



Dr. Martin Luther King, Jr.

## Editorial

# It's up to our generation

*The assassination of the Rev. Martin Luther King, Jr., has pierced the United States' heart and soul.*

*The assassination was part of our "sick," preceding generations' machinery — hate and fear. Now is the time for our generation, half of the U. S. population, to rise up and enforce a change.*

*It is true the nation is appalled by the murder of Dr. Martin Luther King, but it is not appalled by the conditions of his people.*

*We must continue his work of breaking the customs of segregation — color lines on buses, colored waiting rooms, separate dining rooms.*

*We, as the next leaders of our nation, must expose the truth in the Negro struggle and the power of non-violent demonstration.*

*It was Harry Edwards, on our Campus during October, who said "animal to animal confrontation" is possible and perhaps imminent. This is not what Nobel Peace Prize winner Dr. King wanted.*

*He strived for his people to resist injustice without bloodshed. This helped to open the eyes of many white Americans. Kenneth Washington, co-chairman of the Black Student Union, described King as "the last buffer between America and America's destruction."*

*That buffer is no longer there. We must absorb and overcome hatred and violence, division and injustice.*

*King's dream was to see whites and blacks walk hand in hand. It is necessary that we do this NOW, in his honor and for our self-preservation.*

## ★ ★ SPECIAL EDITION ★ ★



# Foothill Sentinel

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## Memorial To Martin Luther King, Jr.

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## Nation's day of tributes

By ALAN SHORT  
Sentinel Staff Writer

The intense effect of Dr. Martin Luther King's assassination upon the world has now united men to seek a pertinent and succinct cause. Throughout America and in various parts of the world, people congregated to mourn one man's death and a tormented nation beset by racial differences.

Within the U.S., thousands of people have reacted to the unexpected crisis. Their tributes to Dr. King for the most part have been as King would have wanted them — non-violent.

However, in many cities, the aftermath of King's death has been marked by uncontrollable flare-ups of pillaging and burning.

In observation of the racial crisis, countries all over the world have paused to mourn and pray for America to carry out Dr. King's dream of a racially united country. A memorial to King in Tokyo, Japan was heightened by the singing of "We Shall Overcome."

In Europe, reaction to Dr. King's death was that of fear of America's racial future. Pope Paul sent a cable to the apostolic delegate in the U.S. saying he was "profoundly saddened" at King's death "in such tragic and deplorable circumstances." Britain's newspapers reacted saying, "once again, one of America's greatest citizens has been cut down by an act of pointless and irrevocable violence."

Meanwhile in the U.S., numerous mass integrated marches prevailed. Many sports events have been canceled and rescheduled. The stock and commodities markets as well as presidential campaigns were halted.

In California, however, special police forces and national guardsmen are standing by in tense areas.

## Negro students: 'King was buffer'

By P. A. WOODWARD  
Sentinel News Editor

"It's too late." This came from the mouth of student Gary McCree. The place was the patio of the Owl's Nest and the time was the day after the assassination of Dr. Martin Luther King in Memphis, Tenn.

News came that there was a crowd gathering near the Campus Center. From where some were situated the speakers were inaudible and the subject unknown. Moving through the crowd mumbles of "These people are really paranoid," "Not Carmichael" and "They call this the 'Great Society'" could be heard.

In the center of the patio were three Negroes, Gary McCree, Ron Davis and one unidentified. A dialogue was going on between McCree and a man who analogized the situation by saying, "Who could have stopped the Russian Revolution?" The situation he was referring to is, of course, the evident rioting that will occur during the "long, hot summer" to come.

The central speakers were informative and calm. "We just want to wake you up, because the violence WILL start this summer," was a common cry from them.

They went on to emphasize that King was a buffer and that with him gone and with the frame of mind that exists now the field is open to people like H. Rap Brown and Stokely Carmichael. With Black Power there is no room to sit on the fence, they declared.

What is the goal the Negro seeks? McCree summed it up by saying, "We built this nation with our sweat and we just want to get back what we built." He went on to say that Carmichael hates the white society, not the white people.

