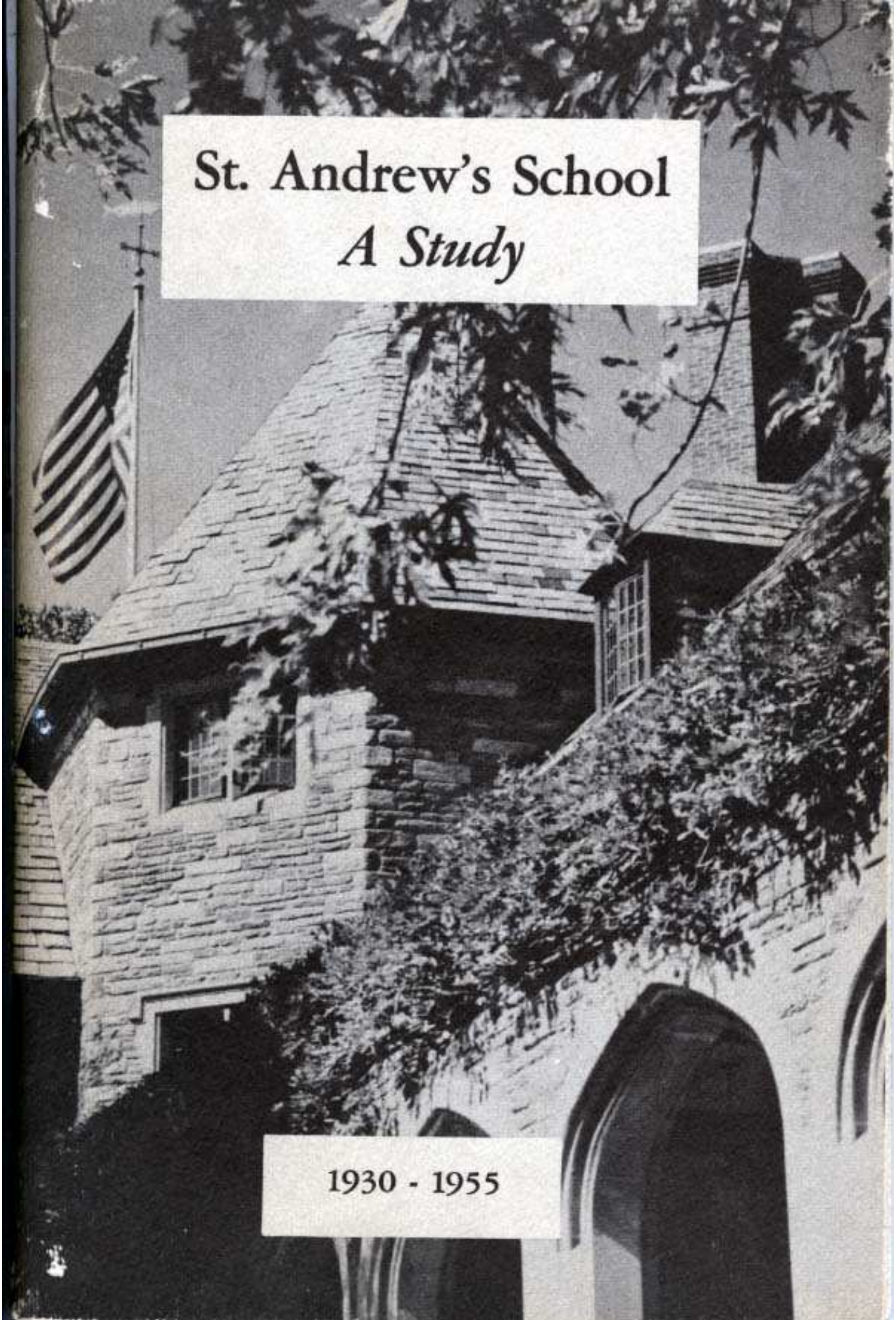


St. Andrew's School

A Study

1930 - 1955

St. Andrew's School

MIDDLETOWN, DELAWARE

A Study 1930 - 1955

FOUNDED 1929

ELEVATED MEDIEVAL STYLE BUILDING WITH ARCHITECTURAL DETAILS

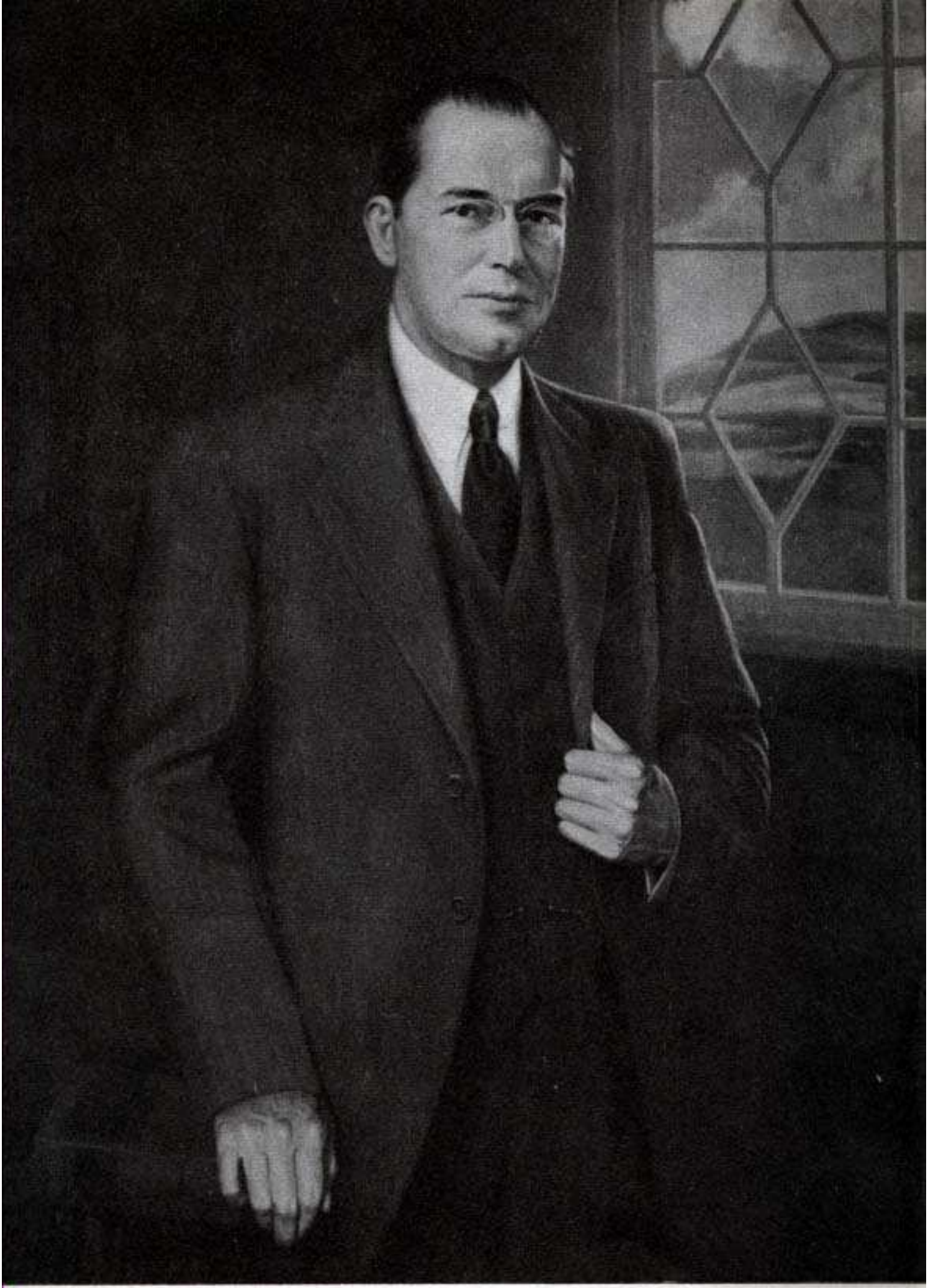
THE EPISCOPAL CHURCH STANDS ON FOUNDATION OF

Foreword

The story of a school — even a story as short as that of St. Andrew's — is not the story of one person or of several or of the physical growth of a campus or the changes time has brought. It is the story of all of these things. Without the largeness of spirit possessed by Alexis Felix du Pont, the Founder, or the unparalleled generosity of the Donors; without the astute and diligent care of the Board of Trustees, the inspired direction of the Headmaster and the devotion of his Faculty and his Staff, and most especially without the boys who have been students here, St. Andrew's would obviously not be St. Andrew's. It would probably be a wheat farm still.

