

Minorities in the Barometer, 1968

Page	Title and Date
1	Table of Contents
2	Pavia Night' Billed January 18, 1968
3	Indian Movie Slated Friday January 25, 1968
4	Dr. Clyde DeBarry OK's Black Power February 6, 1968
5	Dr. Martin Luther King Killed in Memphis Hotel April 5, 1968
6	On the March April 9, 1968
7	American Symbol April 9, 1968
8	Time for Action April 9, 1968
9	200 March Here in Tribute to MLK Jr. April 9, 1968
10	Shall We Overcome April 9, 1968
11	Personal Reflections from a Black Foreigner April 10, 1968
12	OSU Negroes Want Respect Via Education April 19, 1968
13	Black Symposium May 8, 1968
14	Black Culture Symposium is Planned May 9, 1968
15	Despair Not for the Indian May 22, 1968
16	Indians Unaware of Assistance May 24, 1968
17	Black Athletes July 16, 1968
18	Afro Americans Included in Curriculum of Colleges October 2, 1968
19	Girls Study Indian Ways at International Exchange October 9, 1968
20	Black Power Is Phrase with Many Meetings October 16, 1968
21	Arab-Israeli Report October 22, 1968
22	Civil Rights Activist; Poet to Speak here Thursday October 23, 1968
23	Kamakura, Japan Boasts Beaches, Religious Shrines November 5, 1968
24	Organization of Blacks is Started November 8, 1968
25	Nigerians Discuss Help to Biafrans November 9, 1968
26	Class Dated on Blacks November 21, 1968
27	Three Percent Student Topic of Weekly Talk December 11, 1968

'Pavia Night' Billed Jan. 25

The International Programs specifically the Italian Studies Center in Pavia, Italy, will be the discussion topic for interested students on Thursday, Jan. 25, at 7-9:30 p.m.

Students who have traveled to Pavia, Italy, will show slides and discuss their classes, housing and European travel and answer all questions pertaining to the International Program in Pavia.

Dr. Sitton, head of International programs will discuss the Administrative side of the program and financial aids.

Mrs. Roach, secretary of the International Education Department, may also discuss the Tokyo program.

Assistant Director Professor Casagrande of the University of Oregon and next year's director is interested in speaking with students and may also attend.

The program is sponsored by the Humanities and Social Science Council and will be held in the Memorial Union with the room to be announced later.

Chairman for the project is Rick Rettig and may be contacted with questions at 753-7071

Indian Movie Slated Friday

"Kabuliwala," a classic movie from India, will be shown in the Home Economics auditorium Friday, Jan. 26, at 7 p.m. There will be only one showing of the film and a charge of \$1 per person will be required.

Tickets will be available at the MU ticket window on Friday between 11 a.m. and 1 p.m. and at the door.

The movie is based on a short-story written by Dr. Rabindra N. Tagore. Tagore has won the Nobel Prize for literature and there are many Tagore Societies in India.

This human drama was filmed entirely in India. The cast includes one of India's best actors, and the film is directed by one of the top movie directors in India, Bimol Roy.

The film is the story of a man, native of Afganistan, who comes to India as a salesman. He leaves behind a small daughter whom he thinks a great deal about. He finds a small child in India who reminds him of his daughter.

This family movie characterizes the feelings of people who leave their homes and loved ones behind. The subtitles are in English.

Dr. Clyde DeBarry OK's Black Power

By JANET GODARD
Staff Writer

"Negro means slavery, watermelons, rapist and inferiority," according to Black Power advocate Dr. Clyde DeBarry.

Dr. DeBarry spoke to 45 students, one fifth of them Negro at a meeting sponsored by the Oregon State University Young Republicans. He spoke with a slight southern accent sprinkled with four letter words.

Dr. DeBarry is a University of Oregon professor in the School of Social Science Education. He is the Western Regional Director of CORE (Congress of Racial Equality). DeBarry also directs the school desegregation research and training center at the U. of O.

"We have chosen the name black for ourselves," he said. "It has no bad connotations."

"Each one of us needs decision making power. For example, you have decided to go to OSU. Black people have to go to college where the white man takes in a certain number of niggers or on athletic scholarships. Blacks cannot make decisions," he stressed.

The American government fails to address itself to blackness and to poorness, DeBarry said.

"Don't mix black with white is the name of the American game," DeBarry summarized.

DeBarry vehemently denounced the idea that "the government has to do for the black people what it has done for 400 years for the white."

"This idea assumes that we are incapable and non-creative," DeBarry said. "The government is doing for us like they did for the American Indians."

"We have to do our own bootstrap operation. The lousy stinking government poverty programs make too many blunders to pacify the animals in the zoo" he said. "The black cats are locked off of decision

making boards."

"The key word is control," DeBarry said as he proceeded to spell the word out. "Black people must control what's theirs."

"Power is held collectively, it's not an individual thing," DeBarry said. "It was never one white man in a wagon going west," he illustrated.

"Just as the whites band together to protect their own interests, we must protect our interests. Our downfall has been working as individuals," DeBarry pointed out.

When asked if he was in favor of segregation, DeBarry exploded, "hell, look at it anyway."

DeBarry explained the nation-state concept. "Having four or five all black states would be one solution short of civil war," he said.

"Bussing is not the key," DeBarry asserted. "It is simply an artificial physical arrangement of kids." Integration and civil rights are dead subjects he indicated.

DeBarry said that 58 percent of the casualties in Vietnam were blacks or Latin Americans.

He concluded from this that Negroes should, "shoot the guy next to you and that will end the war."

"If the U.S. were really interested in social equality, we would pull white troops out of Vietnam and put them in South Africa," he said.

In the next two months DeBarry said he will become a superintendent of a ghetto school district in "the fourth largest city in America."

He will employ black administrators. The students "will learn from seeing black people make decisions," he said.

"George Washington was a great cat during the Revolution. He did things up pretty well," DeBarry commented. "Stokely Charmichael is talking almost like George Washington did in 1776." DeBarry plans to teach this in the schools.

"Whites cannot be involved with us. They are domineering and there is a big job in the white suburbs," DeBarry said. "You stay on your side of the fence," he advised.

DeBarry sees racial harmony "many years from now as a meeting of two equal power bases."

He also sees a reuniting of the Negroes in America and those in Africa. The "back to black" movement is aimed at destroying the image of the black savage illustrated by Tarzan on television, DeBarry stated.

Black Bag niversary

newsmen and equipment.

Many people speculated that the Black Bag would reveal his identity at the end of the term. The rumor of a white female bag with a pink ribbon also introduced the question of how long it would be until there were little gray bags running around the campus. The term ended, however, with no identification and no little gray

Dr. Martin Luther King Killed In Memphis Hotel

Dr. Martin Luther King, Negro peace leader, was shot in the neck at his Memphis Tennessee Hotel late this afternoon and died at 5 p.m. PST.

Authorities found a high-powered rifle two blocks from the incident. No suspects have been arrested and police are still investigating.

King was about to dine out with friends who were waiting in the lobby. They heard the shot, and finally investigated when King failed to appear, finding him seriously wounded.

The reaction of Memphis Negroes was dazed and crying people. Sniper firing and general unrest in the Negro section followed the killing in both Memphis and Birmingham, Ala. King was a proponent of non-violence and had said earlier he would die for his cause.

National guard troops numbering 4000 were called into Memphis. A curfew was imposed in the city for tonight. These actions were ordered by Governor Ellington of Tennessee.

President Johnson, enroute to Hawaii, remained in the continental United States last night but may continue this morning depending on the results of the investigation.

On The March

More than 1200 Oregon State University students, faculty and Corvallis townspeople participated in the Tuesday morning march and service in honor of the late and great Dr. Martin Luther King.

We thank OSU President James H. Jensen for dismissing all university classes from 10 until noon and for closing all campus offices including the library.

We thank the organizers of the march and service — namely Dennis Crawford who laid most of the groundwork.

And certainly we thank the speakers and those who participated in the solemn ceremony honoring the nation's late leader who used non-violence as a means to combat racial prejudice.

Mathematics professor Harry Goheen reading Paul Laurence Dunbar's poem, "Frederick Douglas," at the service substituted Martin for

Frederick in describing King:

"We weep for him, but we have touched his hand,

And felt the magic of his presence nigh,

The current that he sent throughout the land,

The kindling spirit of his battle-cry.
O'er all that holds us we shall triumph yet.

And place our banner where his hopes were set."

