



Irene Gomez-Bethke Papers.

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Letters To The Editor

Dear Dr. Ortego,

My friend Father Thomas Terry, President of the University of Santa Clara, has shown me an issue of **La Luz**. You and your coworkers are to be congratulated for an excellent job and for making a much-needed contribution to the cultural life of the people of Mexican origin in this country.

I was not surprised to see your name among those who prepare the magazine. As an instructor in Chicano literature I have used your dissertation, your many articles, and now that neat little anthology **We Are Chicanos**. Your chronological approach coincides perfectly with the approach I use in the course "Concept of Chicano Literature" at Santa Clara.

Your magazine has brought together many of the Mexican American professional community. At this time I would like to express my support for your effort and offer my services in whatever way I can be of assistance. I do not know how many contacts you have out here on the West Coast; perhaps I could serve as a contact person for you out here. I have recently submitted a manuscript to **Hispania** which gives an outline of my course. Perhaps **La Luz** would be interested in having an article similar to this one in which the subject of Chicano literature is approached from the Latin American and Hispanic points of view.

I am a Mexican American, born and raised in Los Angeles. Presently I am finishing studies for the priesthood in the Society of Jesus (the Jesuits). I hold a doctorate in Spanish and Latin American Literature from Saint Louis University and am a lecturer in Mexican American culture at the University of Santa Clara.

Yours sincerely,
Allan Figueroa Deck, S.J., Ph.D.
Berkeley, California

Dear Publisher:

I commend the entire staff of **La Luz** for an outstanding job of publishing the only magazine that serves the Spanish surnamed citizens of the United States.

Enclosed is a check for a year's subscription to **La Luz**.

I wish the staff of **La Luz** continued success.

Sincerely,
Luciano Benavidez, Jr.
Pan American University
Edinburg, Texas

Dear Sir:

I read the first publication of "LA LUZ" and I felt deep pride in the contents of the magazine. It was about time that such a bicultural, bilingual and informative magazine was published. The Spanish-speaking communities, as well as teachers need such a tool. I have been unable to obtain a copy at bookstand, etc. I would appreciate it very much if you would send me a complimentary copy of a later date to examine. I teach Spanish conversation classes at Highline College. I am a Mexican-American.

Sincerely,
Rosa Wilson
Midway, Washington

Dear Mr. Valdes:

I was somewhat dismayed to discover in your inside cover of the September issue of **La Luz** a full page advertisement by **Safeway** grocery store, evidently propagandizing their goodness to the Chicano movement by the number of Spanish-Speaking management personnel they have.

As I hope your **La Luz** directorship is aware that **Safeway** has been one of the largest violators of the struggles of the United Farmworker Union in California by buying and selling non-United Farmworker lettuce and now grapes. In recent months there has been national boycotting against **Safeway** and **A&P** chain stores throughout the United States.

I am questioning your editorial policy and support of the United Farmworkers of California by allowing such violators to advertise in a national magazine which purportedly seeks to represent 16 million Spanish-Speaking in the United States of which the cause of the United Farmworkers would seem to merit. I am hoping that advertising managers would look into the question of moral support for the United Farmworkers by refraining from allowing **Safeway** to advertise in your magazine.

Sincerely yours in Christ,
Rev. Thomas J. Buechele
Muscatine, Iowa

La Luz has always placed the interests of our people ahead of all other considerations.

What is in the best interests of our people is not always so clear-cut. However, we have always supported the farm workers and their struggles. **Safeway**, caught in the middle in the present dispute, paid in full for their ad. **Safeway** stores are union stores, and the United Farm Workers Union, has lifted its secondary boycott of all union stores handling non-United Farm Workers lettuce and grapes.

The Editor

Dear Sir:

I prayed for this day to come! I would like to know much more about this magazine and how I can make it grow.

Chicano Para La Causa
Jose Ruvalcaba

Gentlemen:

I would like to renew my subscription to your magazine **LA LUZ**.

I have enjoyed your magazine very much. It has been very enlightening and gratifying to know that you stress my philosophy as an American and an Hispano. I am glad that, at last, the Spanish-speaking people of this country are being recognized as true Americans. I hope to see the day when we no longer have to fight to be an American because of our heritage.

Your magazine has shown us that it takes courage, honor, honesty, patience, education, understanding, non-prejudice and above all a lot of hard work to make us Americans first, and then only, can we use and appreciate our God given heritage to better our culture and enrich our lives. I am proud of being both an American and an Hispano.

Keep up the good work, and may God bless you.

Mrs. Eloisa Romero
Denver, Colorado

Enclosed is **Los Nativos**, a report of a series of conferences held here in Appleton - we hope you will enjoy reading it as much as we have reading your latest issue (October) of **La Luz**. We especially appreciated the feature on "Edward Chaves, sculptor-painter." The Chicano contribution is great indeed, it is for magazines like yours to proclaim it! Keep up the good work!

Vence Remos
Padre Pancho
Appleton, Wisconsin

Estimados Senores:

Enclosed is my check for a years subscription of **La Luz**. Not till a few weeks ago did I find out that such a magazine existed. One big "OLE" to you and your staff for bringing the rest of "La Raza" an exceptional magazine that was long in coming.

Sinceramente
SSG. Richard R. Gonzales
Whiteman AFB, Mo.

☐ Two years \$18.50 ☐ Bill me later ☐ Payment enclosed ☐ One year \$10.00

Name _____

Address _____

City _____

State _____ Zip _____

Mail To: 360 South Monroe St., Denver, Colorado 80209

**Subscribe
To
LA LUZ
Today**

SOME ARE MORMONS

Hispanos In Utah Have Interesting History

by Orlando A. Rivera

When you think of the people of Utah, you think of "Los Mormones." This month when LA LUZ went to Utah it inquired about the Mormons in relation to the people of Spanish speaking descent. It found that there were a substantial number of persons of Spanish speaking descent that were members of the Church of Jesus Christ of Latter Day Saints, commonly known as Mormons or LDS.

Los Hispanos probably had their first contact with Mormons in 1847 when a detachment from the Mormon Battalion passed through what is now New Mexico and Colorado on its way from El Paso to be reunited with the main body of Mormon Pioneers going to Utah. This detachment passed through Santa Fe and Pueblo. Later, Brigham Young directed Mormon colonizers, some of whom were from the Southeastern United States, to settle in the San Luis Valley. When they arrived there they were not prepared for the severe winter of that high valley and generous and hospitable Hispano families took them in. Present day Mormons from that area still recognize this and give credit to the Hispanos for saving them from great hardship. At that time several of the Hispano families joined the Mormon Church. Thus today there are six generations of Hispanos who are Mormons.

The LDS Church perceives the people of La Raza, or persons of an Indian background as a special people. They call them the Lamanites, and believe that they are of the House of Israel or descendants of Joseph. They get this belief from the Book of Mormon which they say is the history of ancient inhabitants of the American Continent. As Israelites, they are a Chosen people and great blessings and a great future is expected for them by the Mormons.

The Mormons are reinforced in their belief by the tremendous growth of the Church in Mexico and Central and South America. Church statistics project that within a few years more Mormons will speak Spanish than any other language.

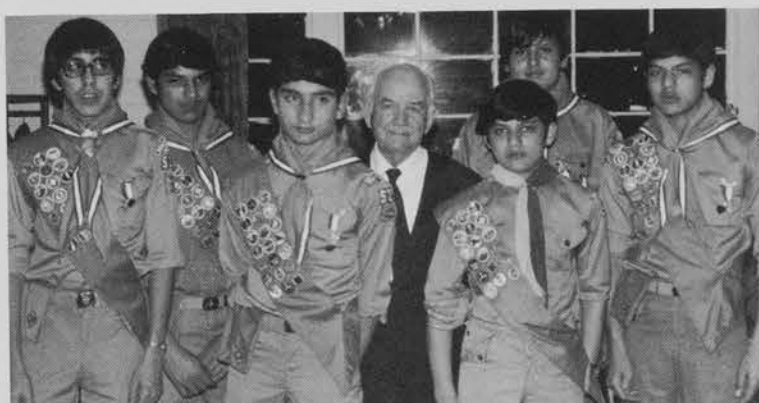
There has been an official Spanish speaking Mormon congregation in Utah since 1920 when La Rama Mexicana was organized by Juan Ramon Martinez who had come from New Mexico to fulfill a dream that he had. La Rama Mexicana became El Barrio Lucero in 1960 and as a ward of the Church carries on all of the functions expected of a Ward organization. This includes the general Priesthood activities and the auxiliary organizations such as Sunday School, Relief Society (a self help organization

for women), the Young Men's and Young Women's Mutual Improvement Association. The Lucero ward has sponsored the Lucero Foclorico for many years.

Another outstanding accomplishment of the Lucero Ward has been its sponsorship of Boy Scout Troop number 527. In 1973 this troop produced eight Eagle Scouts. This was attributed to the great ability of the Chicano scouts, to their outstanding leaders and to the support and participation of their parents.

The Lucero Ward has also fielded many boys' and girls' basketball, volleyball, and softball teams.

With President Spencer W. Kimball, of The LDS Church, are 6 of the 8 Eagle Scouts of Troop 527. They are from left: Gustavo Palacios Jr., Hector Alba, Arturo Rivera, President Kimball, Raymundo Alba, Felipe Ontiveros and Hiram Alba. (Missing are Ricardo Hernandez and Jed Ventura).



Besides El Barrio Lucero there is La Rama Cummorah in Midvale, Utah, and similar branches for the Spanish speaking have existed in Ogden, Layton, Magna and Provo. There are also Spanish speaking congregations in other states.

Not all Mormons of Spanish speaking descent attend these congregations. Many more attend their local neighborhood Wards. While the Church encourages attendance at local Wards, it has given those who want to the option to attend the Lucero Ward if they so choose. The members of the Lucero Ward regard it as a privilege to go there.

Being a Mormon in Utah does not assure that a Mexican American or Hispano will not have the same kind of social or economic problems that are encountered elsewhere by our people. The Chicanos in Utah have the same problems as our people have anywhere else in the United States. Thus several Chicano Mormons have been active in the Chicano movement. They have tried to get at the cause of these problems and in this work closely with Chicanos of other faiths. They find that the Chicano movement is ecumenical.

Still the Chicanos look to the LDS Church as a dominating influence in the Utah establishment and expect from it more visible action to effect change. The Church seems to take the position that there are other agencies for this purpose

and that they should remain apolitical in view of its strong stand for the separation of Church and State. Thus the Mormon Church has not accepted an advocacy role in behalf of the Chicano. The Mormon Church maintains a unique and outstanding Welfare program and is in a position to give individual help when deemed necessary to worthy persons and in this way seems to be satisfied to discharge its obligations in this regard. While the matter of Church involvement is debatable and its position may reflect wisdom it is viewed with some disappointment by Chicano activists.

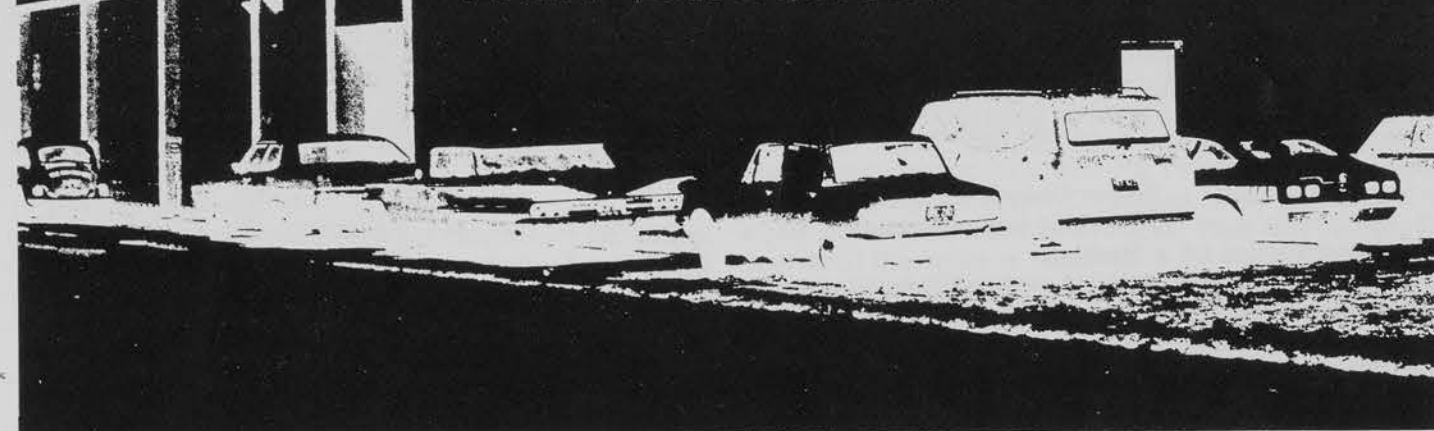
There seems to be a beginning of some activity in Church institutions with regard to the Spanish speaking. Recently a Chicano Symposium was conducted at the Brigham Young University. This was an excellent symposium with Chicano leaders present from within the state as

well as from other states. The BYU also offers a major in Spanish Speaking American Studies.

While the LDS Church has encouraged its Spanish speaking members in Utah to retain their language and to teach it to their children, it basically maintains an assimilationist position. El Barrio Lucero serves as a means toward that end, rather than reflecting a segregationist or separationist policy. With the restrictions on the immigration of people from Mexico and other Latin American countries to the United States, the growth of the wards for the Spanish speaking has diminished. Whether the Chicanos search for identity and self determination will continue to support these remains to be seen. At the same time the question is raised concerning the calling of persons of Spanish speaking descent to positions at higher levels of the Church hierarchy. Presently only Arturo Martinez, a Regional Representative to the Twelve, is found at that level.