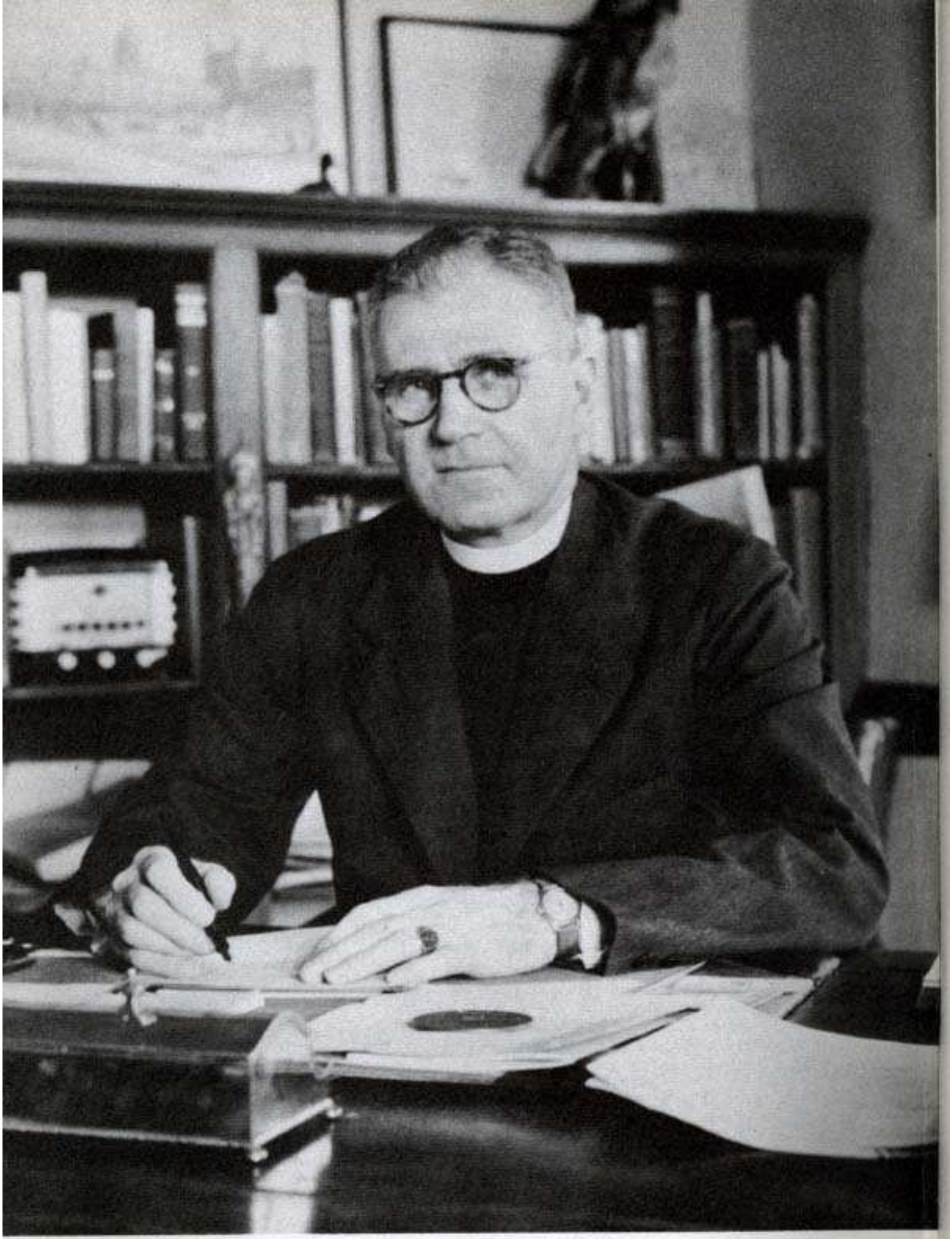
Yet the compilers of this pamphlet have chosen to tell this story not in terms of people and years, buildings and boys, but in terms of what is less visible and less tangible — the spirit which inspired the foundation. This spirit had as its primary object the creation of a school environment in which a Christian culture might flourish and from which young men might emerge not only well taught but well disposed to become efficient in Christian service. This choice, dictated in part by space, time, and the funds at hand, has forced the elimination of much that might be of interest. For this the compilers apologize. It is their hope, however, that what remains will give the reader a fair idea of the spirit in which the School was founded and leave him with a due concept of the intellectual, emotional, social, and religious means which have developed to fulfill that spirit. Finally, through an alumni questionnaire an attempt has been made to measure the effect of the environment so developed on those it was intended to affect — the School's Alumni.

Whatever merit this pamphlet may possess is due to those who have made the School. The faults are those of the writers, who wish to take this opportunity to thank all who have helped with the work — the Alumni, Mrs. Harper and Mrs. Bradford, who have prepared the major portion of the manuscript for the press, and most particularly Mrs. Warner Lewis Fleming, upon whom the labor involved in mailing the Alumni Questionnaire of 1955 and compiling the returns largely fell.



Alexis Felix du Pont 1879-1948

Allen J. Henry, Walter J. Laird, Hon. Richard S. Rodney, Rev. Walden Pell, II, John O. Platt, Felix du Pont, J. Thompson Brown (seated), Rt. Rev. Philip Cook, H. Belin du Pont, Caleb S. Layton.



The Reverend Walden Pell, II, M. A., Oxon., S. T. D.,
Headmaster St. Andrew's School 1930—

Genesis

Exactly when the idea of a Church boarding school for boys came to Alexis Felix du Pont, the School's Founder, no one knows; but he must have talked of it often with his friend, Allan J. Henry, and his sister, Mrs. Irénée du Pont before the midsummer's day in 1927 when the plan was first suggested to the Right Reverend Philip Cook, D.D., then Bishop of Delaware. The Bishop welcomed it with enthusiasm and during the next year the idea took shape. Headmasters of various schools were consulted. Theodore N. Denslow, formerly headmaster of the Donaldson School, made a surreptitious but exhaustive search of the State of Delaware for a site which, while offering the maximum advantages of a rural setting, was not too far removed from urban centers to prevent ready communication. When it was found, the property was quietly purchased. The "incorporators", A. Felix du Pont, Allan J. Henry, Walter J. Laird, Caleb S. Layton and Bishop Cook, met, framed the Articles of Incorporation, and gave the story to the Wilmington *Morning News*. On December 22, 1928, the public-at-large first knew that there was to be a Church boarding school on the shores of Noxontown Pond, Delaware, on what had formerly been the Comegys Farm, and that the school was to be administered by the Episcopal Church School Foundation, Incorporated.

Neither the Founder nor the Incorporators knew what the School's name was to be, for none had been chosen; nor who the headmaster was to be, for he had not been found; nor even the composition of the Board of Trustees, for the Incorporators had not named them. But, led by the Founder, they knew the kind of school they wanted. The Founder's notes on the subject are clear, and in view of the later development of the school, remarkably perceptive.

A COLLEGE PREPARATORY CHURCH BOARDING-SCHOOL FOR BOYS IN THE DIOCESE OF DELAWARE

Education—Full advantage taken of modern contribution to the science of teaching, but no unproven principles to be used. Religious teaching of prime importance. Definite teaching to prepare boys to become useful laymen carried on intensively.

Discipline—Regulations no more strict than should obtain in an ideal home. Limited student government.

Government—A Board of Trustees, Bishop of the Diocese to be chairman. Additional connection with the Diocese considered after recommendation of the Bishop. A Headmaster or a Rector in charge of the school under the authority of the Board of Trustees. A Chaplain in the event of the headmaster being a layman. The plant is to be incorporated and endowed, the Trustees to be made directors of the Corporation. (?)

Enrollment—Boys of age 12 to 13 admissible by examination—mental, physical and (?) psychological. Family history to be taken into account. Committee of Trustees to have final decision as to fitness of a candidate.

Athletics—All usual forms maintained, and athletics of some kind compulsory with every student unless prohibited by a physician.

