

CRC Objects To Plan

Malcolm X Talk Barred To Outside Reporters

By Dave Vanderwerff

Tomorrow night's lecture by Minister Malcolm X, spokesman for the Black Muslim movement, will be limited to members of the MIT community as a result of a decision by Dean Kenneth Wadleigh.

This restriction on attendance at the speech was agreed upon at a meeting of Dean Wadleigh; Dean Robert Holden; Lawrence Bishoff, Assistant to the Dean of Student Affairs; Ned Block, president of the sponsoring organization, the MIT Civil Rights Committee; and the CRC faculty advisor, the Reverend Myron B. Bloy, Jr. Additional restrictions have also been placed on the program. Instead of being distributed free, tickets will be sold at 50 cents each in order to limit the size of the audience.

A second reason for selling the tickets is that the revenue will help to pay for the six policemen and security force members needed to direct traffic and control overcrowding. Further, it was agreed that Mr. X's retinue should be limited to a "reasonable number," although the number was not specified. Outside press are to be definitely excluded from the lecture.

The restrictions were imposed for two reasons, said Mr. Bishoff. It was felt that the Institute might be placed in a bad light if any incidents such as have happened in the past should occur.

Also, it was decided at the meeting that MIT is too often associated with unpopular issues and might receive unflattering publicity. CRS has several objections to the restrictions, according to president Block. Since the club's purpose was to awaken people on racial problems in general, the group feels that the restriction on attendance does a disservice to students at other schools. Moreover, the club believes that these limitations constitute interference in student activities. The tickets will be available for 50 cents in the lobby of Building 10 Wednesday and Thursday from noon until 5 p.m. The lecture will begin at 8 p.m.

Malcolm X
Audience Limited

To the Editor:

In a recent meeting, representatives of the MIT administration presented the Civil Rights Committee with a number of requirements concerning our presentation of Malcolm X (Nov. 8, 8:00 p.m. in Kresge). Among these requirements were:

- 1) Persons not in the MIT Community are excluded.
- 2) Specifically, members of the Boston press are excluded.

Among the explanations of these requirements offered was that the "MIT Image" might develop an excessive public identification with Civil Rights. The limitation to the MIT Community would make Kresge seem less like a public forum in the Boston newspapers and the "no press" requirement would make any comments at all less likely to appear.

The Administration feels that Kresge is being used excessively by non-MIT people, and that its use should be, in general, more restricted. They are also concerned with the possibility of a disturbance if there are too many people present, especially if many of them can't get in. The limitation to the MIT Community would then control both the size and composition of the audience.

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Letters:

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A moderate concern with the "MIT Image" is reasonable; however, the administration concern in this case is not moderate. Moreover, they have disregarded an important tradition — non — interference with student activities — and thereby established a dangerous precedent.

Although an educational institution concentrates its efforts on its own students, its ultimate responsibility is to the entire community. There is no reason why students from other colleges should not have a chance to purchase tickets after the MIT demand is filled. This requirement is also unfair to students who would attend with dates or friends from other schools.

The Administration's apprehensiveness also seems somewhat unjustified. Malcolm X has spoken at a number of schools without incident, among them: Simmons, Wellesley, Harvard, Harvard Law, Boston University. The limitation to MIT students hardly seems necessary to control the size of the audience. This could be accomplished more easily by limiting ticket sales to the number of seats in the house.

Ned Block
John Kramer,
for the Civil Rights Committee

Letters to The Tech

Dean Offers Statement On Malcolm X Arrangements

To the Editor:

I feel obliged to respond to the letter signed by Ned Block and John Kramer for the MIT Civil Rights Committee which appeared in *The Tech* for November 7—and to comment on a front page article in the same issue.

First, let me make it clear that the words "the administration" in the letter should be interpreted as myself, since I took the primary responsibility for getting general administrative approval for this affair, and I also took primary responsibility for establishing the requirements under which Malcolm X might appear at the auditorium. If, therefore, there are errors in judgment involved, I accept full responsibility for them. I think I should also note that neither John Kramer nor the author of *The Tech's* article, David Vanderwerff, were present at the meeting at which these problems were discussed.

Second, I take issue with what I feel to be a distortion of facts put forth in the letter and in the article. The MIT Civil Rights Committee stated that their reasons for inviting Malcolm X were to provide an educational experience for members of the MIT community—particularly the student body—by permitting them to observe first-hand the content and character of a Malcolm X performance. They stated that they were not attempting to use this affair as a means to achieve publicity (or notoriety) within the community at large.

In view of this objective and in

had and which assures them of the high priority in the use of MIT facilities. Had the Civil Rights Committee been a non MIT organization the use of the Institute facilities for this program would have been considered in a far different light.