While the Mormon Church grows at great rates in Mexico and Central and South America, it is interesting to observe and speculate on its future in relation to the Spanish speaking in this country. In the meantime the members of the Lucero Ward enjoy their autonomy, sans the paternalism often otherwise encountered, and the life style the Mormon faith has to offer them.

WEBER MENTAL HEALTH CENTER: New Directions In Treatment



Weber Mental Health Center is pleased to cooperate with Utah Chicano Communities and LA LUZ magazine in producing this special issue depicting Spanish Speaking programs and leadership.

Weber Mental Health Center is especially proud to support and lead the development and implementation of mental health services to meet the needs of Chicanos.

Weber Mental Health Center tiene el placer de cooperar con las comunidades Chicanas en Utah y la revista LA LUZ en producir esta edicion especial, para describir los programas de Habla Hispana y sus lideres.

Weber Mental Health Center esta especialmente orgulloso de apoyar y dirigir el desarrollo y cumplimiento de los servicios de salud mental para ver las necesidades del Chicano.

IN UTAH:

Mexican And Spanish Americans Show What Unity Can Do



Weber Council of Spanish Speaking Organizations

Identification Of A Problem

The "American Myth" is continually being exemplified by the failure of public services and resources in meeting the special needs of ethnic minorities. Time and time again special programs for minorities have failed and left distaste and disappointment in the lives of the target population. The question, then, is why?

The answer is simple: Planning, administration and implementation of these programs has generally been in the ultimate control of non-ethnics. Administrators have little or no contact throughout their education with differences in the values and mores of different ethnic groups. Therefore, one might say they are not qualified or are not equipped to administer such programs.

Solution

The solution likewise is simple: 1) Identify special population needs. 2) Appropriate and channel funds for special programs into the control of the consumers of unique services. 3) Identify special population leadership to formulate plans of action, administer, and implement programs. 4) The key of success is to allow selected leadership autonomy to operate, and then serve them in a fashion that provides direction, consultation and support upon request only.

Example

In Weber County, Utah, the solution has been successfully demonstrated. The Spanish-speaking population in Weber County numbers from 10,00 to 15,000 in the summer and harvest seasons. This figure constitutes approximately ten percent of the total Weber County population. Within this population of Spanish-speaking people, there exist several Spanish-speaking organizations that aspire to better the lot of their low socioeconomic members. In their quest to attain specific goals and objectives, they frequently duplicate efforts, thus, fragmenting into conflict with one another. A need for direction, coordination, and unity among the organizations was evident.

BACKGROUND

In October of 1971, the first real effort to unite the different organizations into one coordinating body to seek effective solutions to the problems of their Spanish-speaking constituencies commenced. This venture culminated in the establishment of the Weber Council of Spanish Speaking Organizations as a vehicle to promote the general welfare of the Spanish-speaking residents of Weber County.

The Weber Council of Spanish Speaking Organizations encompasses eight groups in Weber County: American GI Forum; Spanish Speaking Organization for Community, Integrity and Opportunity; Club Social Mexicano; Benito Juarez; Sociedad Proteccion Mutua de Truhajadores Unidos; Incorporated Mexican American Government Employees; Chicanas Unidas; and Associated Spanish-Mexican American Students.¹ The Council incorporated as a private, non-profit corporation.² This status permits the Council to secure Federal, State and local funds to deliver human services more adequately, effectively, and meaningfully to this segment of society.



Joseph F. Lopez, Chairman, Weber Council of Spanish Speaking Organizations, Ogden, Utah.



Connie Zisumbo
Intervention Staff



Gloria Oliveras
Intervention Staff

CRISIS INTERVENTION

The Weber Council's first attempt at service delivery resulted from an urgent need for crisis intervention. A series of crises plagued the Spanish-speaking community; e.g., an auto accident involving a family of seven in which the father, mother, and three children were killed, leaving two other badly injured children as the only survivors; and two separate fires destroyed two homes, leaving two families with 15 children homeless, their belongings destroyed, and little means of support. Responses to these emergencies were limited to collection drives among Spanish-speaking citizenry, with little attention focused on traditional community resources because of past negative contacts with established agencies. Again, the perplexity involved when a Spanish-speaker requests services from community agencies must be stressed, i.e., difficult communications, timidity, ignorance of the agency's services. Many Spanish-speakers, because of the language problems, cannot communicate their needs and are resigned to suffer hunger or need of medical attention.

Of major concern was the interval that exists from the time of the crisis and the time a response to the incident is forthcoming from community agencies. A good example is a crisis that occurs on a Friday evening that must wait until the following Monday, when agencies open for business.

A crisis intervention system, then, was designed to bridge the time interval, the language barrier, and to minimize the shock and initial trauma to people involved in a crisis. With this objective in mind, The Weber Council of Spanish Speaking Organizations procured funding from discretionary funds available to the Regional Director of the Department of Health, Education and Welfare for programs for Spanish-speaking clients.³

The Crisis Intervention Program (CIP) began in September 1972 to assist the Spanish-speaking community to mobilize ser-

1-Charter.

2-Incorporation, March 22, 1972

3-Weber Council of Spanish Speaking Organizations Crisis Intervention Program Proposal, United States Department of Health, Education and Welfare Project No. 1 R18 MH R000001-01, Region VIII, Denver, Colorado, 1972.

4-Ibid.

5-Ibid.

6-Ibid.

7-Ibid.

vices and resources to meet the needs of people during emergencies.⁴

The Crisis Intervention Program utilizes trained, Spanish-speaking staff coupled with Neighborhood Assistance Teams to provide immediate assistance in crises or emergencies 24 hours a day. The staff consists of one program coordinator, one resource specialist, and one community specialist.⁵

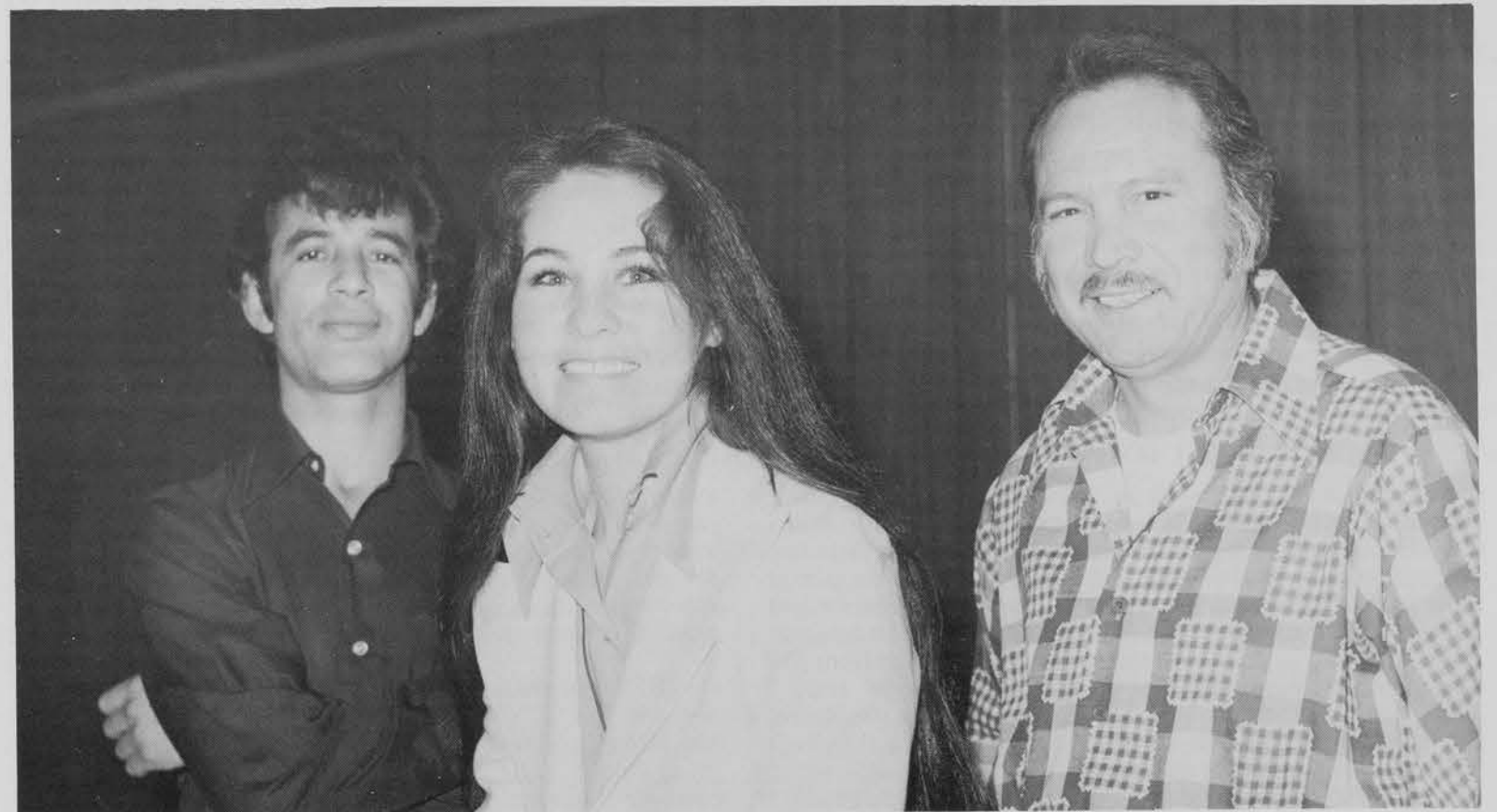
The establishment and organization of Neighborhood Assistance Teams in the areas served by the CIP complement the program additionally by monitoring their respective areas and identifying crises. The Neighborhood Assistants are volunteers from within six geographical areas of Weber County. Each of these six areas utilizes volunteers for a total of 18 neighborhood assistants. The volunteers are recruited through newspaper ads and by word of mouth. They receive two weeks of training in interviewing techniques, methods of dealing with people in crisis, and services available in the community. Volunteers meet monthly with the Program staff to coordinate activities and exchange information. They are unpaid until a crisis arises in their respective area. Then they receive \$2.50 an hour until the crisis is resolved.⁶

Initially, the Crisis Intervention Program proposal contracted to intervene in 20 crises in a 12 month period.⁷ Within six months of its inception, the Program had dealt with 26 crises. By providing follow-up services and identifying resources to meet continuing needs, the Crisis Intervention Program fills the gap that historically has existed in making community resources and services available to Spanish-speaking people.

Another part of the Program's service to the Spanish-speaking community is a monthly, bilingual newsletter published and distributed by staff. The newsletter, entitled "INTERVENCION," provides information on community activities, services and resources, jobs and training programs.

Evolving Crisis Intervention services have incorporated social intervention, including assisting families and individuals to deal with practical problems - finances, food, employment. The intent is to intervene at a point where assistance in resolving everyday, mundane problems will prevent their developing into emotional difficulties, mental illness and anguish. The up-

Continued On Page 12



Left to right: Jake Trujillo, Counselor II, Anita Pando, Project Director/Consultant; and Alfred Rodriguez, Counselor I, all from the Weber Council of Spanish Speaking Organizations Crisis Intervention Alcohol Project.

MENTAL HEALTH AND THE CHICANO



DEPARTMENT OF SOCIAL SERVICES

DIVISION OF MENTAL HEALTH

520 EAST 4th SOUTH SALT LAKE CITY, UTAH 84102
PHONE: AREA CODE 801 - 328-5783

"The State Division of Mental Health is pleased to cooperate with the Utah Spanish Speaking Mental Health Council in developing mental health services and programs palatable to Chicanos."

... Wilfred H. Higashi, Ph.D.
Director of Mental Health

"La Division del Estado de Mental Health, se complace en cooperar con el Concilio de Mental Health de Habla Hispana de Utah, en el desarrollo de servicios de salud mental y programas adecuados para los Chicanos."

COMPREHENSIVE MENTAL HEALTH CENTERS IN UTAH:

Four Corners Mental Health Center
Price

Granite Mental Health Center
Salt Lake City

Murray-Jordan-Tooele Mental Hygiene Centro
Murray

Bear River Mental Health Clinic
Brigham City

Salt Lake Mental Health Center
Salt Lake City

Timpanogos Mental Health Center
Provo

Weber Mental Health Center
Ogden

PROGRESS AT THE UNIVERSITY OF UTAH *But Still A Long Way To Go*



Left to right: Juan Medina, Chairman, Governor's Advisory Council on the Spanish Speaking; Gilbert Ramirez, Ombudsman, State of Utah, Dr. David Gardner, President of the University of Utah; and Dr. Daniel T. Valdes, La Luz Publisher.

By Hector S. Cuellar
and Orlando A. Rivera

We have recently been receiving reports from various Chicano visiting professors and administrators in government positions that "the word is out," that the Chicanos at the University of Utah "really have their thing going," in terms of numbers of Chicano students and professors in relation to the small percentage of our people in the state (approximately 6 to 7 per cent), as well as our actions regarding Executive order 11246 (Affirmative Action).

When we hear such commentary, we of course are pleased. While we have made significant steps in terms of educational reforms, it should not be construed as to mean we have achieved "the goal." For example, as regards professors, we are under represented by something like 73 per cent in terms of the state Mexican-American population, however, only five to six years ago there were approximately eight to fifteen Chicano undergraduates enrolled at the University whereas we now have approximately 450-500, although we lost approximately 100 last year. The reason for this loss being that the system was not sufficiently aware as to the tutorial and counseling needs of these students (most were underprivileged).

Some programs to alleviate such problems are already in existence and others are being developed to further enhance educational success. The few of us Chicano professors (13) and instructors (8) share a tremendous responsibility. We are deeply engaged in community affairs, tutoring, counseling, teaching, and research, as well as constructive engagements (mostly "sensitivity sessions" with various departments or schools such as the School of Science, Medicine, and Law).

