

# Glendon Weekend

By DAVID BEARD and JOHN TAYLOR

What are we trying to do at the Glendon Weekend? We are trying to create a situation where people can talk to each other about their life at Glendon College.

We are trying to provide an atmosphere of mutual respect. In this atmosphere growth can take place. Problems can be talked over in a healthy environment.

'Academic freedom has traditionally centred around three types of activities aimed at extending the boundaries of knowledge and testing new ideas, theories, and beliefs; and the communication, sharing, and refinement of ideas, knowledge, and the theories with other interested members of the academic community.'

## INVASION WITHOUT, EROSION WITHIN

Both principle and experience testify that these activities are best performed if a university is able to sustain an environment which encourages these activities to the fullest and protects them from invasion from without as well as erosion from within.'

Essentially we have to talk to each other not in the 'we' and 'they' setting but in the 'us' of communication. We say that Glendon has ideals. But what are 'they' and are we still attempting to reach them? Are 'they' capable of being reached?

Here is a chance to take stock of the success or failure of Glendon. A chance to make informed suggestions for change or simply a chance just to talk. Here we can exchange views, frustrations, hopes and promises.

'Certainly, academic freedom and the aims of a university are attached. But it is not the only freedom possessed by the citizen to speak, to write, and to discuss.'

## DISCUSSION IS INDISPENSABLE TO LEARNING

True academic freedom has its own distinctive and honorable tradition, at least as old and perhaps older than that which governs the general freedom of speech. But the importance of speech and discussion to the university is first and foremost instrumental: it is indispensable to learning and indispensable to teaching. The very activity of education, for students and teachers alike, is the free exercise of open minds.

'Whenever in the pursuit of knowledge speech is guarded and minds sealed, the educational dialogue deteriorates into monologue, arguable hypotheses harden into dogma, and the will to stimulate active inquiry yields to the demand of passive acceptance.'

These attitudes are not the monopoly of any one segment of the academic community.

Of course the question is asked, 'What good does talk do?' It can inform, in the sense that future decisions can be guided by awareness rather than by prejudice. It can lead to reasonable decisions based upon mutual respect.

Talk can develop a community spirit. It can reveal an identity, if there is one. It can foster the needed spirit, if there is a mutual desire for one. It is after all our last weapon for settling our indifferences. It can be our first tool for building our community.

Our talk might center around the following observations: 'One has the impression in the colleges--and indeed in the country--that very much of the conformity is half-hearted, if not unwilling. How much? That is what is hard to know.'

Maybe there is no conclusive rejection of the present pattern simply because there do not seem to be any alternatives. And of course it is the genius of any tightly organised system like ours to make it seem that there cannot be alternatives to itself, and to discourage their invention and proposal.'

Or we might compare, by discussion, the following two quotes from outstanding educators:

'But I suggest that first rate administrators usually possess certain common qualities, though there are, of course, exceptions. Most are expert in the arts of persuasion and dissuasion. Most make decisions quickly. Most are good at selecting subordinates and at developing their abilities and using them to the full.'