Chapel—An ornate chapel, a dignified service which will be an inspiration to masters and students and make them feel that the life of the School emanates from that source. Early institution of observances or ceremonies that will be unique and will in years to come be attractive traditions which will give the school an "Atmosphere".[1]

They also knew what they did not want; "another high-priced Church school . . . beyond the reach of families of moderate means." [2] Nor did they wish to limit enrollment to boys of the Episcopal Church. They wanted above everything else to "maintain a school in which the religious element in education will be emphasized and the teaching so directed as to train and influence the student body to become efficient in Christian service." [3]

Finally they stated very exactly the relationship of the Episcopal Church School Foundation and the School to the Diocese, the Bishop's relationship to the Board, the composition of the Board itself and its relationship to the Headmaster and the Faculty. Contact with the Diocese was to be made through the Bishop, who was, by reason of his office, made a trustee of the institution. He was not to have undue influence beyond that of any other member of the Board of Trustees, but his office carried with it a responsibility for a share in the welfare of the School. The Board of Trustees was to be a self-perpetuating body and the convention of the Diocese was to have no power over it beyond the selection of a Bishop. The discipline of the School was to belong to the Headmaster and his Faculty and to him and to them it was the Incorporators' desire to give a free hand and a corresponding responsibility in its management.

The first Board of Trustees was soon chosen. It consisted of the Right Reverend Philip Cook, D.D., Bishop of Delaware, President; A. Felix du Pont, Vice-President; Allan J. Henry, Secretary and Treasurer;

[1] Allan J. Henry, "The Founding and Development of St. Andrew's School", *The General Magazine and Historical Chronicle of the University of Pennsylvania,* Burlington, N. J., the Enterprise Publishing Company, October, 1934, Vol. XXXVII, Num. 1, pp. 26-38.

[2] This provision has ever since been honored. The tuition fee for the first year was set at $800, but approximately 40% of the first student body received tuition assistance. In 1935 a variable tuition scale, suggested by the Kent School tuition policy, was instituted. Four tuition classes were established — $300, $450, $600, $1000, the tuition paid being dependent upon the demonstrated ability of the student and his parents' need of assistance. Tuitions stand today at $500, $800, $1200 and $1600. The top tuition rate today is double that of twenty-five years ago, but it remains substantially below the average. In rough figures, it costs the Foundation an average of approximately $126 more to have a boy at the school than it costs the average parent to send him — in total, the income of $6,000,000 at 3¼%!

[3] This and the material relevant to the incorporation which follows, is taken from the Right Reverend Philip Cook, D.D., *The Story of St. Andrew's School,* privately printed 1934, pp. 4, 9, 14.

the Honorable Richard S. Rodney, J. Thompson Brown, Walter J. Laird, Caleb S. Layton, and John O. Platt.[4]

The objectives of the School were later formalized by the Founder and a statement placed in the cornerstone, which was laid on St. Andrew's Day, November 30, 1929:

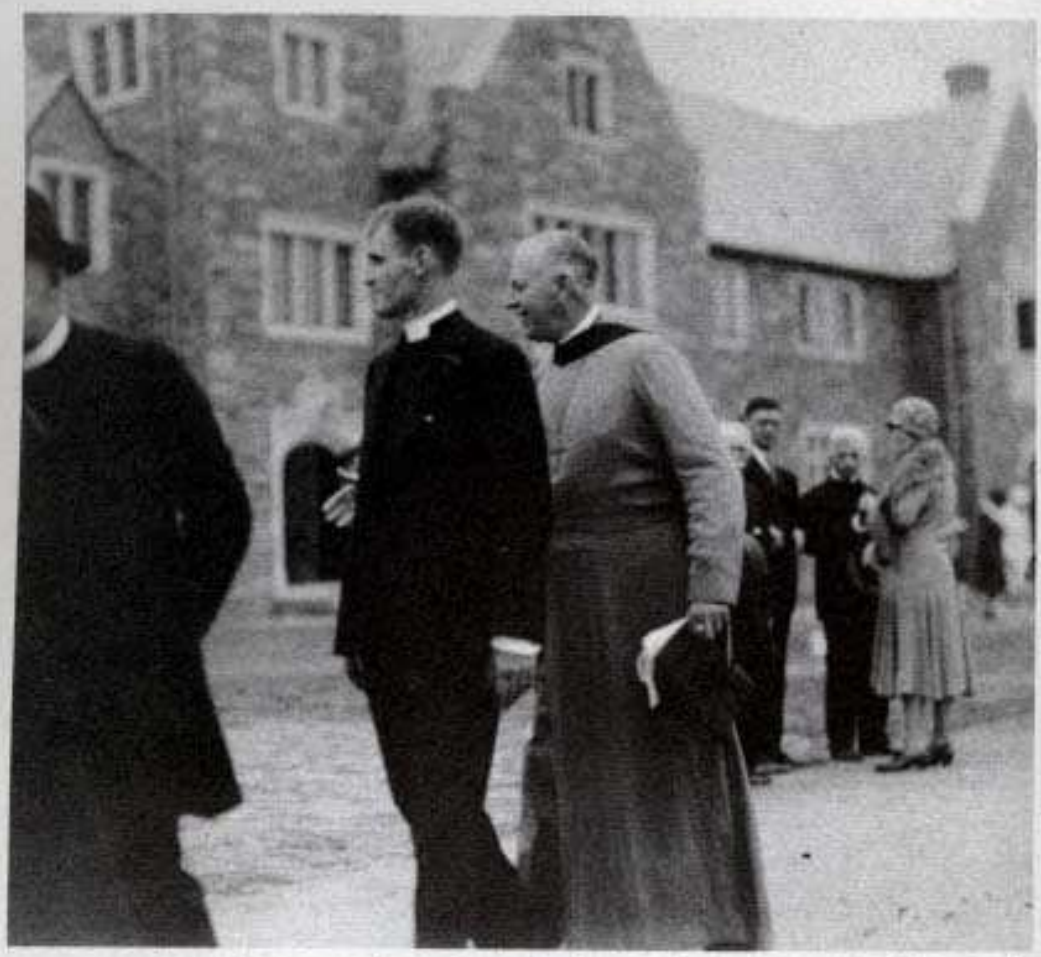
> *The teaching and conduct of this school are based on the Christian Religion. The trustees and teachers believe that man's knowledge of right and wrong has been revealed by Almighty God, and demonstrated by the life and teaching of Jesus Christ, and that man is guided by the Holy Spirit to live according to God's revelation.*

On July 22, 1929, the Reverend Walden Pell, II, then a master in Lenox School, Lenox, Mass., was appointed Headmaster. It was he who suggested the name of the School, chose the School's colors (cardinal and white), who appointed a faculty of four — Reverend James King, Martin Curtler, Granville H. Sherwood, John N. MacInnes. It was he who enrolled the first student body and threw open the doors on September 19, 1930, to the 31 second and third formers who stand today as revered "charter members", but who were then the most oddly-assorted group of boys who have ever entered the School. It is he who has guided the School ever since.

Thus the School came to life in the middle of a depression, twelve years after the end of the greatest war the world had ever known and nine years before an even greater one began.

While the times may have been troubled, St. Andrew's in its founding was more fortunate than most schools. Its founder and his sister, Mrs. Iréné du Pont, had been and have ever since been most generous. The buildings are magnificent, the endowment is large. Money has never been wanting when it was needed, and the depression, far from retarding the growth of the School, actually encouraged it by reason of the fact that the tuition was low and scholarship funds were plentiful. The Founder was generous in an even broader sense. He was a scholarly and reflective man and had very definite ideas of pedagogy, but his ideas were not fixations. Having established broadly in the beginning what he believed ought to obtain, he thereafter left the School in the hands of the Headmaster and the Faculty the Headmaster had selected. He visited the School often and frequently made suggestions; but he never did anything more than suggest — not even when Norman Thomas won the student Presidential election in 1932!

[4] The Board of Trustees (as of September, 1954): Bishop Arthur R. McKinstry, Bishop of Delaware Retired, President; Walter J. Laird, Vice-President; William S. Potter, Secretary and Treasurer; J. Brooke Mosley, Bishop of Delaware; Hon. Richard S. Rodney, Thomas F. Cadwalader, Emile F. du Pont, H. Belin du Pont, Albert Nalle, Richard W. Trapnell, III, '36, William H. Whyte, III, '35, and Bernard J. Fox, Assistant Secretary and Assistant Treasurer.



