

**In This
Issue:**

**Christmas
From the
Eyes of
Minorities**

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UJURU

Times Are Changing

ABOUT THE COVER: In times such as they are today, with all sorts of problems tearing the world apart, especially the world of us poor folks, some people have disposed of the falsities of a white man's Christmas that are designed to fill your children's heads with myths of Santa Claus, Christmas trees and toys and leaves your pockets emptier than they have been all year.

At one time we were too stupid to realize why we never had any money in our pockets after Christmas. We bought our children millions of dollars worth of "junk" annually and found that even as the toy industry sits back and gets fat, the children's toys are often lost or completely destroyed before New Year's Day! And we

wonder why our Christmas bills don't get paid until the next Thanksgiving.

But some people have gotten wise to the white man's scheme of things. If we would only think 'way back to the real reason of Christmas. After we think about it, we'd better explain it to our children. After all, when was the last time they heard that Christmas was the time designated to celebrate the birth of Jesus. And if they ask you who is He, you tell them, that He is the Prince of Peace, the Son of God, the Saviour of this world.

And until you tell them, they will just go on believing that Christmas is a time to rip-off Santa Claus. —
Gaynelle A. Jennings

"We're different and sometimes I let that difference come between us. May Jesus' love draw us together."

Perhaps something in this issue will broaden understanding and narrow the gap between minorities and the majority in this country. I'd like to wish a special Merry Christmas, no matter how you celebrate it.

I extend a special thanks to the staff that worked overtime to make this issue possible:

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Artist: Gaynelle A. Jennings

Photographers: Curtis Daas and Larry Wright

"Don't let Christmas fog your head for finals." — Nozella Bailey, editor.

Jack be nibble.

Jack be wise.

Don't spend your money

On impulse buys.

Student Speakout . . .

By Sister Freddie

I often wonder if people really realize what they are saying when they say, "What's going on." They say, "Yes I know that Nixon was involved in the Watergate affair," but do they realize that Watergate will and has affected us all. They say, "Yes, I know inflation is at an all-time high. That doesn't mean I'm going to live in only one house; I've got to have two mansions and five big pretty cars to drive." They fail to realize that greediness is how the growth of inflation prospers. They say, "I know crime is everywhere. As long as no one breaks in my house or rapes my daughter it doesn't affect me." They say, "I know the only way to distribute equal opportunity to all is through integration. But I don't want my children bussed."

The common statement they all share is, "It doesn't concern me so why should I care?" Too many times man fails to realize that directly or indirectly everything does affect us all.

It is time for a change. Everything must change. Man must become more aware of himself. We (man) are destined to create our own end. We as a people must realize that we've got to live for tomorrow and not only today.

We mustn't be gaudy in our outward strives for prosperity. There are so many things we take for granted. How many times have you actually just sat down to appreciate the things that nature has given man, such as the moon on a clear star-lit night or the leaves as they fall gently to the ground. How many times have you wondered what are the things you can be sure of as opposed to the things in life you can't be sure of? I find through my analysis that there are not many things you can be sure of, except rain comes from the clouds, sun lights up the sky and someday I know I will die.

There is no time for that. Racial prejudices have to be overcome. Gaudiness to material things has to be overcome. Inflation has to be overcome. Political scandals must become a thing of the past. The solutions to these problems lie within us all. Being able to appreciate life's simplicity that nature created and the awareness of self will bring about growth and understanding. Being able to accept things as they are, and able to deal with man and life to its fullest as effectively as possible.

I repeat we, man, are destined to create our own end. Is it too late to do anything. The answer lies in you. A change to awareness will bring about a better change for us all.

Minority Center Thrives

By Belinda Green

Located in Farrell Library, on the fourth floor in the older section, is a relatively new facility which rings with pride and dignity for those who are a minority at Kansas State University.

Not only is this facility important to the minority population, but it is vital to the entire University in its efforts to bring knowledge and understanding about minorities to light.

The facility is the Minorities Resource and Research Center. It is under the direction of Rev. Alvin Lewis who is aided by a small staff that consists of a graduate research assistant and four work-study students.

In the spring of 1972 the Center got its start, with a \$12,000 grant from the Student Governing Association (SGA). In 1973 the University assumed support of the Center.

"The primary purpose of the Minority Resource-Research Center," Lewis said, "is to provide the University community with a centralized depository of literature relative to minority contributions to the American heritage."

The Center's programs will be geared to be of benefit not only to the education needs of minorities at K-State, but to the needs of all students, faculty and staff, members of other educational and rural-urban institutions and interested citizens of the Manhattan area," Lewis said.

Some of the goals of the Minority Center are: to plan, develop and maintain educational programs and resources about

the contributions of Blacks, Mexican Americans and American Indians; to provide material for K-State students, faculty and staff performing research in Minority Studies; to provide cultural-educational and aesthetic programs to enhance the self-esteem of minority students on campus, and to plan culturally enlightening activities to bring about a greater awareness and sensitivity to the total University community.

The Center has developed an Advisory Board, composed of members from minority organizations, faculty and students from the University at large.

This board consults with the director on planning, programming, and the general administration of the Center and helps to direct its activities.

The resources of the Center include books among which are a collection of government documents and basic reference books relating to minority affairs.

Films, filmstrips, records, tapes, cassettes and simulation games also are available on a loan basis. A charge will be made for audio-visual materials that are lost or damaged.

The Center also provides journals, magazines, newspapers and special studies which deal with blacks, Chicanos and native Americans.

Popular minority magazines and newspapers are located in the reading room of the Center. Also found there is a collection of black newspapers that are on microfilm.

"Not all the books dealing with the minorities are housed in the Center," Lewis said.

The reason for this, according to Lewis, is that the books may fall into different categories which call for them to be shelved in different areas of the library. To pull all of the books from the different areas which deal with minorities would be difficult and time-consuming.

"The collection of books we now have were pulled from one general area which made them easier to acquire," Lewis said.

"But if there are books needed which aren't in the Center, we can tell you where to locate them," Lewis added.

The services that the Center has to offer are: to assist students, faculty members and other interested persons in planning and obtaining special resources relating to blacks, Chicanos and native Americans; to assist students who are preparing term papers, reports and special projects, and to welcome classes and groups for orientation sessions relating to the Center's resources and programs.

A novelty of the Center, according to Lewis, is that it will act as a co-host to all

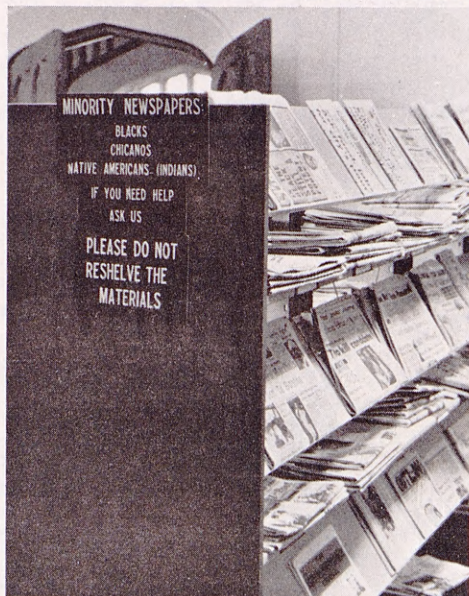
minority celebrities who may come to K-State. It also will house all the tapes of speeches that have been given to K-State by minority speakers. A photo collection of speakers is to be hung on the walls of the Center in the near future.

An event coming up soon for the Center is an open house. The Omega Psi Phi fraternity is helping with the preparations by getting art work and photographs ready for exhibit.

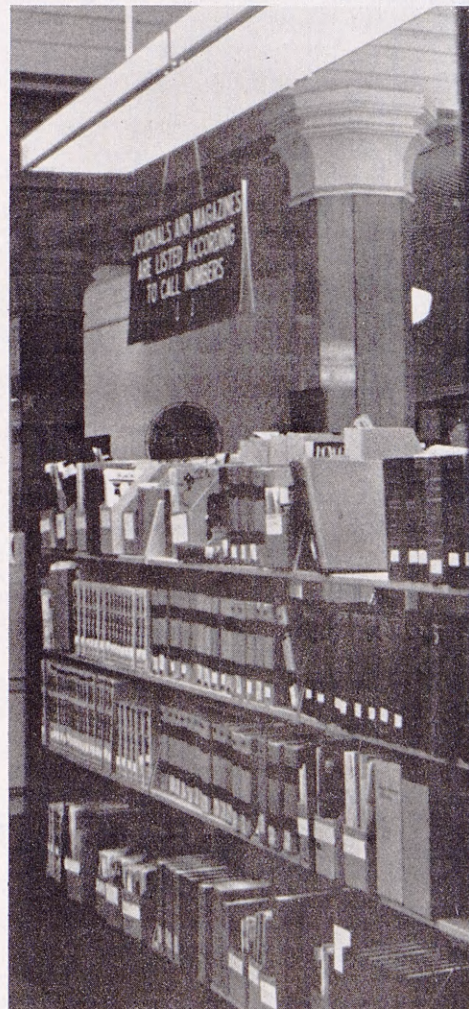
In Lewis's outlook for the Center, he cites many things which need to be done, "but it just takes time," he said.