## GREAT ADMINISTRATORS ARE TEACHERS TOO

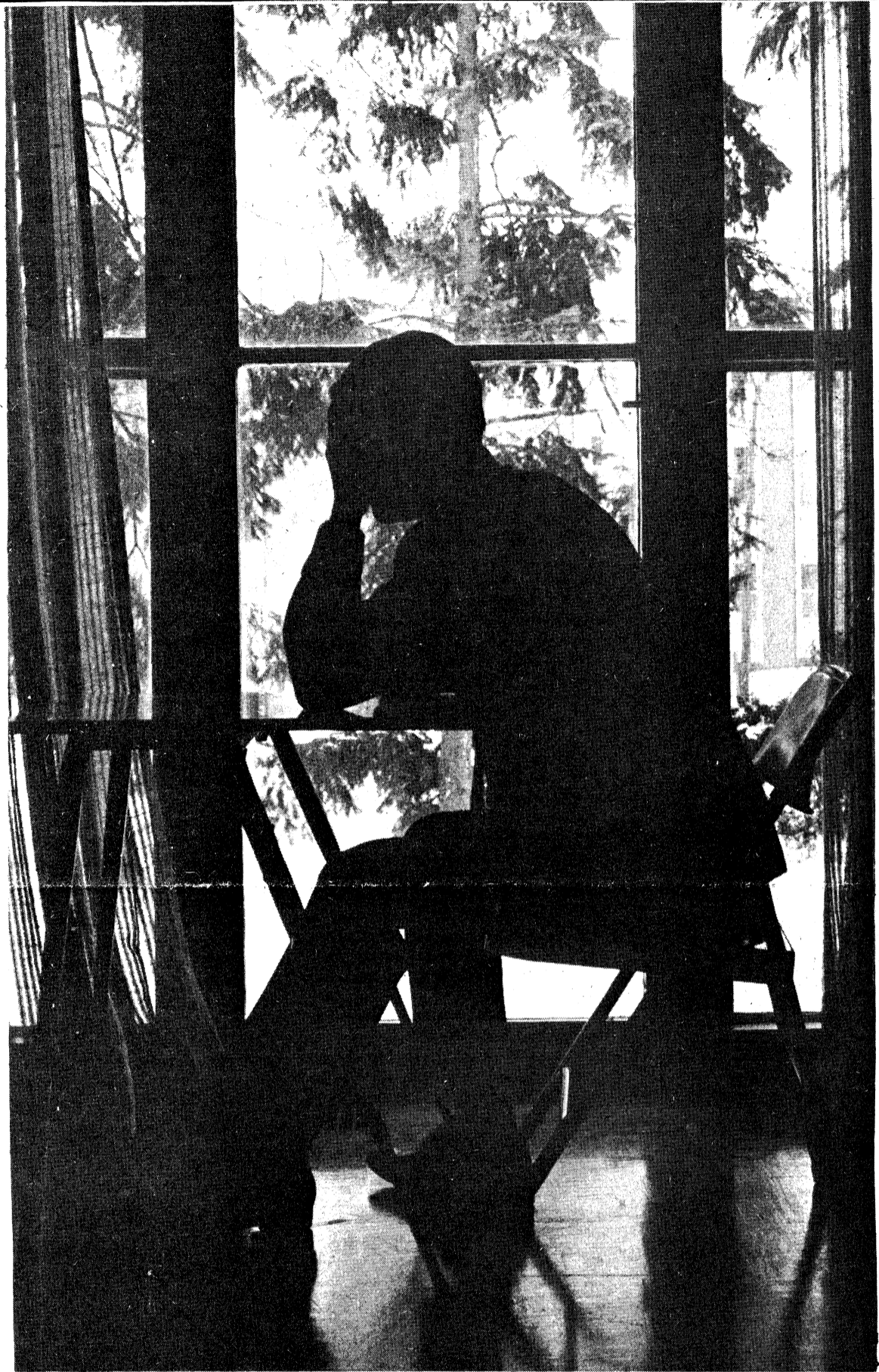
'Most really great administrators have some of the qualities of really great teachers for they too are teachers. They teach the arts of administration to their subordinates by the example they set and by the leadership they give. Great administrators, like great teachers, are imaginative, creative, sparkling,' and:

'It is the genius of administration to enforce a false harmony in a situation that should be rife with conflict. Historically, the community of scholars have perennially been invaded by administrators from the outside, by Visitors of the king, bishop, despotic majority, or whatever is the power in society that wants to quarantine the virulence of youth, the dialogue of persons, the push of inquiry, the accusing testimony of scholarship. But to-day administration and the administrative mentality are entrenched in the community of scholars itself; they fragment it and paralyze it.'

# PROTEM

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## Who am I?

It should be remarked that the word administration does not refer only to the administration, but to any administrative body, i.e., student councils, faculty councils etc. If talk is so structured, if meetings are so organized, if formality exists for its own sake then nothing can be said of worth.

Frequently we hide from reality behind our rituals. We want to avoid these inhuman rituals in order to communicate as human beings in a man made community.

'Human contact destroys standardisation. It sometimes explodes, often produces novel responses, is always messy. It is more worthwhile, and efficient in the long run, but that long run might be lifelong and hard to evaluate. The response to human contact may not immediately satisfy an administrative goal. Conversely the persistent and regular avoidance of direct contact can discourage any deep hopes of worth or happiness.'

