



HARVARD-RADCLIFFE CLASS OF 1966

Dear Classmates,

September 2025

I'm conflicted this month. On the one hand I want to encourage you to participate in the newsletter, but on the other hand my responsibilities include encouraging you to make a submission in the **Red Book**. You've been getting emails from Cathy and me as reminders; you have, basically, the month of October to put something together. Please do!

Randy Lindel & Donna Gibson Stone:

Please mark your calendars for our **60th Class Reunion - Wednesday, June 3 to Friday June 5, 2026**. Our Reunion Committee is meeting now to plan the event which will feature classmate presentations as in the past. More information on hotel blocks will be forthcoming as soon as available. Classmates within driving distance of Cambridge are encouraged to invite distant roommates/class friends to stay with you.

Now is the time to contact classmates to encourage them to come. Our 60th will likely be our last larger class gathering. Please start making plans now.

Robert Yee:

As we age, many of us develop a dry eye syndrome or keratoconjunctivitis sicca. The main lacrimal glands above each eye and the many small accessory lacrimal glands in the lids don't make enough watery or aqueous tears. The fatty or lipid secretions from the meibomian glands in the lids that limit evaporation of tears might be deficient. Most of us use artificial tears several times each day to treat the scratching, itching, redness and blurred vision. Some actors can cry voluntarily with tears flowing down their cheeks. They think of something sad. But I couldn't do this. However, when I have a big, open-mouth yawn, my eyes tear up and my mouth waters. The facial and periocular muscles might compress the lacrimal and salivary glands. Squeezing on the lacrimal sacs might cause retrograde reflux of tears. I wondered if frequent voluntary yawns could replace artificial tears. I've practiced making voluntary yawns without opening my mouth. I try to synchronize these with a mindfulness mantra that I learned from a sleep podcast. The mantra is used to block internal thoughts like worrying that prevent relaxation and sleep. The mantra is "Don't ... (slow, deep inhale), Know ... (long exhale), Don't Need ... (slow, deep inhale), To Know ... (long exhale), repeated many times." The yawn is timed every so often with the long exhalations. My eyes feel very dry at bedtime and in the morning on awakening. After using the mantra and yawning several times, I have modest overflow tearing and relief of irritation. It has taken practice to develop the voluntary yawn-tearing, but I haven't used artificial tears for a few months. You might give this tactic a try.

J. Chester Johnson:

For Racial Healing: #4 'One-To-One'

I sat in a largely white congregation listening to a Black preacher exhort whites to become more personally involved in the Black struggle to achieve equality in all aspects of American life. To emphasize his point, the preacher implored, "So, you don't know any Blacks? Then, get to know some. So, you don't have any Black friends? Get some."

The frustration shown by the Black preacher mirrored my own deep concern that this nation has relied on the belief that institutional changes among public and private organizations can carry the primary responsibility for solving our country's racial crisis. Partially out of a desire to have someone or something else address the problem or out of a desire to defer this immense issue, we whites have, as individuals, routinely acquiesced to suppose institutions would somehow do the hard work. I had a friend in the 1960s who joined a then newly created department in a

major financial institution with the role, promulgated at the time, to bring racially germane perspectives to that institution's decision-making process at every level. The institution is still around in name since that representation was made, more than sixty years ago, but the impact of the institution over the intervening period on racial healing has been consistently invisible.

In effect, most institutions have established their own discrete silos, protecting their own institutional longevity, but by doing so, have routinely extended the tentacles, in various ways, of white racial privilege and advantage. We've relied on institutions far too long.

Racial healing is personal; we know that. It is left up to individuals, to Black and white relationships to make good on the expectation that racism can be defeated. We will not move meaningfully and nationally to a fuller, racial healing until there is a much broader and more accepted expansion of one-to-one, Black-white friendships, relationships, and allyships, all of which derive directly from authentic passion.

Yet, there are a significant number of questions that need to be answered before many, more Americans (especially whites) can believe that one-to-one, Black to white relationships are an effective tool for racial healing. For example, what would cause whites to adopt Black-white racial healing and allyship? Pure authentic passion being a principal incentive, associated inspiration may also be the promise of and desire for something better. Why would Blacks join? I think Blacks, based on relevant conversations I have had with a meaningful number, realize that whites, more often than not, need help to get on the good and true road. But as discussed elsewhere, Black participation doesn't come willy nilly. There would and should be conditions in most cases, and rightly so. Rather, in connection with a one-to-one, racial healing protocol, whites should be willing to acknowledge the travesties of the past, generally and specifically if they apply. In addition, whites should be willing to accept a commitment that is part of authentic passion – that is, over the course and in the context of a Black-white relationship, the white partner would take to heart an obligation to understand, empathize, reconcile, love, and co-inhere.