Martin Luther King is dead. The world has mourned him. He gave a message to the world — the same message those who participated in the march and services should have received: It is time to act.

We print below the speech by OSU professor Robert Jones asking the white race to stand up and end the economic injustice suffered by the Negro race.

FENCING

American Symbol

To the Editor:

Another assassination? For What? So that one man could say that he shot a great man from the safety of a passing car?

To me, the Rev. Martin Luther King Jr. was a symbol of the best in America: a deeply humanitarian man, concerned not only with his own people, but also with every poor person in the Americas, Africa and Asia.

But his Dream cannot be killed with a bullet, even though some men are prepared to stir up extreme emotions in order to try it.

While at the Resistance service last Wednesday, I saw a large banner which read: "Communism has an unbroken record of murder." What does that mean? How can a record of murder be unbroken? In what terms — one every minute, day, week or month? But then I realized — this slogan was rather apt. How about this? The United States has an unbroken record of murder of black and white civil rights workers. Is it any different?

The Rev. King is the latest in the long chain of racial murder. He was a man of conscience and faith, a man who believed in the potential greatness of his country, and that black and white could live together in peace.

He was committed to non-violence, feeling that it was the only ethical means of making a revolution within his society.

If we rise now to the challenge of non-violent change, there may still be time to create a new society into which

men are welcomed as men. If there is the courage to alter old prejudices, to invest in human beings instead of war machines, to love rather than to hate, to respect and listen to those who dissent, for they have as much truth, if not more, than the rest of us, it may be possible to have the joy of realizing Mr. King's dream of freedom for all Americans, rather than having a nightmare of violence forced upon us because we did not care enough.

I presume that Rev. King's murderer is very proud of having had the power to set off new riots in Washington D.C., Chicago and Detroit. They remind me of the conflagrations of last summer, and increase my fears of this one. Are you ready to start caring? The next house to burn may be yours.

Wendy M. Tomlin

H & SS

BAROMETER STAFF

Managing Editor	Jeanna Ewalt
Assistant	Suzanne Olson
Editorial Page Editor	Ann Erickson
Assistant	Tom Brown
Copy Editor	Eris Paulson
Assistant	Nancy Anderson
Sports Editor	Gordon Rosenberg
Assistant	Bob Allen
Society Editor	Barb Asmervig
Assistant	Sue Phelps
Publicity News Editor	Charlene White
Photographer	Craig Landon

OREGON STATE UNIVERSITY DAILY BAROMETER

Published by the Associated Students of Oregon State University Tuesday through Friday. Entered as Second Class matter at the Post Office at Corvallis, Oregon 97330.

Patronize Your
Advertisers

Time For Action

Three years ago we stood here to demonstrate support for Martin Luther King's march on Selma, Alabama. It had to take the murder of a black youth, a white minister and the brutality of white troopers on TV before we demanded that Congress pass an effective Civil Rights law. And what did that law do? It permitted the black man to go into any public building, to eat in any public restaurant, to register and vote with some protection from beating, arrest and death. Wasn't that a magnificent gesture?

Now, content with our great benevolence, we can't understand why the black man is still dissatisfied. Yes, we will admit, it is true that denying him his rights has put him three hundred years behind in the race for money and power. Yes, it is true he is pushed into the rat infested ghettos. Yes, it is true that white ghetto merchants and landlords overcharge him. Yes, it is true that the police harass and humiliate him. Yes, it is true that he can not get a job to feed his family. It is true that his children suffer a high percentage of infant death. It is true his schools are dilapidated, ill-equipped, overcrowded and poorly staffed. It is true that he is a majority in Washington D. C. but has no power to rule the city.

But for heaven's sakes, we cry indignantly, why is he so unhappy that he wants to burn down that citadel of justice and equality?

How in the name of honesty can we look within ourselves and not know why he is rioting in the streets? If for decades we had suffered that injustice, humiliation and squalor and did nothing about it, we would call ourselves cowards, because we know that for reasons far less serious than

these the American Revolution was fought.

We have come here supposedly to honor Martin Luther King. We march quietly, we speak kindly, we wear long faces. But if we want to honor him, if we want to prove that his non-violence is the way before violence completely takes over, then we will demand that our Congress tax us for thirty billion dollars a year to provide guaranteed annual income, low cost housing, excellent schools, job training, medical care and three million jobs. And don't say that we can't afford it. We waste more than that on a destructive war every year. And don't repeat the old chiche that only goodwill can solve the black man's problems. I've never known a businessman, a banker, a laborer, a doctor or a college professor who was content to be paid with goodwill. It is not goodwill that buys his child's education, his house on Whitham Hill, his new Thunderbird or his membership in the country club.

Do not think that this is an appeal to our white kindness and unselfishness. The last hundred years proves that we have very little of that for our black citizens. It is an appeal to our own selfish interests. For we either solve this economic injustice now, or we will see riots and destruction and death in every major city in this country. And it will be followed by an armed and military state. And if you don't believe it, you go home and put your eyeball to your TV. If that happens, we can all kiss goodbye to the last threadbare remnants of our old American ideals.

We, the whites, must either keep the faith, or our country will burn, baby, burn.

Robert Jones
OSU English Professor

200 March Here In Tribute To Martin Luther King, Jr.

...hope it doesn't stop here. ...then we're defeated." ...words expressed by ...Crawford followed the ...and service for the late ...Martin Luther King in ...more than 1,200 Oregon ...University students, ...Clayton and Corvallis ...participated.

...ford, director of the Y- ...Table, sail about \$600 ...contributed to the Southern ...Leadership Con- ...and at least 800 signed ...ruling immediate ...of civil rights legisla-

...1,200 met at the ...Union quad to march ...Benton County Court

...Jensen announced ...that classes would be ...from 10 to 12 noon ...out of respect and ...to Martin Luther King,

...action was endorsed late ...by the Council of Deans ...the executive committee of ...Senate.

...campus offices including ...library and the MU were ...during the hours of the

...taking on the Court House ...where OSU President ...H. Jensen; Robert ...English professor; Den- ...Crawford, director of the ...Table; Clayton ...an OSU student; Har- ...shen, mathematics pro- ...Frank Shaw, history ...er; and William Plapp, ...student.

...entire speeches of Presi- ...Jensen and Professor ...appear on today's ...page.

...Jensen said the ...and service were a "fit- ...ment to express our ...forceful resolution to ...the bigotry and pre- ...in ourselves in our na-

...emphasized the events of ...several days and the ...and demands of the ex- ...the wide-spread ...ard for law, the failures ...ation, government and ...and the overwhelming ...of dealing with these dif-

...Jensen called ...assassination "a most ...ble and cowardly act. ...is ironical almost beyond ...standing that the life ...to be taken of a man so ...to the use of peaceful

...ever before has concern ...brother been so urgent. ...never before have our ...has depended so much ...our ability to give the ...the meaning to



Approximately 1200 people marched yesterday in honor of Martin Luther King from the middle of the quad to the Benton County Courthouse. As the first of the procession

reached the courthouse, the students were still lined back to the quad.

unselfishness," continued the OSU President.

President Jensen ended his speech saying, "Let not the death of Martin Luther King have been in vain."

Mathematics professor Harry Goheen read a poem written by Paul Laurence Dunbar that seemed more than appropriate in honor of Dr. King. Dunbar's poem is "Frederick Douglas."

Lines included: "He died in action with his armor on!"

"He dared the lightning in the lightning's track and answered thunder with his thunder back."

King's death was localized by several of the speakers.

Calhoun said, "I'm honored to be here and proud to be a black man. All white men who preach bigotry are as guilty as the one who pulled the trigger that killed Dr. King. 'I believe in the teachings of freedom and brotherhood. 'But it seems today that the black man has no place in this society and no future to look to."

Calhoun continued, "You

can't rationalize and place the blame on the man who pulled the trigger. We're all guilty."

He blamed white racism for King's death.

Calhoun asked "every white individual in this country to search his soul."

He said that riots are taking place for the same reason Martin Luther King is now dead.

"White America had better wake up," Calhoun warned.

"I would like to be able to shout 'Free at last. Free at last. God Almighty, we're free at last.'"

Loud applause followed Calhoun's talk.

Professor Jones said we should demand that our Congress tax us for \$30 billion a year to provide guaranteed annual income, low cost housing, excellent schools, job training, medical care and three million jobs.

Jones said "good will won't solve the black man's problems."