A young Headmaster and President of the Board of Trustees, Bishop Cook, at Dedication Day, October 14, 1930. The rawness of the scene was typical of the campus of 1930.

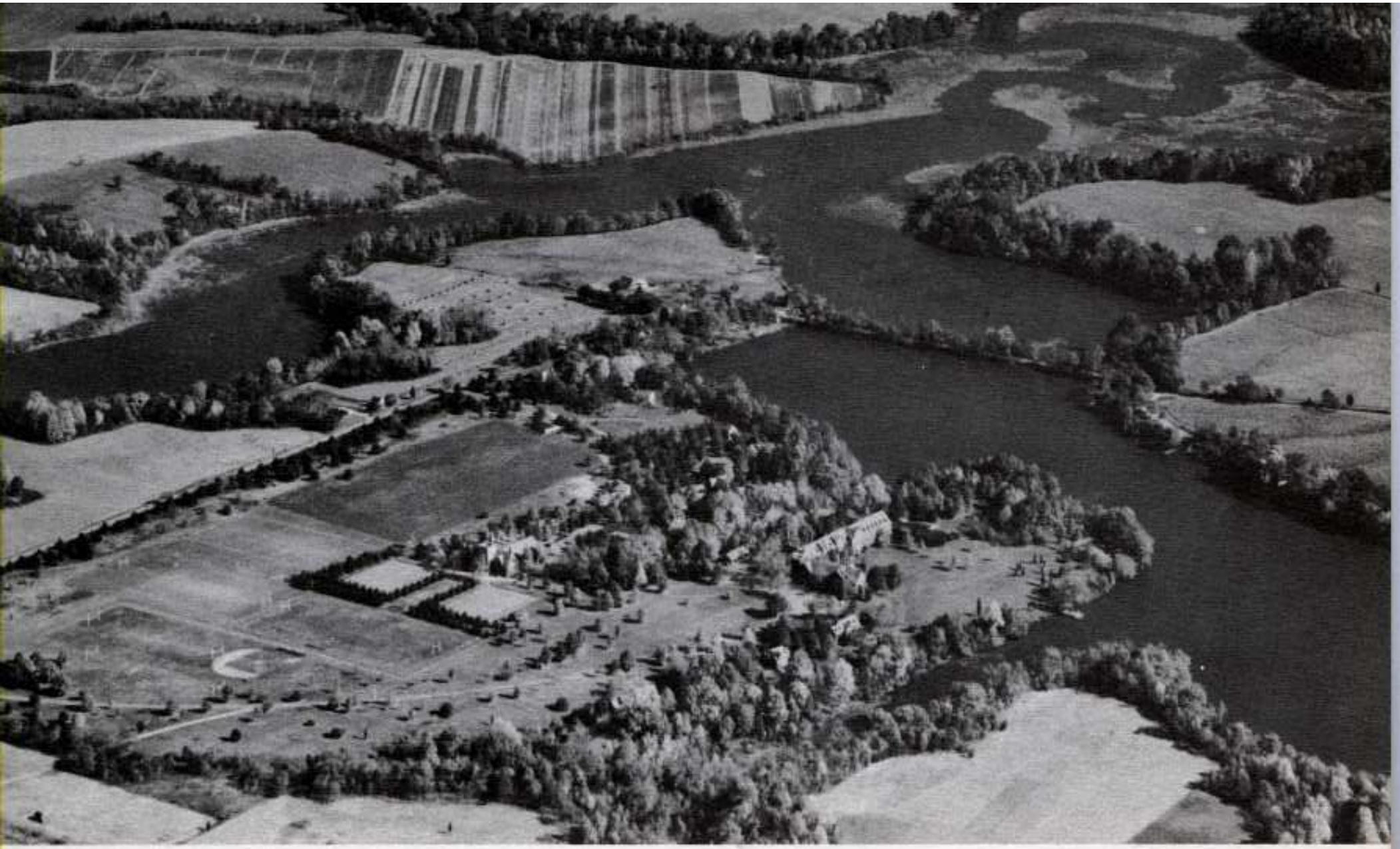
The Problem

There are things, however, that even a tolerant founder and a generous endowment can not give. Money can not buy age, though architecturally it can imitate it; nor can good will and good intentions establish tradition. Concept can set the pattern, but a pattern is not a coat. The problem facing the Headmaster was to take up where Founders, Donors, and Trustees had left off — to give the ideal "local habitation and a name."

Creating a school "so directed as to train and influence the study body to become efficient in Christian Service" involves more than the creation of a classroom curriculum, though that is a primary consideration. It involves a number of things, not the least important of which is the fact that a boarding school differs from a day school in that its students are in residence not just for the school day, but for the whole day and

for the whole school year. The school environment must provide for the whole boy, not just a part of him. It must provide the means of intellectual attack, and this the classroom curriculum is designed to do. It must provide the means of physical, emotional, and social maturation. The extra-curricular program fills this need. Finally, it must provide for the boy's growth as a child of God, for without the direction afforded by faith and religion all other growth is pointless and meaningless. It is this last which distinguishes a Church boarding School from other boarding schools, just as the fact of residence and the consequent opportunities so offered for "out of school" social, physical, and emotional maturation distinguishes a boarding school from a day school and in a large measure accounts for the difference in classroom approach which often marks the two.

Bishop McKinstry, second President of the Board of Trustees, receives a Christmas cigar from Santa Claus (Richard C. du Pont, Jr., grandson of the founder).



An aerial view of the campus and the surrounding countryside, 1953.

The Academic Curriculum, 1930-1931

The academic curriculum of any college preparatory school is to some extent fixed. Basic college entrance subject matter requirements must be met. Beyond that each school sets its own standards of scholarship, fixes its own graduation requirements and imparts by emphasis a particular flavor of its own. What that flavor is, is dependent upon a number of things: the major objective of the school itself — at St. Andrew's the concept of Christian service; the educational background of the curriculum maker; the current political, social, and economic climate; the aspirations and ideals of the age in which the curriculum is made. The educational background of the Headmaster embraced St. Marks, Princeton, and Oxford, followed by preparation for the ministry and ordination. It was classical and conservative, though the fact that it was both did not obscure his idealism and his awareness of possibilities beyond the traditional. Several years of teaching in a (then) newly founded school (Lenox School, Lenox, Massachusetts) had afforded a view of school mastering that was not entirely traditional. The major assumptions behind the Headmaster's prospectus of 1930 (there was little to "catalogue" in the literal sense) were these: that all St. Andrew's Students were college bound, that while basic college requirements were to be rigorously met, something more than the merely basic was equally essential; that knowledge was not to be compartmentalized further than was necessary — that interrelationships could be profitably pursued; that Sacred Studies occupied altogether too subordinate a position in the average Church school, and that at St.

> . . . The teaching and conduct of the School will be based on the Christian religion. All boys will be expected to take part in the School's worship and religious education, which will be in accordance with the practice and principles of the Episcopal church. . . .
>
> While preparation for entrance into college is to be an immediate objective of the School, success in examinations is not felt to be in every case a final index of true learning. Every effort will be made to insure the development of real appreciation, disciplined habits of thought, and a scientific approach to life.
>
> The course of study for the Second Form, as the lowest class, will include Sacred Studies, English, Mathematics, Elementary Science, Beginning Latin, and the History and Appreciation of Art.
>
> For the III Form the course will include Sacred Studies, English, Mathematics, Latin, and Beginning French.
>
> It is hoped that instruction in pictorial and plastic art and vocal music can be arranged for all forms. . . .
>
> As the courses progress through the upper forms it is planned that they shall become more and more coordinated. For example, French and English may be studied as component parts of a course in literary appreciation; and Ancient History may be read to some extent in the original Greek and Latin authors.
>
> Beginning in the IV Form there will be a gradually widening course of subjects, so that by the VI Form year a boy will be studying definitely on the classical, literary, or scientific side of the school course.