"I would like for the Center to get a more solid footing with the University administration by seeing them take a great interest in the Center and giving a push behind it," Lewis said.

"I'd also like for them (administration) to feel that this facility is as important as any other portion of the library," he said.



Minority Newspapers are available for gathering research or catching up on ethnic news back home.



The collection of minority journals and publications is separated for the convenience of the researchers and browsers.

Black In ROTC

By Curtis Daas

There are many ways to graduate from K-State; some are promising and some of them turn out disappointingly insecure. One of the more promising ways was related to me in an interview with Wendall Johnson, senior in sociology.

Wendall is a cadet in the Army Flight Program. There are only two cadets in the flight program at K-State and Wendall is one of the few blacks in the country in the program. Membership in the program is selective and acceptance is based on physical fitness and aptitude tests.

Cadets in the program receive the benefits of the regular Reserve Officers Training Corps (ROTC) program but also receive flight training and serve as either helicopter or airplane pilots. Wendall will graduate with a degree in sociology and a commission in the U.S. Army as a Second Lieutenant.

Wendall believes that being involved in numerous activities was an important factor in his being chosen to be a part of the program and his record certainly mirrors his idea. He was a member of the K-State Track team during the 1971-72 school year and at the same time served as vice-president of Omega Psi Phi. This year his activities include being chairman of the Union Coffeehouse Committee and co-chairman of the Black Student Union.

Wendall felt his military background had a lot of influence on his choice to join the ROTC program as a freshman. His father was in the Army and served in Germany, Japan and seven states.

"As a military dependent you have a better insight on the way the world revolves. You gain this insight not only as an American abroad, but also as a black American in a foreign country. You also find yourself a representative of black Americans at home," he said.

Wendall went on to mention the scarcity of blacks in ROTC. The United States Army itself only has two per cent blacks.

"I feel that if more blacks got into ROTC they would learn how to cope with the system better. You have to learn conformity to some degree, whether in military or civilian life," he explained. "With ROTC you have the chance to develop your discipline and leadership skills and at the same time you may become eligible for opportunities in free education."

"The slogan 'You can be black and in the Army too' holds a lot of truth," Wendall concluded. "The ROTC programs are something blacks should really check out."

Special Services Asset To University

By Beverly Hawkins

Special Services Coordinator

The Center for Student Development, a focal point for all student activities, offers a wide range of programs and activities to K-State students. Such services as counseling, testing, occupational information, consultation, group programs and referral to other services all exist under its auspices. Another important facet of the Center is a non-traditional program, the TRIO program. TRIO is a three-component program which includes Talent Search, Upward Bound and Special Services.

The Special Services Program is now entering into its fifth year of operation at K-State. It is presently under the TRIO Program which is a component of the Center for Student Development, Holtz Hall.

The present program is a result of the Higher Educational Act of 1965 which provides for "special services for students with academic potential who, by reason of educational or economic background are in need of such services." Thus, in focus, Special Services is designed to aid students

to remain in and complete college.

As general directives toward new K-State students, our staff commitment is to directly assist in such areas as counseling, tutoring, study skills development, career guidance, etc., and encouragement into undertaking a program of graduate or professional education.

A variety of programmed activities for students is planned, and some have been implemented, for the 1974-75 school year. An orientation session has been held to familiarize students and faculty-advisors with the program and its staff. In November, a drug education seminar was presented by the drug education counselor. Mr. Rod Taylor from the Drug Education Center was the featured speaker. This seminar provided students with information about drugs that would enable them to make more knowledgeable decisions in regard to drug use.

As is the case with any Special Services program, the Drug Education Seminar is open to all Special Services students and interested friends.

BSU Plans Spring Activities

By Sam Mathis

The Black Student Union once again stands at the end of another semester. We can look at the operations of BSU from two perspectives. First, it strives to meet the needs of the entire University in the area of minority programming on this campus. This would include our cosponsoring in the areas of convocations and fine arts. The second is to meet the unique need for togetherness among black people. These are both very large tasks for a student organization.

With the end of one semester, BSU faces the beginning of another. In the area of programming, Black Awareness Week is to be during the last week of February and the first of March. At this time all of the events have not been finalized. Among auditorium attractions, a theatrical performance, "The River Niger" will be held March 2.

Plans are being made for convocations next semester also. Some of the key personalities that have been mentioned are Tom Bradley of Los Angeles, Yvonne Braithwaite Burke, Shirley Chisholm and Barbara Jordan. In view of both perspectives, a black speak-out is being planned for the spring.

Togetherness among blacks must be stressed much more next semester. BSU should act as a communication link for the black populace of this campus. The meetings must be utilized to create a black awareness week every week. Along with information, different topics of awareness will be presented at the meetings.

These projected accomplishments along with many others will not materialize without the cooperation of the University and the student body.

Something In The Past Worth Preserving

By Carrie Stapleton

For the great many of us who think of Christmas as only a time of pastries, candies, and other good foods, here are a few recipes from the "Big House" and the cabins of the slavery days. I have also submitted a little background information concerning the attitudes and feelings of the slave women of these days. I hope as you prepare these delicious Christmas goodies that you will enjoy doing it as much as those women did.

The slave cooks were famous for their rich and varied foods. The most renowned were the female slaves who cooked mainly for "Ol' Massa" and his family in the "Big House." The slave owner was very proud of his good meal at Christmastime; therefore, the slave cook was valued highly.

She was also very proud of her work. It was not unusual at all to find a slave cook who thought herself a little "above" the other slaves on the plantation because she was the boss over the kitchen helpers and also had a higher position than any other field hand. The old master showed the difference by sometimes allowing her special privileges and priorities.

The slave cook who cooked for her own family in the cabin wasn't as lucky, and she only had a chance to eat the parts of the foodstuffs that weren't as desirable, for example, the head, feet, and tail of the pig, while the cook in the "Big House" had the best parts of the animal to cook with. Even though the slave cook in the cabin didn't have the expensive parts and ingredients that the "Big House" cook had, she, however, had imagination and she used the leftover food parts to create a tasty and desirable dinner.

Both of these cooks used ingredients that were common to their time: unrefined sugar, molasses, cornmeal and nutmeats; some of these were plentiful and some only a holiday luxury. But the main thing is that they both used imagination and ingenuity with their cooking. Few of these slave cooks wrote their recipes down, but they were passed on by word of mouth through the generations.

The recipes below came from the "Big House" cooks and also from the cabin. They were only recently written down and of course they weren't exactly as written here because the slave cooks used such terms as "use a piece of butter the size of your fist" or "use a smidgen of sage." But these portions have been estimated and changed to adapt to modern cooking.

SCRIPTURE CAKE (10-12 servings)

I Kings 4:22
I Corinthians 5:6
Leviticus 2:13
I Kings 10:10
Ibid.
Ibid.
Judges 5:25
Jeremiah 6:20
Isaiah 10:14
Genesis 24:17
Exodus 3:8
I Samuel 30:12
Ibid.
Genesis 43:11

3½ cups sifted flour
2 teaspoons baking powder
½ teaspoon salt
¼ teaspoon nutmeg
¼ teaspoon cinnamon
¼ teaspoon allspice
1 cup butter
2 cups sugar
6 eggs
1 cup water
3 tablespoons honey
2 cups raisins
2 cups chopped figs
1 cup chopped walnuts

Sift and blend flour, baking powder, salt, and spices. Cream butter and sugar; stir until fluffy. Stir in eggs. Sift about ¼ cup of flour mixture over mixture in bowl and mix well. Stir in about 1/3 cup of water; add remainder of flour and water alternately, stirring between each addition until smooth. Follow Solomon's advice for

making good men out of growing boys (Proverbs 23:13), and beat well, by hand, at least 8-10 minutes. Add honey, raisins, chopped figs, and walnuts. Stir until well mixed. Pour into 9-inch greased cake pan, and bake at 350°F. for about 60 minutes, or until toothpick inserted near center will come out clean.