## SECOND BEST IS EASIER TO ATTAIN

'Therefore it makes conformity and consent to the second best, and a gradeable performance, much easier to attain--in the short run. It is only in the long run that there is evident a waste of humanity and a foolish citizenry; but these cannot be directly imputed to school administrators. They are secure.'

What are we trying to do at the Glendon Weekend? We are sincerely trying to provide an atmosphere for growth. In this spirit and in this environment no one can fail to benefit from such an experience.

## WEEKEND ON GLENDON STUDENT LIFE

### FRIDAY

5:30 Dinner - New Dining Hall  
7:30 First Open Session  
*What the Hell is going on?*  
9:00 Film and Pipe Room

### SATURDAY

8:30-9:30 Breakfast  
9:45-11:00 Second Open Session  
*Why the Hell is it going on?*  
11:15-12:15 Seminars  
  
12:15-1:30 Lunch  
2:00-3:30 Third Open Session  
*What the Hell to do?*  
4:00-5:00 Seminars  
6:00-9:30 Dinner  
9:45 Dance

# WE MUST MOVE FASTER

By ESCOTT M. REID  
Principal, Glendon College

I am encouraged but I am not satisfied by Glendon's progress since it was opened. We must move faster in the next sixteen months than we have in the past sixteen months.

I am personally most anxious that we move fast in this period since it will take us to the eve of my retirement as principal. In two years' time, I shall be sixty-five and entitled to an old age pension. I don't think an old age pensioner should be in charge of a young, vigorous, experimental college.

Moreover this college should, within about two years, have a French - Canadian principal. When I was appointed principal-designate about three years ago and started unfolding my ideas about the college, I was accused of wanting to make Glendon College into a college for Mandarins.

The accusation would have been substantially correct if the word revolutionary had been inserted before Mandarins.

I want the graduates of Glendon College to provide leaders in politics and the civil service for the various kinds of revolution which ought to take place in Canada during the next thirty years.

My main worry about Glendon College is that not enough of its students seem to have fire in their bellies and you can't make a revolution unless you have fire in your belly.

Why am I, nevertheless, on the whole encouraged by the developments at Glendon College in the past sixteen months? There are seven main reasons:

1. The quality of the students admitted to the first year of the college in September 1966 and September 1967 is exceptionally high.

2. We have recruited a teaching staff which contains an unusually high proportion of teachers--men and women who are excited about the possibilities of teaching an undergraduate student body of marked intellectual ability.

3. We have made substantial progress in revolutionizing the curriculum which we inherited from the Faculty of Arts and Science.

We have made it possible for students to specialize in their first year in the subjects they are particularly interested in and to spread their courses in general education throughout their three or four years at the college.

Instead of taking the first-year courses in humanities, social science, and natural science, these students may take more sophisticated third or fourth-year courses in social ethics, Canadian problems, and theories of scientific method.

4. We have a long way to go before the students of the college constitute a representative cross section of the various groups that make up Canada--regional groups, ethnic groups, income groups.

We shall not have a student body of this kind until we have raised a big endowment for scholarships and residence bursaries.

We are likely, however, to become a little less parochial each year. Next September, I hope that half of our first-year students will come from outside Toronto.

5. We are making progress in our efforts to create at Glendon College a community of scholars and students in which all members participate in the process of making decisions.

We have student representation on the faculty council, faculty representation on the student council, half a dozen advisory committees composed of students and faculty, and many stu-

dent-faculty committees on the curriculum and the courses.

6. There have been healthy developments in some of the extra-curricular or supra-curricular activities of the college, such as the Glendon College Forum and especially the week-end conference on Quebec, PRO TEM, creative writing and dramatic arts and the French Club.

Much remains to be done. I hope we can curb the tyranny of examinations and lectures by abolishing final examinations in the second year for students in good standing. We can set the kind of examinations which no one can pass merely by regurgitating his lecture notes and which a student who reads widely and wisely can pass without going to lectures. Lectures in the fourth year can be abolished.

I hope that we can make it possible for most students who are taking a four-year program to spend their third year at a French-speaking university.

I hope that by the time the college celebrates its tenth anniversary in 1976 at least a fifth of its teaching staff and of its students will be French-Canadian.