"I've never known a businessman, a banker, a laborer, a doctor or a college professor who was content to be paid with goodwill," continued Jones.

us a clear warning to get to work.

"Somebody has got to move over," the history professor warned.

The service ended with the song, "We Shall Overcome," as the crowd including the speakers clasped hands.

As the students, faculty and townspeople sang the well-known civil rights song, certainly they hoped and wondered if black and white will every walk hand in hand someday.

Jones said, "We, the whites, must either keep faith or our country will burn, baby burn."

The English professor said if the whites did not act to solve the economic injustice "we will see riots and destruction and death in every major city in this country."

"And it will be followed by an armed and military state. If that happens, we can all kiss goodbye to the last threadbare remnants of our old American ideals."

Plapp spoke of the discrimination at the former USDA entomology lab and said the assassination and the discrimination at the lab were the same thing.

Plapp quit the lab because of his feelings after Herbert L. Griffin, a Negro, was fired. Dr. Shaw said the assassination along with the riots gave



The little boy pictured above was one of the many participants in the march in honor of Martin Luther King yesterday. He peers awingly from behind his mother.

Several Events Planned Today

The Corvallis and Oregon State University Music Association will present Vitya Vronsky and Victor Babin in a piano concert tonight. Doors will open at 7:25 p.m. and the concert will begin at 8 in Gill Coliseum. All OSU students will be admitted with ID cards.

The famous piano team were among the first artists chosen to play in the opening week of New York's long awaited Lincoln Center for performing arts.

"The most brilliant two-piano team of our generation" was the rating that Newsweek gave the performers.

Tickets for the Don Ho concert went on sale at 7 a.m. this morning at the Gill Coliseum ticket office at \$3, \$2.50, \$2, and \$1.50. Ho is slated for the concert to precede the Junior

Widow Joins Marchers In Memphis Yesterday

MEMPHIS, Tenn. (AP) Mrs. Martin Luther King Jr. came to Memphis yesterday and joined the silent march of thousands of Negroes and civil rights leards in honor of her slain husband.

Mrs. King and three of her four children joined the march, which had halted a few minutes after it started to wait for her, at the corner of Main and Beale Streets.

She had arrived at 11:17 a.m. (CST) from Atlanta aboard the private jet plane of singer Harry Belafonte.

The plane touched down just one minutes after the march had started from a grey stone church and headed toward City Hall.

Belafonte was first from the plane. He was followed by the children, Dexter, 6, Martin III, 10, and Yolanda, 12. Mrs. King was wearing a

The plane rolled to a stop about 40 feet away from a dozen Memphis police armed with carbines.

The march began at Clayborn Temple, the spot from which her husband had led a march on March 28. That demonstration broke apart into a flurry of window breakings and looting.

In the front ranks were Percy Sutton, Manhattan, N.Y., borough president; Charles Cogan, president of the American Federation of Teachers; Jerry Wurf, international president of the American Federation of State, County and Municipal Employes; Walter Reuther, president of the United Auto Workers, and his wife.

Be the first in your block, block to get hung up on

Patronize Your Advertisers

SHALL WE



OVERCOME?

Personal Reflections From A Black Foreigner

It was indeed encouraging and comforting, to those of us troubled and pained, for the devotion of Tuesday's Barometer to this great American, whose loss we should all feel personally. It may seem like enough has already been said and written about Dr. Martin Luther King. That is not so. I wish to put forth my personal reflections as a foreigner in this country, and perhaps much more important as a black foreigner.

The death of Dr. King hit me as cruelly as the news of the death of John F. Kennedy in Nov. 1963. I did not know J.F.K. very much then, except that he was the President of the United States. A great president who felt a genuine concern for the shameful conditions of degradation, and exploitation and discrimination of the black citizens of this great nation; that it was he who admitted that the so-called Negro problem was in fact an American problem, and that it was not merely a political or economic question but, above all, a moral question. It was a question that called for self-examination and for the transformation of the whole society so that all men of all colors and creeds can live side by side like brothers and sisters and build a greater and a more exemplary America.

For the more than two and a half years I have been in this country, my admiration and love and respect for this great Afro-American has grown enormously, as I have watched him fight without rancor or bitterness for the decency and harmony in this country and for rights that should belong to all Americans including the blacks and other coloreds just by virtue of being born here.

In a society like this one, where violence is fast becoming a way of life, where the crime rate is soaring to new highs in spite of the ubiquitous FBI network, in a nation where every family watches a bloody man on TV in their living room and wonders whether this is happening on another planet, the tragic death of Dr. King may look like just another incident. It would be a grave error to think so.

Shock waves have rippled to every corner of the world. Even my cousin in a thick African bush knows what has happened. Every nation in this troubled world is watching and wondering what is happening to the most powerful, the most generous, the most technologically advanced nation in this world, a nation that claims to be a symbol of freedom and justice for all its people. South Africa and Rhodesia, the white citadel in Southern Africa, are now wondering if a peaceful multi-raced society isn't perhaps a sheer figment of the imagination. I was hoping that the U.S.A. could show the way, and show it must. I have not given up that hope yet. I do not also really need to emphasize that peace and decency and harmony here at home will make it unnecessary for the United States to have to contain Communism by means of military hardware. The communists appeal to the deprived, the oppressed, and the maltreated, and so long as freedom and justice and peace are not realized by all Americans, black and white, the U.S. may be in for a double fight—a tough fight—of stemming the spread of communism here at home and containing communism abroad.

I am not insinuating that the Reds have been at work. No, they haven't. Conditions in the U.S. have been so ignominious that the blacks have not had any need for the Reds to come in and tell them so. But they too are watching. It is ironic, therefore, you find well-known individuals in America advocating continued suppression of the blacks and crying out against communism. With injustice and prejudice in our midst, the very fabric of this society is bound to become brittle and vulnerable.

It is about time, however, all Americans stopped blaming each other and merely feeling sorry for themselves. A call by black extremists for all blacks to arm themselves is nonsensical and suicidal, and at best an exercise in futility, and for the whites to emphasize white back-lash is equally short-sighted, and pernicious and suicidal.

This is a time when every American ought to make a personal commitment to uphold what Dr. Martin Luther King stood and died for. As a newsmen said last night, "We should not delude ourselves that a national day of mourning, no matter how broad, is going to remove the outrage of the black man in America. We need action."

He did not mean just action from Washington, D.C., but action right where we are. Dr. King once wrote of his struggle in Birmingham: "Birmingham had its white moderates who disapproved of Bull Connor's tactics and deplored the maltreatment of Negroes, but they remained silent, they feared social ostracism, political and economic reprisals. Hence, the tragedy was not the brutality of the bad people but the silence of the good people."

This is so true even today. It is not important what we think, it is supremely important what we do. The racial problem in the states creates personal dilemmas to those of us visiting the country but who are black. I realize the problem goes deeper than this country would like to have the world believe. Sometimes, I wonder if on my return home, I should bully my white fellow citizen just because I have seen some white people here abuse their fellow human beings, or whether I should say that after those obsessed with prejudice and hate toward their black brothers and sisters are just a minority, a small sick minority.

A few weeks ago my 10-year-old brother wrote to me and asked, "Who are Negroes? Is it true that white people over there hate Negroes?"

Certainly not all white people. A great many have good will, but they are indifferent. Indifference is the mood that I see most often even here on this "scholarly and friendly campus." Incidentally, this is where we would start—make a resolve and do something before this beautiful nation falls apart. God never intended us to live this way. If sheep of all colors graze together, certainly human beings with brains can and

The March

To the Editor:

You didn't have to have long hair, or a mustache, or beard. You didn't have to wear granny-glasses, an ear-ring, or a flower. You didn't have to have dirty feet and slusher clogs; but you should have been there.

You didn't have to be an intellectual, though some were there. You didn't have to be a Hippie or wear that funny little birdtrack pin, though some were there. You didn't have to be a beatnik, though I guess such forms are extinct now so there must not have been any there. You didn't have to be a social misfit. You didn't have to be a philosophy major or even a student, though some were there. You didn't have to be black or even America, though some were there. All you had to be was human, though there were some there who were not.

Maybe you really needed the sack time. Maybe that up-coming test was really pressing you and the cancellation of two hours of classes was a godsend. Maybe you don't feel it is necessary to show physical evidence of sympathy of belief. All these things are perhaps understandable.