BIBLICAL REFERENCES for Scripture Cake

And Solomon's provision for one day was 30 measures of fine FLOUR, and threescore measures of meal.

Your gloring is not good. Know ye not that a little LEAVEN leaveneth the whole lump?

And every oblation of thy meat offering shalt thou season with SALT; . . . with all thine offerings thou shalt offer salt.

And she gave the king 120 talents of gold, and of SPICES very great store, and precious stones: there came no more such abundance of spices as these which the queen of Sheba gave to king Solomon.

He asked water and she gave him milk; she brought forth BUTTER in a lordly dish.

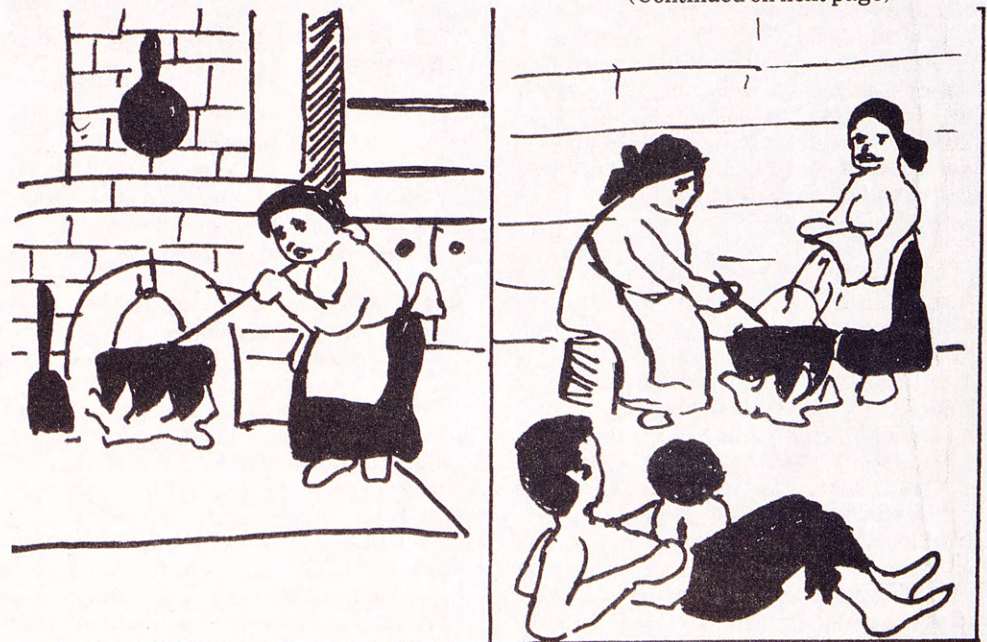
To what purpose cometh there to me incense from Sheba and the SWEET CANE from a far country? . . .

And my hand hath found as a nest the riches of the people: and as one gathereth EGGS that are left, have I gathered all the earth; . . .

And the servant ran to meet her, and said, Let me, I pray thee, drink a little WATER of thy pitcher.

And I come down to deliver them out of the hand of the Egyptians and to bring them

(Continued on next page)



They've Come A Long Way

(Continued from page 5)

up out of that land unto a good land . . .
flowing with milk and HONEY; . . .

And they gave him a piece of a cake of FIGS and two clusters of RAISINS when he had eaten, his spirits came to him: for he had eaten no bread, nor drunk any water, three days and three nights.

And their father Israel said unto them, "If it must be so now, do this; take of the best fruits in the land in your vessels, and carry down the man a present, a little balm, and a little honey, spices, and myrrh, NUTS, and almonds."

Withhold not correction from the child; for if thou BEATEST him with the rod, he shall not die.

SWEET POTATO PIE (8 servings)

- 1 9-inch unbaked pie shell, with high fluted edge
- 1½ cups cooked sweet potatoes
- 1½ cups cream, or evaporated milk
- 6 tablespoons brown sugar
- 2 tablespoons white sugar

- ¼ teaspoon salt
- ½ teaspoon nutmeg
- 1 teaspoon cinnamon
- ½ teaspoon ginger
- ½ teaspoon cloves
- ½ cup Karo blue label syrup
- 3 slightly beaten eggs

Mash sweet potatoes until free from lumps. Add all ingredients except eggs and mix well. Add eggs and beat slightly. Pour mixture into unbaked pie shell, and bake at 400°F. for about 35 minutes, or until filling will not stick to edge of knife.

AMBROSIA

- 6 seedless oranges
- 1 cup sugar

- 1 fresh coconut
- 6 slices of canned pineapple, cut in sections (optional)

Peel oranges, separate into segments, remove membranes. Place segments in a bowl and set aside. Punch holes in one end of a coconut, drain milk into bowl and set aside. Place coconut in moderate oven (350°F.) for about 30 minutes, then allow to

cool. Break shell with chisel or hammer and remove meat. Break meat into large pieces, peel off brown rind; then grate, using a coarse grater. Place layer of orange segments in bottom of glass serving bowl. Sprinkle grated coconut over segments, topping with 2-3 teaspoons of sugar. Alternate layers of segmented oranges, grated coconut, and sugar. Pineapple may be added to each layer if desired. Refrigerate until thoroughly chilled. Serve with homemade cake.

If desired, the unused coconut milk may be poured over ambrosia mixture before chilling. The coconut milk may be used as an ingredient for a fruit punch.

MOLASSES CANDY — (also known as MOLASSES TAFFY) (10 servings)

- 2 cups sorghum molasses
- 2 tablespoons butter
- 1 teaspoon vanilla

Boil sorghum molasses until it reaches the hard ball stage. Remove molasses from stove; add butter and vanilla; stir only enough to mix. Pour into well-greased platter or shallow pan. Let stand until candy begins to stiffen at edges.

To prepare for the fun of "pulling" taffy, butter hands slightly. Take a lemon-size portion of taffy in hands. Pull out and fold back repeatedly until candy changes to a golden color. When taffy begins to harden, either break into sticks or tie into knots or rings, as desired.

SWEET POTATO CANDY — (approximately 36 pieces)

- 2 pounds sweet potatoes
 - 2 pounds of sugar
 - 2 tablespoons lemon juice
- flavor with pineapple juice, lemon juice, orange juice, vanilla, or cinnamon, according to taste

Wash sweet potatoes. Boil or roast with jackets. Peel and put through colander. Place in pan and add lemon juice and sugar. Cook over a low flame, stirring constantly, until mixture separates easily from pan. Set aside to cool. Add flavoring. Take small portions of mixture, dust in sugar and roll out into long "sticks." Set aside to dry. Wrap in waxed paper twists.

Christmas In the Congo

By Carrie Stapleton

The celebration of Christmas in the Congo begins when a particular group such as a school group or the elder deacons of a church is chosen to prepare the annual celebration.

On Christmas day groups of carolers walk through the village singing the traditional carols that we all know. This group finally winds up at dawn at the church for the service prayer, more carols and an announcement as to where the big service of the day will be. Everyone then goes home to get everything such as their offering and the clothes that they will wear for the service.

At the service the most important part is their "love" offering which is their gift in honor of Jesus. At about eight or nine o'clock, every person even those who are sick will try to come to the church and join the others in the celebration of the birth of Christ. There are more carols, the Scripture and also some special musical selections from the townspeople.

Then the "love" offering also called the "march-around" offering is performed. Everyone present in the service is expected to go and lay his gift upon the raised platform near the Communion table. Those not having money usually bring something they have made, something from their garden, some fruit from their trees and in the cases where no gift has been available, some old crippled person has often hobbled forward with a cup and saucer or a knife, fork and spoon that he took from his table rather than come to the service without a gift.

And there of course is the Christmas sermon, which is about the same as ours. This service may last as long as four hours but it is never too long for the African Christian who feels that this celebration is the most joyous event of the whole year.

In recent years after this service, many of the people go home to a Christmas dinner. This dinner may be set up in front of their house and then they invite their friends to join in their gaiety.

Lord, grant me the cents
to buy the things I can afford.
The courage to make only bills I know I can
pay
And the foresight to know the difference.

Recipes of the Motherland

By Kanayo F. Nwanze

"You do not tell an African woman you enjoyed her cooking and yet leave your plate half full with the meal. No, you clean your plate and say nothing else."

It is not possible to justify the whole diversity of recipes from the different African countries by selecting a unique few; which implies that one cannot show the real gastronomical strength of the continent.

Meals consist of one- or two-course affairs, at least for a majority of "unwesternized" Africans. Sweets and desserts are not in our menu, rather fruits are eaten in abundance. In West Africa, rice, plantains, bananas, yams, cassava corn, millet or sorghum are staples.