And I hope that from now on the dominant group among the students of Glendon College will be angry intellectuals, not complacently angry but self-questioning and committed, committed to improving the community in which they live, the country of which they are citizens, and the world which they occupy with three billion neighbours; and that means committed to serious disciplined study of their community, their country and the world and of the kind of improvements which need to be made. That means informed intellectuals who are angry at a society which pollutes the air of its great cities with filth and noise, which fouls its lakes and rivers, which fails to provide equality of opportunity to the gifted children of the poorest third of its citizens, a society which is flooded with television programmes, films and books which brutalize the mind and spirit of man. Glendon's students, I hope, will question a society which courts destruction because it refuses to come to grips with the two great world issues of this generation, how to narrow the gap between China and the rest of the world and how to speed up the rate of economic growth of the hungry two-thirds of the world.

## GUT REACTION:

Why I shall leave

ANON

Glendon College is not so much a community of scholars as it is a collection of self-deluding hypocrites.

The image that the college projects is far removed from the actual situation that exists. Our problem is that the students and the professors have deluded themselves into believing Glendon's press clippings. In reality, Glendon stinks and I'm leaving as soon as my first year is over.

The French programme is one of my biggest beefs. It can't possibly work, the courses are bad and the students are lazy. I have forgotten more French than I have learned.

Yet, the myth is that they are going to make me nearly bilingual in two years. Such a joke! The students haven't got the guts to speak French outside the classroom and the only way to learn a language is to use it.

The library is a farce. Everyone who walks in there and sees the empty stacks knows it and yet accepts it with the same sort of resignation that one accepts a rattle in an automobile.

To me this is a symptom of Glendon's deepest problem----complacency. This is not a 'hot-bed of democratic activism' the papers tell us it is but rather a haven of non-intellectual gutless wonders.

'Me take a stand?' they say, 'Who cares! I've got more important things to do.'

And they're absolutely right. They have to think about their boyfriends, their parties, their studies and most importantly THEMSELVES.

Shit on them. They are not worthy of the public service. (They'll be wonderful in IBM, though'. Most students do not take any interest in the problems that immediately face them.

They haven't learned to stand on their feet and tell a professor that he is 'full of shit' when they believe it to be true.

The student council is only slightly less gutless than the students. They are happy sitting on a few powerless symbolic committees and they won't bite the hand that pats them on the head like the children they are.

Nor do the professors set any kind of an example. If they are interested in society and in 'social activism' you have to pry it out of them with a crowbar.

The only difference between most of my professors and most of my high school teachers is that my professors call me 'Mr'.

I'm getting out! I can't take the hypocrisy any longer. I probably won't find things much different at U of T but at least they don't pretend to be what they aren't.

## MEDITONS:

Vous avez trop de liberté

By MONIQUE NEMNI  
French Department

'Is French at Glendon a success?' I was asked a few days ago. I am afraid I cannot answer this question, because one has to agree on the criteria on which one will determine 'success'.

If success is a certain percentage of passes or failures, then it was a very great success with 89 per cent passes at Christmas; for the first year students. But any intelligent person knows that marks are not everything, and then, if we had 75 per cent passes would we still have called it a success? and if it was 70 per cent?

What is the magic figure that separates a successful course from a failure? So, success for a course has only a remote relation with the results, in terms of marks.

Is success then measured by the fulfilment of the aims set? Most likely, yes. But the aims of the French programme as set by the calendar and the statements made by Principal Escott Reid are that third year students should be able to follow course content in French in various disciplines. Then, we'll only have the answer to the question in a year or so.

Although we are convinced that the programme is very sound and that a student who has done his share of the work should be quite capable of taking various courses given in the French language, only



the future will tell for sure. So, instead of making sweeping statements about the success of the French programme at Glendon, let us consider instead some of the problems of second language learning.

The process of acquiring a new language is a long and frustrating one. It does not give us the mental stimulation found in other disciplines. We don't learn new thoughts, we learn new ways of saying what we have known for a long time. We seem to go back to infancy. When one already has a mother tongue in which he can express himself, it seems so frustrating to have to struggle to make the most simple statements.

In spite of the motives for which one is learning a new language, the objective at times seems so remote, and the progress made is often so intangible that one can easily feel discouraged and wonder what it is all about anyway.

To make matters worse, language requires a sustained effort from the learner. Intelligence seems to be less important than regular practice. Unfortunately, I am sure that there are more intelligent people in the world than there are people capable of self-imposed discipline.