I found that Black folks are more inclined to participate immediately in Black-white relationships and allyships. White folks are more reluctant, fearful of various, awkward admission, and they often carry much evidence of filiopietism. We whites should have the ability to tell the truth and then move right on into one-to-one, Black-white protocol.

As part of this protocol, both Blacks and whites will be exchanging profoundly personal aspects of their lives that allow each to react with authentic passion traits. It is best for both parties to understand the underlying, individual tendencies and motivations. While group dynamics can provide considerable support in an appropriate set of conditions, such as Alcoholics Anonymous or Gamblers Anonymous, the goals are different with racial healing: broad-based racial disclosure and freedom inside a pluralistic, societal context. The two parties involved with the development of racial allyship ultimately will become a team against outside powers that foster racist behavior; a necessary and quite personal intensity will be needed to confront and overcome those pressures through a weft of very close, if not secret, even confidential, personal disclosures and resolutions. A group environment and multiple contributors tend to disperse and dissipate this requisite closeness and intensity.

Individual support by a partner is a key ingredient, and frank and personal revelations become more accessible via a one-to-one context; a two-way confessional and self-illuminating paradigm is a preferred construct for free and unencumbered dialogue between individuals engaged in Black-white relationships and allyships. I have learned that white participants in this recommended construct often discern more from the recollection of racial-freeing or earlier, racist-enhancing experiences in a one-to-one approach than these participants had previously discovered about themselves.

Whites should acknowledge the fact that authentic passion, which brings a person to this one-to-one, Black to white protocol, should cause a person, such as a white partner, to go deeper and be more fundamental than filiopietism would ever allow. This one-to-one racial healing is not an abstract act. It may seem to begin that way, but it is purely individually driven, a determined exercise to acknowledge that caring exceeds the act of postponing, deflecting,

seeking more time – indeed, adoption of the protocol is recognition that the time has finally come.

Later, in this series of “For Racial Healing”, there will be installments about my own Black-white relationships with both Dr. James H. Cone, recognized father of Black Liberation Theology, and with Sheila Walker. Those installments will focus on what can go right and wrong depending on one’s attitude when highly emotional, but also, highly insightful moments happen inside a one-to-one, Black-white relationship and allyship. For one thing, whites typically do not realize how we carry automatic responses to Black lives and to the Black-white, personal dynamic, especially to the expression of direct honesty by a Black partner. These unconscious and unexpected white responses to many Black initiatives in a relationship can frequently flummox whites. I can surely speak to this realization, especially in the case of my relationship with Dr. Cone.

Indeed, whites may give themselves way too much credit in projecting “good will” reactions to Black honesty. If white, be prepared to be surprised that you may have not so subtle, but unconscious (sometimes, defensive) reactions to Black explanations and honest, direct challenges, which are, of course, enormously important in the one-to-one, Black-white dialogue concerning the Black experience in America. Moreover, this surprise is not temporary; upon reflection, whites may end up asking themselves: how did I react that way and what did I mean when those words slipped out of my mouth in defense?

We have covered numerous points related to a one-to-one, Black to white approach for racial healing. What we haven’t done and must do is to state explicitly that a monumental message of the one-to-one protocol consists of its ability to neutralize the often-repeated assumption that the racial movement and protests have to be, by and large, Black in nature and relevance. History will judge whites harshly for an assumption that Blacks alone had the incentive to gain racial healing. In fact, whether they believe it or not, whites are simply less human and less sacred if they are not intimately and individually integrated into the quest for Black liberation and racial healing more generally.

Next Time: Forgiveness

For Racial Healing: #5 ‘Forgiveness’

As conveyed by this series, part of the proposed protocol involves the proposition of Black conditional absolution of whites. In general, I am not recommending that all Blacks adopt actions similar to Sheila Walker’s exceptional manner of forgiving my grandfather, Lonnie, for his participation in the white attacks against Black sharecroppers and their families at the Elaine Race Massacre. Through her own unreserved and magnanimous act, Sheila freely forgave him without condition, as he had already departed this life many decades before Sheila and I entered into our racial healing and friendship. Nonetheless, a normalized, but not unconditional process for Black forgiveness of whites seems most appropriate for most circumstances.

