourage students who are creating paintings with words to submit their literary works for publication, so that others may become aware of the talent one might posses. Que Tal has no basic format or structure type it requires for literary works that are submitted. By having no set requirements, Que Tal feels the author may be able to produce and expand the abilities he/she is capable of; whether it be a poem, short story, or writings of a personal experience. Through writing, a person can not only develop a form of expression, but can also expand his/hers vocabulary in order to develop the ability to communicate at all different levels.

The ability to communicate is a main factor in our personal advancements, but the fear to do so will only speak for itself. If we posses inferior feelings about our writings, amongst our own RAZA, Que Tal can't help but wonder what the feelings will be when competing with peoples of other ethnic origins.

Que Tal encourages students to continue producing literature, for it is through literature that our history is written and if it is to be written, we should be the authors.

John A. Torres
Editor
This article is a tribute to one of Mexico's greatest contemporary muralist, David Alfaro Siqueiros.

Siqueiros was born in Chihuahua in 1896, and died in January, 1974. During his lifetime he came to be known as the youngest member of an art group called, "Los Tres Grandes de Mexico." The other two artists of the group were Jose Clemente Orozoco, 1883-1949, and Diego Rivera, 1886-1957. These three gave birth to the Contemporary Muralist era in Mexico.

Although Siqueiros and his two associates had much in common, he differed in three main areas: political sentiment, tenets, and in artistic technique. Most of his life was devoted to economic and political struggles. His devotion was so great that he often set aside his art work for long periods of time. No one has spent more time in propounding theories and doctrines for these struggles, and at the same time defending them in heated polemics.

Siqueiros tried as no other artist to revolutionize materials, tools, and the composition of murals in order to express his feelings about the economic and political struggles.

Siqueiros studied art at the Academia de San Carlos, where he was viewed as a restless and energetic agitator. In 1914 he joined the Mexican revolution by enlisting in the Mexican constitutionalist forces. In 1919 he asked for and was granted permission to go to Paris to "re-integrate himself into the art of painting." He returned two years later. In 1922 he actively participated in the birth of mural painting and in the organization of the Syndicate of Revolutionary Painters, Sculptures, and Engravers.

From the very beginning as a muralist painter, Siqueiros demonstrated a special interest for the utilization of new scientific materials. In this area, he substituted the use of brushes for the use of the air gun. Instead of the traditional oils, Siqueiros introduced the use of vinyls and pyroxylin. He also placed canvas with more rigid surfaces such as celotex, masonite, and plastic.
Some of his most important murals, (although never finished) can be found in Mexico, the Republics of Chile, and Cuba. He also did interesting experiments integrating plastics with his personal theories, to make effects that he termed sculpture painting. These murals have portions of the art work protruding from the mural, giving it a three-dimensional effect.

In light of his revolutionary ideas, both politically and artistically, David Alfaro Siquieros has truly earned his distinction of being one of the "Tres Grandes de Mexico".

By Jose Montes De Oca

she must be 12
slim tan body
firm to the eye
balanced on the
forward motion
of a bicycle seat
cutting salt warm air,
semi-transparent white
moulded as a band
above her thighs,
narrow overlapped seem's
white contrasting the
darker white of
tan bleeding through
in the shape of
the moving moulded
form

in that moment
of driving by,
a long beached
palm sun sunday,
in that instant
my mind was
timeless,

I blended
into the road

Poem by Keith Anderson
A TRILOGY OF LOVE

Does reason prove?
Or knowledge tell?
Can one know?
Or is it hell!
This thing that grabs
The inner Being
And pulls and tears
Mans sanity to rags?

Is logic right?
Do knowers know?
Or are men robots
Systematicly propelled
Past illusions
Of a life
No maker would design
Or rationality consent.

Lost, non-humanity
In a universal void
Where wisdom
Has no formula for truth,
But lovers
Through a single ploy
Possess the essence
Of what is.

J.A. Medal
What can I say?
that she takes my breath away
and drains my dizzying head
running together night and day?

that she ignites
my energies and drives
into passions frenzy
far beyond the scope
of reasons why?

And what can I say
when floating
in etherized vibrations
which consume rationalities foundations
and exhaust my grasp
for things not only seen?

Yet she stands and calls
from the doorways of my visionary nights
into corridors never ending
futuristic flights,

And I do not speak
nor question wrong from right,
but follow.