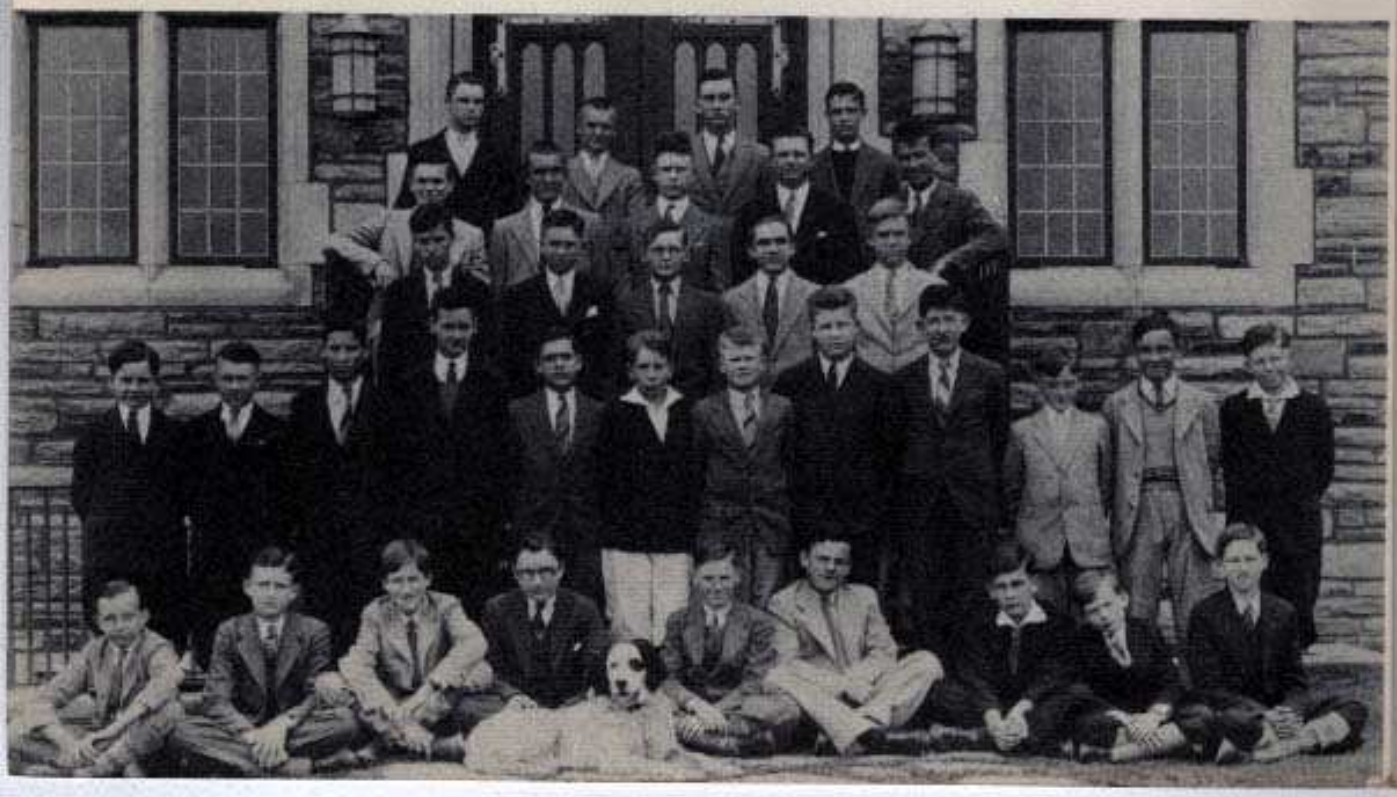
ST. ANDREW'S SCHOOL **1930-1931**

BASTENBECK C.	✓	1st from Bank.
BASTENBECK G.	✓	
CRESSON	✓	2d Steerage
CULLENEY	✓	
ELLIS	✓	
FISHER	✓	
HANBY	✓	
KIRKLAND	✓	
NILES	✓	
ORR	✓	
PATTERSON G.	✓	
PATTERSON P.	✓	Last.
SCOTT	✓	
TOWNSEND	✓	1st.
TRIPPE	✓	Proprietor Work in balsam wood
FOLDY	✓	
BAUM	✓	
CUMPSTON	✓	1st Here.
de VIGNIER	✓	
DRISCOLL	✓	
FELVER	✓	Last
FENHAGEN	✓	
HAWKINS	✓	
HAZEL	✓	
JUSTIS	✓	
LYTLE	✓	
McLANE	✓	
RICHARDSON	✓	
SHAW	✓	
STEELE	✓	
STETSON	✓	1st & Last
TACKERY	✓	
SCOTT, D	✓	
WAYTE	✓	

Some Ancient History!

Upper left: the first school list; upper right: the first Faculty. Top row, Granville H. Sherwood, Senior Master; Rev. Walden Pell, II, Headmaster; William H. Cameron, Jr.; front row John N. MacInnes, Martin S. Curtler. Of these gentlemen, Dr. Pell and Mr. Cameron alone remain. Mr. Sherwood died July 15, 1945; Mr. Curtler resigned June 1931, Mr. MacInnes, June 1951.

An early class



Andrew's this was not to be the case. Salient excerpts from the 1930 Prospectus are these:

All of these courses, with two exceptions, met five times a week. The classes in the History and Appreciation of Art met only once a week and all Sacred Studies classes met twice a week — double the number of meetings usual in most Church Schools.

Each boy was expected to carry five major subjects, and to meet the load he rose at 6:30, breakfasted at 7:00, did his chores, and began class at 8:15. He normally finished classes at 2:30, but at 2:35 (5:00 P.M. in the winter time) he began a three quarter hour extra study period if he had not completed his daily assignments satisfactorily. After an hour and a half of study after evening chapel (7:20-9:00, with a ten minute intermission at the half way point) he went to bed, and was doubtless glad to get there, just as he welcomed a half day of classes on Wednesday and Saturday.

From an academic point of view, the initial program reflected sound scholarly experience, Christian idealism, and the counsel of the Founder, including his middle-of-the-road caution when dealing with educational experiments. It represented also an understanding of divergent human interest and the desirability of allowing for diverse development. No one had to be a classicist. He could "major" in science without loss of face if he chose. It represents everything but the conflict with the hard fact of experience at St. Andrew's, in a school without traditions, and (when the material of the catalogue was prepared) without a student body, or even a full faculty. But a curriculum of whatever sort is an explanation. Ends may not change, nor the things explained, but the explanations satisfactory to one age are not satisfactory to another. In school "ages" change rapidly. Revision in the light of experience was to be constant; but the modifications and changes which have since taken place represent the fruits of a joint Faculty attempt under the Headmaster's leadership to meet the challenge of the times with the materials at hand. Until 1935 the work was done by the Faculty as a body, but after 1935 the increased size of the student body and the growing complexity of school administration made this impossible, and work was accomplished through Committees of the Faculty.

One thing has not changed. It was in 1930 the belief of the School and those who assisted in its foundation that learning without faith is an unguided and futile thing. As the School motto "Faith and Learning" suggests, St. Andrew's attempts to provide an environment in which the Christian idea can flourish, not in its parts separately, but as a single and indivisible whole — a whole in which learning and living are given meaning and direction through faith in God, His purpose, and His Church.

ST. ANDREW'S SCHOOL
Middletown, Del.
June 9th, 1934

FIRST GRADUATION EXERCISES

10 a.m. E.S.T. Service of Holy Communion in the School Chapel. Those invited to this Service are the School, Faculty, Staff, and their families; and the families and guests of the Graduating Class; the visiting clergy; the Trustees and donors of the School.

The Sacrament will be received by the Sixth Form and Elmer Scott only.

Celebrant, the Headmaster. Assisting, the Rector of St. Anne's. Serving, Edward Trippe.

.....

10:45 a.m. E.S.T. Formation of the Academic Procession in the basement outside the Chapel, in the following order: President of the Class of 1935, Second Form, Third Form, Fourth Form, Fifth Form, Sixth Form, Faculty, Headmaster, Dr. Ogilby, the Rector of St. Anne's, Trustees and Donors of the School. Master of Ceremonies, Mr. MacInnes.

The Procession will march to the Common Room and Dining Room, and will be seated as follows: In the Dining Room, front row, north side, the Sixth Form; the other forms behind the Sixth, the Fifth being furthest forward, the Second furthest back. On the seats arranged around the steps to the Common Room: north side, Faculty; Centre, Bishop Cook and Clergy; south side, Trustees and Donors.

.....

11 a.m. E.S.T. Opening song, "GAUDEAMUS IGITUR".
Invocation, the Rector of St. Anne's.