Whites do not rely much on forgiveness, even the acceptance of forgiveness. At the same time, we whites always knew within ourselves that we could only be cleansed by those we had made our victims: Black brothers and sisters among us. By so many measures, we whites must depend on Blacks to help guide us in a direction that will also allow us to understand the effectiveness of forgiveness. More particularly, the use of forgiveness elevates Blacks and, at the same time, releases whites, through acceptance of forgiveness, to be free of traditional acts of racism and to turn whites from historical participation in evil. But as I explain, this forgiveness of whites should not be unconditional.

A principal contributor to the racial healing, known by Sheila and me, was the public and private espousal by her of forgiveness for Lonnie Birch. I have acknowledged the special value of that gift, which was generously conferred and which removed any pall that otherwise could have interfered with the prospects for our healing, friendship, love, and allyship. The forgiveness of Lonnie was all Sheila’s doing, based heavily on her judgment that Lonnie constituted a good and compassionate man, evidenced, according to her, by my obvious love for him as my grandfather and principal caretaker during the first few years of my life. During the time I knew

her, Sheila's continuing mantra about the right for forgiveness, undoubtedly leading to Sheila's forgiveness of Lonnie, consisted of this line: "Bad circumstances make good people do bad things".

I'm constantly reminded that Sheila forgave Lonnie more than I possibly could, for Lonnie continued to be for me a bifurcated person. He was, of course, that loving and present grandfather, who looked after me as his own during the earliest and most vulnerable years of my life; according to family legend, I was Lonnie's 24-hour a day project for a sizeable portion of his retirement. At the same time, Lonnie would be for me that abhorrent gunman who contributed to the Massacre.

For years, Sheila exhibited irritation, complaining that my reluctance to forgive Lonnie did not reflect well on personal qualities I apparently possess that she admired and appreciated. Still, try as I might, forgiveness of Lonnie eluded me. As a result of Lonnie's unique visibility in racial family history caused by his membership in the Ku Klux Klan, but mainly for his role in the Massacre's white onslaughts, he had evolved for me into the family's face for racism. While I desired a path to forgive him, hoping that a certain level of freedom would be attached to this act of forgiveness, it had not happened. I read suitable literature, such as Judeo-Christian scriptures; speeches and writings of Martin Luther King, Jr.; Dietrich Bonhoeffer; Gandhi, and pieces of the Gita; and other sources to arrive at a place that would permit me to forgive Lonnie. Not quite yet, but I keep getting closer, feeling Sheila at my back encouraging me all the way.

I submit that we whites have generally had a reduced capability to empathize with forgiveness, either the giving or receiving of it, for we've had less reason to feel a necessity for it. I suspect this diminishment in the perceived effect of forgiveness is a result of the repetitive exercise and accumulated advantage of naked power we whites have been able to employ, especially through the long-term subjugation of Blacks. As an indication of this arrogance of power and an insensibility by numerous whites to feel a need to be forgiven or to express remorse or empathy toward Blacks for the multi-generational presence of white racism and white subjugation of Blacks, it is not unusual to witness some whites actually mocking other whites for the demonstration of "white guilt" toward one or more Blacks. It should not be surprising that certain members of the white community have anesthetized themselves into believing – and acting on the belief – that white guilt is bad, somehow a false or weak expression, something to be scorned or mocked, and surely something to be demeaned.

Even now, for every act of white empathy toward a Black life, some other white may, in turn, respond contemptuously to such an act as evidence of personal weakness, fueled by white guilt. So, what if the act is a reflection of white guilt? It is much better from a humanitarian and compassionate perspective to act on that white guilt than not to recognize the insensitivity and brutality for what they are that gave rise to white guilt in the first place. At the same time, I'm long past the time that derisively saying my feelings for the Black condition are merely a function of white guilt would have any adverse impact on me at all.

For another case in point that exhibits the great distance at which forgiveness is frequently held by many white folks, I have heard whites mention that they could not readily comprehend the sentiments of a Black man, Anthony Ray Hinton, who had been unjustly and mistakenly found guilty of murder and who spent nearly thirty years in an Alabama prison before being released in 2015. Hinton has said after being freed that he did not wish to be imprisoned again by his anger from the loss of those thirty years so that it became vital for him to forgive those who incarcerated and kept him immured for so long.

Reflective of our long-lasting arrogance of power, many whites require a formidable riposte to their not so surprising questions: why do I need to be forgiven at all, and for what am I being forgiven? We carry and have carried for generations and centuries a legacy of white privilege and pure white racism that we do not immediately and consciously apprehend since it has been with us so long, so very long that we simply do not see it nor wish to see it. The consequences of white privilege seem to preclude acknowledgment of the natural vulnerabilities associated with the giving and receiving of forgiveness. Apparently, it seems only those who have absorbed pervasive degradation and the pain of aggressively codified and institutional inferiority can so

fully appreciate the power of renewal and rebirth available through the generosity of forgiveness.