I'll give no paper hearts
or roses to my love,
but walk a mile or two
down endless streets
with hands that clasp eternity
forming it by touch
Let others decorate
with paper hearts or roses,
I'll communicate with love.

-- J.A. Medal
Esta poema es dedicada para una carnalita Lupe Mendoza, que por dicho Nombre que La inspiracion de esta poema, escrito y formulada por Andres Rodriguez en el ano 1974 mes de deciembre, dia 15, en La Penitencieria San Quintin.

I see city lights
And dog fights
and red, white and green kites
I see people dying, marching
Protesting of equal rights
It's out of sight
when I see things
and more at night
All on my cieling wall
I really have a ball
I trip on it all

It's pitch black now in my cell
And outside it's started
To rain like hell, like
As if it's beating on these Prison Walls
Trying to rinse the pain
and wash away its' many scars
And melt away the blood-smeared stones
and cleanse its' many sins from within
this house of sin

But the rain just slides off
into its' many gutters
And I wonder how the
Wind must stutter
When it slaps against
this mother
This house of sin

I smile cause people think
we're sent here to be rehabilitated
when all it is, is a madhouse
of growing hate, where
convicts knives takes human lifes
without a hesitate
there's no escape

But who can I blame
But myself for being
Where I am, I had no school
I acted like a fool
I just had no game
And played right into the man's hand
but tomorrow is another day
we'll see how he pays

It's two a.m. now, not a sound
I'm just laying on my bunk
And tripping on my cieling
And get that strange feeling
of what I'm seeing like
Mountains, streams and water falls
And dancing shadows too
I see Aztecs Queens
them fine Indian dreams
I see crying faces
and happy faces
And far away places
with dancing trees
down below I wonder
who it is but I don't know

Now I become aware
of the changing weather
out there
it's getting pretty cold
so I began to pace the floor

My cell is small
hardly any room at all
made of steel bar doors
And concrete floors
with the walls of gray
Like a dying day
full of scars and pain
And if you let it
it'll drive you insane

I hear a moan and a groan
the man must feel alone
Like a dog without a bone
It's mad to be so sad

And I say in my mind hold on! Old Soldier
grind your teeth
Look at the ceiling
get that mean feeling
cause you'll be out
as time goes by
It just another day
that we have to pay

Someone calls my name
but I shine it on
I have nothing to say

As time creeps by
I look out through the bars
And up into the sky
It's begun to sprinkle
just a light trinkle
those bitter tears of rain

I wonder what the dead mans'
beloved ones will say
when they read the telegram
I guess they'll cry
for the rat fink spy
And ask themselves why?

It's pretty late now
they didn't let us out for chow
I'm so hungry I could eat a cow

Man, I forgot to change
My dirty towel
someone down the tier yells
Let me out of here
Alot of us laugh, that's such
a stupid thing to say

Another throws a bottle
out through the bars
I hear the crash
Dream Princess

Thou dazzles me like none before
What's so different about thee?
For thine image spellbounds me
It's beyond the sweet beauty
Of a dawn, that haunts
Mine every thought!

Thine eyes art like the beauty
Of an orchid island
You smile captivates
Mine senses,
Beyond
Reason

Perchance, in a life past,
Thou wert an Indian Princess
Whence past warriors battled
For thee; and won victories
Liken mine warrior
Heart does now
For thou,
Within.

Thine being, the inspiration
That overwhelms me,
Like a tide of
Tiny stars
Shaped like
Little
Hearts.

Thou art so close to me,
And yet so far away
Perchance I would so
Privileged be, to shorten
The distance where
Mine heart would
Yearn no more.

Indeed I hope the space, of barriers
And circumstances, prevail to
See, a multicolored hope,
Materialize a dream
Into a sweet reality;
Jewel that none
Should deprive
From us...
Us.

If the walls of impossibility
Should thwart mine lips from
Kissing thine, I'll treasure
The memory of thee, whence
I will keep forever
Like a red flower
Between the pages
Of an old
Book, to be
Opened in
Another
Life.

(Continued)
But oh Princess of mine thoughts,  
Let us not ban a splendor  
It would not be a journey lost  
Let our hearts explore once  
The pleasure of the unknown  
Where thy crown would  
Glow like a rainbow  
And mine like  
A star  
Aglow.