The speakers generally agreed that pride is the most important factor influencing Negro behavior. The Negroes, they said, are proud they are Negroes and proud of their heritage. This is no different than an Irishman or an American Indian, but they don't want to end up on reservations.

The Negro speakers commented that the basics are important now — a job and maybe something to feed the children. But, as they see it, it is the apathy that is hurting the movement more than anything.

The speakers said that much of white America believes it is helping the Negro by leaving him alone, but this is not

the case. The white person who believes he has "done his part for humanity" by sending a two-dollar check to East Palo Alto has really done nothing but perhaps given a Negro the incentive to loot another store.

A solution to the ominous, upcoming summer was given by Ron Davis. He said, "The only thing LBJ can do now is start seeding the clouds and pray for rain, because nobody wants to riot in the rain." The voice of one girl brought applause from all those present, the gist of her statement was that we should work together for peace — without violence.

During this session a petition

was circulated to send a letter to Rep. Charles Gubser (R-Gilroy) asking him to support passage of the Civil Rights Bill currently under consideration in Congress. After this the crowd adjourned to Hyde Park for a silent vigil.

Later, at Hyde Park, the Skyline Chorale performed one number and silence was not broken again until one or two unidentified speakers urged everyone to "hit the power structure, now." The crowd began to disperse when McCree stepped behind the podium to leave the concerned crowd with these words, "It is time now to think of ourselves not as black men, not as white men, but as Americans."



Foothill students gather in Hyde Park to pay respects to downed civil rights leader.

Photo by Terry Houghton

# A man of our times

By GRAYSON HARMON  
Sentinel Editor-in-Chief

Dr. Martin Luther King, Jr. received the Nobel Peace Prize on Dec. 10, 1964. On April 4, 1968, he died a violent death at the hands of an assassin.

Dr. King's non-violent crusade for Negro civil rights was little more than a decade old when it was senselessly snuffed out by an assassin's bullet. But what did the killer really know about this messiah, except that his skin was black? In fact, what does the majority of Americans know about this man of peace?

Born Michael Luther King, Jr., in Atlanta, Ga., on Jan. 15, 1929, his father, The Reverend Michael Luther King, Sr., legally changed both their names to Martin Luther King in honor of the German Protestant reformer, Martin Luther.

By Negro standards he was born with a silver spoon in his mouth, and the relative comforts of his youth nurtured the great quality of patience he was to exercise as a non-violent civil rights leader. As a young man Dr. King attended Morehouse College in Atlanta. It was there, in his junior year, that he decided to be a clergyman.

In 1947, he was ordained a minister in his father's church, the Ebenezer Baptist Church at Jackson Street and Auburn Avenue. Years later in this same church he was to say, "America, you've strayed away. You've trampled over 19 million of your brethren. All men are created equal. Not some men. Not white men. All men. America, rise up

and come home."

But before he was to begin his civil rights career, he was to pursue his studies at Crozier Theological Seminary in Chester, Pa. At Crozier, as one of six Negro students in a student body of about 100, he became the first Negro class president. He also studied at Boston College and at Harvard.

In 1954 Dr. King moved to Montgomery, Ala. as pastor of the Dexter Avenue Baptist Church. At that time few of the city's white citizens saw any reason for a major dispute with the city's 50,000 Negroes. They did not seem to realize how deeply the Negroes resented segregated seating on busses, for instance.

They learned, almost by accident, on Dec. 1, 1955. Mrs. Rosa Parks, a Negro seamstress, refused to comply with a bus driver's order to give up her seat to a white passenger. She was tired, she said. Her feet hurt from a day of shopping. She was arrested, convicted of refusing to obey the bus conductor and fined \$10 and costs, a total of \$14.

Immediately Negro leaders in the city rallied to help her, and from a protest begun over a Negro woman's tired feet, Dr. King began his public career.

When he was arrested during the Montgomery boycott on busses he said to the Negro people:

"If we are arrested every day, if we are exploited every day, if we are trampled over every day, don't ever let anyone pull you so low as to hate them. We must use the wea-

pon of love . . . We must realize so many people are taught to hate us that they are not totally responsible for their hate."