Maybe you are just careful with whom you associate. Maybe you didn't want people to get the wrong idea. Maybe you would have come but you feared violence. Maybe you didn't really believe that he was a Communist who masqueraded as the son of a man who was the son of a minister before the word was invented but, who was nevertheless preaching non-violence and love for this country as part of a gigantic facade for an international conspiracy that seeks to overthrow this country by violent means. Maybe you didn't believe this but you didn't like his methods and all the trouble he was causing. Or

maybe you just didn't want to get involved. It didn't call for great courage, but, you should have been there.

If you stood on the sidewalk and watched as though it was a parade going to the circus grounds, you had better wake up to something terribly serious that is happening in this country and is going to involve you directly. You better figure out what you should be doing because that march that morning was staged in part for your benefit and until there are no longer spectators to the marches, they will go on. So, if you want to see an end to the marches, you better join them. Marches and riots will happen because there are people to stand around watching with indifference or disbelief. Others stand around muttering curses and seething with hatred. As if that were the solution to any problem.

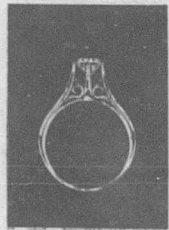
If you were concerned you should have been there: not because it was the thing one should do; not because the speeches were stirring; not because you are opposed to the war; and not because some of your best friends are negroes. You should have been there because the time has come for all those who are concerned for the fate of this country and its people to show their concern. You should have been there because this was a great man. This was a great man because he had a great faith and great courage. He believed in America. He believed in an America that is a land of the free; not just the real-estate of a privileged class. He believed in a country we could call "ours" and not mean by that, the property of a White Anglo-Saxon Protestant powerstructure. He did not mean that it should become a transported African or Black Powerstructure. He believed in the America that is greater than America. He believed in

must live together in peace and love and brotherhood. This is what Dr. King died for, this is what he believed in.

Dr. King had a dream, not only for Americans but for all people on this globe of ours, and some day, somehow, we all hope and pray, that dream will come true.

VINCENT B. KHAPOVA,
Senior, Science

Orange Blossom
DIAMOND RINGS



CONTESSA . . . FROM \$150

We Give 2-1/2% Green Stamps
Convenient Terms
No Interest or Carry Charge



120 S. Third

753-7421



OSU Negroes Want Respect Via Education

By LYNN GUERIN
Staff Writer

"We don't want to be accepted by the white man, just respected and this can be done through education," explained Jim Murray, Oregon State University student, on "Speaking Out."

Murray, along with two other OSU Negro students, Clayton Calhoun and Camille Williams, answered questions from the Corvallis community and OSU students Wednesday evening on the OSU Speech Dept. sponsored television program "Speaking Out."

All three continually stressed that education was the primary way in which the Negro in America could help themselves.

"Those Negroes who become educated will then turn themselves into the slums and ghettos and help the poor Negro gain a proper place in society," Murray said.

Calhoun commented that no matter how much the black man attains, he will still be considered black and will remain isolated.

"The white people of this nation must change their attitude and search their souls to realize that the black man is not under them," continued Calhoun.

"I am a human being first, a black man second," Calhoun repeated stressing that equality between the races must be realized and respected.

Murray indicated that the old myth of the black man wanting to live with the white man on their terms is no longer true. Now, he said, the new black man wants only to be treated like a human being with a chance to be someone in the American society and system.

A question was asked concerning a Negro athlete on the OSU track team who was forced to cut his hair by Bernie Wagner, the track team coach.

Calhoun, disapproving of this student's actions, commented, "In the past, the Negro has been ashamed of his hair and has kept it short and tried to straighten it to look more like whites.

"We are now proud of ourselves and our distinctive features and I don't think this Negro should have bowed to the orders of the coach."

The three students pointed

out that the white man must be willing to accept the culture of the black man and their hair is part of it.

"Black Power is economic power, social power and political power," explained Murray.

All of these will be gained by education until a time comes when there will be no way the black man can be pushed aside. Murray continued. He said through this the Negro will be able to significantly compete with whites on all levels.

Miss Williams said, "The white community is responsible for the Negro slums and ghettos because when the Negroes were freed over 100 years ago, they lacked the skills to better themselves and the whites have never made any effort to help them."

"I can't condone riots because even though they are now the only way people can be heard, many Negroes always get killed," Calhoun continued.

The students realize that violence is not the solution to the racial problem, but rather, they stressed again, education.

"We all must now study and evaluate what can be done to stop the rioting rather than just look at it as civil disobedience and ignore the real reasons," concluded Miss Williams and Calhoun.

Varied Events To Highlight Arts Festival

A tent light show, movies, art exhibits and competition, and an MU Open House will be included in next week's annual ASOSU Fine Arts Festival, according to Diane Dyer, general chairman.

Each men's living group will be asked to paint a girl in a body painting contest Friday night in the MU main concourse. Bill Eichelberger is chairman of the competition. A \$25 cash prize and a large trophy will be presented to the winning living group. Deadline for entering the body-painting contest is Wednesday in the

Black Symposium

Elsewhere in today's Barometer is an announcement of a symposium to be held here next Winter Term, probably in February. The symposium will be concerned with Black Culture in America, and its goal is to introduce students at OSU to as many aspects of that culture as possible. This means jazz, theater, poetry, films and customs, as well as history and literature, plus economic, political and social problems in the South and the ghettos of American cities.

Each area of culture would be handled by a small group of students working on their own, within the framework of the symposium. It is apparent that to attempt such a large

undertaking requires support from the students. It can be done. A group of students at Notre Dame recently organized a very successful Literary Festival, and there is no reason why OSU cannot succeed in a similar venture, especially in Centennial Year.

As many students as possible are urged to go to the first meeting on Thursday at 4 p.m. It does not matter which school a student is in — this is a great opportunity for the whole university to be involved. The organizers will welcome all who are interested. This is a great challenge — it is now up to the students whether they will respond to that challenge.

Black Culture Symposium Is Planned

Black culture could be the topic of a symposium to be held next Winter term. It would be spread over three weeks, and center on the contribution of the black to American society.

The symposium would not be limited to any specific area rather it would explore black achievement in such fields as art, music, literature and drama, and create an awareness of black history and impact on American politics and economy.

A meeting will be held on Thursday May 9, at 4 p.m. in MUJ 307 to organize the symposium. This is the time for students to express their concern about the present gap between black and white in terms of action.

Any inquiries should go to Wendy Tomlin at 752-5353.

Despair Not For The Indian

Editor's Note: This is the second of a series of articles the Barometer is featuring concerning Poverty in Oregon.

Hollywood is no paradise if you live in Warm Springs — for the Hollywood Indians who live here know it is a slum. As one Indian out of high school put it, "I would like to burn it down."

Warm Springs is an Indian reservation located in Central Oregon, 60 miles south of Bend. It contains over 900 square miles.

Nestled in a little sage brush hollow is a small group of dilapidated houses with sagging porches, broken windows and usually a whole tribe of little kids running around — a tribe numbering about 10.

A dog or two, usually of Heinz breeding, watch with growling eagerness any intruder who dares to drive their car on that dusty rut-filled domain — the driveway.

The yards are littered with broken toys and garbage and the green grass that may have once flourished there has turned to dust.

Flies swarm over the otherwise junk as though they were vultures circling a kill.

All this would breed despair for most people, but not for the proud people of the Warm Springs Indian reservation who live there.

To these people, this is the only home they know and like. Minnie Hopptowitz, mother of eight and a tribe member, summed it up this way, "I wouldn't want to move away from the reservation but the housing could be improved."

All of the housing in the Warm Springs Agency, a two-mile area where 60 per cent of the people live, is not standard (sub-standard meaning no indoor plumbing and no electricity).

New two and three-bedroom houses are being built by the Triban Council for families qualifying for housing loans according to the Federal Home-Loan Association standards.

Loans are given to cover half of the cost and the remaining amount is allotted as a grant from the Council's treasury. Houses range from \$15-20,000.

In addition, new houses are built for members of the reservation who are 60 or over. A retirement plan allows these people to receive between \$100 and \$150 a month as a subsistence income.

"About 80 per cent of the houses on the reservation have indoor plumbing," said Elvin Greely, tribe member and Sanitarian Officer. "Only 40 per cent had indoor plumbing four years ago," he added.

"Electrical distribution is increasing as more power lines are being constructed. Rural electricity is still scarce, however," stated Vern Jackson, General Manager of the Warm Springs Confederated Tribes.

"Three or four families used to live together in a two or three room house. Now there are no more than two families living in one house," he added.