Little Aztec Flower

From a Tiny bud you became a flower  
A gift from the Universal power

Your smile was like the rainbow  
Oh beauty like a star aglow

Why did you wither away and are now gone?  
Leaving me sad and alone

I shed a splended-colored tear  
For you my little dear

Perhaps I'll be with you someday  
When I too have withered away.

Poems by Ricardo Salinas
Within Cell Walls

Within these cell walls I sit
courseless,
spanless,
dateless,
futureless,
Time is not mine...

Within these cell walls I sit
enslaved,
enchained,
restrained,
detained,
Time is not mine...

Within these cell walls I sit
watchful,
watchful,
heedful,
doubtful,
Time is not mine...

Within these cell walls I sit
lingerful,
exhaustful,
wasteful,
physical,
Time is not mine...

Within these cell walls I sit
oppressful,
tormentful,
enrageful,
rejectful,
Time is not mine...

(continued)
Within these cell walls I sit
noisless,
quietness,
deadness,
smothered,
Time is not mine...

Within these cell walls I sit
watchful,
wakeful,
waitful,
hopeful,
In time will be mine...

By John Luna

each day
as an hour
each week
as a day
subtle demarcations,
years
are only seasons,
through each,
I am living now,
knowing each,
my only future
is to look forward
to the next,
having scarce enough
of an idea of knowing
where I am going,
scarce enough
of an understanding
of where I have been

me,
my metaphysic I
is a seeing device
through which
you
are known
to me as me
or, rather, something
to that converse

"time/before me/me converse"
(notes on introspective projection)
By Keith Anderson
Somos las sombras de miedo.
Nuestros amigos pasamos junto de las tierras.
Perdimos la amistad de mi gente
Por estos miedos, solo los miedos
que pasas dentro mi mente.

Carino, amistad y amor,
Solo sufrimos en este calor
en este infierno que ahora vivimos
Con este dolor que siempre sigimos.

Dios del sol
Dios del mundo
Por que no me llevas
En este segundo?
No quiero vivir mas
Si no es en pas
Sigue me siempre
Y cuida nuestra gente
Solo dolor nos puede decir
Solo contigo puedo seguir.

Gloria Molina

* * * * *

IMPORTANT INFORMATION

All students who are presently receiving financial aid and/or wish to continue receiving financial aid during the coming fall '75 and spring '76, must file an application to the financial aids office no later than March 1, 1975. Act on this matter soon as late applications will not be considered. Applications are now available at the Financial Aids Office, administration building, room 234.

DON'T FORGET - No application, No money ! ! !
Agribusiness, which is concentrated in the Southwest region of the United States, is a multi-billion dollar industry that owes its phenomenal rate of development to the importation and exploitation of Mexican workers. The word agribusiness, as we know it today, was originally coined by Dr. Ernesto Galarza in his great work, The Merchants of Labor. It applies to the production of food and fiber, such as vegetables, fruit, and cotton. In identifying agribusiness a good definition to use would be to call it The Peculair Institution of the Southwest. Just as in the old system in the South, this system is basically a plantation economy that relies on a cheap, plentiful, labor supply. In this case the cheap labor supply is assured by the importation and exploitation of Mexican aliens and contract labor. Other tactics used to insure huge profits for the growers of the agribusiness empire are the use of government-sponsored farm subsidies and government purchase of farm produce such as lettuce and grapes for consumption by the Army. This article deals with the historical factors, both economic and political, that have come into play to create the tactic of employing Mexican alien and contractual labor to act as a reservoir of cheap, plentiful workers for the powerful growers of the agribusiness industry.

With the completion of a railroad through the desert of Northern Mexico during the regime of Porfirio Diaz Mexican immigrants began to trickle into the United States during the late nineteenth century. By the early 1920's Mexican immigration into the United States had become the greatest migration of a people in the Western Hemisphere. By 1924 460,000 Mexicans had entered the United States in search of economic security and to escape the chaos of the Mexican Revolution. The push that the instability in Mexico caused and the pull or attraction of a better life in the United States explains why the Mexican migrated in such numbers and of how the growers were able to develop a large, mobile, cheap labor supply.