In my presentations, I regularly need to expand the explanation for Black forgiveness of whites, and I immediately understand the obligation to provide greater background for my position. Of course, Blacks have shown a special and remarkable capability to forgive, even outside the contours that I outline here, which are meant to apply in Black-white allyships. To introduce a gravid and potentially controversial concept for such allyships, I have made it clear to audiences that a white person is not entitled to forgiveness from a Black person, in racial terms, without an indication that the particular white has wrestled with and is on course, if not already there, to achieve two principal goals.

First, the white individual must demonstrate a sincere acceptance of unvarnished racial history without any deflective antidote of filiofetism. We whites know what occurred under our legacy-bound, racial tyranny, and we have no legitimate reason to excuse such subjugation through mythologies or endless genealogies. Of course, for Sheila Walker and me, the catalyst for virtually all factors associated with our racial healing began with the Elaine Race Massacre, but members of my audiences normally do not have such a locus for concentration and exploration, leading to truth and racial healing. Without an actual racial event around which these discussions and clarifications of white attitude and approach can emerge, the appropriate white response can simply be a truthful and demonstrable acknowledgment of the historical, illegitimate, and evil American white domination of Blacks. In other words, the white response can be the recognition and acknowledgment of the definition of damaged heritage, which I have previously supplied as the representative essence of American white racism.

A second step American whites must take to garner forgiveness from Blacks is a public and genuine affirmation of authentic passion by whites for our Black brothers and sisters. There can be no reservation about this belief in and commitment to authentic passion by whites in advance of being forgiven. We whites have to learn ever anew for ourselves authentic passion that serves as a fundamental replacement for any reliance on the filiofetism-damaged heritage axis.

As a result of Sheila's regular discussion, even near her death, of the importance that forgiveness represented for the resolution of my attitude and feelings toward Lonnie, I continued to struggle to explain both to her and to myself the obstacle I faced about my forgiveness of Lonnie for his participation in the Elaine white onslaughts. If I had known that Lonnie could have responded affirmatively to the above two steps and standards preceding Black forgiveness, my inability to absolve Lonnie could have possibly changed. Yet, I realized that while the more generalized white impediment to apply forgiveness may have played a role in my great difficulty to forgive Lonnie, much more imperative and consuming – as I learned over months and even years – had been the realization that Lonnie reflected the terrible and undeniable face of racism, including especially my childhood family's history. Through this inability to forgive Lonnie, I could finally acknowledge how intense my anger formed, over the years, at the existence of racism, that pervasive disease, which had consumed my own family.

Was this anger partially created as a consequence of the rejection of my views on race by the family of my youth and by the wider world in which I had been born and had personally occupied, or was it the result of the actual, diabolical exercise of racism I had come to know, reflected in various relatives, friends, and neighbors, especially those who too easily relied on the "n" word, gravitated to extreme and pejorative descriptions of Blacks, and filled pregnant pauses in conversations with invectives against those persons who, by accident of birth, bore darker skin – all of these exhibitions of racist behavior and attitude I could not easily absolve! Based on this understanding, I came to pose a meaningful question to myself: how do I ever forgive those among my family members and others who were devoted racists? My inability to forgive Lonnie was also integrally related to my inability to forgive those other family members, friends, and neighbors and their racist acts and pronouncements I witnessed and remembered from earlier days.

Next Time: Four, Long, One-To-One Lunches with Dr. James H. Cone, Father of Black Liberation Theology

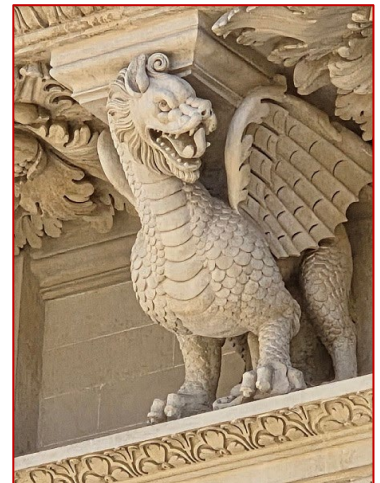
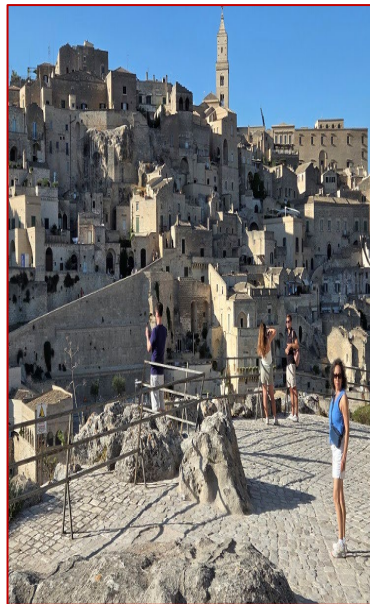
Charles Jackson:

In March we moved from Southern Maryland to our apartment in Foggy Bottom DC. I miss the view and the wildlife. We are in good health and active.