The average annual income for a family of five is \$2100 with the balance of the subsistence level supplemented by the Tribal Council's program fund.

One multi-million dollar program contributing to the fund is Kah Nea Ta Hot Springs, a large resort. The annual income this brings to the tribe's 1,950 members is over \$1 million.

The Indian-controlled lumber industry is also a contributor as it nets the tribe over \$2 million. It consists of thousands of acres of natural timber and two lumber mills.

The cost of food on the reservation is relatively high as the small local grocery stores cannot compete with the volume buying of the larger stores. Consequently, the families who have cars travel into Portland once a month to do their shopping.

In contrast to the dull colored Hollywood dwellings is the brightly colored Community Center where sports events, social dancing, meetings and banquets can be held. The Center was built by Tribal Council funds three years ago.

Its managers are two Warm Springs Indians, Rudy Clements, manager; and Nathan Jim, assistant.

Head Start, a full-time child development program under the federal Economic Opportunity Act, operates from the Center. Sixty pre-schoolers travel each day to the Center to participate.

Alcoholism is cited by Dr. William Lundberg, Public Health Service physician, as being the biggest problem among the Warm Springs Indians.

"It is more of a social problem than anything else," stated Greely. "Indians get together on Saturday night and because of not having other things to do, they sit around and drink."

According to a Schick survey, American Indians are more susceptible to alcoholism because of a physiological need — not social.

The survey contends that the Indians' inter-body makeup is such that it demands more alcohol than most other people's do.

An alcohol committee was formed last year to present programs to inform the Indians about alcoholism. Attendance at the meetings was so poor that the committee quit sponsoring them.

Pneumonia and other respiratory diseases are common among pre-school children. "Overcrowding, improper care and lack of knowledge are the basic causes of these illnesses," commented Hattie Schmalz, Public Health Nurse.

Loss of hearing plagues many pre-schoolers and the blame is placed on a reaction from measles. "Measle shots will be made available free-of-charge to help cut-down on this ailment," said Miss Schmalz.

The infant mortality rate among the Warm Springs Indians is 67.4 per 1,000 live

births. "This is above the national average but is not exactly accurate because it is based on 80 births a year," commented Lundberg.

Auto accidents is the main cause of infant mortalities. Since last year, when records were first kept, there have been no infant deaths on the reservation because of disease.

Education is a problem as most students drop out of school at completion of the tenth grade. This is an improvement over a few years ago when the average drop-out grade was the sixth.

"High school teachers do not have enough time to understand Indian students," quoted Jackson.

"It is hard for the older generation to understand the importance of education; therefore they try to hold back the kids from learning," said Hunt. "The situation is improving, however."

Warm Springs is not when it comes to law enforcement. They have their own probate court. There is an Oregon State University graduate, Coquille Tribe, a Selutz Indian. He holds a law degree.

According to Jackson, an Indian is a victim of circumstances brought about by a number of reasons — government, Bureau of Indian Affairs and themselves.

"Indians tend to look to the authority from government-initiated programs. He is not independent. They are, however, moving towards more self-dependence as evidenced by their participation in the programs started," Jackson said.

OREGON STATE UNIVERSITY
DAILY BAROMETER
Published by the students of the Oregon State University
Tuesday through Friday
Second Class matter at Post Office at Corvallis, Oregon

CLASSIFIED ADVERTISING

1. Used Cars

1966 Chevelle Malibu. 327, 4-speed, new tires, postraction. \$1795. Call 752-8659.

'60 Datsun pickup, recent minor engine overhaul; top running condition, call 753-6876.

Red '67 Pontiac Firebird 400, 325 h.p., 4 on the floor, black interior, \$2600, call collect 343-5569 eve.

For Sale: 1965 Comet, 4-dr., 6-cyl., stick shift, 44,000 mi. \$1175. Call 926-2353.

'66 Falcon, 2-dr., powder blue, 6-cyl., stick, perfect condition, new tires, \$1295/offer after 5:30, 752-6691.

2. Apartments & Houses

For Rent: Furnished, \$60 per month, also 1 small house, partially furnished, \$100 per mo. Call 753-5289.

Have apt. close to campus but need female roommate. OR roommate with car to live at University Park. Sherron Rm. 230, 754-3156.

Female roommate wanted to help rent furnished home for summer school. Call 752-5463 after 5 p.m.

Apt. \$55 a month, furnished, 1 block from campus, summer only, call 752-6409.

Summer School Housing is being offered by Co-Resident women in Anderson House, one block from campus, if interested contact Mrs. Ryan, 752-8201.

Reserve your apartment for summer now. Furnished, clean, and close to campus. Single \$50, double \$75. Call 752-1171 after 4:00 p.m.

Summer rental—close to campus and shopping, 1 bedroom furnished apt. \$95. Call 752-5867.

For Rentals, call 752-0190. Now taking summer and fall reservations.

Summer rentals — 1-bedroom apts. \$50 a month. 752-7985.

TRANSFERRING TO OSU? Come to where the living is best — THE COLLEGE INN Private and semi-private rooms, 20 meals a week, maid & linen service, color TV, recreation lounges, air conditioning, private parking close to campus.

IDEAL ROOMS for study. Always quiet, clean, well-kept. Kitchen sharing. Economical. New Julian Hotel. SW 2nd at Monroe. 753-4451.

Mesa, 830 N. 23rd, phone 753-5191, 1-bedroom furnished apartment, walk to campus and shopping. Pool, \$110. Make summer reservations now, available June 1 and

2. Apartments & Houses

Men only. Full recreation room and board. Quiet, comfortable close to campus. 752-8659.

Girl's—Summer School Family style room & bath. Quiet, comfortable close to campus. 752-8659.

3. Motorcycles & Scooters

1965 Lambretta motorcycle 125 cc, 4-speed, extra offer. 754-1362.

Must sell cheap, new rack, front rear fenders, headlight, new rim for Honda 305, 752-8659.

4. Help Wanted

HURRY! California Man-turing Company has openings for distributors in Portland, Corvallis, Salem and Vancouver, Washington areas. Also employment summer, part-time and time positions for both men and women. Holding views on campus MAY and MAY 27th ONLY Memorial Union, Room 200 a.m. to 5 p.m.

5. Dressmaking

ALTERATIONS - Fit with Lipman's Pattern. Reasonable. Phone Mrs. Kielblock, 753-4536.

7. Transportation

Wanted: Ride to the East Mid-West—Michigan probably. Done with final by June 5. Call Tom Lane 752-7109.

8. Typewriters

Adding Machines, Calculators and Typewriters — makes. Electric - Manual - New - Used. Sales, Rentals. STRAWN OFFICE EQUIPMENT, 111 North 753-7110.

10. Personal Notices

Reward for information leading to return of bike taken from bicycle Avery Park on 1/23. Adam Clopton, 753-4536.

GENERAL ELECTRIC PLIANCES FOR SEAS USE, 220 Volt—cle. Factory Manufactured Major & Small APPLIED EXPORT DISTRIBUTORS, 522 Merchant St. San Francisco, Calif.

12. Miscellaneous

Wanted: Information on Ford roadster which appeared on bulletin board. Phone Salem 363-4306.

For Sale: One-wheel all-steel box, hitched to for Volkswagens. \$65. 2783.

Watch repair & gifts. Watches—next to Dr. 752-4536.

Beaver Memo

Freshmen

Sophomore Class Activities Council applications are now available in the Student Activity Center. Those freshmen interested are urged to apply. The deadline for all applications will be Wednesday May 22, at noon.

Home Ec Convention

Anyone interested in attending the Home Economics Association Convention in Minneapolis on June 24-28 should check the bulletin board in the student lounge of the Home Economics building or contact Anne Handorf, 753-4455.

Italian Study Center

Orientation for students going to the Italian Study Center in Pavia, Italy during the 1968-69 academic year will be given by associate director, Professor Gino Casagrande, Tuesday, May 28 at 7:30 p.m. in MU 206. In addition to the students who have been accepted to the program, any other interested students are invited to attend the orientation meeting.

Pre-Dental Interest Group

Members of the Pre-Dental Interest Group should remember to sign up to visit the dental school on May 28. Call 754-1460 for further information.