Establishments like Vic Tanny's know it. This is why they make you sign up and pay for many years, knowing only too well that after the enthusiastic attendance to the first few sessions, eagerness fades away, and the rest of the fee is clear profit! This is the way we, human beings are.

Yet, in language learning, lack of regular, sustained effort is not only regrettable, it is fatal! Under pressure, one always does what one has to do: A student may skip a class once in a while, but he will always be on time at any job he may hold, regardless of his feelings about this task.

If you lived in a French community you would have to learn French. I had to learn English. It is the basic problem of survival. No one has to learn French in Toronto. Bilingualism is not necessary for the survival of the individual, but of the nation. There is no felt pressure.

Since people seem to perform better under pressure, the obvious solution to an efficient French programme is to apply artificial pressure on the students in the form of beloved marks, making attendance compulsory in class and in the lab. We could have done it. We didn't.

Instead, we provided the students with what we considered to be the most efficient programme to learn French. It is not perfect. It is only aiming at the best under the circumstances.

I honestly believe that it is better than what is done in most North American Universities in language learning. Prof. Pierre Fortier and I have discussed the programme with a considerable number of professors from many Canadian and American universities. They all envied our programme.

We provided the students with a very interesting lab programme, in spite of the inadequate facilities. By the way, the facilities are not as inadequate for the students as they are for the staff who has to prepare the material! I must say that I am personally very pleased with attendance in the lab.

A very large number of students goes regularly, especially in first year. But some students have systematically avoided setting foot in the place. I am convinced that these same students would go almost regularly if they feared some loss of marks. Yet, I believe in freedom. What policy should we adopt? Maybe the group representatives will help us solve this difficult problem.

In order to add some flavour

to the programme, we are showing a short documentary twice a week. At the present time, there are about 60 to 70 students who attend them every week. Why isn't the attendance better?

A questionnaire we have distributed some time ago shows that most students are quite pleased with the programmes except for some who have asked for sex movies. We are very sorry, but neither the French embassy nor the National Film Board has offered us that kind of movies... I don't think that the reason for the low attendance is difficult to find.

Just think of Vic Tanny's.

In order for the French programme to be successful, the full participation of the students is imperative. Linguists have shown that language learning is proportional to the active time invested in the process, rather than the desire to be bilingual. 'L'enfer est pavé de bonnes intentions.' The staff is quite aware of the problems and frustrations of second language learning--by personal experience--and is most willing to give any solicited help, or to listen to any interesting suggestions.

Let us all work together to make this year a success. It is well worth it.

Bon travail. Bon courage. Et bonne année.

## SAMETHINK: Glendon's most urgent problem

By TONY TILLY

Faculty Council Student Member

If you ask most Glendon students if they think that there is something wrong with the college, you will usually find they say yes without hesitation.

We lack two things which are completely necessary if the college is to succeed with its present ideals. At the moment we do not have the unity necessary to pursue common goals together, nor the diversity to gain anything in the effort.

The problem of unity is emphasised by the rift between day and resident students. Being a day student, I naturally picked up the feeling that I was not truly a part of the college.

During orientation week, I felt a sense of unity with the other freshmen. We all shared common interests--education in general and Glendon's ideals in particular. I really felt that for the first time in all my years in school that I, as a student, could take part in something meaningful and productive.

It became apparent, however, that the resident students, who naturally spent far more time on campus and knew each other better, were running the whole thing. I and many other day students felt out of the action and lapsed into apathy.

This special number of PRO TEM has been produced as a stimulant to working class consciousness during Glendon Weekend.

WORKERS--Chris Betram  
Elizabeth Forrest  
Maryann Proctor  
Bob Waller  
Jim Weston  
Glen S. Williams

Surplus Value--Student Council  
PRO TEM is the student weekly of Glendon College, York University, 2275 Bayview Avenue, Toronto 12, Ontario. PRO TEM is a member of Canadian University Press and an agent of social change.

Yet lack of unity between residents and day students is natural and universal. We have a more urgent and deep problem--the lack of diversity. It is not just a matter of most of the student body being from the same area. It is hard for a young college to fight this.

Progress is naturally slow. Much worse is that no matter what region we come from, most of us are from the same income bracket.