To our knowledge, the University has not graduated a single Chicano lawyer, M.D., mathematician, physicist, or biologist Ph.D. Due to very recent downtown community and university community pressure, the School of Law has now ten and the Medical School approximately 16 Chicano students versus none only a few years ago. The same is true for Blacks and American Indians, but in a different ratio due to the difference in state population.

We have found the School of Science to be least receptive to the needs of minorities, except for the Department of Biology which has initiated a Chicano Science Advising program for minority students in the high schools (Blacks and American Indians included).

Our "goal" is simple; that is, in terms of ethnic population ratios, to bring to par ethnic minority student success, faculty and staff representation, as regards Anglo student success, and faculty and staff representation, relative to their population. We feel we are making significantly positive strides although much remains to be done. There are several reasons why we feel we are moving in the right direction:

First - Approximately five to six years ago, a few community individuals such as Ricardo Barbero, Joe Sandoval, John Flores, George Orce Laretta, and others too numerous to mention, and at the University, Bill Gonzalez, Luis Medina, Clark Knowlton, Leonard Salazar, Fred LeBlanc, and Ron Torres, began demanding educational reforms both at the University and the Public School System, as well as scholarship monies earmarked for minority students from the Legislature. It was a slow and pain-

ful grass roots struggle but it resulted in the Legislature appropriating approximately \$100,000 for minority scholarships, increased student enrollment, and an increase in minority faculty and staff.

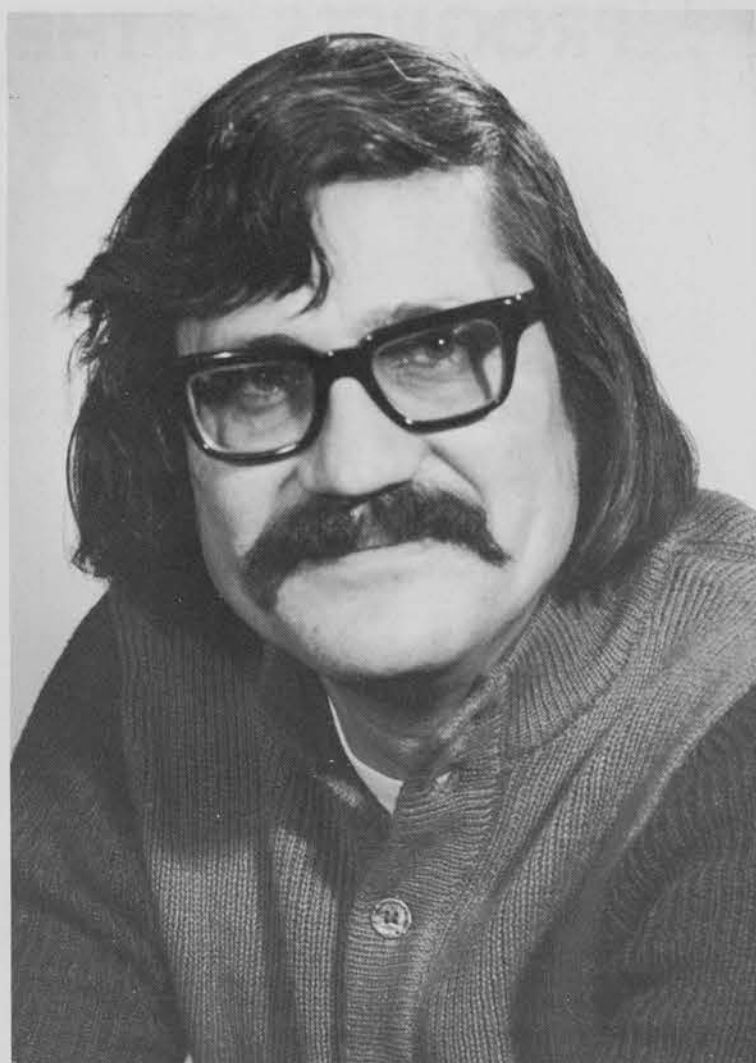
Second - SOCIO, a statewide Chicano organization, has been extremely successful in establishing excellent working relationships with both the University and Governor Calvin L. Rampton, a person most sensitive to ethnic minority needs. SOCIO is the organization from which most Chicanos derive their moral support to "tackle" critical Chicano issues.

Third - As a result of the increased Chicano faculty and staff, an organization known as El Ateneo (meeting of the minds) was realized by the above-mentioned University individuals to function in matters relating to University Chicano interests and needs. All Ateneo members are SOCIO members and thus both organizations function harmoniously, in addition to the Chicano Student Association.

Fourth - Since most faculty and staff are not of local origin but from a number of different states, intra-group jealousies and animosities that tend to develop normally in localized communities, are at a minimum at the University. Leaders of the various organizations are selected in a democratic fashion, and while procedural disputes may occur, the wish of the majority and advice and consent of each leader remains undisputed. The organization(s) is set so as to prevent or eliminate altogether personal vendettas.

Finally, our new President of the University, Dr. David Pierpont Gardner, is deeply committed to the educational betterment of the total University community, and has been most receptive to the educational needs of ethnic minority students and community, faculty, and staff demands, and is in full agreement as regards the spirit of Affirmative Action and Executive Order 11246.

Ours is but a small effort of a total Chicano movimiento, to uplift our educational status and maintain our own culture in the process. Unity for a common goal is the goal. Our carnavales and carnalas elsewhere are doing the same. Spiritually we are united. As our laureate poet, Abelardo delgado said, "se trata aun de unirse codo con codo y hoy como ayer se gana - o se pierde todo."



Dr. Cueller never attended high school, but he has a B.S. degree in Zoology-Anthropology, a M.S. degree in Zoology-Botany, and a Ph.D. in biology. He is currently an assistant research professor at the University of Utah.



Left, Gilbert Ramirez and Dr. David Gardner.

ONE OF THE BEST IN U.S.A.

Chicano Studies At The University Of Utah

There has been very dynamic growth during the last few years in the area of Chicano Studies at the University of Utah. In part this growth is due to the large increase in the number of both Chicano students and faculty. For example, the Chicano student enrollment at the University of Utah has increased from 99 in 1969 to 572 at the present time.

Chicano Studies at the University of Utah has, like other Chicano Studies programs, a variety of purposes. This diverse mission serves to distinguish the Chicano Studies program from regular academic departments. We provide both general courses for students who are not majoring in Chicano Studies and advanced courses for students who would like to deepen their knowledge in this area.

It is also our determination that the Chicano Studies program should serve the role of an advocate for Chicanos, both on-campus and off-campus. This means, for example, that we are involved in trying to increase the number of Chicano students at the University by aiding in the recruitment and retention of both graduate and undergraduate Chicano students.

We have also served as a resource for the recruitment of Chicano faculty throughout the University. One of the problems that has plagued Chicano Studies programs everywhere is the shortage of Chicanos who are qualified to teach in this very new discipline. At the University of Utah we are trying to alleviate the situation by providing employment for highly qualified Chicanos who need to continue their graduate education and obtain doctorate degrees.

An important component of our task is to serve as a resource for the larger community, both Chicano and Anglo. In this area we are actively involved in providing cultural awareness training for both school districts and for state agencies. In order for the Chicano community to be able to decide what future directions and goals should be set to help resolve some of their existing problems, such as the high dropout rate in schools, low income, and poor housing, much basic information is required. The Chicano Studies program is involved in research to obtain some of the basic information which is not available at this time.

At present, Chicano Studies is an institute which can offer courses through the Department of General Education and may cross-list other courses which are taught in established departments. Policies are established for the Institute



Chicano students at the University of Utah.

by the Director of Chicano Studies with the help of an Advisory Council composed of two faculty members elected by ATENELO, the Chicano faculty organization, and two students elected by the Chicano Student association. Whenever possible we have attempted to have our faculty receive a joint appointment in an established department.

At present the faculty members teaching in Chicano Studies are the following:

Regular Faculty: Phillip Castruita, M.A., History; Abelardo Delgado, B.A., Poetry and Chicano Literature; Bernard Ortiz de Montellano, Ph.D., Chemistry and Anthropology; Agustin Razo, Mexican Folkloric Dance; Hugo Rivera, Ph.D., Bilingual Education; David Sandoval, M.A., History.

Adjunct Faculty: Eugene Garcia, Ph.D., Psychology; Clark Knowlton, Ph.D., Sociology; Lionel Maldonado, Ph.D., Sociology; Mario Maldonado, Ph.D., Sociology; Mario Melendez, Ph.D., Literature; and Orlando Rivera, M.S., Educational Psychology.

We are presently teaching approximately five courses per Quarter. Some of the courses we are currently teaching are listed below, and we will add further courses as new faculty are recruited.

Introduction to Chicano Studies, Chicano Literature, Pre-Columbian Mexico, Chicano History, La Chicana, Barrio Station, Southwest Social History, Chicano Politics, Mexican-American Cultural History, History of Meso-America: 1500-1848, Masterpieces of Mexican Literature,

Institutional Racism, Special Topics in Chicano Studies, and Recent Trends in Chicano Involvement.

In addition to regular course offerings, we have engaged in a variety of special projects to enrich the program. One of the more successful endeavors has been the establishment of a collection of video-taped lectures by a selection of national experts on Chicano Studies. These video tapes, which are kept in the library, can be used for individual study by students or as supplements to some of our regular courses. We have sponsored several bilingual conferences to try to acquaint both the University and various school districts with the desirability and the methods of bilingual-bicultural education. This coming summer we are co-sponsoring an art workshop to provide an opportunity for people to develop their artistic talents with the help of some established artists. In a special lecture series, we have brought to the campus, or will bring to the campus in the near future, such people as Dr. Rudy Acuna, the author of several books on Chicano history and politics; Dr. Miguel Leon-Portilla, the renowned Mexican authority on Pre-Columbian culture; and Dr. Francisco Quirarte, author of a recent book on Chicano art.

Since this has been the first year of full-time operation of the Chicano Studies program, it is too early to predict precisely what our future direction will be. Our hopes are that as our faculty and student enrollment increases and our courses are developed and improved, that we may develop into a degree-granting program.

Left to right: Lucy Vigil, Raymond Navarro, Jean Martinez - Weber Mental Health Center Preschool Program.



Continued From Page 7

shot is a preventive approach to social problems.

A new and innovative experiment in bringing about cultural awareness in an established social services agency was conceived in a consultant services contract with Weber Mental Health Center.⁸ The intention of the Council's consultant services to the Mental Health Center is to provide Center staff with guidance and advice in relations with minority group clients, when communication and/or cultural differences are significant. Resulting from this relationship with Weber Mental Health Center is the assignment of specific Center cases to Crisis Intervention Program staff for treatment under the supervision of Center social workers. This innovation has intensified an awareness of the differences in the values and mores of different ethnic groups and underscored the shortcomings of most social and health service delivery systems extant. Consequently, enhanced and more palatable services to Spanish-speakers are available from the Mental Health Center.

Interrelationship with Weber Mental Health Center

The staff and board of Weber Mental Health Center advocate and support the concept of helping clients to deal with their problems by providing training, technical assistance and a conduit by which funds can be channeled into the hands of the consumers of requisite services. This mechanism for delivering or influencing services allows broad use of funds for a multitude of sources, both public and private, while involving percipient consumers in the planning, development and implementation of programs.

In order to support this concept and the Council's efforts, Weber Mental Health Center provides space, technical assistance, and support to the limits of available resources. Specifically, the Center provides office space for the Council's staff, telephone service, printing and/or duplicating service, and the services of a half-time secretary.¹⁰ Finally, all services of the Center are available to the Council for referral of cases or for consultation in areas of need.

Identification of a Problem

Since the implementation of the Crisis Intervention project, it has become obvious that alcoholism-related problems are a major factor in the mental problems of the Spanish-speaking. The staff began gathering information to seek the extent of the drinking problem of the Spanish-speaking. Research for statistics was carried out in police and court records. Statistics were derived for 20 months, 1972-73, to determine the number of arrests involving Spanish-speaking alcoholics. The research indicated that for these 20 months, a total of 1,033 arrests were made. Eight hundred four (804) individual names were recorded with an additional 229 arrests of repeaters. In many cases this involved individuals arrested 10-12 successive times. Eighty-five (85) of this number were cited and charged with driving while intoxicated. The report indicated that the 1,033 arrests constitute approximately 12 per cent of the Spanish-speaking population in Weber County. Of this, 9.5 per cent of the driving

while intoxicated arrests illustrate the acuteness of the alcoholism problems among Spanish-speakers.

The purpose of the Crisis Intervention Program is to fill gaps in the delivery of services to the Spanish-speaking; however, there is no one agency related to alcoholism treatment which address themselves specifically to this community group.¹¹

Possible Solution to the Problem

The Weber Council of Spanish Speaking Organizations submitted a request for funds to the Utah State Division of Drugs and Alcoholism to strengthen the capability of the Crisis Intervention Program team by hiring and training staff members to deal with alcoholism-related problems.¹² The Council was funded to develop an alcoholism program for the Spanish-speaking community that can be integrated in the overall planning for a comprehensive community alcoholism project.¹³

The Crisis Intervention program Alcoholism Component has identified counseling, service referral, and interpreter services (i.e. courts, agency contact) as the greatest needs among the Spanish-speaking population suffering from alcoholism and alcohol-related problems. Accordingly, these services are available to this target population by an alcoholism counselor at two locations in Ogden: Crisis Intervention Program Offices at 350 Healy; and the PAAG Contact Center, 234 25th Street. Since April 23, 1973, when the first counselor came on board, the Alcoholism Component has made 60 contacts. The majority of these contacts were made at the PAAG Contact Center located on Ogden's skid row.