Sell It Now
with a
CLASSIFIED AD
in the
**Oregon State
Daily Barometer**
Call 754-2231
Or Place Ad in
Activities Center

Poverty In Oregon

Indians Unaware Of Assistance

By DENNIS NELSON
of the Emerlad

On August 13, 1958 the federal government terminated their supervision over the 2,086 Indians affiliated with the Klamath Indian Reservation in Southwestern Oregon. A little over seven years ago Indians who wished to leave the tribe were paid approximately \$50,000 apiece with trust funds established for minors.

About 75 per cent of the tribe elected to collect this money. The rest left their share with Tribal Management Council Fund where the money is invested and profits distributed to members quarterly. Today most of the money paid out directly is gone. Many Indian families are still living off ever decreasing remnants retained by friends or payments to minors when they come of age.

Despite the loss of the "free" money very few Indians are on the public welfare rolls of the Klamath County Welfare Department. According to the welfare department many might be eligible but have not applied for assistance. It is difficult to say why these people have not applied for it is clear there are many in the

Klamath Falls area who need assistance.

One explanation of this problem might be that many of the Klamath Indians have moved from the Klamath area. Many have inter-married into the white community and have taken their place as active citizens.

Also, the 500 or so Indians who invested in the Tribal Fund receive between \$1,100 and \$1,600 a year. This combined with some work, mostly in agricultural or lumber related fields, pushes the family income over the limit to receive welfare aid. However, general appearances indicate many are just barely over this limit.

One other explanation may rest in the nature of Indian life and culture. The American Indians are a proud race and used to living without many of the so-called necessities of the white man. They do not feel the need to seek aid to maintain their normal standard of living, even though it may be much lower than the standard of living for the rest of the United States.

The conditions are not as bad as may have been



painted thus in this article. According to the Klamath County Welfare Department there are "no real areas of abject poverty," however, they would be the first to admit that conditions among the Indians are not perfect.

When the federal government terminated their control over the Klamath Indians more than half of the tribe was under 21 years of age. It is this segment of the population that is just now or will be coming out on its own that may create the most problems. The educational level of attainment is extremely low and many have

lived most of their lives on the "free" government money. They have not prepared themselves to cope with the difficulties of making a living in the white community nor have they seen any reason to do so.

They have given up their membership in the tribe to receive the government money and can no longer turn to the tribe for assistance. It will be the responsibility for the community to make sure these citizens receive the necessary training and assistance to enable them to become active and creative members of society.

Black Athletes

Recently, *Sports Illustrated* has been running a three-part series on "The Black Athlete." The author, Jack Olson, interviewed many Negro athletes, as well as coaches and athletic directors.

He says that "the cliché that sports has been good to the Negro has been accepted by black and white, liberal and conservative, intellectual and red-neck. And the Negro athlete who has the nerve to suggest that all is not perfect is branded as ungrateful, a cur that bites the hand.

"Every morning the world of sports wakes up and congratulates itself on its contributions to race relations. The litany has been repeated so many times that it is believed almost universally. It goes: 'Look what sports has done for the Negro.'

"But Negro athletes do not agree. Almost to a man, they are dissatisfied, disgruntled and disillusioned."

Author Olsen agrees. "With rare exceptions the American college coach expects his Negro athletes to concentrate on the job for which they were hired. The aim is neither graduation nor education. . . . At the end of the last second of the last minute of the last hour of the Negro athlete's eligibility, he is likely to find himself dumped unceremoniously into the harsh academic world. Tutors who wrote his themes disappear; professors who gave him superior grades for inferior work rigidize their marking standards; counselors who advised courses in basket-weaving and fly-casting suddenly point out that certain postponed courses in English and mathematics and history must be passed before graduation. There is nothing in the world so forlorn and useless as a Negro college athlete who has used up his eligibility. . . .

"Certain truths about the Negro college athlete have been carefully concealed. . . . The most obvious of these truths is that precious few Negro athletes are qualified to attend college in the first place. The gulf between the lower schools of the white and the lower schools of the Negro remains a Grand Canyon; many of the Negro athletes who arrive on college campuses never read a book from cover to cover, or had any reason to.

"The second fundamental fact about the Negro athlete in American colleges: they rarely graduate with their classes, and the majority of them do not graduate at all. . . . Harry Edwards, Negro boycott leader, says of Negro college athletes, 'Their primary responsibility is to the athletic department, and at the end of four years they wind up with no degree, no job, and no references.'

"Coaches are paid to win, not to solve social problems. If a Negro with straight D's in electric shop can run the 100 fast enough there is always a coach willing to recruit him. And when the trouble starts it is the fault of the Negro — inherent in the race — never the school."

The *Sports Illustrated* articles leave us with some questions on recruitment procedure. Is it true that the only important aspect is getting athletes — not just Negroes — into the school, and not what happens then?

Afro Americans Included In Curriculum Of Colleges

(CPS) — W. E. B. DuBois, LeRoi Jones and Malcolm X are being read along with William Faulkner, Erich Fromm and Paul Samuelson in classrooms across the country this fall, as colleges and universities integrate their curriculum as well as their campuses.

Much of their activity is directly traceable to pressure last spring from student groups who felt that in presenting only white American history and sociology and literature, colleges were ignoring or downplaying an important facet of the nation's culture. Professors, who decided that America's racial crisis necessitated a deeper and more diverse knowledge of American minorities than present scholarship made possible, joined the fight.

Students Desire

Previous study of black civilization had been limited almost entirely to the history

or geography of Africa. Now, students wanted to learn about the Negro in America — his history and his contributions to their society, his political and intellectual evolution from slave into militant.

Most of the courses in black studies deal with Negro literature (writers like LeRoi Jones, James Baldwin), Negro American history (on which DuBois and historian Staughton Lynd have written), and music and folklore. Also common are courses on poverty, race relations and other sociology courses.

Even schools who enroll substantial numbers of black students are expanding their black curricula. Many of them are adding Swahili to their language courses; universities in New York City and Chicago have done the same. Northwestern University offers courses in four African languages.

Some of the courses are

more sophisticated. Illinois University's Focus program offers "Political Economy of Discrimination;" Cornell University is introducing "Economic Development of the Urban Ghetto;" Northeastern Illinois State College offers a "Seminar in Inner City School Problems."

Under pressure from sociology students, many universities which used to send students into nearby cities to work in housing projects or voter registration as part of other courses are now giving credit for "field work" in ghetto neighborhoods.

In schools which so far have not established courses

or decided to give credit for existing community action programs, students and professors have set up their own noncredit or "free university" courses in black history and literature of "soul music."

At Cornell, which is contemplating an undergraduate major and a graduate field in African Studies in addition to its new courses, graduate student Paul DuBois, in an ad hoc committee report, told the university.

"The University must soon confront its social responsibilities or its primary contribution will have been to the disintegration of its own and the larger society."

Alternatives Pondered On Campus Recruiting

NEW YORK (CPS) — In the wake of hundreds of pro-

They have formed a corporation, called Re-Con (a

Girls Study Indian Ways At International Exchange

Two young Oregon women are getting a chance to learn about the culture of India first hand this winter as delegates in the International Farm Youth Exchange (IFYE) program.

Kristin V. Koos, Tangent, and Lillian L. Larwood, Independence, left the United States last month. They will spend six months in India, living and working with Indian families and offering technical assistance in developing rural youth programs, increasing food production, and promoting better nutrition.

Miss Koos, daughter of Mr.

and Mrs. George L. Koos, has been a student at Oregon State University majoring in home economics with foods and nutrition chemistry. She spent three months in the Philippines in 1964 living with a Filipino family and attending school. Her 4-H activities span 10 years. She plans to do extension work in home economics after graduation.

Miss Larwood received her degree from OSU this past spring in home economics education. She is the daughter of Mr. and Mrs. James Larwood of Route 1, Box 79, Independence. A 4-H member for 10 years, Miss Larwood has been a member of the National Honor Society and president of both Future Teacher and Future Homemaker clubs.

The two Oregonians are in the third group of IFYE

delegates to leave the United States this year. There are 45 delegates in this group which brings the 1968 total to 103 young travelers who are visiting all over the globe. In return, 99 exchangees from 36 countries have come to the United States. More than 4,000 young people have been exchanged between the United States and 72 other countries since the beginning of the IFYE program in 1948.

Since IFYE's foundation, 68 young Oregonians have gone to 43 countries; and 141 young people from 50 countries have visited Oregon, living with 369 different host families in all 36 Oregon counties.

The IFYE is conducted by the National 4-H Club Foundation in behalf of the Cooperative Extension Service of the land-grant universities and the U.S. Agriculture department.