Remarks by the Headmaster
Remarks by the Bishop of the Diocese

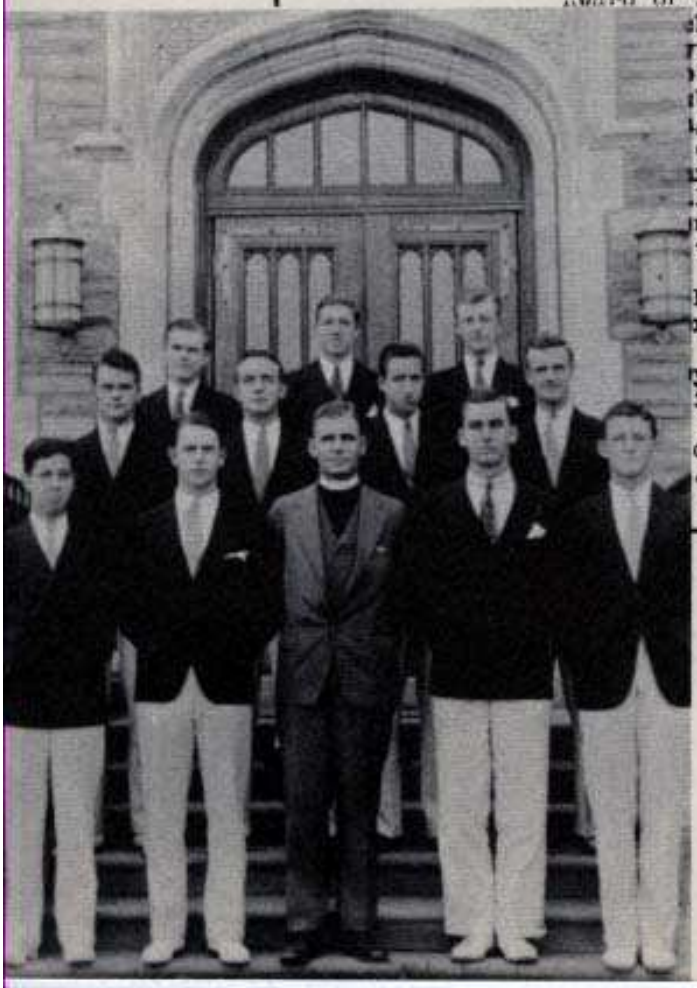
Award of Prizes:
ght Club Prize
rton Prize for English Usage
ir Prize
b Rowing Banner
g Prizes for the Leading Scholar
each Form.
ry Prize for Greatest Service in
lotics
nders Medal for the Leading Scholar
the Graduating Class.

Diplomas
ry, by James Hughes III

y Rev. Remson B.Ogilby, D.D.
ident of Trinity College.
"Jesus calls us"
on, by the Bishop of the Diocese

.....
Luncheon

First graduation program



Saint Andrew's first Graduating Class:
Front row: J. H. Hughes, W. D. Scott, Walden Pell, II, Headmaster; Orr, Townsend.
Second row: Culleney, Kirkland, P. Patterson, R. Ellis.
Third row: Zoldy, E. Trippe, J. Mitchell.

The Academic Curriculum, 1931-1955

It became evident early in the first year that modification of the projected course of study would have to be undertaken. Some boys staggered under the five major load, and even the best found carrying it difficult. Too many boys were being ambushed by Caesar or stumbling along too slowly with Clearchus and Xenophon to make reading ancient history in Latin or Greek a satisfying experience for history teachers however gratifying it may have been to instructors in Latin or Greek. While the generosity of the Founder and Donor saved the School from the problems consequent upon acceptance of all who applied for admission, some boys of modest attainments and abilities were going to have to be enlisted — none, however, who did not have enough academic aptitude to undertake college work.[5] Further, since the School planned to add a form a year until there were five in all,[6] new courses had to be added each year to meet college entrance requirements and permit that degree of specialization spoken of in the first catalogue as the "classical literary, or scientific side". Other courses (art and music, for instance) had also to be added as the need arose and as the means of meeting them came to hand. Above all it was necessary to provide a course of study which would give each graduate some understanding of himself, society, and the physical and spiritual world in which he lived, and at the same time afford a sound basis for further development of understanding in any of these areas or all of them, though pursuit of all was unlikely.

Accordingly, by 1935 the following courses were offered: Sacred Studies, five years; English, five years; mathematics, five years; ancient, European, and American history, one year each; elementary science, biology, chemistry and physics, one year each; Latin, five years; French, four and one-half years; Greek, two years; peripheral subjects, not for credit: "How to study", one-half year, and music.[7]

By 1935 graduation requirements had also been formulated. In all fifteen "credits" were required: three in English (after four years of secondary school study), three in mathematics, two in each of two foreign languages or three in one, with the remaining credits to be made up from mathematics (one possible), science (three possible) and history (three possible), and foreign languages (possibilities manifold). Why a laboratory science was not required is from this vantage point unclear.

[5] The Faculty toyed with the idea of vocational training until 1932, when it was dropped forever.

[6] The top being the sixth or twelfth grade, the bottom being the second or eighth. The first Sixth Form graduated in 1934.

[7] "How to Study" replaced "The History and Appreciation of Art" in 1933.

VI FORM 31

90 Abbott
71 Babcock
143 Baumgartner
122 Clay
124 Court
140 Cox
* 10 Dickson
60 Dubois
100 Duke
130 Fong
83 Gregory
37 Grossman
* 55 Harnwell
*117 Hayman
119 James
*146 Jory
114 Keating, T.
118 Kimble, E.
* 65 Kimmel, R.
132 LeBus, R.
125 McIntosh
104 O'Rourke
23 Orth
33 Pierce
* 61 Price, H.
*137 Quillin, J.
84 Rodgers
* 9 Russell
* 24 Wade
* 92 Watts
113 Wood, K.

V FORM 37

58 Arth
142 Bailey, R.
18 Bateman
68 Baumbach
77 Bloomfield
91 Brakeley
98 Britt
95 Case
85 Clayton
36 Close
42 Cogswell
2 Cole
93 Denton
115 DePue
59 Diaz
4 Fairfield
97 French
145 Goiran, L.
111 Hall
76 Harned
*107 Hollis
5 Hulick
69 Jeffcott
34 Keen
26 Kramer
126 MacPherson
144 Martin
14 Nuckols
17 Quillin, M.
74 Ranck
112 Rightmyer
94 Ryland
133 Shank
82 Washburn, N.
78 Wood, W.
109 Wyman
101 Zuckerman

IV FORM 39

80 Atalay
54 Atchley
19 Bailey, E.
106 Bing
127 Boynton
120 Burkette
141 Chandlee

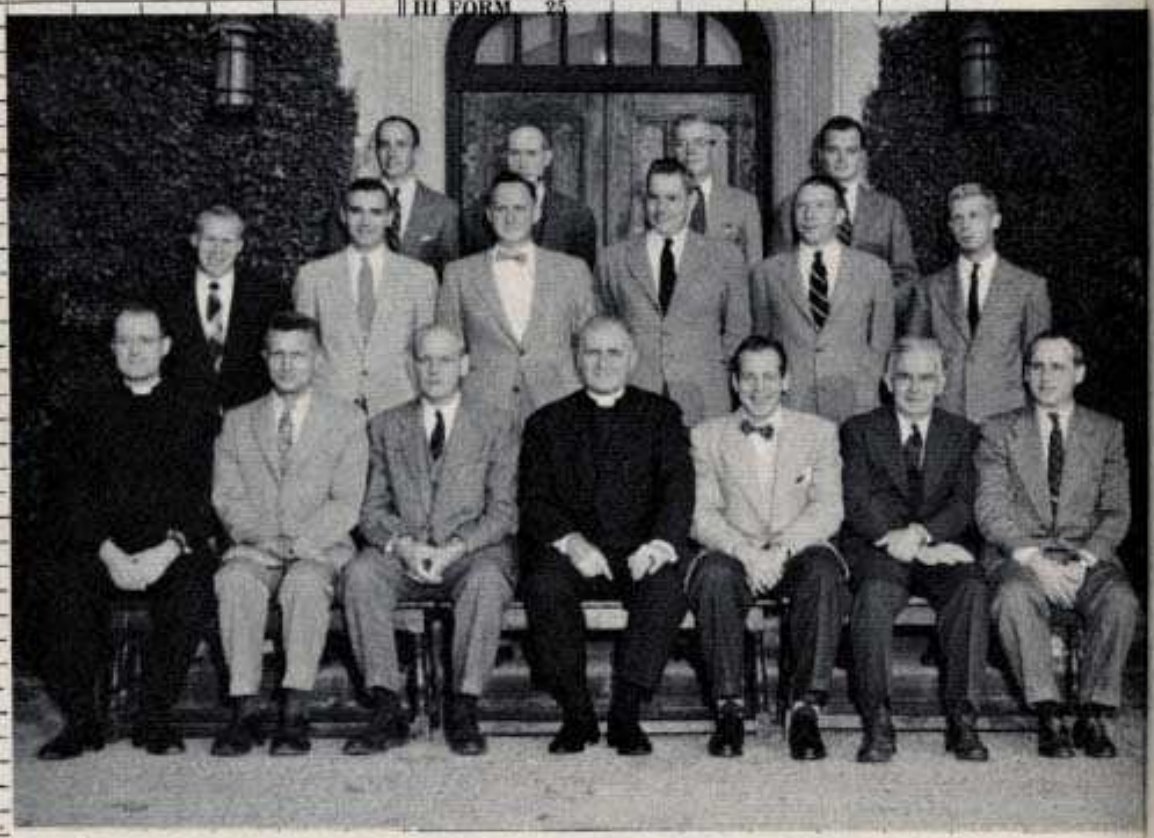
IV FORM (cont.)