Summary

Problems in health and social service delivery to ethnic minorities in general and Spanish-speaking in particular are complex and difficult, so effective solutions are hard to come by. However, this innovative model has provided a valuable service to our ethnic community with Weber County and the nation.¹⁴ Just as important is the fact that the Weber Council of Spanish Speaking Organizations is duly chartered as a non-profit corporation to minimize incapacitating factional problems and to maximize eligibility to receive funds through contracts or grants.

Composed of local Spanish-speaking leaders and possessing impeccable connections with the Chicano community, the Council is strategically located to bridge voids between public, social and health agencies and their Spanish-speaking clientele. More importantly, the Council itself can receive funds to provide needed services directly.

8-Basic Ordering Agreement Between Weber Council of Spanish Speaking Organizations and Weber Mental Health Center, Ogden, Utah, 1972.

9-Ibid.

10-Weber Mental HEALTH Center Board Minutes, Ogden, Utah, 1972.

11-Social Service Coordinating Council Directory of Community Services, Ogden, tah, 1971.

12-Weber Council of Spanish Speaking Organizations Alcohol Proposal, Utah State Division of Alcoholism and Drugs, Salt Lake City, Utah, 1972.

13-Ibid.

14-Statement, Stanley C. Mahoney, Ph.D., Region VIII Acting ARHD-MH, United States Department of Health, Education and Welfare, Denver, Colorado, 27 June 1973.

FIRST IN THE STATE

Ethnic Studies At Weber State

By Richard G. Ulibarri

Weber State College is a state operated institution of approximately 8500 students in Ogden, Utah. Weber is likely to be the largest college in the country offering Baccalaureate degrees but without a graduate program. The college has achieved national prominence by the achievements of its basketball team and a competency-based teacher education program.

Another unique achievement of the college has been its program for minority students. In response to an obvious need, in 1970 the administration of the college created the Institute of Ethnic Studies. This was a program designed for Blacks, Chicanos, and Native American students. The program had three goals. The first was to increase the number of minority students attending the college; and to provide professional interventionists whose purpose was to assist the student in any way necessary to keep him matriculated and see him through to graduation. This included advisement, counseling, tutoring, financial aids, and a variety of other activities. The second goal of the Institute was to change the college to make it an environment responsive to minority needs. And thirdly, the Institute was concerned with improving the relationship between the majority and minority communities in the local area.

Indicative of a measure of success is that while the total minority enrollment in 1970 was no more than 150 total minority students, today there are about 500 students. Of this number approximately 24 per cent are Blacks, 15 per cent are Indians, and 61 per cent are Chicanos. Each of the groups is organized and each one has an office in the Student Union Building adjacent to the college student body offices.



President Joseph Bishop
Weber State College

Regarding changes of the college, the most positive accomplishment has been the creation of a significant number of courses specifically relating to the minority experience. These courses reside in the departmental disciplines and are offered by both members of the Institute of Ethnic Studies and individual departmental members. Another significant change is the addition to the faculty, staff, and administration of the college of full and part time personnel of minority background.

Goal three is uniquely and significantly being affected by a large Cultural Awareness Program sponsored by the Institute of Ethnic Studies. This program is offered to public school districts, law enforcement agencies, public and private businesses, and any other organization that the institute can reach.

While the Chicano population at Weber is the largest, a singular achievement is the cooperation between the various minority groups on the campus. A large amount of the credit for the success of minorities on campus is given to two people: Mrs. Patricia (Lucero) Oliver, who is a member of the Institutional Council which is the governing body of the college and President Joseph Bishop, who is now completing his second year at the college. They have supported and encouraged the progress of this program at Weber State.



Richard O. Ulibarri
Executive Director of Academic Development
Weber State College

HISTORY OF UTAH — HISPANO STYLE

By Richard O. Ulibarri
Abstracted from "Utah's Ethnic Minorities"

Editor's Note: Dr. Ulibarri is director of the Institute of Ethnic Studies at Weber State College. He received that institution's first Honors Lecture Award for his paper, "The Negro Legacy in America." In June of last year he was named to the Board of State History.

In 1540, Captain Garcia Lopez de Cardenas, a member of the Coronado expedition, reached the Colorado River near the southern edge of the Great Basin but probably did not get into the present state of Utah. The first Chicanos to definitely enter the state were members of the Dominguez-Escalante expedition of 1776.¹ This expedition, which was the first non-Indian penetration of the Great Basin, set down the names of Indian tribes and geographical features, most of which are current today. While the Escalante expedition failed in its major objective — establishing communication and transportation connections between Santa Fe and the California settlements — it did lead to the development of trade from the New Mexico settlements into the Great Basin region. It is impossible to determine how far northward Spanish trade with the Indians actually reached, but in its westward passage through Montana and Idaho, the Lewis and Clark party observed many signs of contact between the Spanish from Santa Fe and area Indians. The Utes and Navajos, particularly anxious for Spanish horses, often engaged in furnishing slaves and pelts to the Santa Fe traders. The slaves traded were usually Paiutes and Western Shoshonis taken by the Utes and Navajos in warfare.

This early contact led directly to fur trapping operations by traders coming from Santa Fe into the Great Basin. As a result, the Old Spanish Trail was established, finally creating a link between New Mexico and southern California. The passing of the fur trade, the coming of the Mormons, and the Mexican War of 1846-48 combined to bring an end to the old patterns which had attracted numbers of adventurers from Santa Fe to the areas surrounding the Great Salt Lake.

In many ways, the southeastern portion of the state is linked culturally to northwestern New Mexico and southwestern Colorado. San Juan County, particularly, contains many of the elements of the cultural patterns of those areas. Grand and Emery counties, too, have long had established populations of Chicanos, many of whom came from Colorado and New Mexico. Immigration of Chicanos from other portions of the Southwest and from Mexico did not take place to any appreciable degree until the turn of the century.

Some Mexican nationals who left Mexico during the Revolution of 1910 came into the United States. A number of these moved to Utah, settling along the Wasatch Front — particularly in Weber County — where they became employed with section gangs for the railroad.⁴ Others settled in the state's mining districts. In 1912, when Utah's mining centers were in the throes of labor-management disputes, Mexican miners were brought in as strikebreakers. Hundreds entered the state at that time. During the Depression of the 1930's, the mines suffered a setback, and Chicanos, like other minorities, were forced into other types of employment. Many became agricultural farmhands during that period.

The bulk of the Chicano population in Utah arrived after the beginning of World War II. They came not from Mexico but from the southwestern states of Arizona, Texas, California, New Mexico, and Colorado — principally southern Colorado and northern New Mexico. The reason was purely economic. Northern New Mexico and southern Colorado had no industry,

and the war boom of military installations in Utah attracted chicanos in large numbers. In 1944, the Tooele Ordnance Depot, facing an acute labor shortage, went to New Mexico to recruit personnel. Both Indians and Chicanos were brought to Tooele, and many still reside there. This migration has continued in the years since World War II. The area has proved to be a prime source of employment because of the fair employment practices of government installations.

An additional source of Chicano migration to Utah since World War II has been the transient migrant stream which passes through the state in the spring, summer, and fall months. These migrant workers provide a valuable source of labor for Utah agriculture. Most of them are either Texans or Mexican nationals who pass as Texans. In recent years, as urbanization and mechanization have decreased agricultural opportunities in the area, more and more members have dropped out of the migrant stream and have taken up residence along the Wasatch Front.

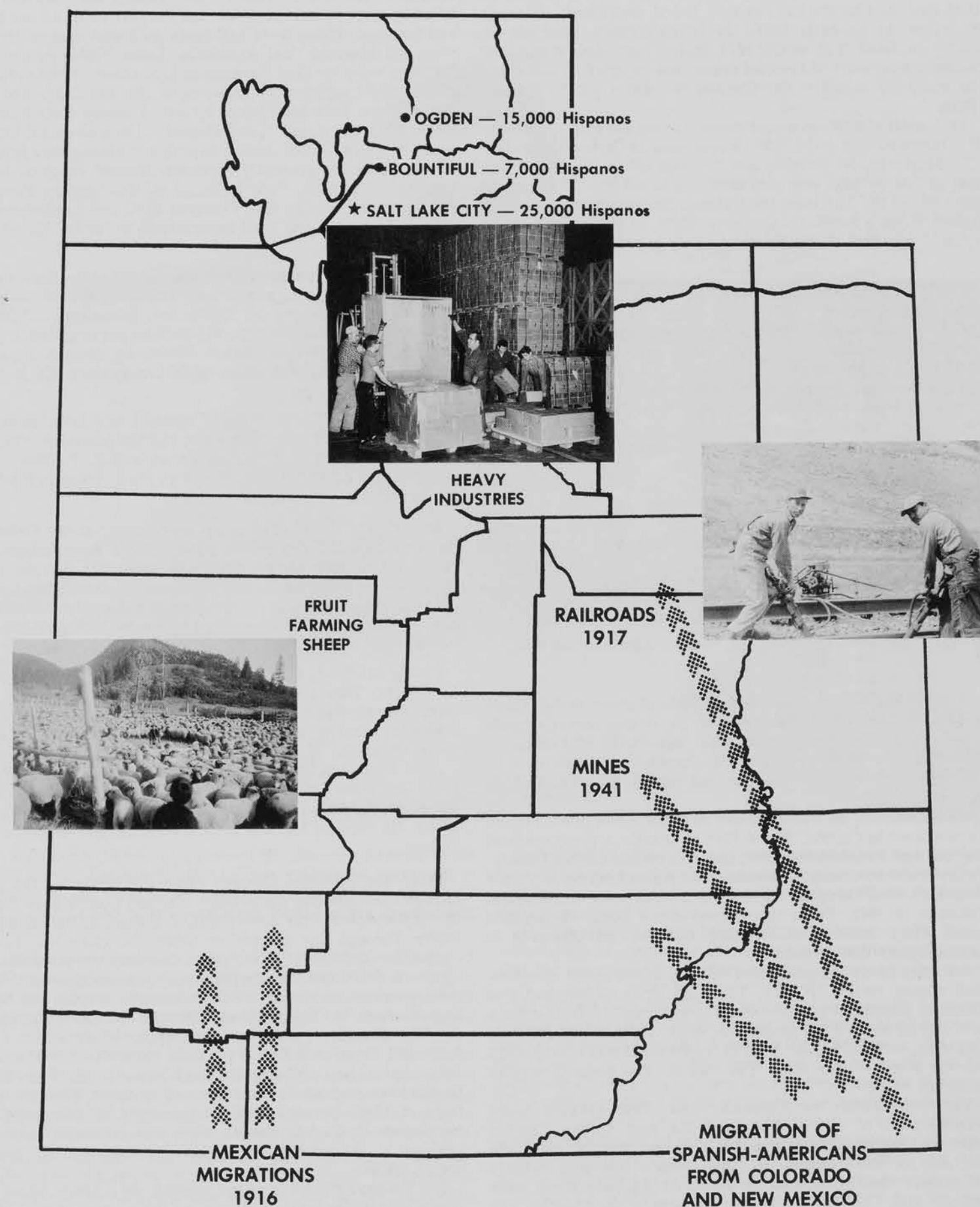
Historically, Chicanos have been tied to the land. However, automation has driven workers from the fields, and large farms have dealt a death blow to the small landowner. Not possessing the skills for urban living, Chicanos have gone through a serious transition period. One of the most critical problems is that of education. Less than thirty-five percent graduate from high school, and many less attend college. There are some indications that this may change. Quite a number of Chicanos are to be found throughout the state in skills training programs.

In summary, Chicanos, Blacks, and Indians have not been able to succeed economically and have encountered serious social dislocations. On the other hand, the Oriental races have evidently discovered a means of maintaining their identity and cultural backgrounds while surviving in the highly competitive system of the United States. With the civil rights reforms of the 1960s, added to the continuing pressure against bigotry and prejudice carried out by minorities and many sensitive whites, these groups may yet become equal citizens. Compared to many other states, Utah has had only a small percentage of minorities. Nevertheless, the task of providing full citizenship to minorities here has not been significantly different from other states in the Union, and much remains to be done.

Since understanding and appreciating the historical contributions of any people grants them dignity and self-respect, the recorded history of Utah's minorities provides a necessary step toward full citizenship status.

1-The Utah State Historical Society has published many accounts of the Dominguez-Escalante expedition, including Herbert E. Bolton, ed., *Pageant in the Wilderness: The Story of the Escalante Expedition to the Interior Basin, 1776*. Utah Historical Quarterly, 18 (1950).
2-Catherine S. Fowler and Don D. Fowler, "Notes on the History of the Southern Paiutes and Western Shoshonis," Utah Historical Quarterly, 39 (Spring 1971), 103-4; Joseph J. Hill, "Spanish and Mexican Exploration and Trade Northwest from New Mexico into the Great Basin, 1765-1853," Utah Historical Quarterly, 3 (January 1930), 3-23; William J. Snow, "Utah Indians and Spanish Slave Trade," Utah Historical Quarterly, 2 (July 1929), 67-73.
3-The most recent scholarly examination of the trade out of New Mexico is David J. Weber, *The Taos Trappers: The Fur Trade in the Far Southwest, 1540-1846* (Norman, 1971).
4-Interview with Manuel Fernandez, Ogden, Utah, November 18, 1971.
5-Helen Z. Papanikolas, "Life and Labor Among the Immigrants of Bingham Canyon," Utah Historical Quarterly, 33 (Fall 1965), 305.
6-Arrington and Alexander, "They Kept 'em Rolling," 3-25.

— Historical and Demographical Map — HISPANOS IN UTAH



The Spanish and Mexican-Americans of Carbon County, Utah

by John A. Medina

A story on the Spanish and Mexican-American of Utah, hereafter referred to as Chicano, should include his history in Carbon County, for it is principally in the coal mining industry in Utah that the Chicano has sweated, toiled, nourished, and made his name. In the early 1920's the first Chicanos found one industry in Utah that would hire them. The hard, dirty, and backbreaking work of the coal miner was rejected by enough of the majority to allow the Chicano to "get a job to make a living."

