

HARVARD ALUMNI BULLETIN

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Cover: As *Mephistopheles* in Richard Burton's film of *Doctor Faustus*, Andreas Teuber '64 (see below) appears to *Faustus* in the guise of a Franciscan friar.



FOLLOWING last October's premiere of the film of *Doctor Faustus*, Andreas Teuber '64 scanned the critics' notices posted outside the Cameo Poly in Oxford Circus, London. His own were exceptionally favorable, as shown in the illustration on page 10 of this issue. On page 11, Mr. Teuber recounts his somewhat Faust-like renunciation of the world of scholarship for the necromancy of the professional stage.

HARVARD Alumni Bulletin

The University

MARTIN LUTHER KING was to have spoken at this June's Class Day exercises. The 1968 Class Committee had acted on its own in inviting him—apparently the first time that a senior class committee had independently obtained a Class Day speaker. Feeling that this was “a special year,” the committee had decided to emphasize political issues rather than “pomp and circumstance.” The College administration had cooperated fully in arranging for Dr. King's appearance.

Dr. King was to have spoken on the Asian conflict and urban crisis. Now, as we reap the whirlwind of bitterness and uncertainty that has followed his murder, we can only guess at what he might have said. Looking ahead to Class Day, however, we can recall an observation by another American reformer, Thomas Wentworth Higginson, which was quoted in the previous issue of this magazine: “An empty pulpit has often preached louder than a living minister.”

A Shaken University

THE HARVARD COMMUNITY responded to the assassination with memorial observances, rallies and teach-ins on ways to combat racism. College classes were cancelled for a half day on April 9, the day of Dr. King's funeral; classes at the Law School were cancelled all day April 8 and 9. Radicals seized the moment to renew their opposition to existing social and economic structures. A group of Negro students held a separate memorial observance, and afterward accused Har-

FACING PAGE: The first lukewarm Sunday afternoon of spring brought out the usual sparse contingent of pioneer sun-bathers. Christopher S. Johnson '64 made the photograph from the top of Widener Library.

TO FAIR HARVARD

Do you mourn Martin Luther King?

Harvard can do this:

1. Establish an endowed chair for a Black Professor
2. Establish courses relevant to Blacks at Harvard
3. Establish more lower level Black Faculty members
4. Admit a number of Black students proportionate to the percentage of the population as a whole

As black men and women, we are deeply grieved and upset by the assassination of Rev. Martin Luther King—as not so clearly the product of a racist society. However, it is not enough to mourn the loss of one who contributed much to the struggle of black people in this country against racism and exploitation. The most important thing is not to mourn Rev. King but rather to advance the liberation movement of the black people in this country in the most effective manner possible.

We all disgusted by the way white Americans have used King's death and the principles of non-violence for which he stood as a club to beat black people over the head. We demand the use of King's philosophy of non-violence to suppress the legitimate and totally justified rebellion of our black brothers and sisters now occurring across the country. Thus, Tennessee governor Buford Ellington is able to make a sanctimonious speech bemoaning the loss of Rev. King and meanwhile send thousands of troops against the black people of Memphis, to uphold the law and order that oppresses them. President Johnson who every day in "rejects the blood violence that struck Rev. King." Yet he has sent thousands of black men to their deaths in Vietnam to wage an imperialist and genocidal war as contrary to the interests of the American black man as it is to the people in Vietnam. In effect, what white Americans are saying to black people is "be nice, become Martin Luther King was nice and that is the way to honor him." Instead of this position encourages black people from effectively fighting their oppression, it is an expression of white racism.

It is said that Harvard University is a microcosm of American society. The assassination of Rev. Martin Luther King challenges American society to fulfill its obligations to black people. Has Harvard fulfilled its obligation to its black students? This year at Harvard there are few courses on Africa. Next year there will be none. There is not one named black professor at Harvard. There is not one African language course at Harvard. Yes, Harvard is indeed a microcosm of American society—there is no place for the black man at Harvard.

The fact that Harvard has found it possible to honor Rev. King by cancelling classes for one day is truly impressive. It illustrates the depth of the Harvard commitment to the goals for which he died. Let Harvard know that superficial solutions to complex problems will only root more deeply the frustration and hatred tearing this country apart.

Harvard's Association of African and Afro American Students placed this advertisement in the Crimson the day after Martin Luther King's funeral.

vard of harboring “as much racism as anywhere.”

Memorial Church was crowded with 1,200 people, almost all of them white, for the University's memorial service at 1 p.m. on April 9. If there was an element of uneasiness, it was because everyone was aware that on the steps outside the church, about eighty Negro members of the Harvard community had gathered for their own service of mourning. Rev. Charles P. Price, Preacher to the University, called the service outside “a mark of the estrangement between white men and black men that exists today,” adding, “We meet in sorrow and repentance for what we have done to create and sustain such a gap that we cannot mourn together.”

As the first speaker, President Nathan M. Pusey praised Dr. King as a man who, in his visits to Harvard, had come “speaking not of himself or of his work, but always rather of the Gospel. In my memory he never came among us but as a man of God.”

Mr. Price read the Beatitudes. There was absolute silence as he finished with, “Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of Heaven.” The singing of the *The Battle Hymn of the Republic* followed, with one line that etched itself almost as visibly as the names of the honored dead cut in the walls of Memorial Church: “As he died to make men holy, let us die to make men free.”