This means that we have had the same type of background, neighbours, friends, high schools, goals, problems, interests, and so on ad nauseam. Orwell might have coined the word samethink to describe our situation. I cannot see how Glendon could ever become a controversial, exciting, and productive college with these conditions.

Are these conditions the product of an unrealistic and hopelessly optimistic ideal which attracts only one kind of student? I think there is some truth in this. Yet the problem has far deeper roots.

In high school we were gradually forced to accept several facts. The classroom situation was dead. Anything of real excitement or interest to most of us happened outside the academic framework. We also learned that the reason we had to do well was to get high marks to get more education to get a better

job to get more money.

But because of our eternal optimism and idealism, we came to Glendon. Yet we brought with us our high-schooled minds. When we were asked to put our faith in an academic institution and to appreciate the value of learning, we simply couldn't make the switch. Disillusioned, we settled back into our familiar ruts, putting up with the system and politely grubbing for marks.

Our educational system also helped prevent students from lower class families from going to university. Once again, Glendon's aim of a fully participating diverse community of scholars is thwarted.

We have to look beyond Glendon's gates to find the real extent of our problems. And we have to realise that more often than not, we are not agents of change and progress, but dull, conservative agents of an educational system which makes an attempt at an exciting academic experiment next to impossible.

If we have a correct theory, but merely prate about it, pigeonhole it and do not put it in practice, then that theory, however good, is of no significance.

Mao Tse Tung



Photo by WALLER

Who are you?

# The students of Glendon should stand out as a group

By DAVID COLE

I wonder how many people read the last editorial in PRO TEM and managed to get through it without a twinge of conscience.

Probably most of us. We are all so well insulated and hardened against any criticism of our collective social conscience that there is an automatic reaction to anything which causes us to reflect upon our position in the world.

If one verbalizes about illiteracy in Africa, about poverty in our affluent society, or about the threat of separatism, one sticks out from the mass like a sore thumb. The ugly reality of the outside world is something which most of us simply sublimate, or rationalize by bitching about the blundering stupidity of past generations.

Nevertheless, we believe that the world will be a better place as soon as we university students are in a position either to act to change the existing system, or to build a new one.

How, I would ask, is this miraculous change going to take place? What are we at Glendon doing to build the

kind of society we all want to live in for the next 50 years?

Very little.

Here at Glendon, we have an admirable vehicle for effecting changes upon our society, for constructively criticizing the policies of our governments. We have a far-sighted and radical principal, we have many potential leaders among the student body, we have a fairly enlightened administration, and, most important, we have as a basis, the principles upon which this college was founded.

Therefore, it is ridiculous to simply parrot: 'This is all very well, but what, can I as an individual hope to accomplish.'

What you do is very simple—you make your student council an instrument of social change.

Very neat, you argue, but this accomplishes nothing.

I would simply refer you to the example of the role of university students in countries as diverse as France, Mexico, and currently in Quebec, who have, on many occasions, forced

their governments to take into account their point of view.

Granted, it is most unlikely that anything will happen overnight, but at least we will all have attempted, at least in some small measure, to create the kind of society in which we want to live.

I refer you to the example of the Quebec Forum. Nothing that was earth-shattering happened during the weekend. The various points of view were placed before us and we were all thrown into confusion.

However, we were all aware that things had to change, and many people asked what they could do.

There are two significant levels to the action which has taken place since then. On the official level, a col-

lection of the speeches is being published, a report will be submitted to the B and B commission, over 200 articles were printed in the daily press.

More important, however, was the change on a personal level. All of us, because of our deeper understanding of the subject, have argued and discussed with our families, our friends, and with one another. We were all involved (and, believe it or not, it was quite painless) and we are now concerned.

This is the kind of thing which should take place at all levels at Glendon. Through our student council we can involve ourselves in pressing contemporary issues. We can all develop a kind of collective social conscience. We at Glendon can, as a group, stick out

from the mass. The public service basis of the Glendon College philosophy does not mean advancement in the liberal party. Rather, it means that we have a unique opportunity to affect the society in which we live.

Eric Kierans has made an excellent summary of the attitudes characteristic of Quebec University students. He suggests that instead of dropping out of a society they find 'absurd and obscene,' they have become engaged and are trying to influence the social development of that province. The student council at the university of Montreal has published a document of 117 pages on their political philosophy. We have the raw material to accomplish something similar at Glendon.