Clearly, in our student governmental and judicial arrangements, there are regions on-campus of essentially complete student autonomy, and there are also regions on-campus and off-campus involving relations with civil authority which are necessarily the responsibility of the faculty and administration. There are also "gray areas" in between in which mutual trust and perspective are required to permit fair and effective decisions to be made. The students, faculty, and administration have for a long time accepted an analogous situation in our activities and athletic programs. In the Malcolm X case, the problem involved a highly controversial person and cause, and it also involved MIT's relations outside of the immediate MIT community. Consequently, to me there seems to be no violation of our traditions of student freedom in the actions taken.

Finally, I am disturbed at the timing of the appearance of this "protest letter" and the associated news article. The meeting in my office at which these decisions were made took place on the morning of Wednesday, October 17. Several issues of *The Tech* have been published since that time. Adequate time for either protest or clarification of misunderstandings certainly existed between October 17 and November

formance. They stated that they were not attempting to use this affair as a means to achieve publicity (or notoriety) within the community at large.

In view of this objective and in the context of the heightened tensions caused by the pathetic affair in Mississippi and the recent bomb scare at Kresge, I believe I acted in good faith in asking the Civil Rights Committee to limit advance publicity and general attendance to the MIT community. (Note that a comparison with past experiences at other local schools is not necessarily valid—because Wellesley is located outside of the immediate Boston area, because this program at other colleges was arranged in a manner similar to that requested by the Institute, and most important, all of the engagements mentioned in the letter took place before the Mississippi holocaust.)

The Civil Rights Committee was not told "specifically, members of the Boston Press are excluded." They were asked not to create advance publicity in the Boston Press by either notification or mass invitation to the affair. Certainly those members of the press who do appear will be accorded the usual press courtesies. In fact, both our Public Relations Office and the Auditorium staff have been so instructed, and Mr. Murphy has arranged a special press section in the customary fashion.

11. Several issues of *The Tech* have been published since that time. Adequate time for either protest or clarification of misunderstandings certainly existed between October 17 and November 7. I would ask if publication of what to me appear to be distorted or misunderstood facts on November 7 represent "responsible action?"

Kenneth R. Wadleigh
Dean of Student Affairs

We regret the misconceptions which understandably arose from last week's article on the limitation of audience at the Malcolm X lecture. Our first indication that any particular suggestions had been made to the Civil Rights Committee came in the letter from Messrs. Block and Kramer which appeared last week. As The Tech was not informed by the Dean's Office of the October 17 meeting cited above, it was impossible for Mr. Vanderwerff to have attended. It was not The Tech's intention either to delay the release of this information nor in so doing to misconstrue it.

Editor

Civil Rights Advisor Compares Malcolm X, Baldwin

To the Editor:

As you well know, the Civil Rights Committee has been trying to help the M.I.T. community un-

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who do appear will be accorded the usual press courtesies. In fact, both our Public Relations Office and the Auditorium staff have been so instructed, and Mr. Murphy has arranged a special press section in the customary fashion.

Some latitude in interpretation of "members of the MIT community" was left to Ned Block. He was told, for example, that it was not advisable to pass out sixty or more tickets to other schools, but, on the other hand, he was also told that his group need not ask for specific student or staff identification to validate the sale of each ticket. In short, it was the spirit of cooperation to make this an MIT affair which was requested—not "the letter of the law."

Probably the most important issue raised by Messrs Block and Kramer is the charge of my disregard of "an important tradition—non—interference with student activities." Certainly, MIT has a long and proud tradition of freedom for students and student activities, and I sincerely hope we shall continue in this tradition. Coupled with this freedom, however, is an equally long and proud tradition of student responsibility—responsibility to individuals, to MIT, and to the community at large.

It is precisely because of this tradition and its faithful keeping that our student activities possess the freedom they historically have

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Civil Rights Advisor Compares Malcolm X, Baldwin

To the Editor:

As you well know, the Civil Rights Committee has been trying to help the M.I.T. community understand the American race crisis by bringing to the campus many strong voices on the subject: last semester, Mr. Johnston (head of the segregationist Mississippi State Sovereignty Commission) and Mr. Farmer (national head of the Congress on Racial Equality) were here, and this semester we sponsored the "Candidates Speak Out on Civil Rights" evening. Mr. James Baldwin, Negro essayist and novelist, and Mr. Malcolm X, "Black Muslim" leader. Mr. Johnston and Mr. Farmer represented clear-cut and opposite sociological and moral positions, the "Candidates" exposed (implicitly as well as explicitly) some of the political complexities involved in our race crisis, but it was James Baldwin and Malcolm X who helped me, a white man, to see for the first time in any depth the **personal** dilemma of the American Negro and its significance for all Americans, black or white. I'd like to pass on to your readers what I have learned.