Still, getting a job as a coal miner was not easy for a Chicano. It is rumored that in the 1930's a coal mine in Carbon had a sign, "No Mexicans, No Greeks, and No Dogs Allowed." It is a fact that as late as 1950, one coal mine would not hire Chicanos. In spite of all the barriers, the Chicano has prospered and multiplied. From a handful in the early 1920's, he has grown to comprise 17 per cent of the Carbon County population today.



The Palacios Family: from left, Manuel, John, Joe and Pete.

In 1950 Carbon County had a population of about 30,000. There were about 15 coal mines in operation and though some Chicanos were employed on the railroad, most were in the coal mines. If one Chicano were to be honored in Carbon County, he must be the coal miner - better yet, the coal miner, his wife, and his family.

From the early 20's to the latter 30's just a few miners found employment in Carbon. World War II brought a great demand for coal, and a multitude of Chicanos poured into Carbon County. From Fremont County, Colorado came a great many, as Victor American Fuel Company had closed its coal mine in Chandler, Colorado in 1942. From this county alone about 20 families came. They came from Trinidad, Conejos, and Antonito in Colorado and New Mexico.

And they lived and prospered, mainly in the small company coal mining camps. Helper, 3,000 and Price, 6,000, had few Chicanos compared to the coal mining camps. In Dragerton a new city of about 3,000 people was built. Until enough housing was built, some Chicanos lived in trailers and other temporary housing units - even tents. The Chicano had come to stay to make his mark.

The Hollywoods of Colorado and New Mexico were transplanted to Price. Standardville and Spring Canyon separated the coal camp into two sections - one for the Anglo and one for the Chicano. In East Carbon this was initially attempted, then abandoned. In Rains no separate areas were defined. Still, Utah had some improvement for the Chicano. For those from Fremont County, Colorado it was new and beautiful to be able to be admitted to the city swimming pool.

Though this article is intended as a tribute to all the Chicanos of Carbon, space limitation permits mentioning only a few Chicano accomplishments by individuals. The first coal miners - Gonzales, Martinez, Franco - specifically unknown but identified by their surnames. From the workers came all our bosses and foremen. These were self-made men who made it the hard way. Eli Maestas, Val Arambula, Louis Vallegos, and Tony Pacheco were the first foremen or face bosses in the mines, attaining their supervisory positions in the late 1940's and early 1950's. These have been joined by John Vasques, Nick Martinez, Eugene Martinez, and "Los Palacios." The Palacios family has over 100 years of coal mining experience among four brothers, all of whom are presently foremen. Manuel Palacios is Unit Longwall Foreman, Pete Palacios is Maintenance Foreman, Joe Palacios is a Mine Shift Foreman at Kaiser number one, and John Palacios is Long Wall Superintendent for the Kaiser steel mines.

In 1964 a world coal mining record was set at the Kaiser mine, and in 1969 another record of 6,535 tons in a 24 hour period for one long wall unit was set by Kaiser. John, Joe, and Manuel Palacios were Chicano supervisors who participated in these world records. Martinez, Salas, Jaramillio, Medina, etc. were some of the names of workers on that mine team which set the world records.

Carlos Gonzales was the first Chicano Union Local President. Others followed in pursuing union-elected positions. These included Jimmy Madrigal, Frank Robal, and E. J. Salas. Carlos was instrumental in starting the first credit union in East Carbon to service the coal miner.

In 1952 Dr. Trujillo began his long career at the College of Eastern Utah at Price. He is one of Utah's most distinguished educators at the college level, and presently is head of the Department of Science at the College of Eastern Utah. Lorenzo Jaramillo, Sam Salazar, and Lawrence Gonzales became the first public school teachers in Carbon in 1952 and following years.

Slowly but surely the Chicano was rising. Marcelino Gonzales, Lee Perez, Tony Paiz, Ted Salazar, Phillip Salazar, Ray Martinez, Alfonso Salas, Tony Gonzales, E. J. Salas, and Delee Montoya were some of those achieving college degrees. Almost all of these were sons of coal miners.

John Escondon, with Manuel Franco, Evaristo Perez, Jose Salas, and others started the Sociedad Guatemoc in 1950 to fill a social need. While its purpose was to provide a socializing group, its success laid the groundwork for the American G.I. Forum.

From the educated Chicano came the seeds for the social change that is taking place today. Carbon County gave birth to the first chapter of the American G.I. Forum in Utah in the mid-1950's. Through the efforts of Lawrence Gonzales, Lorenzo Jaramillo, and others G.I. Forum chapters were organized in Layton & Salt Lake City. In 1967 many persons exerted tremendous energies and much of their time to develop the SOCIO organization. In Carbon County, Braulio Gonzales was elected the first President, many persons supported Braulio in his efforts and to name a few, we should point out Eva Escondon, Julian Salas, Betty Madrigal, John Medina, Richard and Clorinda Cordova, and others too numerous to name. Through the efforts of these persons strong community relationships have developed. In Carbon County many achievements have been realized in the educational system, judicial system, and the social system.

But the past gives way to the present and it to the future. The future is brighter for the Chicano in Utah because of the Chicano in Carbon County. To those in the past we pay tribute, to those in the present and future, we pass the challenge of life.

DIRECTOR UTAH OSS

RUBEN JOSE JIMENEZ



In 1972, Bishop Federal appointed Mr. Jimenez director of the Office for the Spanish Speaking. This assignment takes him to all parts of the state on weekends and evenings for work with parish priests and Spanish-speaking local leaders in resolving problems of Mexican-Americans.

In addition to the general purpose of promoting well-being of the Spanish-speaking, specific purposes of the office are to give those who desire it an opportunity to invest talent and goodwill in solving social and economic problems of the Spanish-speaking (1) by a united voice in the community; (2) through a central communication link whereby individuals, organizations and parish committees can share information, project plans and problems to a wider audience and act to bring about adequate solutions; and (3) by giving individuals the strength of unity to undertake projects beyond the scope of their isolated strength.

During February and March of this year Ruben was appointed Lay Chairman for the 1974 Diocesan Development Drive. The DDD was very successful in that 128 per cent of the goal was raised and many Spanish-speaking parishioners throughout the Diocese participated actively as parish chairmen, team captains, and contributors.

Ruben reports that the vast reservoir of talent and Christian love for all his neighbors that is inherent among our peoples is seeking and finding many new methods of expression throughout the communities of Utah.

Mr. Jimenez also reports that since the office is new, he considers that the progress made to date is merely a beginning and that the functions of the office will be expanded in the future.

Mr. Ruben Jose Jimenez, an industrial engineer for Kennecott Copper Corporation's Utah Copper Division, is the Director of the Office for the Spanish Speaking for the Catholic Diocese of Salt Lake City. He is Diocesan Lay Chairman for the 1974 Diocesan Development Drive. Mr. Jimenez, a native of Eureka, Utah and a graduate of the University of Utah, has been continually active in Church, Chicano, and Community organizations since he returned to Utah after military service in 1957 as an officer in the U.S. Air Force in Europe and North Africa. He helped organize SOCIO (Spanish Speaking Organization for Community Integrity and Opportunity), the Utah Migrant Council and COOP (Community Organization Operations Program). All of these agencies are presently serving the social and cultural needs of Chicanos in Utah.



Above, Dr. Serrato at cap and gown ceremony of the Mexican Academy of Culture. Below, he is shown with Mrs. Sandra Smith, his executive secretary.



THE SUCCESS STORY OF DR. JOSE CARLOS SERRATO, JR.

LIAISON BETWEEN TWO CULTURES

By Tom Sellers

Dr. Jose C. Serrato Jr., picked up his telephone one day in Columbus, Ga., and was told he'd been elected to the prestigious Mexican Academy of Culture. "It was the greatest moment of my life," says the Mexican-born orthopedic surgeon. "I was so thrilled I could hardly talk."

Being speechless is not a normal condition for Serrato. Ordinarily he talks at headlong speed—as he does everything. One of his aides at the Columbus Orthopedic Clinic calls him "a whirlwind."

"He comes running into the office," says Mrs. Sandra Smith, the doctor's executive secretary, "and then he runs around attending to three or four things at once, seeing patients, patting some on the back, answering telephone calls, dictating letters and reports. I don't have half the energy he's got."

It was understandably an exhilarating moment—that call from Mexico City.

The caller was Miguel Aleman, former president of the Mexican republic and currently president of the Mexican Academy of Culture. Serrato had been chosen

for membership because of his distinguished record in building good professional and cultural relations between Mexico and the United States.

Jose Carlos Serrato is one of the very few U.S. citizens ever initiated into the Mexican Academy of Culture in its century-old history. And the story of how this 52-year old surgeon attained such recognition is a remarkable tale of dedication to hard work and to the pursuit of dreams and goals.

Serrato works a 16-hour day and admits he has virtually no hobbies and that medicine is the ruling passion of his life.

However, in addition to his large practice (he performs about 10 major operations each week, many of which involve spine surgery, and sees about 150 patients), Serrato pursues several avocations, any of which would strain the capacities of an ordinary man.

These activities include inter-American aid programs, financial investments, tourism, politics, and almost countless efforts on behalf of Spanish-speaking Americans. His curriculum lists 75 entries under medical affiliations and 42 additional entries under non-medical memberships and associations.

An interview with the doctor is an awesome experience for a journalist. It's like a conversation with a machine-gun. Our meeting in Columbus was punctuated by telephone calls in which Serrato gave instructions to



Serrato, prepared for surgery, poses before photo of President John Kennedy.



A family "portrait": (l-r) Benjamin, Daniel, Joseph III, Dr. Serrato, David, Mrs. Serrato, Margaret, Virginia and Anita.

LIAISON BETWEEN TWO CULTURES

his staff, dictated medications for patients, and made arrangements to see an emergency patient at one of three local hospitals where he serves.

Then back to the tape-recorder and words pouring in a torrent. Serrato is a long-time activist in behalf of foreign medical graduates; he is president and co-founder of the Foreign Medical Graduates Association (FMGA) which fights for national licensing of U.S.-based FMGs, so they can practice in any state, country, or city in the United States.

He insists that the more than 60,000 foreign-trained physicians in this country are an irreplaceable national health asset and should not be discriminated against, especially on account of language differences.

"If there's a language barrier, the FMG should be brought into a teaching institution for a period of six months to one year, and during this time he should be allowed to work and study and master the English language," the doctor said.

Much remains to be done, but he was pleased with accomplishments of FMGA: "I think our work is paying off, because we're seeing now a freer acceptance of the foreign physician by the medical establishment in this country."

Another group which Serrato co-founded and still heads is the Inter-American Council for Medical Assistance, Education, and Research Inc., which helps channel U.S. dollars and other resources such as technical and medical manpower into Mexico, Central and South America, and the Caribbean.

Serrato's group has sponsored, for example, a physician who lives and works in a leper colony in Mexico.

The doctor is also heavily involved in the work of such organizations as RASSA—Raza Association of Spanish Surnamed Americans—which is a non-partisan citizens lobby in Washington, D.C.; the National Conference of Christians and Jews; and the Inter-American Literacy Fund.

The question arose: Why?

Why should a man who is well-to-do financially, a physician who is helping the sick and doing the work he loves, who has a wife and seven children, get involved with such intensity in the plight of Spanish-speaking people?

"I think it's a backlash," he said, "a result of the way I was raised and conditions I've seen throughout the world."

His family background is Castilian on his father's side and Basque on his mother's. One of his ancestors in the 18th century was governor general of what is now the states of New Mexico, Arizona, and Colorado, by commission of the King of Spain.

"I'm a product of what we call the New Wave," the doctor explained.

"On my mother's side of the family, before I was born, my ancestors had large land holdings in Mexico about 50 miles from the Texas border. After the Revolution of 1910-17 many families such as mine lost their estates, and our people moved into the big cities."

Jose was born in Montemorelos, Nuevo Leon, in 1921, son of a dentist who practiced for 50 years. "My father practiced every day, even on Sundays, and when he died at 80 he had the oldest established dental practice in Monterrey," Serrato said.

"I was the oldest of my father's 14 children. We were well off but we saw a lot of poverty, a lot of filth. In my family we were never allowed to go to public schools because these schools were only for the poor classes and peons. We were 'too good' to mix with peons, and, obviously, we were never, ever allowed to marry beneath our class race-wise."

"I reacted against this atmosphere just as many whites in the Southern part of the United States have reacted against the ill-treatment of blacks they saw in their youth."

"I think subconsciously I started to develop a sense of humility and guilt over what my ancestors had done. Then I came to this country, and I was shocked to see the same kind of discrimination against blacks, especially in the South."

"I was exposed to this tremendous separation—in restaurants, hotels, motels, buses, schools, in everything. I

couldn't conceive of a country as powerful and dignified and cultured as the United States maintaining such a separation of facilities."

Serrato attended Catholic schools in Victoria, Mexico City, and Monterrey, the city where he spent most of his formative years.

One of his next-door neighbors and a classmate in Victoria was Luis Echeverria, now president of Mexico. "I attended school with Luis in the fourth and fifth grades," Serrato recalled. "We used to fight over the bicycle—he had one and I didn't."

After graduating from high school in the French Mexican School in Monterrey, Joe got his bachelor's degree in biological science at Monterrey's University of Nuevo Leon, and went on to earn his M.D. in medicine, surgery, and obstetrics at the same university in 1947.

Serrato became a citizen of the United States in 1951 and volunteered immediately as a medical officer in the Korean Conflict. "I was the first Mexican physician to be accepted into the U.S. armed forces during that war," he said. "I was assigned to Japan and then to Korea where I served for 18 months as an orthopedic surgeon with an Army hospital unit. Most of my work was with battle casualties."