It is financed by contributions from private enterprise, civic and social organizations, and 4-H Club members, with some assistance from the State Department.

Both Oregon delegates are sponsored locally by the Oregon Bankers Association and nationally by the Bureau of Educational and Cultural Affairs of the U.S. Department of State. Additionally, Miss Koos is sponsored by the International Minerals and Chemical Corp.

The IFYE program, now in its 20th year, was created to increase international understanding through exchange visits of rural youth to different countries. Participants live with at least two different rural families during their stay in the other country. This provides them with a chance to learn about the everyday life of their host families as well as to absorb the culture of the country.

Low-Cost Xerox COPIES

6¢ And Less!

OPY SHOP Phone 752-0387
W. 15th

OSU WAKE-UP SERVICE
— Special Student Rates. Call 926-8432

EAD
ASTER

Black Power Is Phrase With Many Meanings

Ed. Note: This article was reprinted from the Benson Tech giving an approach of a Negro student to Black Power.

By RAY NELSON
Benson High School

Probably the most whipped, abused and misunderstood term of the twentieth century is Black Power. It is the one phrase that frightens, stuns, bewilders or baffles White Americans. On the other hand, if you are black, it is probably a heartwarming phrase that spurs you onward and causes a surging pride in your race. Whether you live on the poorest cracker farm in Georgia, in a rat infested tenement of Harlem, or in Lake Oswego, Oregon, you react positively or negatively to "Black Power." But, you do react!

What is "Black Power?" Not many people know... even some Negroes aren't too sure about the meaning behind the words. The reason that "Black Power" connotes violence is because it was first used by Stokely

Carmichael. If Martin Luther King had first used the phrase, it would probably not be such a fearful slogan because King was much more moderate than Carmichael. To each and every individual, "Black Power" means something different.

To the cracker farmer in Georgia, "Black Power" means that "Niggers will run the country and dominate White people." This is the most terrible thing that could happen to this person because, if "Niggers get powerful and uppity," who will he have to be better than? Already, he is at the bottom of the white class scale. He is dirt poor, poorer than one third of the Black people in the United States. But they are "Niggers" and, though he may be illiterate, dirty, and poor, he is White and, as far as he's concerned, it's bad enough to have a few uppity "Niggers" like Thurgood Marshall, but it will be a sad, sad, day when "Niggers" can tell White folks what to do!

To this cracker farmer, the only salvation left for good, white Americans is the Ku Klux Klan and George C. Wallace. To this poor white farmer, "Black Power" means the ultimate victory of a race he bitterly hates and fears. He is not sure why he hates "Niggers" but, all his ancestors did and he was born and bred on hate. He released all his passion, fury, bitterness, and frustration on black people. He feels that if God had wanted Negroes to be equal to White people, he would have made them equal.

Although his reaction to "Black Power" is not so strong as the poor White's, the so called "Average White American" likes to think his dislike of "Black Power" is bad for intelligent reasoning. This is the so called "middle man." He could be a small or big businessman, doctor, lawyer, or factory supervisor. He is the man who is wooed by Wall Street, TV commercials, glossy magazine ads, and ambitious politicians.

No matter what rationalizations he uses against "Black Power," Mr. Average American is afraid of losing status and suffering a drop in the value of his material possessions: his home, furnishings and cars. He is afraid that he will lose his

smug sense of achievement and satisfaction in himself.

The Middle Man is afraid of "Black Power" even though he may sympathize with the Civil Rights Movement. Black Power is too much for him because it means that Negroes are becoming restless and want to hurry up things. Mr. Average American wants colored people to go a little slower: because, if he goes slowly enough, he may never reach where he's going and that is exactly what Mr. Average American wants!

To Black people all over the United States, whether they live in Harlem, Mississippi, or Portland, Oregon, "Black Power" simply means to have an equal share of the power that has always been monopolized by Whites. Black people do not want to destroy or dominate White people, they just want to share the power. Black men want to own and operate some businesses, not own and operate them all; Black citizens want to participate in the religious, political, education and Social network of the community, not control it; Black politicians want to make laws and pass legislation that will be beneficial to Black people, not necessarily better than, White kids.

Black Power gives Black people a positive view of life. It makes them feel that they at last can win something.

Black people have been the objects of so much hatred and abuse that it will take years to completely get rid of the philosophy of "If." "If" is one word that Black people used frequently because their lives were so unpredictable and uncertain that they could never plan anything definitely. They always allowed for disappointments and let downs. Old time anthropologists used to say that one way to tell a Negro from a White Man, when physical appearance failed, was to ask him about his future plans. If he said, "I hope to become a lawyer," or "I want to buy a house," he was White. But, if he used the phrase "If I live and nothing happens," that man was Negro!

A white man can put his

life savings into a scheme and know that, if it fails, he always has the opportunity to start over. The Negro has learned not to put all his eggs into one basket. If he fails, there is no second chance, no short-cut to success. When bad things happened, he used to say, "It's for the best." He doesn't say that anymore. He doesn't wait for things to happen; the best isn't good enough.

Today, the Black man makes things happen. The phrase "Black Power" is a battle cry to rally that only recharges the Black man's pride and faith in himself. It reassures his ability to achieve certain goals. It assures the Black man of his dignity and makes him fight hard for equality.

*Because looks
are as important
as books...*

Come meet Miss Paula Perry

Revlon Beauty Consultant

at OSU Bookstore

We Want To Say

THANK YOU

Arab-Israeli Report Wednesday, Oct. 23

Using the turbulent history of the Middle-East for comparison, a former Jordanian Army Chief-of-Staff will speak on the present Arab-Israeli conflict, Oct. 23, at 8 p.m., in the Home Ec. Auditorium.

Sir John Glubb, who spent over 35 years working for various Arab governments, will examine many little-known aspects of the present turmoil.

He has done extensive research and study of this area. With over 10 books to his credit, including *The Middle East Crisis* and *A Short History of the Arab Peoples*, he has built up a well informed background on the Mid-East conflicts.

After serving in France and Belgium in World War I, during which he was awarded the British Military Cross, Sir John was assigned a position with the army in Iraq. He resigned from the army in 1925, and accepted the post of Administrative Inspector for the Iraq government.

In 1930, Sir John went to work for the Trans-Jordan Government. He soon was promoted to the post of Commanding Officer, Desert Area, of the Trans-Jordanian Army.

After seven years at this position, he became the Chief-of-Staff of the Arab Legion (the Jordan Army). Though the ceremonial head of the armed services was the King of Jordan, Sir John was in almost complete command. He held the post until 1956.

Sir John is being sponsored by the Oregon State University Convocations and Lectures Committee.



SIR JOHN GLUBB

Discussion Held On Tenure Issue

By JAN GODARD
Asst. News Editor

The role of student opinion in faculty tenure decisions was discussed before 50

students and faculty members at TGIF recently.

Dr. McAllister Hull, chairman of the Physics department and a member of

Civil Rights Activist; Poet To Speak Here Thursday

By MILES MCCOY
Staff Writer

Leroi Jones, one of the leading spokesmen of the current "black power" movement, will speak Thursday, Oct. 24, at 3 p.m., in Gill Coliseum.

Jones, currently out on bail, pending his appeal on an illegal possession-of-fire-arms charge, is well known outside his activities with the civil rights activities. He is also one of today's leading playwrights and poets. Much of his work deals with the oppression of his race in America.

He has to his credit many outstanding works, including "Dutchman," which won the Obie Award for the best American play 1963-1964. In addition to several other successful plays Jones has also published a book of his poetry called "The Dead Lecturer." He was in great demand as both a poet and a lecturer.

He also taught at Columbia University, after being awarded a Guggenheim Fellowship. He also won the John Hay Whitney Award for his contributions in the literary field.

Yet, after several years on success and national recognitions, Jones turned his back on Broadway and his growing following. He canceled a three-act, four-hour play and refused to have his second book of poetry published by Grove Press. He disappeared into Harlem.

Jones started a Black Arts Repertory Theatre School in Harlem for production of Negro works. Many of the plays performed were anti-white. He created a scandal by using funds from anti-poverty HARYOU (Harlem Youth) to finance the theatre.

After his trouble in Harlem, home town, Newark, New Jersey. He again started a theatre, this time without local funds, for the production of black drama and arts.

Then, in the summer of 1967, the Newark riots broke out. Jones was arrested for illegal possession of fire-arms. He claimed that he was beaten and that the guns were planted. The police denied all this and he was convicted.