From Montgomery, Ala., 1955, to Memphis, Tenn., 1968, Dr. King led the non-violent crusade to gain for his race the rights which are guaranteed by the U.S. Constitution, but which are denied by our citizenry. Critics, black as well as white, noted, that despite reams of publicity, he sometimes left campaigns unfinished or failed to attain his goals.

Dr. King, aware of this, pointed out in 1964, in St. Augustine, Fla., that there were important intangibles:

"Even if we do not get all we should, movements such as this tend more and more to give a Negro the sense of self-respect that he needs. It tends to generate courage in Negroes outside the movement. It brings intangible results outside the community where it is carried out . . . other cities see and say: 'We don't want to be another Albany or Birmingham,' and they make changes. Some communities, like this one, had to bear the cross."

In his book "Why We Can't Wait" he summarized his beliefs as well as his career: "The Negro knows he is right. He has not organized for conquest or to gain spoils or to enslave those who have injured him. His goal is not to capture that which belongs to someone else. He merely wants, and will have, what is honorably his."



Palo Altans march down University Ave. in silent tribute.  
photo by Chuck Shawver

## Local streets filled

By CHUCK SHAWVER  
Sentinel Staff Writer

Midpeninsulans reacted to the death of Martin Luther King in a number of ways. Although there was some violence, most persons used the aftermath of the assassination as a time to stop, mourn, and think.

On Friday, the day following King's death, two thousand Palo Altans, black and white, joined hands and walked down University Avenue and Palm Drive in a silent tribute. They gathered in the Stanford Quad breaking the silence with the muffled strains of "We Shall Overcome." One negro onlooker remarked of the predominantly white mourners, "They think this makes everything all-right." The crowd dispersed leaving the flowers they had carried on the green turf.

Classes were dismissed at San Jose State College that Friday for a rally in honor of the late civil rights leader. A memorial program at Stanford University last Monday was interrupted when students from the Black Student Union presented a list of demands, including the hiring of more minority faculty, and the recruitment of more minority students.

San Franciscans held a huge memorial service at Grace Cathedral last Monday evening which ended in a silent march.

Oakland residents joined in a procession from the Cal campus into Oakland.

Violence began on the Peninsula on Black Friday morning when students from Ravenswood High School in Menlo Park overturned a car, burned it, smashed store windows, and threw rocks at passing motorists in East Palo Alto.

A number of small fires were set in Oakland's Negro district but they were quickly extinguished. On Sunday night, April 7, two members of the Black Panther Party were wounded and one was killed in a gun battle between Oakland Police. The trouble began when the Negroes opened fire on two policemen as they stopped to investigate the parked car in which the three men were seated. Black Panther leader Bobby Seale claimed that the shooting was a part of a plot by Oakland police to "exterminate" the leaders of the BPP.

Snipers in the San Francisco Hunter's Point district opened fire last Tuesday night, killing a bus driver and wounding a passing motorcyclist.

The relative quiet of the Bay Area was aided in part by the many marches and services held in honor of King but unfortunately, the pacificity of the future cannot be predicted.

# Our responsibility to avoid another Civil War today

By ARN HELLER  
La Voz Editor-in-Chief

De Anza College responded to Dr. King's murder in the only way she knew how — a kind of group confession and a desperate plea not to have another Civil War.

Classes emptied rapidly as word spread of a Hyde Park gathering to honor the fallen civil rights leader.

Hundreds of students assembled by the fountain in front of the library as a quiet procession of instructors, students, and other guests made its way to the microphone on the library steps, each urging action NOW.

"This is a white college, we live in a white community . . . I want to know what you people intend to do about it. Do we have to go through another Civil War?" asked Gary Giarretto, of the Student Union, a progressive club which set up the Hyde Park gathering.

A minister, calling for new hope, offered a prayer for "a nonviolence that is aggressive and loving."

The crowd observed one min-

ute of silence, after which the microphone was open to anyone who wished to speak. For many it was the first time they had spoken publicly, but as one student explained, "It's time I spoke."