Both men — Baldwin by his ringing honesty and brilliant prose and Malcolm X through the power and

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INSCOMM = MIT undergraduate
student governing body (Please turn to page 5)

Letters to The Tech

Rights Chairman Objects to Newsletter Article

To the Editor:

I'd like to comment on an article in the first issue of the INSCOMM Newsletter entitled "A Decision on Political Activities," which purports to give the facts concerning the pending recognition of the Civil Rights Committee and RADP by Activities Council.

While it is true that the CRC takes a specific stand on a specific problem, it is not true that we are "committed to support, in conjunction with other such groups, a specific set of national policies." The CRC is completely autonomous. It is not associated in any way with any outside group nor has it any specific national policy.

The article claims that the Activities Council must make a distinction between "associations of individuals with like opinions and organizations which have a genuine contribution to make to the student body." This is, of course, a false distinction. There is no reason why a group with a defin-

ite position can not contribute to the M.I.T. community.

The article also contends that the basis of recognition of an activity should be whether the focus of the group represents the opinions of the student body. He claims that the rejection of a group recently was "because it was not considered a fair representative of the student body." The article has here missed a very important point. Approval of an activity does not mean approval of the activity's stand. Rather, it is an approval of the right of an activity to have a stand. The author's position would imply that approval of the Model Railroad Club indicates that a majority of M.I.T. are model railroaders.

The article holds that "The Young Republicans Club is engaged primarily in the investigation of men and issues rather than the propagation of any set ideas." I'm sure that everyone will agree that the YRC is committed in some way to the specific national

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Letters:

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policies of the Republican Party and that official recognition of the YRC does not imply the agreement of the student body with these policies.

By far the article's worst offense, is its publication and distribution with INSCOMM's fund and INSCOMM's official approval as designated by the "Publisher for the Institute Committee..." which appears on the front page (under the M.I.T. seal). This sort of random editorializing should not be allowed to appear in the guise of a Newsletter.

Ned Block

Chairman, MIT CR

Political Activities

The letter appearing on this page was written in objection to a decidedly opinionated discussion of campus political groups and their rights to status as activities, which appeared in the "Incomm News-letter." The writer of the letter expresses two objections, first to the reasoning of the newsletter article and second to its place in a publication of this sort.

Two groups are in question, the MIT organization for a Rational Approach to Disarmament and Peace (RADP) and the MIT Civil Rights Committee (CRC). Both were granted provisional admission to the Activities Council in December 1961. There is no doubt that since that time they have both shown themselves to be well-organized dynamic groups, and an active part of the community. CRC was in fact responsible for the excellent presentation of Massachusetts political candidates earlier this month.

These two groups have made the Activities Council aware of its responsibilities to political organizations. It has the power to deny or allow use of the MIT name and facilities and to allow requests to finance board. All these privileges could certainly be abused by an over-exuberant political group, but because a privilege could possibly be abused is not a real reason for denying it.

We think that any organization which has shown merit in exciting the interests of the MIT community should be granted the privilege of associating with Activities Council. We think that there should exist a representative group to deal with abuse of the privileges granted by the Council, and that members of this group not necessarily be representatives of MIT Activities.

We certainly do not wish to see the name of MIT or of its Student Body associated indiscriminately with groups of a particular political leaning, nor do we wish to see MIT money spent to further the cause of any single opinion or candidate. We do wish to encourage active political interest on campus and not stifle it by a policy of indecisiveness and inaction.

Muslim Leader Speaks

Malcolm X Urges Racial 'Separation'

By Lyall Morrill

Black Muslim leader Malcolm X advocated "separation" as opposed to segregation as the solution for America's race problem last Thursday night.

The Muslim movement is an American Negro sect of Islam; its members worship Allah and follow the leadership of the Honorable Elijah Muhammad, whom they accept as a prophet of God.

Speaking in Kresge Auditorium as the guest of the Civil Rights Committee, Minister X explained the philosophy of the Muslim movement. He also proposed alternatives to the solutions prescribed for the nation's race problems by such groups as the NAACP.

Minister X began his talk by denying descriptions of his movement as "segregationist." The Muslims are steadfastly opposed to both segregation and integration. Racial separation, they believe, offers the only real solution to America's race difficulties.

While segregation is forced on a group by its superiors, so as



Malcolm X

--Photo by Conrad Grundlehner

to leave the minority group dependent on the rest of the community, separation is a voluntary arrangement agreed to by equals. Neither of the separated groups is dependent on the other.

Today, Minister X said, the Negro community is segregated: outsiders own and run everything. In contrast, the followers of Elijah Muhammad favor an arrangement

in which Negroes would run their own stores, banks, and other businesses, thus providing jobs as well as services for their own people.