A people is known by the music to which they wiggle and wriggle; by the songs they chant under the moonlight nights; by the stories told by the fireside and by the food they eat.

Meals are not prepared by cupfuls of this or spoonfuls of that. By experience a girl or woman comes to know how much of each ingredient is required to feed a number of stomachs. A woman who does not know how to cook is like a secretary who does not know how to type. And when a child refuses his mother's food, that woman must be a witch.

For convenience, the recipes given here have been written in the conventional style.

KOSAI OR AKARA (Bean cake)

- 1 cup black-eyed peas
- 1 small ripe tomato
- 1 small onion, halved
- 2 cups peanut oil
- salt and pepper to taste

Skin and wash peas. Soak for two hours or

overnight until soft. Grind on a grinding stone (or blender!) adding water, a little at a time until mixture is smooth. Grind the tomato and one half onion. Chop the other half onion. Add the tomato-onion mixture and the chopped onion to the peas. Season with salt and pepper. Heat oil on a frying pan until it is very hot. Drop the dough by spoonfuls into the oil and fry until brown on both sides.

DODO (Fried plantain)

- 3 very ripe plantains (or more)
- Peanut oil, for frying
- Salt, to taste

Peel off plantain skin and cut into slices. Season with salt. Heat oil in skillet and fry plantain slices until golden brown.

Dodo can be served along with boiled rice and / or boiled black-eyed peas and chicken stew. This is a delicious combination!

EBA (or Gari)

- 2 tubers of cassava
- 4 cups of water

Peel skin off cassava. Grate cassava and let dry in the sun. Pan fry until it gives a gritty farina. Let cool. Heat water to boiling. Turn off heat. Slowly pour in the farina. Let set for two minutes. Then mash well until soft and smooth. Add some water if too thick and mash again. (An accompaniment to Okra-beef stew).

OBE-ILA (Okra-beef stew)

- 2 pounds beef cut in 2-inch chunks
- 1 large onion, 1/2 chopped, 1/2 ground
- 1 quart water
- 2 cups chopped spinach leaves
- 2 medium size ground tomatoes
- 1 pound okra, washed, chopped fine
- Pinch of baking soda
- 1 cup palm oil
- 1 teaspoon salt
- 1/4 teaspoon ground red chili pepper

Place meat pieces in a pot with chopped onion and 1 quart water. Add some salt. Boil until meat is half done. Add ground tomatoes, onion and pepper. Boil for 5 minutes stirring occasionally. Mix chopped spinach and okra with soda and add this mixture to the stew. Pour in the oil. Reduce heat to low and cook until okra and leaves are tender.

Sometimes the okra sauce is prepared

separately from the beef stew and is then served along with the stew.

JOLLOF RICE

- 1 pound stewing beef (or chicken)
- 1/2 cup peanut oil
- 1/2 pound shrimp
- 2 large green peppers
- 1/2 onion
- 2 cups rice
- 1/2 can tomato paste
- 2 ripe tomatoes
- 1/4 teaspoon cayenne pepper
- salt to taste

Cut up the meat into small pieces and brown them in oil for about 15 minutes. Drain. Clean, shell and cut up the shrimp. Chop 1 pepper and 1/4 onion together, and grind the remaining pepper and onion. Boil the rice in salted water for 5 minutes or more. Add chopped onion and pepper and beef to rice and simmer for 10 minutes over low heat. Add the tomato paste, shrimp and ground onion and pepper. Salt to taste. Simmer the mixture until done. (Very delicious with Dodo).

FU-FU

- 2 medium size yam tubers
- or 2 cassava tubers

Peel off skin from yams. Slice into thick pieces. Cook yams in boiling salted water until tender. Pound in a wooden mortar until soft and smooth. Add water if hard to soften. Then pound again. Shape into a mound and serve warm for best results. Eat with okra-beef stew.

When cassava is used, it has to go through a process of fermentation and consolidation of the starch content before boiling it.

"You bear me a grudge by refusing to join me at the table. Come into my home, wash your hands and sit at my table, then you will know me."

I saw God the other day, standing on His head and smiling at me . . . but someone called it a rainbow!?!?

— Donna Brown

More Culture Than History

By Maria Chavez

Chicanos have a history, but too much history is only dates and places to remember. Knowing what people are all about is so much more interesting.

Chicanos are a bronze people, with a bronze culture; they are Aztlan, the true descendants of the Fifth Sun, El Quinto Sol.

In the early morning light of a day thousands of years old now, my forebears set out from Aztlan (the place of origin of the Mexican Indian peoples in North America, better known as the Southwest part of the U.S.) to seek a new home. Where they came from originally is hidden in the sands and riverbeds and only hinted at by the cast of eye and skin which we, their sons, now bear.

The epic of the Four Suns begins with the Sun of Night or Earth, depicted by a tiger, a period that by itself is sterile; then the Sun of

Air, or God of Wind, pure spirit whose indwellers became monkeys; the Sun of Rain or Fire, in which only birds survive; and finally the Sun of Water, friendly only to fish.

The Fifth Sun is born out of man's sacrifice. At its center is the spirit; its mode is movement. It is the unity, cohesion, synthesis of all that has come before, bound into the human soul. Thus the Fifth Sun is the very foundation of life, of spirituality, not in the restricted sense of an organized religion but in the nature of a common bond among all soul creatures. We can speak, therefore, of a union with the cosmos, of a cosmic sense of spirit of an "alma Chicana — (a Chicano soul).

The concept of la Raza Unida is a further reassertion and profession of that principle of a cosmic Chicano existence. We can think of ourselves as a community of the future and of the past seeking its destiny in the present.

Religious Meanings Retained

By Maria Chavez

Some folks tend to think that Christmas is too commercial anymore, possibly because one forgets the meaning behind it.

Christmas is the day that good ole St. Nicholas drops by and brings gifts to all those who deserve them, which in turn is a painful gimmick to those short in funds.

How does one know when Christmas is here? by the snow? or the lighted streets and trees facing windows?

In Mexico one knows when Christmas is coming because every year on the 16th of December the Posadas start.

The Posadas are a religious ceremony in which individuals go through the ritual of finding homage for Jesus Christ who is soon to be born.

Trays are set up with statues of the Virgin Mary and St. Joseph and one goes each day, until the 24th, to nine doors and asks for a place for Joseph and Mary to stay, so Jesus can be born there.

They are turned down the first eight times, however when they get to the ninth door, they are

welcomed to go in. Each door represents one day and all this is done with songs, which are as commonly known in Mexico as the National Anthem.

After the religious ritual there are pinatas, which are huge clay pots decorated as birds, apples, anything that one can think of. Inside of them one finds candy.

What happens is that one has to try to break it while blindfolded, several people get a chance, and once someone breaks it, everyone rushes to collect some of the goodies.

This goes on every day in every Catholic church and on the streets throughout the republic. It is part of the Mexican culture.

Another thing about Christmas in Mexico is that most children don't get any presents, unless their families have money or if their family life is somewhat influenced by the American culture. In Mexico one celebrates the birth of baby Jesus. The sixth of January is when presents are received, because that's the day that the Three Magic Kings went to visit baby Jesus and presented Him with gifts.

Quien Soy Yo?

By Carol Rosales

I was the Maya, Aztec,
Chichimeca

The king of civilized empires was I.

This ground was mine!

I owned the land as far as the eye could see.

I toiled my Indian blood for my Spanish master.

I was the ruler and the slave

Now, Aqui estoy yo,

Poor in money, lost in a * gringo society

I am still the * campesino.

I make the welfare line

longer and the

jails fuller.

Es la verdad, that the odds are against me,

Pero my spirit is strong

And my courage is rich.

I am awakening and I am

learning.

I play my role as I best see it.

Know me, I am somebody

Yo soy Chicano.

*Translations — Quien soy yo (who am I), Aqui estoy yo (here I am), Gringo (white American), Compesino (farmworker), Es la verdad (it's the truth), Pero (but) and Yo soy (I am).

Why Dream of a White Christmas?

By Nozella Bailey

I never liked a white Christmas! As I think back on Christmas when I was a child, I really don't know why. But there is one Christmas I'll never forget.

Christmas eve my brother and I were playing in the four-room house as mother labored over the kitchen stove. We were listening to the radio and trying to figure how people decked boughs of holly and how Santa was going to make it down the pipe of our small gas stove.

I guess I never really understood how Santa visited my neighborhood because none of us had chimneys. Also, our roof didn't seem big enough for all 12 of the reindeer.