This overview of the historical process leading up to the beginning of Mexican migration into the United States is necessary. It explains the foundation upon which agribusiness rests. It becomes clear that the political influence of the growers was growing while profits were also growing. With the entrance of the United States into World War I the growers were able to
justify their need for a cheap labor supply because of the manpower shortages caused by the war effort. The growers merely had to say that they were doing their share to make the world safe for democracy by having a steady supply of Mexicans to harvest their crops. In this manner more American boys could be freed to fight in Europe.

The legal framework that set the precedent for future importation of Mexican labor was embodied in two laws. The Immigration and Nationality Act of 1917 established that the Commissioner-General of Immigration was authorized to admit for temporary employment various classes of workers into the United States, including agricultural workers. The Immigration Act of 1924 further pinpointed from where agribusiness's labor supply would come. This act more than any other act placed racism and the interests of the growers above the law by excluding all nationalities from entering the United States. (The key element is that this legislation did not include countries of the Western Hemisphere, including Mexico.) The implementation and enforcement of these laws made the Mexican the main source for cheap labor that the growers needed to insure maximum profits. The growers and the politicians justified their actions by using the argument that since most Mexicans were peons and were part of the hacienda tradition that they enjoyed feeling dependent on a rancher who paid them low wages for backbreaking work. Another key factor in developing the Mexican immigrant as the main source of labor for agribusiness was the practice of labor (sub-contracting) in which the crew leader, instead of being answerable to his workers, was sub-hired by the rancher. This system prevented the workers from effectively organizing themselves.

The onset of the depression created a deflated labor market and kept wages at such a minimal level that the Mexican immigrant chose to be poor in his own country rather than going north to face poverty. The Boxer Bill, which sharply cut Mexican immigration and the introduction of Filipino workers shifted the demand from Mexican laborers. The Filipino workers, on the other hand, presented problems for the growers because of their ability to organize themselves. They were viewed in the words of a California grower as being, "more dangerous than any other Asiatic group brought to this state." This period in the development of agribusiness was characterized by violent confrontations between workers and ranchers. Filipinos, Okies from the Dust Bowl and Mexicans who had remained in the United States began organizing
themselves. The rancher began crying for an open border in the manner of the World War I period.

Once again war was used as a means to justify the importation of Mexican workers. World War II provided the grower with the argument that the use of Mexican contract labor would be a patriotic act that would free millions of Americans to defend democracy while Mexicans, contracted by the US government, would harvest the crops, keeping America well-fed during the war years.

Under war-time dispensation the order came that set the legal framework for future actions by the growers. The War Food Administration was ordered to recruit Mexican contract labor for use in the fields of California. The difference between this process and past actions of the growers was that the workers were not being recruited at the border by the growers; they were being recruited under a war-time dispensation against foreign contract labor. They soon became known as Braceros, literally arms or field hands. The federal government bore all costs of importing the workers. For example, in 1942, the government paid $23 million dollars to transport, feed, and house 63,000 braceros. Profits for the growers grew at a fantastic rate and in the words of Carey McWilliams, "the grower's dream of heaven had come true." The growers did not pay any of the costs to maintain the braceros yet they raked in huge profits because of the war-time demand for their produce. After the war the number of legal, contracted braceros dropped, yet they the growers and their lobbyists in Washington D.C. cried that bracero program was essential to agriculture. While this legal sparring was occurring, the number of illegal or wetback immigration had reached alarming proportions. In 1946 102,000 wetbacks were apprehended by the Border Patrol. By late 1950 the number had reached 460,000.

Once again war provided the impetus for the use of Mexican contract labor. The growers cried for a supplemental labor supply to offset the shortages caused by the Korean War. Mexico wanted to insure that her workers were treated fairly. The Mexican government was unsatisfied at the progressively worse treatment that the braceros were receiving. Mexicans made no distinction between legal and illegal braceros. To the Mexican government it was a case of the US not living up to its promises and of the economic exploitation of a fellow Mexican.

Pushed by the powerful grower's lobby, the US entered into negotiations with Mexico to institutionalize the bracero program. The growers pushed
for a bilateral agreement that would please the Mexican government and maintain their cheap labor supply. The American Farm Labor Federation began pushing for an international agreement with the proper legislation to make the bracero program part of the American economic and political process instead of an emergency measure to be used only in war-time.