As long as the Negro is dependent on the white for a job, for the opportunity to purchase food and other necessities, and for services provided only by the white community, just so long he will remain effectively inferior to the white man, according to the speaker.

Malcolm X gave two reasons why the Muslims are opposed to integration. First, no one likes to have an association with others forced upon him; whites and Negroes alike share this attitude.

Furthermore, their religion teaches the Muslims that the white race is sinful and corrupt. Its most serious crime was the enslavement of the Negroes; today, the Muslims believe, drinking, smoking, drug addiction, fornication, and adultery typify the immorality of the white community.

The Muslims, whose religion teaches them to abstain from all these vices, preach that the white world faces destruction by Allah because of its wickedness.

Moreover, Minister X explained, the Muslims believe that their leader Elijah Muhammad has been missioned by Allah to save His people, the Negroes, when the white man's world is destroyed. They compare Muhammad to Moses, who was sent by God to deliver the Jews from their Egyptian slavemasters.

To prevent confusion about Islamic beliefs, Minister X explained that the Muslims accept all the prophets as messengers inspired by Allah, including both Jesus and Mohammed. (Not to be confused with Black Muslim Elijah Muhammad, Mohammed was the original founder of Islam.)

Minister X believes that the Negroes' principal problem is their loss of identity as a race. Four hundred years of slavery stripped the American Negro of his heritage: the history of his race, his mother tongue, and his culture.

In addition to this loss of identity, the speaker cited white hypocrisy as a cause of America's present race problem. He pointed out that those among the whites who recognize the futility of enforced integration hesitate to say so, because they would then be classified as bigots and racists.

Because of the whites' hypocrisy in pretending to support integration, American politicians are forced to resort to what Minister



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Because of the whites' hypocrisy in pretending to support integration, American politicians are forced to resort to what Minister X calls "tokenism." Recognizing the impossibility of achieving real integration by coercion, they undertake token integration for publicity purposes.

This tokenism, according to the speaker, solves only the problems of "a few handpicked, bourgeois Negroes." "If it takes 15,000 troops to 'integrate' the University of Mississippi," he pointed out, "what will it take to integrate the whole state? Another Civil War!"

Fundamentally, the Muslims believe that a real solution to the nation's race problem will result only after the Negro race achieves independence. "You will never achieve anything trying to force Negroes upon whites," Minister X asserted. "Instead you have to teach the Negro to stand on his own feet."

In accordance with this goal, the Muslims attempt to encourage Negroes to take the initiative and start their own businesses, thus creating new jobs instead of having to beg them from more enterprising citizens.

Minister X attacked the efforts of sit-in strikers and others who take part in protests; he defended the right of the owner of a business establishment to choose whom he wants to have as customers.

The Muslims feel that a more effective undertaking would be the establishment of new businesses, such as restaurants, owned by Negroes.

Council Delays Civil Rights Bid Again

Activities Council at its December 19 meeting rejected conditionally the application of the Civil Rights Committee for permanent recognition as an activity, and accepted a similar application submitted by RADP.

In December of 1961, the Civil Rights Committee had been granted one-year provisional recognition. CRC president Ned Block '64 reviewed the group's activities over the past year. These included participation in a tutorial project and sponsorship of a lecture by Minister Malcolm X.

Reserve Room Open Later

The Reserve Book Room in the Hayden Library will operate on the following schedule from January 9 to January 24:

Sunday-Thursday: open until 3:00 a.m.

Friday and Saturday: open until 1:00 a.m.

On rejecting CRC's application, Activities Council extended its provisional status for three months so that the club can reorganize according to a four-point plan:

CRC must (1) meet with the Finance Board to arrive at a mutually satisfactory financial structure; (2) schedule regular business meetings; (3) revise its membership requirements; and (4) obtain the approval of the Secretariat for its constitution.

The application of Rational Approach to Peace and Disarmament (RADP) was submitted with a constitution already approved by the Secretariat.

Upon the recommendation of the Secretariat, qualifications for membership had been made more restrictive, with the executive committee of RADP being given the power to reject any application for membership. Such a decision may be rescinded by a two-thirds vote of the general membership.

After RADP agreed to exercise a stricter control over its finances by opening a checking account, the Activities Council granted its application for a permanent status.

The Council also discussed the application of the Armenian Club for provisional recognition.

The stated purpose of the organization is to enrich the Armenian student's knowledge of his ancestral heritage and to present this heritage to the outside community.

Transcripts of Records

Transcripts with first-term grades included will be available beginning the week of February 18, 1963, if orders are placed now, according to the Registrar's Office.

Transcripts without first-term grades may be ordered up to the above time.