131 Davenport
70 Fishburne
136 Gibson
41 Hamilton
147 Hammer
12 Harris
35 Hindle
57 Hinnant
96 Keating, M.
38 Kennedy
88 King, R.
7 Knight
86 LeBus, M.
81 Miller
148 Mitchell
63 Mutchler
75 Newton
67 Pell
46 Perrie
102 Rowland
25 Shettle
103 Shields
89 Speer
73 Stewart
45 Thomas
99 Thompson
11 Vermilye
128 Washburne, S.
150 White, R.
72 Wigglesworth
108 Witwer
64 Woodruff

III FORM 25

28 Mumford
30 Murray
31 Probert
32 Terry
134 Wells
39 West

The school list of 1955



The present faculty: top row: Messrs. Hughes, Hagerty, Rev. E. W. Hawkins, Mr. Broadbent; second row: Messrs. Weigand, Washburn, Barron, Chamblin, Baum, Vrooman; first row: Rev. W. D. Leech, Messrs. Voorhees, Cameron, Dr. Pell, Messrs. Schmolze, Fleming, Thornton. Missing: Messrs. Amos, Hillier, Lushington.

Accreditation by various accrediting agencies came in the following order: The Delaware State Board of Education (accreditation granted March 25, 1935), the U.S. Office of Education (accreditation granted April, 1935). The Middle States Association of College and Secondary Schools withheld accreditation until January 2, 1936, following a visit by three men who reported the curriculum deficient because there were no practical arts and that "there were too many failures", but who seemed reasonably assured otherwise.

Since 1935 many changes have taken place in the academic curriculum, both in the number of course offerings and their kind. Five years of Sacred Studies, English, and mathematics are still the rule, though only prospective engineers, scientists, and the mathematically apt are urged to take a fifth year of mathematics. To general science, biology, chemistry, and physics, zoology was added in 1948. Geography, which covers in part both the physical and social aspects of the subject, was added in 1950, principally for Second Formers. English history came in 1935. Greek disappeared, a war casualty in 1941, and Spanish (three years) and German (two years) have taken its place.

Additions to the peripheral program have been many, some permanent, some not: manual training came in 1937. Art — creative art — appeared the following year. Remedial Reading came in 1942, and library science in 1944. These have remained permanent fixtures. Public speaking (1938-39, 1940-44), military science (1942-44) and mechanical drawing (for credit, 1934-43) have bloomed and faded.

Graduation requirements have seen similar change. In 1940 history (one credit) and a laboratory science (one credit) were added to the required list. In 1942 the foreign language requirement was reduced to two credits in one language. Since 1951 the history offered for graduation has had to be American History. Since 1951 there has been no change in graduation requirements, though the number of science electives that can be offered has been reduced to three. No candidate can offer four sciences today without the express consent of the Academic Committee of the Faculty.

Directly and indirectly the major force dictating the changes, additions, and shifts of emphasis in the curriculum and in graduation requirements has been the changing course of world affairs. Schools — boarding schools in particular — are often regarded as cloistered retreats far removed from the world of actuality. They are not. Each upheaval in the world outside creates the need for a new explanation, and this a school must attempt to supply. Perhaps the struggle can best be understood in terms of a running battle waged between two extremes, at one of which stand the Eternal Verities, represented by the educated man who understands

all but can do nothing practical, and at the other the utterly practical (and possibly uneducated) man who understands nothing but can move mountains. Fortunately neither antagonist wins, but each leaves his mark. The sympathies of the Faculty, however, have usually rested with the Eternal Verities. Other forces no less compelling in their own way, and more noticeable in peripheral course offerings than in major studies have been pedagogical necessity, utilitarianism, and the desire to make a place for creative arts and crafts. Often none of these forces alone has contributed to the change. Many combine to bring alterations about. And sometimes, it must be admitted, caprice and fancy have had a hand.

A few illustrations may suffice. Of major course offerings, those in sciences, languages, and history have been more affected by the course of world events than mathematics, English, and Sacred Studies, though the content of English and Sacred Studies courses has undergone considerable change..

For instance, the graduation limitation now placed upon science specialization, something once thought so valuable, has resulted indirectly from the explosion of the atom bomb at Hiroshima, and from the spectacle of the science "major" who had an elementary understanding of the world as a physical entity but seemed aware of and interested in little else. One may wonder, then, why a fifth possibility, zoology, was added in 1948. Here the practical entered. Facilities and an excellent instructor were available, classes in chemistry and physics were overtaxed and since the Faculty had no objection to the discipline of science, the introduction of zoology seemed an admirable way to meet the situation. Unfortunately, avid young scientists simply added another science course to their schedules and dropped something in language or history, an outcome which the Faculty had not foreseen and did not relish when it perceived it.

The adding of English history to the three history courses already offered in 1936 was occasioned by the realization of the existence of a phenomenon known as the "history intelligent" student — the student who seemed not particularly able in literature, science, or languages but who seemed a very able and much interested historian. English history was dropped during the war because boys were being drafted and it seemed practical to give them as much as possible of the fundamentals of math and science before they left. Furthermore, in the war-caused shortage of teachers, personnel was not available. The graduation specification that the history required be American history, resulted from post-war pride in country.

The languages also have been a particularly sensitive area. The chief feature has been a decline of interest in the classics — Latin and Greek, and an increased interest in modern languages — the languages of utility.

Today Latin occupies as large a place, so far as offerings are concerned, as it did in 1935, though on a comparative basis, interest, particularly in advanced Latin, is on the wane. Once the principal language of academic utility and the key to a "humanities" oriented course of study, Latin is no longer so useful in a world oriented in another direction. Not even the most fastidious of colleges now require it for admission. Furthermore it is hard, and today only the most apt and most interested are urged to continue beyond an elementary stage. The decline of Greek proceeded at a greatly accelerated pace. At St. Andrew's, where a certain degree of recruiting had always been necessary, it died in 1945, a war casualty. The decline of interest in Latin and the total disappearance of Greek would be lamentable were it not for the fact that translations of the literature of each are readily available. A boy can read an excellent translation of *Oedipus Rex* in a few hours or less. Considering the time it takes the average Greek student to read the original and considering the "who, which, what, now" character of most schoolboy translations, it is perhaps just as well to leave the matter to specialists.