On July 12, 1951 President Harry Truman signed Public Law 78. This act, combined with the McCarran-Walter Act (Public Law 444) made the contracting of Mexican workers by federal government legal and immensely aided agribusiness. The process had begun in January, 1951 when an American delegation was sent to Mexico City to ease the ill feelings that were developing in Mexico because of the exploitation of Mexican contract labor. Hearings were held in Washington D.C. and various farm groups, labor union officials and interested individuals were invited to give their views on the bracero program.

Out of this process Public Law 78 resulted. This agreement was far more detailed than previous ones. It provided a detailed analysis of the power that the Secretary of Labor wielded in his administration of the bracero program. It further stipulated for five recruitment depots in Mexico and for three reception centers in the US. Recruitment procedures were outlined and a thirty day notice was required to notify the government as to how many workers were needed for a given harvest. Once contracted, the braceros were to be furnished transportation and subsistence at the expense of the growers. In the area of wages the grower was required to pay either the prevailing wage or a stipulated amount, whichever was greater. Finally, the workers were given the right to elect a representative to act as a liason with the growers, and in effect make the bracero part of the American labor scene. Unfortunately very few of these promises were kept.

In examining the implementation of Public Law 78 it is clearly evident that agribusiness had grown to economic maturity and exerted tremendous political power. During the hearings to confirm passage of Public Law 78 the various committees reflected pro-bracero sentiment. Witnesses of a pro-bracero sentiment were treated courteously while anti-bracero witnesses were grilled by the committe members. The familiar arguments were used, the defense effort required it, it would stem the wetbact tide, it would make for better US-Mexico relations.

Agribusiness today is as powerful as ever. Per capita income for every farm in the United States has risen 12% in the past year. The Mexican laborer
clearly had become the key to the prosperity of the growers. The growers, on the other hand, have exhibited the tendency of shifting their opinion of Mexican laborers to suit their needs. When there were labor shortages due to war, the growers cried for a more stable labor supply. When there was peace the growers would complain about the growing menace of wetbacks. This tactic has created animosity between the domestic farm worker and the immigrant which exits even to this day.

Karl Salterio

The Ghost

Vengan hijos, get out of the mud.
Soquete, so damn much mud.
those empty words, palabras sin valor.
i see your eyes, hijos, me da dolor.
Ese enemigo, those spinners from hud.

Come, enter, have some warm frijolitos.
take, among you share this last tortilla.
i wish to give much more hijitos.
days with more than hope, que basta ya.
Mira! Our youth prepare, never again manana.

They reach out as new life to warm sun,
buscando, gaining, por la gente.
No longer chasing fruitless myths of one.
Montoneros! Simon thats us, vente.
Reject his grain to nowhere, el miente.

This place so like a ghost from yesterday,
la perla, la loma, here by this bay.
the past, a memory, a vision,
el dia llego, complete our mission.
For those behind us who hope the most.

horacio
"What's Happening Man"

When reading the short story, "Hey Sailor What Ship?, I remembered an incident that happened to me. With the stereo at full volume, I could still hear the people's voices. In that smoke filled room you could see the life like posters staring you in the face. With every drink I take, my vision gets more and more blurred. "What's Happening Man!" More people fill the small room and I'm starting to sweat because of the heat. "Wow man this party is bad." The people are dancing all over now and it's getting hard to get another beer. Some big guy comes around, with a hat, collecting money and people start reaching to the bottom of their pockets. I'm getting more drunk now and a feeling comes over me "Viva La Raza." The feeling gets more hostile as the night goes on, "Damn Whites." My friends start laughing at me because of the grito's I throw but I do not care anymore and I have another beer "Viva Zapata." Here comes the guy with the beer. The small room gets a capacity crowd and my aggressions are felt by my white friends. "Damn Whites think they're better than my people, bullshit." My friends pay no attention to me but my feelings get uncontrollable. "Viva La Causa." With the more beer I drink my stomach becomes fuller and now my eyes, I can hardly open. I try and get through the crowd to the door, "What's Happening Man." A sensation comes over me and I start fighting to get outside, "Hey, watch the pushing." My sensation gets so great that I just do not care anymore and I start to throw up. "Oh God if you just do not let me throw up this time, I will never drink again, I promise." Friends start to come over and say, "You all right Loco?" and I feel so sick and sleepy. I can barely remember how I got home but I do remember how I woke up. I felt I could drink ten gallons of water and still be thirsty. I got into the shower and felt a little better. Then I got dressed and went to school. I got into the classroom and my teacher begins by saying, "Open your history books to page forty-two and today we will learn about the father of our country, George Washington."
1847: Californios battle invading U.S. Forces at the San Gabriel River in the Battle of San Gabriel.