After Korea, Serrato returned to his surgical training at a crippled children's clinic in Birmingham, Ala., then he went to Baylor University in Houston, Tex., for additional studies under the great surgeon Dr. Michael DeBakey.

In 1950 Serrato had married a Columbus girl, Margaret Strickland, whom he had met during his residency in Columbus. When he completed his training in Texas, he returned to Georgia and established his present practice which has grown into the Columbus Orthopedic Clinic, with Serrato as president and medical director.

During the past year Dr. Oscar Prada, formerly of Columbia, South America, joined Serrato's clinic as a general practitioner of medicine. Together they see about 1,000 patients each month from about 20 counties in Georgia and Alabama surrounding Columbus.

A result of his surgical research with battle casualties in Korea is the Serrato Nail—a flexible steel rod used for immobilizing fractures of the forearm. Serrato holds U.S. and Canadian patents for the device, which is being manufactured in these countries as well as in Mexico, Argentina, and Spain. Next year the doctor plans to introduce the Serrato Nail into some of the Far Eastern countries including China.

On a typical work day Serrato arises at 7 o'clock. He reads the morning paper and gets breakfast, then spends a half-hour making local and long-distance phone calls. Some of these calls pertain to patients, others to financial matters, and still others to his duties as Mexican consul to the state of Georgia, with headquarters in Atlanta (110 miles north of Columbus) or to his activities as official delegate of Mexico's National Tourist Council in Georgia.

He usually does surgery from 9 a.m. to 2 p.m. at one or more of three hospitals in Columbus and adjoining Phenix City, Ala., meanwhile eating lunch consisting of a sandwich. In the afternoons and early evenings, from about 2:30 to 7:30 or 8, he sees patients in his Clinic and then makes rounds of hospital patients.

Back home by 10 o'clock, Serrato has dinner, but as he dines he's still busy sorting through his mail and completing his daily heroic quota of phone calls. (The telephone to this man seems as necessary and important as an arm or a leg.)

After dinner he dictates memoranda on patients, catches the late news on TV, reads medical literature, and falls into bed at midnight. "I just die," he grins.

Sandy Smith, the doctor's executive secretary, says an effort is made to schedule regular appointments with patients. But Serrato doesn't turn away anyone who wants to see him, and some wait for hours.

"Many of his patients almost worship him," she explained. "They come with problems ranging from a sty on the eye to family and marital problems, and he tries to help or refers them to another physician. One lady came in with a mental problem,

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and he spent 45 minutes just talking to her.

"He's a person that people seem to have confidence in. There's a great need in our community for more doctors in general or family practice or in internal medicine; this is why specialists like Dr. Serrato get a lot of patients such as these. We may start out expecting to see 20 patients and wind up seeing 30 or 40."

Dr. and Mrs. Serrato usually go out for dinner on Saturday evenings at a local restaurant, and on Sunday they attend Catholic mass with their children. "Three of our seven children are still at home, the other four are away at different schools," the doctor said. "But they come home on weekends and often bring friends with them, so we usually have a large crowd when we go out for our noonday meal after Sunday services."

His oldest son, Joe Serrato III, 22, will graduate next year (1974) in business and finance at Georgia State University in Atlanta. The doctor is looking forward to having Joe take over much of his work relating to investments in real estate and other ventures.

Other children of the Serratos in addition to David and Joe are Daniel, a pre-medical student at Mercer University in Macon, Ga., Margaret, Virginia, Benjamin, and Anita.

The doctor calls his wife Margaret "the greatest moral support and the biggest booster of my career."

Mrs. Serrato is from a Southern family of Protestant background and Scotch-English ancestry. "We had our initial differences as a result of our separate backgrounds and religious faiths," the doctor said. "But we've been able to blend our cultures and backgrounds and produce a byproduct—a good life together. She runs the household and I run outside affairs, and it works well this way."

Serrato has a strong affinity for politics and nurtures a desire to run for elected office, although he realizes that his medical practice will probably not allow him the time.

He has served for a number of years on state and local executive committees of the Democratic Party. He has also received several appointments to state boards and honorary posts by Democratic governors of Georgia, including the present governor Jimmy Carter. The doctor was a guest in 1968 at a state dinner in the White House by special invitation of then President Lyndon Johnson; he was an ardent supporter of both the Kennedy and Johnson administrations.

Did this Mexican physician encounter problems when he first came to Columbus?

"Yes," he said frankly. "I believe I was the first foreign physician from any of the Spanish-speaking countries in Columbus when I came here in 1948."

"Then, when I returned to establish my first private practice after the Korean Conflict, I ran into some friction—not just because I was foreign but mostly because I was another physician coming to compete in the community. Any time you become competitive obstacles are bound to arise."

"At one point, early in my career and before I was married, I returned to Mexico with the intention of starting a medical practice and remaining there. But I stayed in Mexico only 30 days. I realized that my way of life had changed, my philosophy was different from that of the people down there."

"I decided to return immediately to the United States and complete my surgical training and get married. And soon afterward I became a citizen of this country."

His life's goals and dreams began to fall into place, he said. The doctor came to regard himself as uniquely capable of serving in a liaison role between the two cultures, and of helping minority groups in the U.S., especially Spanish-speaking Americans.

"I was perfectly bilingual, and I knew as much about the customs and philosophy of this country as I did about Mexico. I felt I could do a great deal in this place to help the Mexican people and those of all the Latin-American countries as well as

minority groups in the United States."

On balance, Serrato said, "Columbus has been very good to me. I've made a lot of friends here."

Does he ever feel he's "got it made?"

Why not begin to slow down?

Serrato answered these questions almost angrily.

"To quit or retire would result in a sterile life," he declared.

"There's nothing worse than to see a man travel through life sterile and non-productive. What keeps me going? It's a desire to excel." He repeated the last sentence emphatically: "It's a desire to excel."

"In other words," he said, "you can't produce less quality in the things you do as you progress in life, but the opposite—you should produce more, and of better quality. Regardless of profession I think there's a need and desire in most men to exceed themselves; if not in quantity then certainly in the quality of their work."

He believes strongly in the democratic system of the United States and feels this country is moving ahead with deliberate speed in areas of minority and race relations.

"We all know the pendulum has swung to the right during the Nixon administration. However, I believe President Nixon has tried to continue with many of the programs of the Kennedy and Johnson administrations, although pressures have mounted very heavily on him to take the opposite swing."

"Maybe things aren't moving now as rapidly as we'd like, but I think we're beginning to see another swing back and many of these programs will pick up again."

His advice to Spanish-speaking Americans?

"Our Mexican-Americans and others must continue to try to improve their positions in life," he said. "They must do this not only as individuals but as a collective force in their communities. They must unite behind an objective—first a short-range objective but this will eventually lead to a longer objective."

"They must have pride in their own race and background whether Indian, Spaniard, or mixed. They must try to make the best of what they are and identify themselves with common goals."

"I realize we're a minority, one which for many years has been pushed down and stepped on."

"But the way to overcome this is not through riots and destruction, not through breaking laws or defiance of established systems. The way to move forward is through hard work and dedication with a common objective. By performing in a superior manner, our people will slowly but systematically attain their rightful place in this society."

"Just look around and see how many are doing just that!"

"I believe the political and philosophical system of the United States is such that race, family background, or national origin do not play any part. I think this is a myth that has been created over the years—that unless you're a white Anglo-Saxon Protestant you don't have a chance to develop."

"I think we have to destroy this myth—the whites, the blacks, the browns, the Chinese, and all other minority and religious groups."

"We all have to strive for a common denominator and show there's no basis for this myth to exist. This country, in my opinion, provides the same opportunities for all minorities and majorities, and it's up to the individual to develop his own potential."

On the evening of February 7, 1972, Jose Carlos Serrato was initiated with full honors at a special called meeting of the Mexican Academy of Culture in Mexico City.

He presented a scholarly paper entitled "Three Decades of Medical Biotechnology" during the cap and gown ceremonies of the elite organization.

Serrato received many letters and telegrams of congratulations.

But, best of all was the wire that came collectively from his 12 employees at the Columbus Orthopedic Clinic:

"Dear Doctor: Our fondest congratulations to you on this wonderful day. Your staff that cares."

IN WEBER AND DAVIS COUNTIES:

HISPANO WOMEN ARE ORGANIZED



The existence of the Chicanas Unidas came to life in May of 1971. (Founders were DeLoris Silva and Leonila Lopez.) The Chicanas Unidas participated in a (first) statewide Chicano conference in Salt Lake City, UT in October of 1971. They have sponsored several functions for fund raising to assist in community crisis. The organization supported very strongly the Equal Rights Amendment which was defeated in 1972. They are working very close with the Governor's Commission.

The members are residents of Weber and Davis Counties. There are a large number of women throughout the state involved in La Causa Del Chicano. They are directing their efforts toward problems confronting Chicanos in general. More exposure to womens' issues are needed.

There have been a number of women who have struggled along with other raza in the chicano cause. The Chicano cause has been priority I thus far, to most Chicanas in Utah, and have just recently become involved in womens' rights.

A statewide Chicana conference is in the planning for this year.

Deloris Silva is chairwomen, Connie Vega is Vice-Chairwoman, Sally Sanchez is secretary, and Josephine Martinez is treasurer of the organization. Members of committees are Estelle Casias, Consuelo Rocha, Bernice Sanchez, and Margarita Bustamante.

Estella P. Casias was born in Gilman, Colorado, and has been a resident of Utah since 1948. She now lives at Roy, Utah, and is the mother of two children. She is presently secretary to the president of Weber State College in Ogden, Utah. Formerly, she was secretary to the Executive Assistant, U.S. Naval Oceanographic Office, and secretary to the Chief of Staff for Logistics, Hqs, Military Assistance Advisory Group, Republic of China.

She is a member of the Implementation Review Board for Region Eight, HEW, secretary, Affirmative Action Committee, Weber State College, Chicanas Unidas, and SOCIO.

Deloris Angelina Silva was born in PcPhee, Colorado. She is the mother of five children. She has been a manpower specialist for the WIN program of the Ogden Employment Security Department, and Director of Equal Opportunity Programs at Weber State College. She belongs to the Benito Juarez Fraternal Organization of Ogden, Utah, SOCIO (Spanish-Speaking Organization for Community, Integrity and Opportunity), and is a member of the Board of Directors of the Weber County Red Cross, Chairperson of Chicanas Unidas, Vice-President of the Weber Council of Spanish speaking Organizations, member of the Governor's Review Committee on State Hiring Practices, and the CAP Board of Trustees.



Two Chicanas Unidas shown here are DeLoris Silva - standing, and Estella Casias - sitting.



Students at Eastern Utah's Library Center, (from left to right): Cindy Saccamonno, Thomas Ortega, Professor Anita Mestas, Teri Cisneros, Lynda Romero, Dr. Alfonso Trujillo, and Becky Montoya.

COLLEGE OF EASTERN UTAH

The College of Eastern Utah is located in Price, Utah and is Utah's youngest community college, known originally as Carbon College, then a branch of the University of Utah. The Utah legislature in 1965 changed the name to the College of Eastern Utah, a name reflecting a growing campus. Also relationship as a branch of the University of Utah was terminated in 1965 and CEU became a full-fledged member of the state's system of higher education.

The College of Eastern Utah recognizes the needs of the Carbon County and Southeastern communities and fulfills it with a successful educational experience for its students.

In 1972 concerned citizens and members of Carbon County Chapter of SOCIO, Spanish Speaking Organization for Community, Integrity and Opportunity, submitted to CEU President, Dean M. McDonald PHD., the idea of developing a Chicano Studies Program on the CEU campus. The Chicano Studies Program would help meet the educational needs of the Chicano population. Chicanos comprise 15 per cent of the population of Carbon County.

In 1972 a proposal for the development and implementation of a Chicano Studies Program at CEU was prepared by Alfonso R. Trujillo PHD., member of SOCIO and member of CEU faculty. For funding, the proposal was submitted to the Department of Health, Education, and Welfare, Office of Education - Title III. Washington D.C. Funding was procured and a Chicano Studies

Program at CEU was established. In the fall of 1972, Anita Mestas and Santiago Sandoval were hired to implement the new program.

The Chicano community recognizes the central importance of institutions of higher learning to modern progress and development of a successful community. Also the Carbon County Chicano believes that higher education must contribute to the formation of a complete man who truly values life and freedom.

For these reasons the Chicano Studies Program at CEU represents a total conceptualization of the Chicano community and its aspiration for continued education. To do this the following program was initiated on the CEU campus:

1. Increase admission and recruitment of Chicano students.
2. Provide support through student services programs of financial aid, housing, increase availability of tutorial service and counseling programs.
3. Contribute in the development of research programs. America is going through an identity crises, there is a need to investigate cultural beginnings. The chicano has lived his culture. Carbon County is preserving this heritage by maintaining its emulation. There is also a need to preserve the folklore and customs by written manuscripts, this is being attempted.
4. The CEU Chicano Studies Program helps in community organizing of educational/cultural progress and information dissemination.



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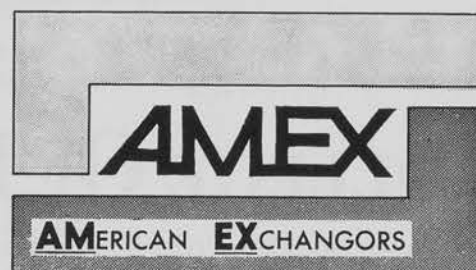
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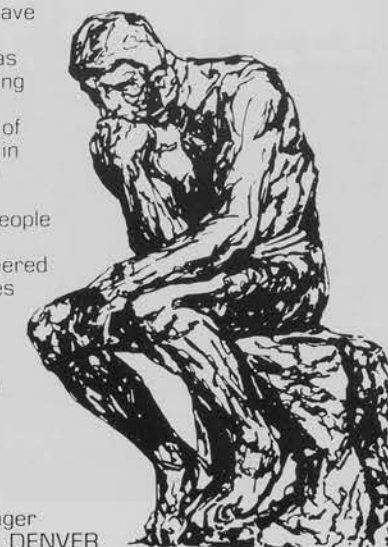
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THE HEART OF PENITENTE LAND:

Miguel Archibeque, The King In My Closet

By Jo Roybal Hogue

"And the noon-day news continues on this June 19, 1970 — 'The Catholic Church is undergoing revolutionary changes throughout the world — And in Santa Fe, New Mexico, the Supreme Brother of the Penitentes will be buried this afternoon.'" I turned the car radio off and joined the long caravan toward the cemetery to bid fare thee well to His Excellency, Don Miguel Archibeque.