## The spectre of student power at Glendon

Since it is a community of scholars which we are attempting to create, we believe that all members of the college should share in the process of making decisions on matters which affect the college.

- Glendon College Brochure for 1968-69

Others of you belong to another tradition of the western world; you are not in revolt against all forms of organized society; you rebel against particular aspects of organized society. You believe that society needs a revolutionary shaking up. After you have been here a while you will probably believe that Glendon College and York University need a revolutionary shaking up.

There is one thing I can assure you of. I shall continue to base my approach to the principalship of Glendon College on the firm belief that Glendon College has a place for students with beliefs such as these, indeed, that a college which does not include students such as these cannot produce the kind of intellectual ferment without which a college does not deserve a place in a first class university. But I have accepted a post of authority in this college and this university. I am prepared to share my responsibility with the student body of the college. I will not abdicate either the responsibility or the authority. I hope that through our consultative committees and in other ways we can reach agreement on our problems—particularly problems of rules and regulations governing student behavior and the enforcement of those rules and regulations.

But there have been occasions in the past when I have not been able to accept the advice of one of those consultative committees on college affairs; and I expect there will be occasions in the future.

- Principal's address to first year students 1967

Embattled yet undaunted, Glendon College's genial principal, Escott Reid, has dealt frosh power a withering blow. Faced with Students' demands for a voice in running his justly famous incubator for tomorrow's elite,

he has blasted the urchin upstarts with a mise au point another celebrated diplomat, Lord Palmerston, might have used in cowering the infidel Turks: 'The right of the student body to be consulted does not . . . mean a post of responsibility in this college . . .'

In remembering that the ideal diplomat displays not only patience but firmness, Mr. Reid had indeed helped to secure a goal he announced less than two years ago: 'The college,' he said, 'will become the centre of political discussion, controversy and agitation.' Obviously, the best way to achieve that is for Mr. Reid to remind the students he did not become Glendon's first principal in order to preside over the liquidation of the Establishment's authority.

- Toronto Globe and Mail editorial Sept. 15, 1967

Principal Reid has spoken well. However he has fallen short of student demands; he has fallen short of the demands of a free university.

Students are to be listened to about matters which are deemed to be of direct concern to them and not about matters which they themselves feel to be of direct concern.

Mr. Reid grants the student a voice but the Principal keeps his hand on the volume control. Under the principal the students' voice may be a muffled roar, under another, only a stilled murmur in the administered wilderness.

The committees Mr. Reid has created are a forward step. Yet they remain consultative. Last spring an increase in residence visiting hours was approved by both the Residence Council and the (Glendon) Committee on Student Affairs—on which many non-students sit—only to be vetoed by the Principal. Here is a case in which a measure receiving widespread support was stopped by one—albeit important—member of the academic community.

Yet Mr. Reid's stand is not regressive. Students should welcome his statements as, at least, a step in freedom's direction and use them to the fullest advantage.

- PRO TEM editorial, Sept. 21, 1967

'As much as one believes in democracy, schools are basically authoritarian. Our generation never thought of asking for the challenges or making the demands you people expect today . . . Today's students are all being spoiled terribly; . . . We're giving in far too much, because we're afraid of losing our students.'

- Prof. Mitchell, French, Dec. 1967

The next step council should make towards community is to press for what we shall call a committee on college affairs and a pan-university equivalent.

We envisage such a committee to be composed of three elements, more or less equally represented; students, chosen by the Faculty Council and to include the Principal; and members of the Board of Governors and distinguished members of the general community.

On such a committee, we would hope to see governors actively participating in a discussion on the effects of their decisions. They would be given a chance to explain to students and governors how they would like to see the College develop academically.

An important contribution could be made by those committee members not directly connected with the university. These members should be chosen not for their fundraising ability but for distinction in their work in education and public service in other fields.

- PRO TEM editorial, Sept. 28, 1967

Never forget that you are dealing with an administrative mind who would rather use slurs and innuendoes than debate the facts honestly.

- Larry Goldstein, June 1967

The Glendon College faculty is anonymous, gutless and inarticulate, apathetic, and unconcerned. It appears to me they have bowed before a Senate and Board of Governors that names Colleges after Politicians like Robert Winters...

Alan Offstein, January 1967



photo by WALLER

What is it?