Reviewing the trial, the judge, Hon. Leon W. Kapp, read some of Jones' poetry

to the court. He accused Jones of being a "participant in formulating a plot to ignite the spark — to burn the city of Newark."

Jones was then sentenced to serve a term of not less than two years and six months, and not more than three years. A fine of \$1000 was also added. The average sentence meted to those charged with the same violation was six months with half of that on probation.

"The controversial, brilliant young man is being invited to campus to stimulate thought," according to John Fraser, ASOSU President and is being co-sponsored by the ASOSU and the OSU English Department.

OSU Home Conference I

Dates for the 1968 Oregon State University Home Economics Alumni Con-

Kamakura, Japan Boasts Beaches, Religious Shrines

By SARA MORRISSEY

It starts with a sign posted outside your classroom. "Let's go on a picnic for Kamakura. We members of Tokyo YMCA hope for your coming." "Why not?" you say, dropping your application into the waiting box. And an adventure begins.

Kamakura ranks as a "place to see" in an tourbook or guide to Japan. An hour by train from Tokyo, the city boasts both long stretches of Pacific Ocean beach and numerous religious statues, shrines, and temples.

Thousands of camera-waving tourists crowd the city on holidays and in the summer. Kamakura is popular both among Japanese and foreigners, especially with American servicemen on leave from nearby bases.

Early in the morning your group meets under a YMCA flag in the train station. Self-consciousness at speaking Japanese dissolves into laughter at your own

mistakes. Japanese students studying English conversation through the YMCA correct your Japanese pronunciation. You explain that no, your father doesn't hire twenty cowpunchers to control stampedes and hold off pesky Indians.

You travel to Kamakura by electric train, then hike a mile into quiet green hills above the city. The sun shines through blue sky — Kamakura, unlike Tokyo, is still relatively smog-free — and brush-edged trails contrast pleasantly with frantic city streets.

Picnic lunch is eaten at a hill-top shrine. The aged gatekeeper serves traditional bitter green tea while you make bologna-mayonnaise and peanut butter sandwiches, and inquisitive chickens abandon the rockgarden to scratch for crumbs at your feet.

Next step is a series of Chinese-style temples. Pointed roofs rise above rows

of souvenir stands and fortune-telling shops, and round-faced children play at the temple entrance while parents pray inside.

No one leaves Kamakura without seeing the Great Buddha. Over thirty feet tall, this hollow metal figure is the second largest in Japan. Visitors can enter a door beneath the statue and climb to shoulder height. Even after that, the figure remains impressive.

Americans are everywhere — it seems strange to see so many. You help three Army men to find the train station and are delighted to find that someone actually speaks less Japanese than you.

At sunset you are on the Kamakura beach watching the Pacific Ocean roll in from Hawaii. You form a circle, singing Japanese folk songs and "We Shall Overcome" to banjo accompaniment. The day is over — and you have been to Kamakura.

Organization Of Blacks Is Started

The Black Student Union (BSU) at Oregon State University was formed on Oct. 27. Membership in the organization totals 55.

The BSU is a recognized organization at the University. Elected officers of the Black Student Union are: President, Michael J. Smith; Vice-President, George Carr; Secretary, Joyce Marshall; Treasurer, Carolyn Cross; Sargeant-at-Arms, Morris Ameca. Karl Helms is faculty advisor for the group.

The formation of the BSU reflects a desire on the part of its members to develop black consciousness. At the same time, the BSU will seek to be instrumental in making the educational experiences of black students at Oregon State University more relevant to their needs.

Nigerians Discuss Help To Biafrans

By JAN GODARD
Asst. News Editor

"You cannot separate food from politics", according to Ebenezer Fagayi, Oregon State University graduate student from Nigeria.

Fabayi was one of a panel of three Nigerians who addressed an audience of 50 students and faculty members at TGIF (Thank God It's Friday) yesterday. They replied to the Biafran plea to the "American conscience" for help.

Fabayi contended that he does not oppose the humanitarian intent of the Biafra Immediate Relief Committee currently seeking

support on the OSU campus. He said that he does oppose their method.

Rufus Kupolati, another member of the panel, counseled the audience to direct their efforts in other areas.

"I appeal to the American conscience to persuade the Biafran leaders to accept the food that the Nigerian government is trying to give them," Kupolati said. He contended that there is an abundance of food in Nigeria, but the Biafran leaders refuse to accept it.

Stephen Amujo, the third member of the panel, denied that there is genocide, the

merciless killing of masses of people, being practiced in Nigeria. He contended that there are Biafrans "going about their business happily as Nigerians."

Fabayi pointed out that the Nigerian-Biafran war is not one of right against wrong. He recognized that everyone, Biafrans and Nigerians alike, were to blame for the war. He reminded the audience that Nigeria is a new country which has to assimilate different cultures.

Although the Fabayi admitted that there should be a "moment for every country to decide its future", he termed it "stupid" that Biafra waited to declare its independence until six years after Nigeria became self-ruling.

Kupolati denied the existence of antagonism between Biafran and Nigerian students on campus. He illustrated this by saying, "My best friend is from Biafra."

OSU Student Buries Draft Card Under Bush

Class Dated On Blacks

A new opportunity for human relations development has evolved out of an Oregon State University human relations class project. The project seeks to bring understanding and insight to students into the problems faced by the underprivileged.

Students from OSU will be attending an Albina Poor People's meeting to be held in Portland, Friday, Nov. 22, at 7 p.m. at the Church-Community Action Program office, 106 N. E. Morris St.

"A poor black's home (pad, crib, flat) in Albina" will be the topic of the discussion. The discussion will seek to bring about an understanding of the conditions a poor black family or person lives under.

OSU students who are interested in attending the meeting may contact George Cuthill at 754-4388 for transportation and further information.

Three Percent Student Topic Of Weekly Talk

By JAN GODARD
Assistant Managing Editor

"Classist, racist ghetto" was the way Bruce Keys, chairman of the Oregon State University committee on minority student affairs, described the Oregon State campus.

Keys joined with Wilfred Wasson, director of the special service programs on campus, in discussing the three per cent program. The pair spoke at a recent "Thank God It's Friday" forum here.

OSU is reluctant and unready to accept the three per cent student Keys charged. "The chancellor's office had to instigate the three per cent program. OSU made no move to do it itself," he illustrated.

The three per cent program, as set up by Oregon's chancellor of higher education provides that a certain quota of students may be admitted to a public institution of higher learning without meeting the minimum grade point average requirements. The quota is three per cent of last year's incoming freshman class.

Oregon State's quota was set at 33 students. These three per cent students are required to have the normal 2.5 grade point average for incoming freshmen or the 2.75 for the three per cent students. However, have

currently 19 students in the three per

cent program at OSU. One Mexican-American, one Indian and one Korean are now enrolled in the program.

There are no black students in the three per cent program now. "I can't get any to come down to Oregon State, but I'm still looking and trying," Wasson commented.

On campus, the three per cent student is primarily taught how to operate effectively in general society, a skill which they have not learned, Wasson pointed out.

"The three per cent student needs identity, but does not need to be identified," Wasson asserted. Whether the student wishes to identify himself in the form or in the classroom is up to the individual, he said.

Both speakers emphasized that the three per cent student is not given anything that is not given to every other student. The three per cent student is getting what most students got in high school, they emphasized.

"Grade point average is not a real indication of ability," Wasson noted. He cited two factors which would lead to lower g.p.a.'s among disadvantage youth — the white middle class teacher and the home environment.

The background of most teachers is that of the white middle class, he pointed out. Most teachers have never come in contact with Mexican-American, black or Indian students, he lamented.

Teachers grade the way they see a student, Wasson noted. A student is graded down if he doesn't come up to the teacher's standards in appearance.

The homes of the disadvantaged student also lead to poor grades. Encyclopedias, dictionaries and library books are not readily available, he illustrated.

The disadvantaged student is not rewarded for trying in school, so they don't try anymore, Wasson said. They fall farther and farther behind and graduate with a low g.p.a.

Board Meeting Schedule

The next issue of the Board Meeting Schedule will be for the next term. The Board Meeting Schedule will be published Jan. 9. Copies of the Board Meeting Schedule should be sent to the Registrar's Office by Jan. 8.

Said

Change

is a well performed, delightful addition to the University Theater's season."

It appears that C. V. Bennett has directed a success by adapting a Machiavellian farce to an enjoyable con-