Anyway, that Christmas I received a doll, as usual. But I really liked her, even though her toes were missing on one foot. Really she was pretty. Her dress looked just like a dress mama had. I always wondered why mama never wore it again?

Well, being quite proud of Santa's gift, I took it to school for show-and-tell. Then one of the girls from the other part of town looked at my doll and started laughing. "That doll don't look half as new as my baby Chatty Kathy. Besides, my doll also got a brand new wardrobe."

I turned and walked away with tears in my eyes. Why didn't Santa leave ME the Chatty Kathy? Why did Santa leave better gifts to the kids on the other side of town? Wasn't I good enough? I really started crying as I pondered these questions, but before I could get home, darn it . . .

It snowed.

Almost every Christmas after was cold and snowy too. The pipes

always froze in the house and everyone had to sleep in the living room because that was where the stove was.

I learned it was useless to write Santa and give him my Christmas list. The letters to Santa from my part of town always got lost in the mail.

Then one Christmas the snow didn't come and my parents were happier than usual.

For the first time Santa left my doll in the cellophane package. She had a strange new smell about her. And mama never had a dress as fancy as this one.

Although the radio kept playing "I'm dreaming of a White Christmas," all my dreams had come true.

Since that time my family has moved to a better part of town. The whole house is heated and it's so warm. Santa seems to receive my little sister's Christmas list. And Christmas days are so sunny, it rarely snows.

But this year snow is predicted to fall for Christmas. Oddly enough my parents are not as happy. Daddy keeps talking about the economy and something called inflation. Daddy also said it might not be as warm, because the government said to cut back on the heat.

The people on the other side of town are excited about the request. They are eager to comply by turning down their heat. It shows their patriotism. But my parents keep remembering those old Christmas days. They are upset.

Yes, it looks like it's going to snow this Christmas. And for some reason, I just don't like a White Christmas.



For many people who were raised in the ghetto, the first signs of Christmas, low temperatures and snow, bring unpleasant and depressing memories.

Race of Wise Man Questioned

By Carrie Stapleton

One of the wise men who supposedly saw the bright star in the East and who then proceeded to Bethlehem to bring the new born baby Jesus gifts, may have been a member of the black race.

This belief just recently became known to black people, but it is highly probable.

Tenga Hambre?

Now that cold days are here and one is not in the mood to continuously go out, a nice way to spend an evening at home is by preparing some hot chocolate and some Mexican sweet bread!

Here is the recipe:

Pan Dulce, (Mexican sweet bread)

1 cake or package of yeast
½ cup of lukewarm water
1 tablespoon sugar
1 teaspoon of salt
3½ cups sifted all purpose flour
2 tablespoons shortening
½ cup of sugar
2 eggs, beaten

Topping

½ cup of sugar
¼ cup of shortening
¼ teaspoon salt
1 teaspoon cinnamon
1 egg yolk
2/3 cup sifted flour

Stir together yeast, water, sugar, salt until yeast is softened. Add half of flour and beat well. Cover and let stand in slightly warm place until double in bulk, about 45 to 50 minutes. Cream shortening and sugar, then add eggs. Add to risen dough along with the remaining flour, beating well. Dough will be moderately soft. Cover and let rise again until double in bulk — about one hour. Turn out on floured board. Divide dough into 12 equal size pieces and form each piece into a round flat-bun, about 4 inches in diameter. Place buns on greased baking sheet.

To make topping cream sugar, shortening, salt and cinnamon until well blended. Add egg yolk, then flour and stir until a crumbling mixture is formed. Spread topping on each bun. Cover and let rise until double, about 50 to 60 minutes. Bake in a 400°F. oven for about 15 minutes. Yields 12 buns.

The reasons experts say this may be possible is because of the homelands of the wise men and also because of the speculation concerning the number as to how many of these men there actually were. Both of these reasons, however, may be considered just opinion and not fact because of the many unanswered questions that exist today that are the result of vagueness and simply the lack of thorough information.

For example, the Book of St. Matthew says the wise men came from the East. Then is the East considered Persia or Arabia? If we speak in modern terms these geographical locations could very well have been Arabia, Iraq, Iran, Afghanistan, or India. It has never been exactly determined from which countries they came, and this is a fact that probably never will be thoroughly investigated.

It also has never been decided upon exactly how many there were. There are many speculations about this also. The Gospel doesn't say, but the Christians in the Orient said there were 12 wise men. There are early paintings and mosaics that show two, three, four, or even more. In the occidental church, there was a tradition of three. This is based on the three gifts of gold, frankincense and myrrh. Another reason for the number three was the early legend that they were representing all humanity in the three great races of Sem, Cham and Japhet.

Crackin' Up

If the price of beans gets any higher, a can of pork and beans may eventually contain pork.

An income of \$4,500 now classifies you as "poor." Well, that's just one more thing a lot of people aren't going to be able to afford.

Uncle Fred says his salary is automatically adjusted to inflation. When the company profits go down, he gets laid off.

An awful lot of the well-heeled have been taken in swindles lately. Seems like some folks will risk millions to grow rich.

We can hardly wait for the perfect computer, the one where you feed in your problems and they never come out.

All anyone does within walking distance any more is park.

Christmas

By Patricia Watson

Christmas trees with bright lights
Big and little gifts.

Icicles hanging from the roof,
Snow piled high to my knees.

Candles in the window,
A sleepless night before,
The great awakening.

This used to be my ideal
Christmas,

Because it was tradition.

Now that I have grown with time,
I've added to the list.

I'm not just thankful

for the pleasures of Christmas,
But for the birth of Jesus Christ.

Medical Advice

All the work and frustration a black student must endure on this campus is enough to run the blood pressure up.

Seriously, though, hypertension, high blood pressure, is the leading cause of death among blacks. It also may be the reason why blacks have a shorter life expectancy than whites. For every black person who dies of sickle-cell anemia, according to reports, an estimated 100 die from hypertension. No one really knows why.

Hypertension is not a nervous or emotional disorder, affecting only high-strung, keyed-up people, but simply a persistent or intermittent elevation of blood pressure above normal levels.

A person with mild hypertension has double the risk of a person with normal blood pressure of dying before age 65. With moderately severe hypertension, the risk of premature death is triple.

If only hypertension were detected early and treated, the dangerous implications of the disease might well be avoided.

A periodic trip over to student health may be well worth your health. All you need is a blood pressure check.

What Christmas Means to Me . . .

Barbara Piper: Christmas is a time of warmth, love, remembrance and renewal. We celebrate life and love. We commemorate the giving of the greatest gift. With each Christmas we find hope that the spirit of the holiday will remain with us, that we can reflect the love given to us by others.

Samuel J. Cox: Christmas is a time to STOP, LOOK, and LISTEN to the world around you! And let the true spirit of Christmas be with you throughout the year.

Cheryl McAfee: Christmas, at first meant the idea of giving and receiving gifts through my family and friends. Secondly, I thought it was the time to rejoice the birth of Christ. Now, it is a tear to me because I realize that the reason he was born, was to die for me.

Jon R. Williams: To me, Christmas is the birth of God's greatest gift to the world, Jesus Christ.

Winona Dancy: A time for families to get together and enjoy life the way it is and enjoy giving.

Allen Moore: Having a good time and getting together and socializing. Going home to unite.

Cheryl Genchan: The religious significance, I'm reminded of that, but other than that, forget it.

Michael Evans: Time of remembering. Being thankful that someone loves you enough that he will die for your sins so that you may have eternal life.

Juanita Alexander: Reminds me of the day that Christ was born.

Alonzo Wade: Nothing really . . .

Carolyn Fletcher: Time for giving and sharing and being with people that you love.

Daryl Winston: I'm from a religious background so Christmas is a closeness to God, and a closeness to your family and also your family gets a chance to get together all in a Christian and a happy atmosphere.

Cheryl Charles: Christmas in a big city is probably the most fascinating. Christmas is watching all the dolls in the downtown store windows dance. It's going downtown to see all the store and street decorations. Christmas is being in the annual State Street parade and freezing your little tail off. Christmas is the Salvation Army on every corner ringing bells — and my resisting the temptation to give them all my Christmas money. Christmas is receiving presents that also say "Happy Birthday" even though it's not until three days later. Mostly Christmas is bright lights, silver bells and lots of affection.

Wayne Franklin: Christmas is a time for sharing, giving, and a time for remembrance of the birth of Jesus Christ — a chance to be with loved ones and a chance to see a smile and also see a tear. A time for Santa Claus.