As a young girl, I lived among the Brothers in the heart of Penitente land in a tiny village of Northern New Mexico. How strange, the people in the small communities would pray and chant along side the Penitentes during lenten services with such reverence, then go home and laugh at the theatrics of the Brothers.

Many years ago, we all gathered at the Morada on Good Friday to participate in the Tinieblas (Tenebrae or earthquake). What a spine-chilling experience that was. After a few prayers and alabados (chants) were sung, the Penitentes adjourned to the secret, inner room.

There was total darkness. The pews creaked as people shifted around. One could hear sniffles and feet shuffling sporadically in the tiny chapel. It was eerie! Suddenly, the inner door opened slightly. One lone Penitente was visible. There was a candelabrum with 13 candles for the 12 apostles and the Lord. After each alabado was sung in a fugue and 12 psalms read, the Brother extinguished a candle with his thumb and forefinger until all lights were out. This signifies the departure of each apostle from the Lord.

Pitch black again! The door closed shut with the creaking sound of rusted hinges. Slowly at first, the rumble of the biblically recorded earthquake when Christ died on Good Friday was being reenacted through clanking chains, rolling of heavy objects, the sounds of metracas (wooden rattle), and in a far distance, the sorrowful wail of the flute increased in a never ending crescendo. Women and children were screaming, while the men were trying to calm them — Suddenly, splatt, slurp, kapoww!

The screaming became louder than the drama of the inner room. Everybody was scurrying frantically trying to escape wet and mushy objects which were being hurled in the dark hitting people in the face, head or clothing. Women's legs were being grabbed and pulled. There was complete chaos until someone managed to light a candle. Eggs! The village youngsters had gathered several dozen eggs and during the climax decided to have fun. It was the laugh of the community for several years. It was another example of how people mocked the Penitentes.

When mother died twenty-three years ago, it was the Penitentes who kept vigil all night. After that, I left New Mexico, the Penitentes and the Catholic Church. Many years passed before I returned home to New Mexico.

Miguel Archibeque was 86 years old when I first met him in early 1970. His wit, his kindness and his wisdom never ceased to amaze me. We would sit for hours discussing his life as a Penitente as he vacillated between Victorian English and flawless Spanish.

The Penitente Order is a lay organization within the Roman Catholic Church. The members are of Hispanic origin who live in communities of Northern New Mexico and Southern Colorado. Moradas (houses of worship) can also be found in Wyoming, Montana and wherever people from Northern New Mexico have emigrated to work.

The origin of the Penitentes is not known. There are many theories on the subject, however, most historians trace them back to the The Third Order of St. Francis of Assisi. "The Imitation of Christ," written in the early fifteenth century by Thomas Haemmerlein, known as Thomas a Kempis, depicts the life of the Penitentes, and there are quotations by St. Francis of Assisi in the book.

"In 1910," Miguel told me, "when I was 27, I entered La Cofriada de Nuestro Padre Jesus Nazareno (The Confraternity of Jesus Christ of Nazarene). At that time, each Morada was self-governing and each made up its own rules. The Hermano Mayor (Elder Brother) was the highest authority in each morada. It was during that period when central direction was lacking that some of the Penitentes engaged in activities that were extreme and gave the organization as a whole a bad name.

"Many Catholic leaders, including Archbishop Lamy, who came to Santa Fe in 1851, denounced the Penitente movement because they felt that easterners migrating to New Mexico (and would-be Catholics) might shy away from Catholicism if they saw the antiquated and mysterious mode of worship. They felt that the Protestant missionaries might woo the new comers instead.

"The Penitente, in turn, viewed the Catholic Church with its new Anglo government as a money-hungry opportunist who had no business in the territory of New Mexico. Even after New Mexico became a state, they did not want the "gringo" inflicting his way of life on them. Hence, the church's denouncement meant nothing to the Brothers."

Concerned about the conditions within the Brotherhood and the church's disapproval, Miguel attempted for many years to change the attitudes of both. He suffered many disappointments. When Archbishop Gerkin came to Santa Fe, Miguel asked that the Brotherhood be recognized by the church. Gerkin ordered him to leave his presence immediately.

In 1943, after the death of Gerkin, Archbishop Edwin V. Byrne was sent to replace him. A kind and gentle person, Byrne was completely bi-lingual, having lived in Puerto Rico for many years. Miguel presented him with his credentials and pleaded for recognition of the Brotherhood. Archbishop Byrne, aware that the Order was in chaotic state, urged Miguel to organize the Brotherhood and clarify its objectives.

Although he was working a full-time job as a parking lot attendant for the state, Miguel undertook the additional task of trying to organize the moradas throughout New Mexico and Colorado. To this end, he dedicated his entire life, and his reward was a struggle against unbelievable physical hardships and the deaf ear of many Morada members who ignored his pleas. Miguel had a model T Ford that took as much physical punishment in trying to unite the moradas as he did. During his weekend travels around the various counties, the old car would putt-putt until it could travel no more.

After many months Miguel went back to the Archbishop and announced that his attempts at uniting the Brotherhood were unsuccessful. The Archbishop was adamant. As a last resort, Miguel pleaded his case as follows: "Sir, as I walk, I place one foot in front of the other until I reach my destination. If you will but recognize my morada, the others will follow until we reach our destination — recognition by the Catholic Church.

You win, the Archbishop conceded. Together they initiated El Concilio Supremo Arzobispal (The Supreme Archiepiscopal Council). In addition, the Archbishop appointed Miguel El Hermano Supremo Arzobispal (The Supreme Archiepiscopal Brother), a title which he carried from 1943 until his death.

This was the beginning of a long struggle to write ordinances and by-laws that would meet the approval of the Catholic Church. The first step was to divide the organization into geographical districts, more or less by counties. Each district would be responsible for Moradas located in its area. Doctrinary and disciplinary problems were solved at the district level. Elder Brothers were responsible to the Supreme Brother, Miguel at the Supreme Council in Santa Fe.

It took years to complete the transition with moradas joining in one by one. Many of the Penitentes resented Miguel's interference and many Moradas refused to join. Rather, they remained independent from the Concilio until the older men died and the younger Brothers took over.

Miguel Archibeque explained the objectives of the Brotherhood: "When a man enters the Brotherhood, he vows to help the needy. But you will never hear about the good deeds, because unlike other charitable organizations, a Penitente never reveals them. It is between him and his Creator. A Penitente vows to shun luxury and leads his life as close to the way Christ lived as possible. But because he is mortal, and temptation is everywhere, he sins. During Lent he cleanses himself through abstinence and suffering some of the pain that Christ endured on Good Friday. A penitente has compassion for his fellow man and a profound love of God. Life for him is that simple."

In June of 1970, Miguel Archibeque died. Penitentes from all over the state of New Mexico and Colorado traveled to Santa Fe "a El Despedimiento" (the farewell) of their beloved spiritual leader. A series of rosaries, passion music and eulogies continued for several days and nights. The most touching ritual took place when the body was taken to a Morada in San Jose, New Mexico, for an all night wake. For more than a mile before arriving at the Morada, the caravan walked in procession chanting and praying. On both sides of the rocky road, luminaries (bonfires) burned fiercely.

The funeral mass was held at Guadalupe Church. A multitude of Penitentes knelt humbly before the body. To one side of the altar stood a huge psychedelic message. A young girl in a miniskirt and granny glasses sat at the organ, and a young, heavy bearded, militant-looking priest was saying Mass in Spanish. And amid the mod trappings stood the lone ancient Estandarte (Standard) of "La Cofriada de Nuestro Padre Jesus Nazareno."

Sitting on the pews were many familiar faces. Among them included the governor of the state, lawyers, businessmen, reporters; some very rich and influential people, along with the very poor. The church was filled to capacity. All had come to pay their final respect to the old parking lot attendant, a humble man whose genius could have made him an outstanding businessman or political leader. In keeping with his vows, he chose this lowly economic endeavor.

Today, the Order goes on at a more moderate pace. There are few, if any flagellations; nobody crowns their heads with thorns. Much of the drama continues during Holy Week in many northern communities, but at this point in time, the villagers participate with more respect and as a part of our culture. Their vows are still the same — to live their lives close to Christ.

Many books and articles have been written on the subject, but for the most part, these writing have been detrimental to the Order. More than ninety per cent of our Hispanic citizens disclaim the Penitentes. In all probability, historians will never record Miguel's accomplishments. But Miguel Archibeque is a legend of our time, and he will likely remain so. He is the King in my Closet.

Jo Roybal Hogue is a free-lance writer whose feature articles have appeared in various southwest newspapers, particularly the New Mexican and the Santa Fe News. She authored a bilingual column for the Santa Fe News, and prior to that, she was featured in her own column as "The Rambling Inquirer."

Mrs. Hogue's interest in the Penitentes dates from her childhood when she lived among them in the mountain village of Llano, New Mexico. In addition to her writings on the subject, she has also lectured throughout the southwest as well as Washington, D.C., where she lived for many years. Through Miguel Archibeque, Mrs. Hogue acquired an in-depth knowledge of the politics of the Penitentes. Museum curators, aware of the importance of documents in her possession, travel long distances to view them. The National Geographic Society requested her services as guide and advisor to a photographic mission from Washington, D.C.



Above, a chapel on display at the Fine Arts Museum in Santa Fe, showing the *carreta de la muerte*, chicote of yucca fibers and altar. Below, a photo of a Calvario in Trampas, New Mexico. Penitentes pictured are local people and cannot be identified.





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FIDEL RULS:

From the Cotton Fields...



Fidel Rul, left, chats with Mr. Chris Kraft, Director of Johnson Space Center, Houston, Texas; and Mr. Tecwyn Roberts, Director of Networks.

One man held the "pulse" of the threatened Apollo 13 Spacecraft in April, 1970. The Apollo 13 Spacecraft buzzed like a smooth mechanism toward the moon for a landing. As the result of a completely unexpected mid-course breakdown, Fidel Rul, Jr., Chicano from Alice, Texas, held the lives of the astronauts at the tips of his fingers.

Fidel Rul, Jr., heads a team of technical experts at Goddard Space Flight Center in Greenbelt, Maryland. The lives of the astronauts hinged on Fidel and his team. In fact, the very success of the mission rode on the capabilities of this 13-year veteran of the Space Program and his crew. He has published a variety of technical manuals used as basic handbooks in the United States Space Program, and has earned a number of meritorious certificates for achievement and excellence in his chosen field.

Fidel is the "man behind the scene" since his work is conducted beneath mission control at Goddard Space Flight Center. If anything goes wrong, it shows up almost immediately in the small room in the basement of a low grey building near the entrance to the Goddard Control Center.

Who is this man who is such an integral part of the NASA Space Program, and of what importance is he to the Spanish surnamed population of this country?

Fidel Rul, Jr., is the 39-year old son of Fidel Rul, Sr., and Elvira Garcia Rul of Alice, Texas. He is currently employed by NASA (National Aeronautics and Space Administration) in Greenbelt, Maryland. He resides with his wife, Emilia, and his two children in Bowie, Maryland. His son, Fidel Rul, III, is six years old and in the first grade; his five-year old daughter, Monica Eva is in kindergarten.

Fidel is a "week-end golfer" and scores in the mid and low 80's. He says that this is his "best opportunity" to socialize with associates, and especially friends from the Southwest. He enjoys tennis a great deal, and water skis whenever he's in Texas.

He says that he enjoys and savors "anything that is Mexican food, such as enchiladas, tacos, beans, and rice...Mexican food is hard to come by in Maryland. I'm always ready to go back to Mexican food." He spent three years in California on a temporary assignment for a Texas-based firm, prior to joining NASA. He developed his taste for

lobster at that time, which is now easier for him to acquire from Maine and the Eastern seaboard.

The Rul's home town of Alice, Texas, is located between Corpus Christi and Laredo, and is a short 100 miles from the Mexican border. He reflects that the "barrio" in Texas, and his total environment was such that his becoming an engineer was a phenomenal accomplishment of which his family is immensely proud. He says, "when I was seven, I shined shoes; when I was eleven, I picked cotton...when I was old enough, I began delivering newspapers and working in grocery stores. Many of us are ashamed. Not only are we ashamed of where we came from, but also of the type of work we used to do. We shouldn't be ashamed of the type of work we do... we used to have to use an 'out-house' when my family worked picking cotton."

"To my family, they viewed it as quite an accomplishment just getting into the engineering field. In Los Angeles, Denver, or any major urban center, it might not be such a big deal...in my environment, it was a great accomplishment. My family always says how proud they are...theirs is a completely different world."

Fidel Rul, Sr. comes from Pachuca, a state in the interior of Mexico, quite near Mexico City. He came from an economically "poor" environment, nevertheless, he fostered an extremely rich environment that encouraged the personal and academic excellence of his son, Fidel Sr., and Elvira raised five children; three daughters and two sons, y dicen que tienen mucho orgullo do su hijo mayor.

Fidel Jr., Emilia and the children travel to South Texas at least twice a year, summer and winter for the Christmas holidays. They both feel it's important, "so that our parents can see the children as they grow up, and our children can come to know our culture better" Fidel says, "personally, I'll be in the Southwest more frequently as part of my responsibility as the Sixteen-Point Program Coordinator."