One of those who spoke for the first time was Gary Watkins, who recalled standing on a street corner in North Carolina in 1962 shouting obscenities at Martin Luther King as he marched by. "I was afraid," he explained.

Tina Griffin, a Negro co-ed, charged, "I don't know what you guys are going to do now . . . You guys have to do something. This summer, maybe this weekend, it's going to be hell."

"It's our fault," asserted one student. "It's our fault. For many who spoke, a sense of deep frustration was evident. For some, the Hyde Park gathering was a painful reminder that De Ana was a white college. As one student remarked, "You can count the number of Negroes on your hand."

But the frustration mounted, marked by a paralyzing sense of powerlessness. What can one

do? Gary Giarretto proposed setting up interaction groups with one's neighbors, a start, but certainly better, said Giarretto, than merely shaking your head and agreeing "Yes, yes, it's too bad."

Giarretto also suggested, as did instructor Stokes, going out into the ghettos. Stokes warned "the last chance is here." Giarretto suggested forming an active seminar on campus that would work in the ghettos. "It's not a thing you're going to get a grade for — it might save your life."

## Has America awakened yet?

By DAVID FULLER  
Sentinel City Editor

Were they the heart-inspired words of tribute to a dead man or were they the words of an awakened American conscience?

San Francisco Mayor Alioto: "Let us pray together that his country — and ours — will harvest a reward of non-violence — the concept for which this humble and great American gave his life."

Vice-President Humphrey: "An American full of freedom, full and equal opportunity, is the living memorial he deserves, and it shall be his living memorial."

President Johnson: "I hope that all Americans . . . will search their hearts as they ponder this most tragic event."

The words of eulogy, sorrow, hope and dedication to action filled newspapers, airwaves and

public gatherings in the first days following the assassination of Dr. Martin Luther King, Jr. But as the words were being written and spoken, riots gripped 110 American cities. The intangibility of similar words, some of them over a century old, added to the indignity of the Memphis slaying seemed to be signalling the end of rationality among many blacks.

Said HEW Secretary Weaver, harping back to his training as a social scientist, "you cannot keep a people in a subject, ghetto situation like this indefinitely and still expect to see the preservation of the society as a whole."

Either from fear upon witnessing rampant civil disorder or from an awakened conscience, portions and possibly a majority of the American white community appeared to be moving concretely to create in fact what Martin Luther King had created as a dream — a nation in which whites and blacks could walk hand-in-hand without fear of ostracism.

The most prominent action came from Congress which on April 10, gave final approval to a landmark civil rights bill which had lain dormant on the table of the House Rules Committee for weeks prior to the

assassination.

Unprecedented action was taken by business and government leaders when they began efforts to find jobs for the hardcore unemployed — most of them young and most of them black — in 49 metropolitan areas. Locally, executives were expected to pledge 5800 summer and permanent jobs for ghetto youths.

Six days after the slaying, Levitt and Sons, the nation's largest homebuilder, announced a complete open housing policy as a tribute to Dr. King. Previously, the company had refused to sell or rent to Negroes in areas where housing segregation was the local custom. "The forces of bigotry and prejudice must not be permitted to prevail any longer," stated a Levitt advertisement.

From Stanford University officials the next day came concrete commitments to double enrollment and employment of minority groups within the next year-and-a-half.

These were some of the tangibles created in the first week after the slaying. Would they continue throughout the first month, the first year, the first decade after the terrible event or would an awakened America once again fall into a tragic and destructive slumber.

Mrs. Martin Luther King, Jr. April 5, 1968  
Atlanta, Georgia

Dear Mrs. King:

Today, our entire Student Body assembled at 11 o'clock for ten minutes of silent meditation upon the tragedy which we share with you. Any words which we say will be inadequate but with 4,000 students standing beneath the flag at halfmast, we rededicate ourselves to more open minds and better understanding of the problems that the nation faces and the contributions which your husband made. His voice and his philosophy will be sorely missed. We only hope that the leaders who follow will be half as great.

Sincerely yours,  
*H. H. Semans*  
H. H. Semans,  
President, Foothill College

**Foothill Sentinel**  
"Guardian of Truth"

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