Sharon Williams: A time for giving and sharing. A time when all people should open up to the other person. Also it should be a symbol of Jesus's birth and that people should take a look at themselves and whatever is missing (love, courtesy, kindness, etc.), let it be also born around this time.

L. T. Edwards: Christmas is that you're leaving Manhattan and going back to the sunshine state to a different environment to "re-group" your mind.

Denise Smith: A time when people should try and forget all the stupid things they've done to people in the past — that's the time they should start all over again. Also stop thinking so much about what kind of gift to give somebody by taking some of the emphasis away from the commercial aspect of it.

Discovery

By Donna Brown

Riding across the placid countryside, I notice the existence of things never noticed by myself before. I notice the cloud formations scattered across the blue sky; rushing to one side of the earth only to return to the other.

I notice the endless rows of nature's pride marking the way with bare-branched beauty.

I notice the homes along the way that suggest the inhabitation of God's greatest creation — MAN!

There is, of course, the corner drugstore and gas station lazily swagging over the streets. I notice miles and miles of endless earth; bare, plowed earth; waiting for spring to nod its head and bring forth flowers and plants.

Signs of fertility and life all around me are.

Then there is the side road leading from God knows where; leaping over sod and rocks, pointing to the heavens and overflowing its beauty. And in the midst of the partly frozen lakes, I send up a prayer thanking God for the earth and the fullness it breeds and nourishes and screaming from the very depths of my being, "It's Wonderful To Be Alive!!!"

A Christmas Card

By Nozella Bailey

Everyone is anticipating Christmas vacation and looking forward to going home.

I got my first Christmas Card in the mail today. It read:

"Sister, just a card to say Wish you well this Christmas Day, Wish you joy in everything, Wish return of the following: one pair of socks, one typewriter, two scarfs, three ink pens, two hats . . ."

Fist Symbolizes Mi Psi Phi

Submitted by James Heggie and Larry Wright

When you see a black man walking on campus with a green shirt on with a black fist on the shirt and Mi Psi Phi in red letters you know that brother has pride in himself and his organization!

The Mi Psi Phi shirt contains the liberation colors, the clenched fist and also the symbols of the organization. Each finger of the clenched fist has a special meaning; closeness, unity, togetherness, sisterhood and brotherhood. So again I will state that when you see this man with his shirt on, you know where he is coming from! It has been asked in the past, is the group a fraternity, well my answer is yes and no. Mi Psi Phi has broken away from the financial barriers and the general hassle of pledging to a fraternity. We want to spend our time on more important activities. The organization still contains the Arabic-Greek symbols and style.

In Mi Psi Phi the members follow the philosophy to "do what you want to do and why you want to."

It is designed for students who have little time for fraternal activities.

Since we got together in 1972-73, there have been mostly athletes in our social interest group. However the group is open to anyone and even women have acknowledged their interest in becoming members. The group's function can give the athletes, especially, a feeling of unity and a feeling of belonging to something special.

Dean Williams, former track All-American and president last year, also helps out advising. Williams said, "I am in Mi Psi Phi because it is different. You don't have to go through Hell Week and a lot of stuff just to be part of something like a social interest group."

Athletics need to break away from the cliques of their own sports competitors. The group members are together brothers who hold no bondage to their organization; it's for them to work together in.

Mike Taylor, a member of K-State's football team is president for 1974-75. He said their motto is "Prior preparation prevents poor performance." "Tank," as the members call him says everyone is the leader or No. 1 individual in Mi Psi Phi. Within three years, Mi Psi Phi already has a strong reputation and popular acclaim on campus.

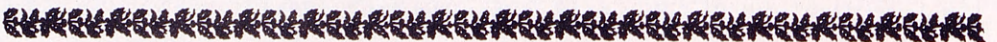
Chuckie Williams, K-State basketball star is secretary. He says "It's good to see everyone working hard together and taking on leadership roles." "We have offices for everyone so each member can feel like he is

doing something," Carlos Whittfield said.

Larry Wright is a junior transfer student from Independence Community College where he was president of the Student Council. This Mi Psi Phi brother also was listed in Who's Who Among Students in American Junior Colleges. Presently, he is our photographer and gives our group great publicity while working as a disc jockey on KSDB-FM.

Arthur Bailey, freshman quarterback on K-State's football team also enjoys membership in Mi Psi Phi.

Other officers include: Alton Carson, vice-president; Verdell Jones, treasurer; Manzy King, Roy Shine, L.T. Edwards, Theopilis Bryant (T), Carl Pennington, Alonzo Wade, Johnny Andrews, Roscoe Scobey, A.J. Smith, Paul Smith, Marvin Switzer and Les Chaves.



SEASONS GREETINGS FROM
DELTA SIGMA THETA
 SORORITY AND THE PYRAMIDS
 OF
 ETA GAMMA CHAPTER



On Christmas Day when you're opening your presents and consuming a big, delicious dinner, try to recall the significance of this special day. Today, Christmas has become commercial, losing the real meaning of the birth of Jesus Christ and the beginning of His reign on earth. The men of Kappa Alpha Psi Fraternity would like to wish everyone a meaningful Merry Christmas and a Happy New Year.



May Love, Peace and Happiness be with you in abundance this Christmas Season and all the seasons to come. — Omega Psi Phi



USO Building Used for Recreation

By the Douglass Community Center Staff

In south Manhattan stands an aged and worn structure that is very much a part of the black community.

This structure was born as a U.S.O. center during the second World War. It served primarily as an entertainment and social center for the men who were stationed at Fort Riley Army Base. Some time later the Recreation Commission of Manhattan obtained ownership and still later, the City of Manhattan became the owner and still is.

When the Douglass Community Center received its name is not clear. However, it is clear that it is named after the famous black abolitionist and orator, Frederick Douglass.

The Center, as it is more often called, is in much need of overall repairs. The structure itself is seemingly sound but once a person enters, the feeling that the building has witnessed many exciting years comes upon you.

The Center has experienced some remodeling in recent years. The lobby has been paneled, the windows dressed with bamboo shades, a lounge for casual visiting or for watching the television has been carpeted and pillowed.

The lobby contains a jukebox machine, various pinball machines, pool tables, small tables (for table games, cards, snacking or just conversation), a snack bar containing various treats to buy and the office contains a small and budding library.

The gymnasium has been repainted, new doors have been added, a new piano enjoys the limelight on the stage and a room off the stage supports the sewing room. The lobby from Monday through Friday from 10 a.m. until 2 p.m. provides for the Elderly Program.

The primary purpose of the Center, located at 900 Yuma, is recreational. This has been made more possible with the additional purchase of the building directly across the street. This building was formerly Douglass School.

Purchased from the Board of Education, the Douglass School was intended to house those programs other than recreational, more precisely educational. At the present it houses a Playschool, the director's office, the Learning Skills Center and the secretary. There are a few rooms still occupied by the Board of Education. There is still need for meeting rooms and these rooms could serve that need.

Some of the programs that are now in effect are cooking classes for the teenagers and grade schoolers, the Elderly Program for senior citizens, sewing classes for both adults and girls from ages 9 to 13, boys' basketball clinic (which at this time is

every year), men's city league basketball teams, various organizations such as Community Mothers, Sisters of Soul (girls 9 to 14), Gremlins (boys 9 to 13) and Rise 6 Community Action Program.

The Center frequently is open to anyone who wants to schedule a program. However, the person or group must call in and give advance notice, the date, time and what room and equipment will be needed. Various groups have had fashion shows, teas, parties, reservations for the use of the gym, bazaars, sing-alongs, meetings, etc.

The Center provides activities for most of the holidays. The Center sponsored a Halloween party. This consisted of films, apple dunking, a candy pinata, costume

judging contest and was topped off by a spook house, where the children were entertained by ghosts, monsters and all the other expected thrills.

Coming events and future programs include a skating and bowling party, a Christmas and a New Year's affair, international cooking classes (international people will come in, prepare dishes and give information about their country and culture), introduction to photography and radio broadcasting, young people's newspaper and films, to name a few.

The Douglass Community Center staff really hopes that people will come down and visit the Center as well as participate in the activities. Everyone is welcome.

UFM IS FOR EVERYONE

By Jim Killacky

University for Man (UFM) is a free university. It is a place where real learning can, and does, occur. Each semester this group puts together around 200 courses, which cover a wide range of topics and events from beekeeping to ballet, and yoga to insensitivity training. There are no grades, no tuition and no credits. It is all free. With no hassle with such traditional things as exams and papers, people in these courses are free to really learn in a true spirit of cooperation and growth, which is what education should be all about.