"My role as the Sixteen-Point Program Coordinator is to assure equal employment opportunity for Spanish surnamed Americans. NASA's Affirmative Action Plan, 1973, requires that each NASA installation develop and implement a plan which provides guidelines, criteria, and goals for the President's Sixteen-Point Program for the Spanish Surnamed."

to the Moon



Fidel Rul with Astronaut Neil Armstrong, first man to set foot on the moon.



"This picture is a favorite of our family. When we were young my dad used to tell us fascinating stories about the Mexican Revolution and some of his exciting experiences. My dad, on the left with his father, Jesus Rul, (the spelling of our name before my dad came to the U.S.), rode with the armies of Pancho Villa. This picture was taken in Atlisco de las Flores, Puebla, Mexico, in 1916. As you can see my dad was in his early teens."

In his job as NASA's Sixteen-Point Coordinator, Fidel envisions his task to be one of recruiting Chicanos, Hispanos, Spanish Americans, or Latinos via the various "universities and colleges in the Southwest with high concentration of Spanish surnamed students." He mentioned potential recruiting sites as New Mexico State, New Mexico University, University of Texas at El Paso, Texas A&I University, California State College at Los Angeles, Pan American University at Edinburg, Texas, and other educational institutions yet to be identified. He actively encourages correspondence and inquiries to be sent to:

Fidel Rul - code 805, Goddard Space Flight Center, Greenbelt, Maryland; Collect: 301-982-2441.

He feels that, "the greatest number of people we can contact, the greater the chance we can hire our raza in government employment...if we Chicanos in government don't do this to get our people in, nobody else will. We figure we've got to get the word to them."

Other 16-Point Program Coordinators in NASA are: Roger Abeyta; Emilo Gloria; and Rudy Barraza.

A graduate of Texas A&M, Fidel has been employed by NASA since 1960 in support of the Apollo Program. In May, 1971, he became responsible for the maintenance and operations of the Network Operations Control Center as Head of the Support Configuration and Monitoring Section. This all means that, as part of his duties, he supervised, technically and administratively, 58 professional engineers, technicians, and other personnel in his section.

In Spring, 1970, his team provided the technical assistance to the Manned Space Flight Network prior to and during the Apollo 13 Mission. Goddard called its communications network an "electronic lifeline" to the three astronauts on Apollo 13. At the time, Fidel Rul was the digital system section head of the Manned Flight Network Support Team at the Goddard "Misfin" systems (MSFN: Manned Space Flight Network). He said they were "100 per cent operational...when Fidel said 100 per cent, he knew!" It was the vast network he headed that provided the earth to space bridge to astronauts Lovel, Swigert, and Haise.

Rul said that at the time, "we had experts in every type of electronic system in the network." In discussing systems, he meant everything from digital computers to 210-foot dish antennas and Princess telephones. He says, "it was hectic, but the main problem was the weaker signals generated by the spacecraft."

At the sit status board, on April 16, 1970, Fidel Rul, Chicano from Texas, looked at reports on the conditions of thirteen ground stations scattered across the globe. From the site status board, he could see an instrumented ship near the splashdown target, and perhaps as many as four aircraft flying in the recovery area. That day... "because the lights were all green on Rul's status board, upstairs in the operations control center, there was utter serenity."

When we discussed labels of ethnic content, he said, "it's not important what I'm called...what is important is that we all think of each other on an equal basis. I don't think I'd associate any of them (labels) with any militant group. At different points in time people used, and use: Chicano; Mexicano; Mexican; Latin American; and Spanish American. My feeling is...whatever a person uses is his own preference. Hispano seems to hit at the origin of all of us...perhaps Spanish American will be the term used one day."

We have some indication of the importance of this Hispano and his particular professional position, and what his family thinks about him and what he does. What advice does Fidel give to Spanish speaking men and women aspiring to enter the fields of engineering, administration, and computer science technology?

Fidel Rul, Jr., the "only wetback at NASA" advises young people in school "not to be afraid of the science profession, mathematics, or the electronic engineering field. The biggest problem is that we come from a different type of environment. Our goals are extremely low, and we don't feel that we have the capacity. We often reject ourselves first. For example, we say 'that's out of my reach, so I'm going to try something else.'

"I didn't make the best grades, but I got in. Once you get in, it's a matter of applying yourself and having the confidence in yourself. Once you jump that hurdle, the doors are open...there's no limit to what we can do. My father and grandfather both fought on the side of Pancho Villa in the Mexican Revolution of 1916, and I'm now working with the Space Program putting men on the moon."

Fidel Rul, Jr., Mexicano from Alice, Texas, has demonstrated that we can "jump the hurdle, and there's no limit to what we can do."

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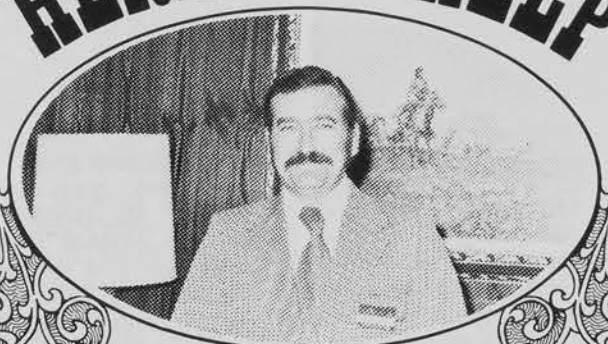
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Fortunately, a fuel that had been known about for centuries but never fully exploited was there to save the day. It was coal.

Now it's 1974. And the resources that have been supplying nearly 80 percent of our nation's energy—oil and natural gas—are now in short supply. Fortunately, there is an alternative fuel around we have known about for centuries, but that in recent years has not been fully exploited.

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Of course, this time coal isn't the only available energy alternative. There's nuclear energy, geothermal energy and oil shale just around the corner, and solar energy and fusion further on down the line, just to name some of the possibilities. But coal is here right now, and it has arrived just in time.

Again.



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Utah Governor's Policy/Advisory Council On Spanish-Speaking Affairs

Significant socio-economic problems have accumulated since the migration of large numbers of Spanish-speaking people to Utah during the railroad, mining, and World War II eras of the early 1900's. However, it was not fully recognized until the last 10 years, that they had in effect, been given a second-class citizenship. These inequities were usually verified by the lack of response by federal, state, and other governmental agencies, as well as the private sector, to the socio-economic problems of the Spanish-speaking.

In 1967, a group of concerned Spanish-speaking citizens organized SOCIO (Spanish-speaking Organization for Community, Integrity, and Opportunity) as a civil-rights movement geared to correcting the injustices. SOCIO began to analyze and implement programs aimed at upgrading the quality of life of the Spanish-speaking in Utah. Through confrontation, meaningful breakthroughs were made in the fields of education, migrant farmworker programs, health, law enforcement, economic development, employment, etc.

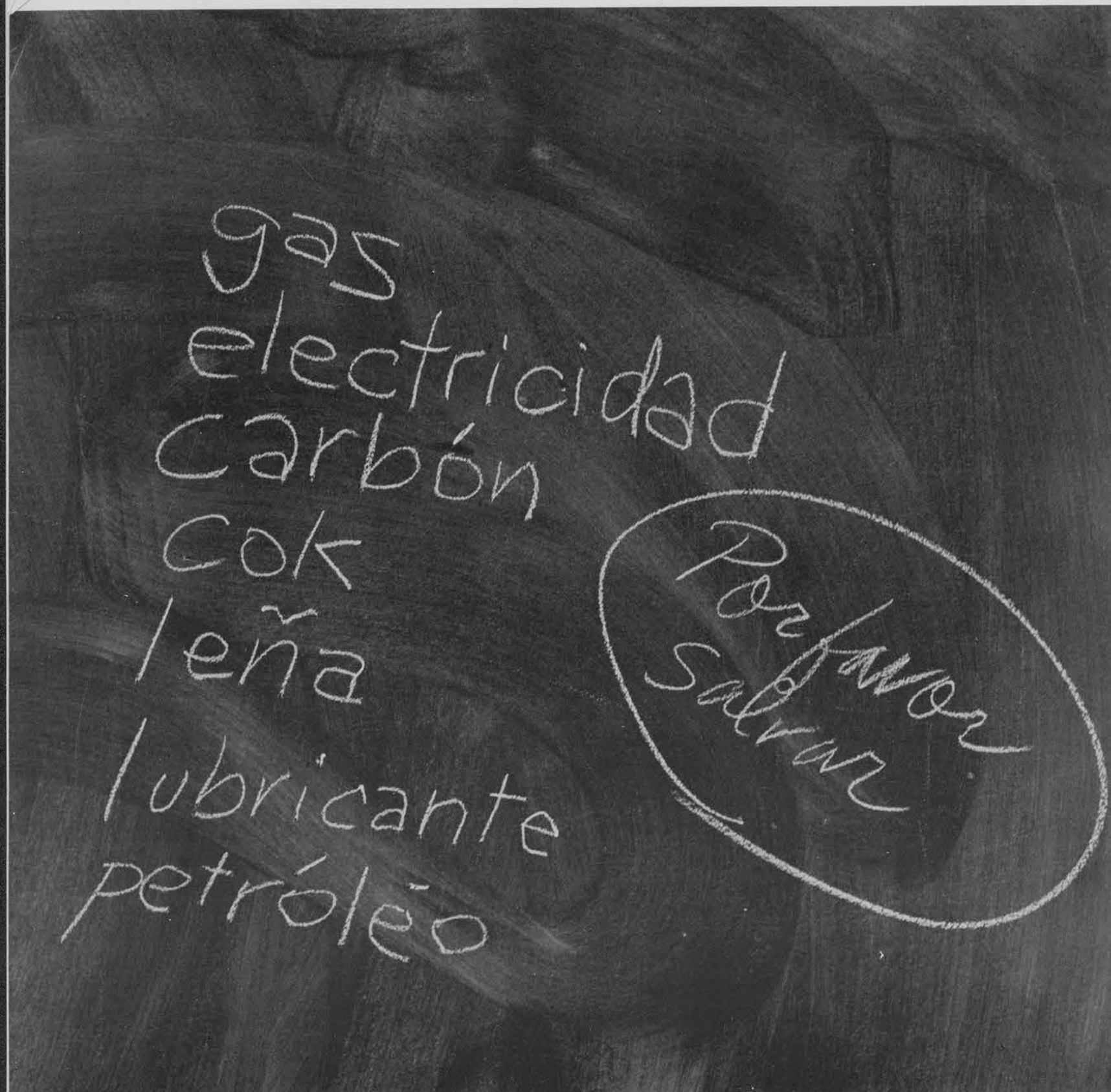


Seated, left to right: Mrs. Leonda Lopez, Gov. Calvin Rampton, and Chairman John A. Medina. Standing, left to right: Pat Gallegos, Carlos Esqueda, Epifanio Welch, Chicano Ombudsman Gilbert Ramirez, Albert Trujillo, Isidor Vega, and Reuben Pacheco.



A long-range objective of Governor Rampton was to establish a permanent liaison with the minority ethnic community and specifically with the Spanish-speaking, whereby Spanish-speaking problems would be advocated before the Governor's Office and conversely, state government programs would be interpreted to the Spanish-speaking communities. In this manner, the communication/cultural lags could be shortened and differences resolved. As a beginning, Governor Rampton agreed to meet regularly with SOCIO officials. As a direct result of these meetings, a permanent Ombudsman position was established within Utah state government. Mr. Gilbert Ramirez was appointed to this position June 1, 1973.

The SOCIO leadership felt that an advisory group should represent the consensus of the overall Spanish-speaking community, thus, other Spanish-speaking organizations were invited to participate in the formulation of plans for this important objective. In August, 1973, the Policy/Advisory Council for Spanish-speaking Affairs was appointed by Governor Rampton.



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Special Edition On Utah

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This month's cover

Pictured left is Dr. Joe Serrato, our front cover this month, who was recently appointed to the Finance Committee of the Democratic National Committee. Dr. Serrato, Mexican Consul in Atlanta, Georgia, has been elected "Consul of the Year" for 1974 by the International Consular Corps.

Right, Tom Sellers, who wrote the article on Dr. Serrato, is Science Editor at Emory University in Georgia. He is nationally known for writing and reporting on science and medicine.



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The Publisher and the Governor of Utah



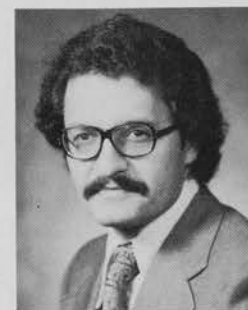
I have been to Utah twice in a period of six weeks, and have had the opportunity to meet many members of Hispanic communities in that state, especially some fine people from Salt Lake City and Ogden.

There are only fifty thousand Spanish and Mexican Americans in the Mormon state, but in some respects these Hispanos are "moving" much more rapidly than my people in most areas of the United States, particularly in higher education and in creating and maintaining unity among themselves.

Not everything is rosy for the "Chicanos" in the state where they represent only four percent of the population. There are many problems. Giant steps must be taken to equalize educational opportunities for our people, especially at the elementary and secondary schools. Farm and agricultural workers face difficulties found throughout the country, and there is still evidence of discriminatory practices in the social, political, and economic systems.

But I came back from Utah feeling very good about my people in that state, and with confidence in the leaders the Hispano community there is developing. Y mas de todo son muy Mejicano.

The May edition of La Luz will be devoted to the Hispanos in New Mexico. In this connection, I welcome Mr. Robert Torres to our administrative staff. Mr. Torres was recently appointed state manager for the State of New Mexico for La Luz magazine. Mr. Torres, a highly respected and well-known New Mexican, will contribute greatly to the development of our magazine.



Robert Torres

Daniel T. Valdes

Daniel T. Valdes