Martin Peretz, instructor in Social

Studies, spoke critically of "the effusive and superficial, but very official, harmony which has wet-blanketed our country since that day in Memphis."

A slight, mustached Negro clergyman, Warner R. Traynham, rector of St. Cyprian's Episcopal Church in Roxbury, was also critical: "It is said America shares Dr. King's dream. But America is rich. The dreams it has, it buys—but it has not bought this dream. . . . This University invests its considerable resources without regard to moral issues. Is that a tenable position in such a time?"

Outside, the Negro group was listening to Jeffrey Howard '69, president of the sponsoring Association of African and Afro-American Students. "Martin Luther King would have called those people in there hypocrites," he said, gesturing toward the church. The group on the steps broke up long before the Memorial Church service did, and filed slowly across Harvard Square to Cambridge Common, where there were more speeches, generally militant in tone.

The congregation in Memorial Church seemed to falter during the singing of *We Shall Overcome*. The words appeared on a mimeographed sheet, but some had been omitted, and it was apparent that most of the group did not know them. Whenever the singing flagged, from somewhere in the balcony a magnificent baritone lifted clear, and the group followed. The voice belonged to James C. Jones '69, a Negro student. In an hour that was almost devoid of strongly expressed emotion, his voice seemed to rise above the two separate services to bring honor to the ideals of Martin Luther King.

"If they come out of there with tears in their eyes," Jeffrey Howard had told the Negro group on the church steps, "we want it to be plain that we don't want tears. We want black people to have a place here at Harvard. . . . On this campus there is as much racism as anywhere." The next day, in an advertisement in the *Crimson* (see page 5), the Association of African and Afro-American Students asked for an endowed chair for a Negro professor, more courses "relevant to blacks", more lower-level Negro faculty members, and admission of Negro students in proportion to their percentage of the population as a whole. The advertisement concluded, "Harvard is in-

"White ideologues who exploit the Negro"

ANGRY RADICALS at Harvard and elsewhere responded to Dr. King's assassination with demands for a three-day student-faculty strike, blasts at the presence of police and troops in Negro ghettos, and suggestions that Negroes killed during civil disorders be memorialized as well as Dr. King. But they took a counterblast from Dr. M. Robert Coles '50, research psychiatrist to the University Health Services. Dr. Coles, who had spent days with Negro citizens of Roxbury, told an interviewer, "I am sick and tired of white ideologues who exploit the Negro and riots as viciously as any lousy segregationist I've met in the South."

"I am upset by upper-class liberal intellectuals always jumping at efforts to subdue riots without asking what *they* would do in the face of rampant destruction. These people are talking from the safety of Harvard Square. I'd like to show these people who scream against [Boston Mayor] Kevin White some of those mothers in Roxbury—mothers who are terrified, who are anxious for *more* police protection."

"These people take rioters and call them the Negro community. In doing so, they show themselves to be racists."

"The coalition of black snipers and white ideologues . . . people who have fought Martin Luther King all the way, who have spoken of him with contempt . . . are now desecrating him in death the way they have in life."

deed a microcosm of American society—there is no place for the black man at Harvard. . . . Let Harvard know that superficial solutions to complex problems will only root more deeply the frustration and hatred tearing this country apart."

University officers said there would be no action on any of the four requests. Franklin L. Ford, Dean of the Faculty of Arts and Sciences, said the faculty "is certainly not going to get into anything with ethnic quotas." He said "you don't do anyone a favor" by hiring a man because of his race, and commented that "there are an awful lot more courses around here that are highly relevant to blacks than they might suggest." Fred L. Glimp '50, Dean of the College, said Harvard admissions policy is "aggressive" in attempting to find qualified Negro students. There are now about 170 Negroes among the College's total enrollment of 4,850.

Later in the week, Dr. Chase N. Peterson '52, Dean of Admissions, met with representatives of "Afro" to discuss ways of bringing more qualified Negroes to Harvard. "We're dealing with the greatest problem of our country, of our time," said Dr. Peterson, "and Harvard has an obligation to stay pertinent to the country's problems. If you ask are we doing enough to [encourage Negro applicants], I'd have to say of course we're not. We're doing the best job in the Ivy League, but we can do much better." Dr. Peterson said this year's freshman class has some forty Negroes in it, compared to about

fifteen in the Class of 1967. To help promising Negro candidates who are not ready for college-level work after high school, the Financial Aid Office maintains a "gamble" fund to finance preparatory schooling.

Lowell Lecture Hall was the scene of a day-long program of speeches and study groups on urban and racial problems on the day of Dr. King's funeral. Speaking to a largely white audience, most of the discussion leaders suggested that efforts be directed toward changing the structure of "racist institutions", concentrating on white suburbs and on Harvard itself.

"Most Americans are not racists; the American system is," said Gar Alperovitz, Fellow of the Institute of Politics. "We must plan for a long-term revolution of reconstructing whatever institutions are nearest at hand."

Speakers suggested that the number of Negro students admitted to Harvard should be much greater, and that admissions policy should perhaps disregard previous educational training.

"While racism may be seen as a sickness," said Samuel S. Bowles, assistant professor of economics, "we had best understand it as a rational system of exploitation." The only way to achieve change is to "raise the price," said Chester W. Hartman, assistant professor of city planning. He proposed consumer boycotts of certain companies, and pressure on institutions such as cities and universities, as peaceful alternatives to riots as a way of "raising the price."