Started in the 1967-68 school year, UFM has mushroomed from seven courses and 50 people a semester to our current offerings of some 200 courses being taken by some three to four thousand people. The brochure of events comes out three times a year, September, late January and June. All leaders are volunteers and in any one course one is likely to find high school students, housewives, college students and teachers, dropouts and a broad range of other types. In these happenings all normal "labels" are dropped, first names are used — people once again take on the mantle of humanness and generally good experiences follow.

UFM is funded primarily by the K-State Student Government, with strong support from Continuing Education, the Kansas Committee for the Humanities and the local chapter of the United Way. The latter funds a position for the creation and development of programs designed to meet some of the needs of the economically disadvantaged in the community. In attempting to develop courses and other programs which are pertinent to K-State students UFM people seek to make as many contacts as possible with student groups and organizations. We

give talks at dorms, meetings, student councils and the like.

It is our hope that contact with minority groups, which have slackened off in the last year or so, will be regenerated quickly so that all of our efforts and talents may be usefully combined. If anyone reading this has an idea, for a course or other program, which you would like to lead or be a part of please come over to UFM at 615 Fairchild Terrace, or call us at 532-5866.

In addition to courses, UFM is involved in many other facets of campus and community life. We work and serve with groups like Education Council, the TRIO program, Teen Centers, the Fone and the Drug Education Center, among others.

Looking to the near future, we will have a Spring Brochure available at the end of January, with events commencing in early February. A major highlight of K-State life this coming Spring will be a four-day "Alternative Happening" due to take place on campus March 3-6. The events — workshops, seminars, films, talks and demonstrations — will deal with alternatives in energy, food, minority-majority relations, women, various aspects of politics, moral bankruptcy in America and many other facets of our lives which urgently need critical examination in the interests of survival. If you would like to have any part in working on these four days of activities give us a call — your inputs will be most welcome.

University for Man's basic philosophical assumption is that in any community there are people who can teach and people who wish to learn, regardless of formal academic qualifications. At K-State then, there is a facility where everyone has the opportunity for significant growth and development through a viable educational alternative, UNIVERSITY FOR MAN.

Sign Time

By Sandy Blackmon

Sagittarius (Nov. 22-Dec. 20) You dislike fuss and bother. That's why you try to plan and organize everything. Since final exams are coming up, use your talent for organizing and planning by setting up a flexible study schedule so that you can breeze through your toughest finals without bloodshot eyes from burning that midnight oil.

Capricorn (Dec. 21-Jan. 19) You are practical, have logical wisdom, courageous faith and you discipline your emotions. Usually you organize your time beautifully, making plans and sticking to them. These things will be more important now that those finals are coming up. Make firm plans and stick to them. It would bother you greatly if you didn't achieve the goals that you've set for your life.

Aquarius (Jan. 20-Feb. 19) You are a free soul, airy, independent of mind, anxious to keep on the move, hating to be tied down, limited by others or life itself. Your long-range desire is to make your mark in life but you should harness some of this energy now to really get it on with your studies. Cultivate patience and stick with those books; it will pay off pretty soon.

Pisces (Feb. 20-March 20) You just detest monotonous or humdrum work and to work overtime at anything is just beyond your tolerance. It looks as if this is a description of the way most people look at studying for final exams. But to take those steps toward your limelight later you must put in overtime and do monotonous humdrum work, now. Use your imagination, take short study breaks but study hard and your rewards will be multiplied.

Aries (March 21-April 19) Determination and efficiency are part of your approach toward work. You believe in getting a job done but you are miserable doing routine work like studying endless hours for a final. Now is the time to organize your intensive study schedule.

Taurus (April 20-May 21) You dislike half-stepping. You are the early bird who catches the worm. But sometimes you get behind — way behind in your studies. Cramming is no good for you; as soon as you cram you almost forget the material completely. Your best bet is a little at a

time. Make studying more than a one-shot effort.

Gemini (May 22-June 20) You pride yourself at doing the impossible. You like challenges and new ways of achieving old routines. But you also like to take your own sweet time and often wait until the last minute to tackle things — especially things you don't enjoy. If studying for finals is one of these things you don't enjoy, don't wait until the night before to read that book that was assigned at the beginning of the semester, start early and you won't have to try to do the impossible.

Cancer (June 21-July 22) There can be conflict between your outside activities and your studies. Sometimes you feel that you have to literally split yourself in two to meet your responsibilities. Don't let this be the case this semester. Plan your activities around your studies. Put work before pleasure.

Leo (July 23-Aug. 22) You have amazing potential but you overshadow it with your nervous energy. This can make you impatient with details. You dislike details especially when you feel they're petty, so you avoid them. Studying can be a drag but it is never petty. So give your potential a chance to come out and earn your reward.

Virgo (Aug. 23-Sept. 22) It is often said that Virgo people are the best workers in the Zodiac. You usually give everything all you've got, except when you're rushed. Final-exam time can be one of those times when you are rushed if you don't prepare early. Don't try to rush your studies, take them slow to get all you can.

Libra (Sept. 23-Oct. 22) You have a talent for being sharply efficient but working in a relaxed way. You may prefer to dream and do almost nothing. No time to dream that you'll ace all your finals. Do some serious studying for them and make your dreams come true.

Scorpio (Oct. 23-Nov. 21) You have the ability to compete and show amazing fortitude but you often have inner conflicts when it comes to studying. If you are prone to go off on tangents then curb these tendencies now. Success is important to you and you enjoy being a person of importance. Don't let these desires overshadow that strong sense of responsibility you feel toward your studies.

Christmas Is . . .

. . . being really proud of yourself before Christmas because you have made your big sister's perfect gift, and feeling really stupid after Christmas because someone else has BOUGHT her the exact same perfect gift.

. . . going downtown to check and see if Santa Claus is getting everything together after reading your letter.

. . . telling Santa what you want for the sixth time, WOW, didn't he read your letter that you sent last week?

. . . seeing who can be the first one to stay up all night to watch the Christmas tree and its lights when it is first put up.

. . . trying to decide if Charlie Brown's or Mr. McGoo's Christmas program is the most important since they both come on at the same time.

. . . sneaking in the homemade candy after your grandmother has "hid" it away until Christmas day.

. . . to keep sneaking it and sneaking it until even you notice that the supply is getting low.

. . . trying to memorize that Christmas speech for Sunday school so you won't start crying this year like you did last year when you just couldn't remember that first line.

. . . being real nice to everyone in your family so that if Santa is watching he certainly won't get you mixed up with somebody else.

. . . going through the toy catalog so many times that you know what's on page 902 without even looking.

. . . sitting by the window Christmas Eve night to see if you can spot Rudolph's red nose shining up in the sky.

. . . waking up early before Santa has arrived and telling your father to stay out of those cookies that you put out for Santa.

. . . playing with your new toys the first week and after succeeding in breaking your yearly quota, your mother tells your father to take them back to some department store instead of sending them back to the North Pole.

. . . really sad when you want to tell someone that you think Santa is a fake, but you're afraid 'cause you're not completely sure and you don't want to blow your chances for next year.

Behind the Lines With Les

By Wayne Franklin

Les Chaves is a six-foot, one-inch, 195-pound senior who is considered to be one of the most impressive football players in the Big Eight Conference this year. Because of his keen sense for "smelling" plays and then zeroing in on his prey, he much resembles an impatient hawk waiting for Sunday dinner.

Junction City High School is where Les learned to master his athletic ability. In fact, he was an all-around sportsman, doing his "thang" in football, basketball and track. Chaves was an All-League Champion in football, basketball and also a participant on the state championship track team, taking part in the broad jump, triple jump and relay events.

Chaves also was chosen All-State player in football. When he graduated, he chose to attend Coffeyville Junior College, where he received such honors as Honorable Mention Running Back, All Conference Award Recipient and last but not least, Sophomore-of-the-Year Award.