1848: Treaty of Guadalupe Hidalgo signed ending Mexican-American War.

1848: Senate Foreign Relations Committee recommends rejection of Treaty of Guadalupe Hidalgo.

1856: California Land Commission expires, confirming only 514 of 813 Spanish and Mexican land grants.

1868: Trinidad, Colorado
A newspaper reports 300 Chicanos, led by a Chicano sheriff, have surrounded Trinidad, blocking all passageways in retaliation to Chicanos being shot by an Anglo mob on New Years' Day.

1870: Bakersfield
Juan de Dios Sepulveda of Los Angeles is taken from Sheriffs' custody and lynched by a mob of gringos.

1872: Los Angeles
La Cronica, a Spanish language weekly newspaper, published until 1892, was founded.

1879: Tuscon
El Fronterizo reprints an article from the Arizona Citizen complimenting the Spanish language newspaper on its news coverage and role as "the organ of the good Mexicans".

1882: Tombstone, Arizona
A Chicano named Florentino is fatally shot by Wyatt and Warren Earp, Doc Holiday and others for no apparent reason, according to the Tombstone Epitaph.
1885: Fresno
Mariana Andrada, prophetess of the Canua and self-proclaimed wife of Juaquin Murieta, is dismissed of charges of killing a child by poisoning.

1887: Washington, D.C.
U.S. Supreme Court awards the 1.7 million acre Maxwell Grant in New Mexico to the Anglo-controlled Santa Fe Ring, ignoring the rights of Chicanos and Indians who live on the land.

1892: El Paso
El Ciudadano prints a notice that builders of the city canal are paying Chicanos in Mexican money and Anglos in U.S. money, a 40% less to the Chicoano workers.

1906: Hagerman, New Mexico
The Messenger comments, "The 'greaser' is doomed; he is too lazy to keep up; and smells too badly to be endured".

1910: Washington, D.C.
Act to admit Arizona and New Mexico to statehood is introduced in Congress and is later passed with provisions discriminating against Spanish-speaking persons.

1915: Olmito, Texas
Chicanos derail and wreck a passenger train, shooting Anglos riding in it. Later Anglo vigilantes shoot and hang 10 Chicanos they claim were involved as warfare between Anglos and Chicanos continues.

1919: Los Angeles
Chicano track workers walk off their Pacific Electric jobs demanding $2.72 per day, time and a half for overtime, and collective bargaining.

1922: Leavenworth, Kansas
Ricardo Flores Magon, leader of the Mexican Liberal Party and fighter for social reform, dies a political prisoner in federal custody.
RECIPES

Que Tal is printing these recipes for the benefit of all those mijitos and mijitas who have left home and no longer have their mamacitas with them to do their cooking. Additional recipes will be included in future issues so that students can develop cooking talents just like mom.

***

Salsa de jitomate
Tomatoe Sauce

2 tablespoons salad oil
1 onion, finely chopped
1 clove garlic, finely chopped
2 large tomatoes, peeled, seeded, and chopped
½ teaspoon sugar
2 or more serrano chiles, chopped
Salt
Freshly ground pepper
1 tablespoon fresh coriander, chopped

Heat the oil and fry the onion and garlic until limp. Add all the other ingredients, except the coriander, and cook gently for 15 minutes. Taste for seasoning. Add the coriander and cook for a minute or two longer. Serve either hot or cold. Makes about 2 cups.