Your September 23 email solicited photos. Here is an image I took that day when my wife and I were kayaking on the Potomac. Photo was taken with a handheld cell phone. The heron is in a tree on the shore at the Georgetown waterfront. So, we still get to see some wildlife.

**Robert Olsen:**

After a week in Athens, Jacqueline and I spent the second week of September this year visiting Lecce, Martina Franca, Cisternino, Alberobello, Matera, Frederick II's 13th century castle, and other spots in the boot of Italy.



Tony Kahn:

I'm being featured in a new book, out October 7, from St. Martin's Press, entitled *Dear NY*.

The author, Brendan Stanton, started one of the internet's first blogs years ago, called "Humans of New York, a collection of on-the-street interviews with everyday dwellers in NYC.. It's quite popular, has millions of followers, and has led to four separate best-selling books of photos and interviews he has conducted with New Yorkers on the street, some 10,000 of them so far.

I'll include a touch of the promotional literature, but Brandon has honored me and my wife, Harriet Reisen, with a three-page spread, the result of an encounter we had with him on the street a couple of years ago.

For anyone reading the book, it's a genial look at what makes New York the world's greatest museum of the human species, and a brief look at my view of life from age 80, where I'm at these days.

Here's hoping you'll find it worth a look.



I don't think about it. I don't think about death.

When we were young my older brother once said to me: 'I bet you cannot think about a white rhinoceros.' And immediately, of course, I thought about a white rhinoceros. But I said to myself:
In 'I'm going to teach myself to not think about a white rhino.' And I've really put a lot of mind time into figuring out how not to be aware of something that I don't want to be aware of. I want to detach myself from that fear.

Memoriam:

Tom Black:

Our regular contributor, **Bill Neaves**, has died on August 12. A report is here:

<https://www.stowers.org/news/in-remembrance-stowers-institute-founding-president-william-bill-neaves>



Ben Friedman:

Jim Rabb's and my roommate **Richard Friedman** (no relation to me), died on 7/7/25. You may remember Rich from Dunster House. He was a varsity tennis player.

Elaine Bostwick:

Reports the death of **Margaret Rossiter**

9:21 5G

The New York Times

Subscribe for \$1/week

Margaret W. Rossiter, 81, Dies; Wrote Women Scientists Into History

In her groundbreaking trilogy, "Women Scientists in America," she told the stories of numerous accomplished but largely invisible women.

Share full article

A portrait of Margaret W. Rossiter, an elderly woman with short white hair and glasses, wearing a red patterned top. She is looking slightly to the right. In the background, there are shelves filled with books.

9:22 LTE

Share full article

Aug. 29, 2025

Margaret W. Rossiter, a historian whose trilogy, "Women Scientists in America," documented in sharp detail the ways women were excised from the annals of science — and who coined the term "the Matilda effect," named for the 19th-century suffragist Matilda Joselyn Gage, to describe the age-old practice of attributing scientific achievements of women to their male colleagues — died on Aug. 3 in Salem, Mass. She was 81.

Her death, in a hospital, was caused by an infection after a fall last year, said her cousin Sherry Evers.

In the late 1960s, Dr. Rossiter was working on her Ph.D. at Yale — her focus was the history of agricultural science — when a comment from one of her male professors during an evening bull session puzzled her.

Who, she had asked, were the women in science? There were none, he said. Another professor mumbled something about Marie Curie being the exception. "I realized," [she told Smithsonian magazine in 2019](#), "this was not an acceptable subject."

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'65	Andrew Jameton	11-30-22	Saint Paul, MN
'65	Brian McPhelim	2-27-25	Federalsburg, MD
'65	Michael Hass	7-14-25	Boston, MA
'66	Herbert Meides	12-14-24	Elgin, OK
'66	Gerald Goldman	7-20-25	San Rafael, CA

Don't forget the Red Book! Until next month when I get to harangue you again!

Tom Black
co-class secretary