Off the field, Les is a quiet easy-going person with a lot going for himself. For one, he's a dedicated Christian and a member of the Fellowship of Christian Athletes on campus. Chaves, who is very open about his

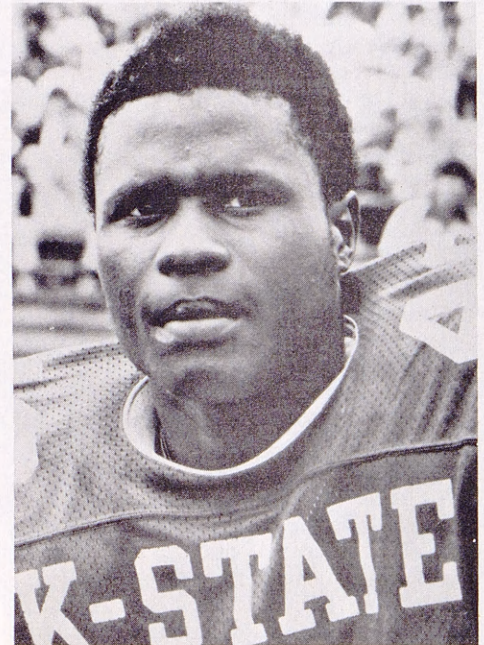
religion, made this statement on the impact that Christ has on his life: "Christ has done a great deal in my life for me and he can do it for other people if they only let Him in." Chaves is also an active participant in his home church, First Church of God in Junction City, where he has been a member for many years.

When talking to Les, our conversation mostly centered around God and the people around us. He has a deep respect and love for his fellow students, teammates, and lastly his girlfriend, who is a student this year at KU. "God has given me the gift of love, not only for everyone, but a special love for my lady, my parents and my pastor, Rev. Alvin Lewis," he said.

When Les isn't on the football field he usually spends his free time listening to jazz, playing spades and bowling, boasting a high game of around 130. Upon graduation he plans to coach football someday and experience some pro grid action. But that's only secondary. His main plans include helping young adults. He responded, "I just like kids and I feel that I have a lot of influence on them."

In my own opinion, and I'm sure others', Les Chaves is a beautiful individual, with a lot of ideas and thoughts about life. When

we were through talking and I concluded my interview, he smiled and said, "My lady makes life that more beautiful."



Les Chaves

Dean Makes Tracks

By Wayne L. Franklin

When the 100-yard dash comes into mind, you might relate names like Jesse Owens, John Carlos or even super swift, Jimmi Hines. Well track fans, let me introduce to you a member of the Kansas State Track Team, who, for many years has been dashing for records ever since he was old enough to wear Adidas. His name is Dean Williams.

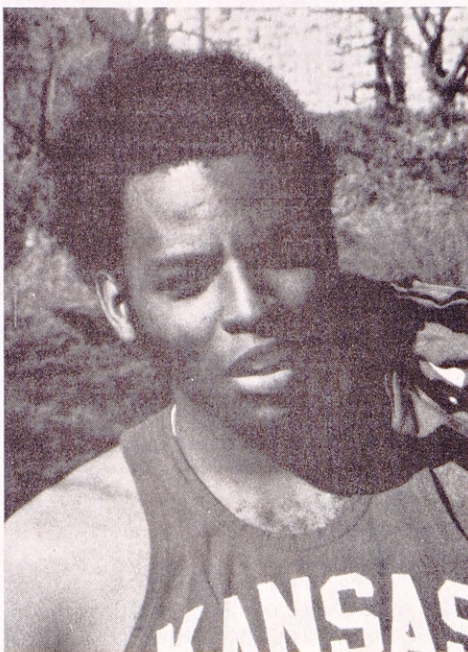
"Deano" as he is called by teammates and friends, comes to K-State from Omaha, Neb. where he attended Tech High School and received many awards and honors. He was an All-American in the 100-yard dash at his old "Alma Mater" with a record-smashing time of 9.5. The versatile high schooler was also a three-year letterman in track and football, with track the favorite of the two.

Williams is a senior this year at K-State, waiting anxiously for graduation. Over the past four years he has achieved many great feats in the athletic world. He is a three-

time All-American, a National Federation Champion in the 100- and 60-yard dash, a four-time Big Eight Champion, winning twice in the 100, once in the 60 and once on the 440 relay team. Also for the last two years, Dean has been chosen as a candidate for the College's Most Outstanding Athlete of the year.

Upon graduation his plans include doing what he does best; running pro track, playing pro football or a coaching job at some major university. "If none of these jobs fall through, I can always teach history or physical education at the high school level."

Well, for those of you who don't know Deano, he resides at the Athletic Dorm where he spends most of his spare time studying anatomy, listening to jazz, jiving with the fellows or just riding around "Metropolis" Manhattan. His extracurricular activities include being a member of the Mi Psi Phi organization and an active participant of the Black Student Union.



Dean Williams

Players Optimistic

By Loranda Breckenridge

Being inexperienced and being rated number five in the Big Eight Conference does not really bother some very optimistic K-State basketball players.

Tyron Thompson, a junior seeking a dual major in psychology and philosophy said, "K-State is going to be a sleeper," meaning that the team is going to surprise a lot of people. He said the team has been underrated because of the loss of starters from last year.

Thompson, who is a "walk-on" (not recruited to the team), said he came to K-State from Topeka with intentions of trying to play football, but later developed an interest in playing basketball. Being a "walk-on" hasn't been easy for him. At times he believes he is not treated as special as players who have been recruited.

"I realize that the coach does not have the same obligations to me as he would have for a recruited player," Thompson explained. He accepts this because he loves the game. "Hard work, desire and dedication is my philosophy of a good ball player, this is the criterion that fits anything."

Chuckie Williams, a returning guard from Columbus, Ohio said one of the major problems this year will be rebounding capabilities. "Most of our players are small compared to the average height of most Big Eight players," Williams said.

Williams has been here three years and said he came here for several reasons. "Coach Hartman is a very understanding man and when I was considering offers to universities, K-State held the Big Eight Championship title," he said. "The team had great credentials." Williams' philosophy of a good ball player is one who has credentials to be a major college or pro basketball player.

Mike Evans, a guard from Goldsboro, N.C., is the newest addition to the starting line-up. Being placed among the starting five players as a freshman has put a lot of pressure on him. Evans came to K-State with hopes of majoring in engineering but he had to change his major to business because of the hours he would have to devote to playing basketball.

He said the team's big problem would come from being young and inexperienced, but he believes this can be overcome by the depth and quickness that is found in the team. Even though Evans is dedicated to basketball, it seems to play downstage when you start talking about his education. "My education must come first," he said.

The 6'1" freshman described himself as

being "coachable." He said, "You have to be eager to learn and want to be successful." He could be called the "black sheep" in his family. Evans' father and

Scholarship Benefits

By John Nix

The brothers of Kappa Alpha Psi fraternity are establishing a memorial fund to provide for the initiation of the Dean Harris Memorial Scholarship. We are establishing this scholarship in honor of our brother, Dean Stuart Harris, for in him we saw all the things that our fraternity represents; achievement, leadership, and brotherhood. Knowing that we cannot bring our brother back, we hope that this scholarship will perpetuate his memory and the high ideals he stood for.

This scholarship is established through the Kansas State University Endowment Association, and will be awarded annually to any sophomore, junior or senior minority student who depicts an image of achievement in many fields of human endeavor. The amount of the first scholarship will be five per cent of the total funds raised in the next few months.

The first scholarship will be presented in the spring semester of 1975 and thereafter this scholarship will be awarded annually. Any minority student may qualify as a candidate for the scholarship.

The Brothers of Kappa Alpha Psi have planned many fund-raising events and will need all the support we can get from you. Thank you.

brother were very successful football players.

Another returning player is Darryl Winston, a psychology major from Lovejoy, Ill. Winston said this year will be one of experience for the team. Winston has been here two years and chose K-State because of the enthusiasm of the fans here. "The fans here had a lot to do with why I came," he said.

He expressed positive feelings toward Coach Hartman. "He demands respect and gets it, also he is a very human person to work with," he said. Winston believes having character is the most important quality for a person to have. "Character is built around everything," he explained.

Billy Robinson is a 6'6" transfer student from Monroe, La. Robinson, a major in recreation, was impressed with the coaching abilities Hartman displayed, and said this was a determining factor in his selection of K-State. He is looking forward to a winning season and hopes the fans will be in the stands to help the team out. Robinson believes a person has to be willing to work to be a good basketball player.

U.S. Davidson, a 6'2" guard from Champaign, Ill., is back for his second year on the team. Davidson is a guard who will definitely be an asset to the team.

Other players to look for this year are Ron Henry, who will start junior varsity, from Brooklyn, Ill. Henry towers at six feet seven inches.

Carl Gerlach, a 6'9" center majoring in engineering will also be among the starting five.

Football Player's Prayer

By Sister Freddie

Oh God I realize that
There are times when
I must play each game's
experiences to their
fullest.
I feel as though
I must be prepared in
my mind as well as
in my body to overcome
any obstacle that
the oppressor
may put in my path.
I feel that if I lose my
eyes, my arms, my hand,
or even my mind;
I must be prepared
And I ask that God lead me each
and every game.
Amen.