***

Huevos Rancheros
Country-style eggs

1 recipe salsa de Jitomate*
3 tablespoons lard or salad oil
12 small (4-inch) tortillas
12 eggs (2 per person)

Butter
½ recipe Frijoles Negros
(Refritos) (Fried Beans)
Canned serrano chiles

Heat the lard in a skillet, and fry the tortillas on both sides until limp. Drain on paper towels. Place two tortillas, side by side, on each person's plate, and keep warm. Fry the eggs in butter until the whites are set. Slide an egg onto each tortilla, spoon some hot sauce over each egg, and serve with a couple of tablespoons of hot beans. Serve remaining Salsa Jitomate and dish of serrano chiles on the side. Serves 6
**Carne de Res Con Nopalitos**
Beef with Cactus pieces

4 tablespoons lard or salad oil
3 pounds beef chuck, cut into 2-inch cubes
1 large onion, finely chopped
2 cloves garlic, finely chopped
1 8-oz. can nopalitos, drained
6 canned Serrano chiles, chopped

1 10-oz. can Mexican green tomatoes
4 tablespoons tomato paste
1 cup beef stock
Scant handful of fresh coriander, chopped
Salt
Freshly ground pepper

Heat the lard in a skillet, and brown the beef cubes, a few at a time. Transfer to a heavy, flameproof casserole with a lid. Fry the onion and garlic in the remaining fat until lightly browned, and add to the casserole. Rinse the nopalitos thoroughly in cold water; drain; and add to the beef, with the chiles, green tomatoes and their liquid, tomato paste, stock coriander, and salt and pepper to taste. Cover, and simmer gently until the beef is tender when pierced with a fork, or about 2 1/2 hours. Serves 6

**Tortillas de horina del Norte**
Wheat tortillas from the North

2 cups all-purpose flour
1 teaspoon salt
1 teaspoon baking powder

1 tablespoons lard
3/4 cup cold water, about

Thoroughly mix the dry ingredients. Cut in the lard and add enough water to make a stiff dough. Divide into balls as for corn tortillas and roll out on to a lightly floured board, making them as thin as possible. Bake about 2 minutes on each side on an ungreased comal over medium heat. Makes about 1 dozen.
Due to popular demand, Que Tal is reprinting its Student Refferal Directory for the benifit of the Chicano students on campus. The Refferal Directory has been updated and expanded so that students may have easy access to needed numbers. Whether it be for leisure or emergency purposes.

### ON CAMPUS STUDENT SERVICES

<table>
<thead>
<tr>
<th>Service</th>
<th>Phone Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Birth Control Health Center</td>
<td>277-2222</td>
</tr>
<tr>
<td>Business Minority Program</td>
<td>277-2102</td>
</tr>
<tr>
<td>Campus Operation SHARE</td>
<td>299-3344 or 286-6785</td>
</tr>
<tr>
<td>Career Planning and Placement</td>
<td>277-2272</td>
</tr>
<tr>
<td>Educational Opportunity Program</td>
<td>277-3105</td>
</tr>
<tr>
<td>Financial Aids</td>
<td>277-2116</td>
</tr>
<tr>
<td>Job Corp</td>
<td>998-1120</td>
</tr>
<tr>
<td>Job Placement</td>
<td>277-2340</td>
</tr>
<tr>
<td>Legal Counseling</td>
<td>277-2731</td>
</tr>
<tr>
<td>M.A.G.S.</td>
<td>277-2242</td>
</tr>
<tr>
<td>M.E.C.H.A.</td>
<td>277-2242</td>
</tr>
<tr>
<td>Registrar Office</td>
<td>277-2202</td>
</tr>
<tr>
<td>S.A.L.S.A. Radio</td>
<td>277-2766</td>
</tr>
<tr>
<td>Scheduling Coordinator</td>
<td>277-3227</td>
</tr>
<tr>
<td>Spartan Bookstore</td>
<td>277-3211</td>
</tr>
<tr>
<td>Student Activities &amp; Services</td>
<td>277-2189</td>
</tr>
<tr>
<td>Student Counseling &amp; Testing</td>
<td>277-2262</td>
</tr>
<tr>
<td>Student Community Involvement Program (S.C.I.P.)</td>
<td>277-3318</td>
</tr>
<tr>
<td>Student Housing</td>
<td>277-2126</td>
</tr>
<tr>
<td>Student Print Shop</td>
<td>277-2510</td>
</tr>
<tr>
<td>Student Union</td>
<td>277-3222</td>
</tr>
<tr>
<td>University Police</td>
<td>277-3511</td>
</tr>
<tr>
<td>Veterans Affairs</td>
<td>277-2486</td>
</tr>
<tr>
<td>Work Study</td>
<td>277-2116</td>
</tr>
</tbody>
</table>