Of modern languages French has always been most popular at St. Andrew's, which considering its general utility, its literature, and the relative ease with which it may be learned, is not surprising. Until 1936 four and a half years were offered. Since 1936 three years have been standard, with an occasional fourth year class thrown in when there is demand for it. Spanish was first introduced in 1940-41, partly because the then head of the modern language department wanted to teach it, partly because a growing commercial interest in South America gave general impetus to it in other schools and students coming to St. Andrew's began to arrive with one year of Spanish behind them. North Americans born in South America also began coming to the School in increasing numbers. Finally it was thought to offer a way out to the verbally inept who had difficulty with French, particularly French pronunciation. Two years of Spanish are normal, and three possible.[8] The fortunes of German have been more varied. Its merits, academic, aesthetic, and utilitarian need no elaboration,

[8] "Sixty-eight per cent of the people replying to the Alumni Questionnaire of 1948 feel that *three* years of French are desirable. Thirty-six per cent feel that *three* years of Spanish are desirable. Thirty-six per cent feel that two years of Spanish are enough. Forty-two per cent feel that two years of German is desirable. This is remarkable inasmuch as only five of the boys replying took German at St. Andrew's. Most think two years of Latin enough. Fifty-eight per cent see little use for Greek. Four people thought Russian could be taught profitably. While analysis of this part of the questionnaire could better be made by the language departments, on the basis of replies received, a 3-4 year French course, a 2-3 year Spanish course, a two year German course, a 2-3 year Latin course should find a place (they have) at St. Andrew's."—*The Alumni Questionnaire, 1948.*

Biologists at work

but the difficulty of the language dampens enthusiasm. War, too, has its effect. For some perverse reason, German goes out of favor temporarily every time we fight the Germans, when its need, from a utilitarian standpoint certainly, ought to be highest. Two years only are offered today.

Plainly utilitarian courses such as mechanical drawing, military science, and public speaking tend to have an ephemeral existence. Mechanical drawing was originally introduced to save the necks of prospective engineers who had difficulty gathering credits elsewhere in the curriculum. Because it had little intellectual value and because it consumed a great deal of time it was dropped without regret in 1943. Military science, introduced for obvious reasons, was dropped for reasons equally obvious. Public speaking was introduced because students (and their parents) were interested in it. It died for want of student interest and because the Faculty felt that its objectives could be better achieved in some other way. Lamentation in an age under the spell of Dale Carnegie has been great.

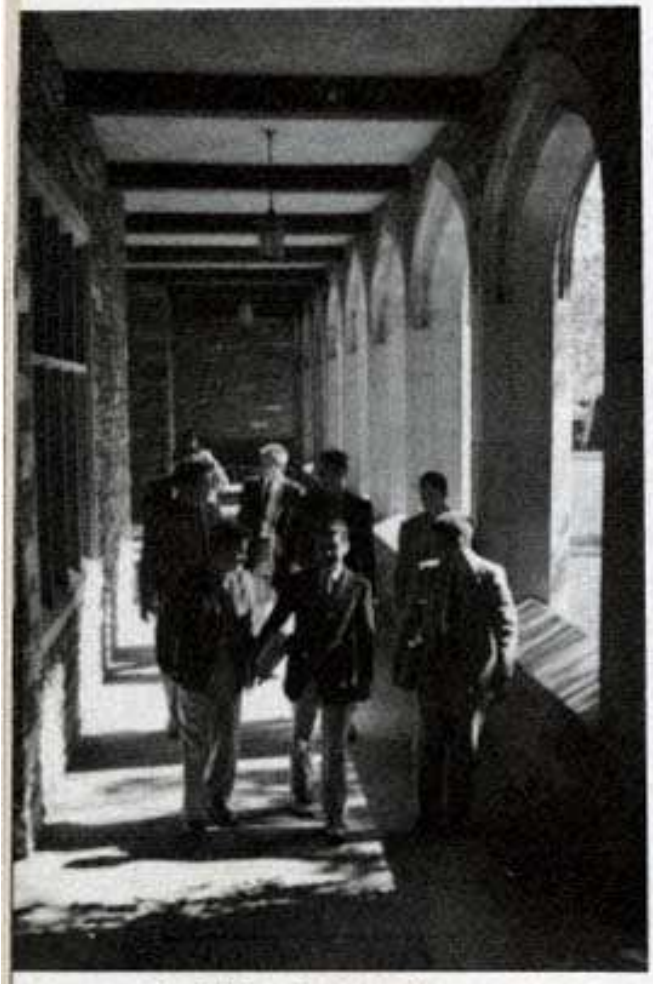
On the other hand, courses introduced out of pedagogical necessity have tended to stay — "How to Study" came early and will probably stay late. Remedial Reading, a late comer because the causes of reading disability were late in being found and remedial measures late in developing, is today a necessity. Because the handling of specific reading disability required so much time, however, the disabled are nowadays screened out on admission and major emphasis is placed on improving the unskilled but not disabled. Library science, a brief library orientation course, is also a necessary supplementary tool, and it, too, has remained a fixture since its introduction.

Similar permanence attends Art and Music, though of the two music has always been the more popular. It is the only art to which a member of the Faculty devotes all of his time (instrumental music) and a visiting teacher (vocal music) part of his. As music appreciation (1935-1945) music was popular as long as it involved listening. It was a failure when it became an attempt to teach music to all. Art, as a course in appreciation, found little student support. Today there are no appreciation courses in either. It is perhaps a great loss, but the library contains a large and much used store of records, and art exhibitions of a loan variety are frequent. The level of musical knowledge is relatively high, but knowledge of art is less extensive.

Thus has the curriculum developed. In spite of the impact of the contemporaneous, it is not a curriculum shaped by the social "needs" of the hour nor by adolescent demand, though these can not be ignored. One can not ignore a war and even Mark Hopkins had to have someone to teach at the other end of his log. The major consideration has been the

A history class

Student at work



The Cloister between classes

June final

image of the educated boy — the boy who knows something of himself, his fellow men, his world and his God, who can see these things in their proper perspective and who knows them well enough to extend his knowledge and his interests intelligently.

Nothing has been said of the problems which arose — and arise still — from the collision of the student body and the curriculum — the problem of failure, of those who found the course of study too difficult; or the problem of apathy, the boy who for whatever reason, simply doesn't care to study; or the problem of the boy who can not find enough. A few excerpts from the Faculty minutes for the winter term, 1935, may serve as examples:

> January 31: Charles _____'s progress was declared inadequate. Methods of making the courses of study more real and valuable to him and his fellow sufferers were discussed . . . George _____ has advanced well beyond his classmates. An advanced project will be prepared for him.
>
> February 20: William _____ . . . is perpetually late in handing in his assignments . . . Jack _____ is doing much better work. . . . Stanley _____ seems impossible to drive. He doesn't even bother to learn elementary facts.[9]

One of the earliest attempts to meet the problem — tutoring and supervised study aside — was "special study" — a study period for boys who failed to complete assignments either out of perversity or want of time. In most instances it was a coercive instrument, the board laid on the backside of the reluctant mule. Through a twenty-five year evolutionary process it has become a tutoring period for those who need it, a conference period for those who want to learn more, and a study period for those who need time. At an early date, too, carrots were dangled in front of the mule's nose — academic week ends (extra leaves) and early departure for week ends; but the incentive is an artificial one which tends to promote grade grubbing. The desire to get a "grade" and a week end tends to obscure the desire to learn. Curbs in the form of required averages and passing grades in basic subjects as prerequisites to extra curricular activity have put a premium on avoiding failure, though when the desire to avoid failure is paramount, even a potentially good student will do no more than that.

The fact of the matter is that boys study for a number of reasons, the most important (and the most legitimate) of which is the satisfaction derived from achievement. The desire to master a subject, to graduate, to

[9] Although he failed to graduate, Charles is a prosperous lower Delaware business man. George, after a brief career at Trinity, was lost on the Murmansk run in 1942. William, now a magazine editor, probably still knows the horrors of the deadline. Jack graduated from the Sheffield Engineering College, Yale University. A submarine officer during the war, he perished in the Pacific. Stanley proceeded M.A. at Yale and is currently a lecturer in English at the University of Michigan, where he expects to obtain his Ph.D. in 1956.

get into college, to please parents, and, in the case of the very able, the desire "to lead the class" are all motives of major importance far outweighing "carrots" and "planks". Of "planks" the fact of failure itself is usually enough.[10] Boys do best when they like what they are doing, and they like what they are doing when the interest and enthusiasm of the teacher is highest. In the last analysis a good teacher is the best plank, the best carrot, and the best plan ever devised.

The Extra Curricular Program, 1930-1955

Any boarding school extra curricular program covers three areas — the athletic, in which physical development is a primary consideration, though other values, emotional and social are to be derived; the creative, which appeals to interests of another but no less necessary nature and from which benefits may accrue not only to the individual but to the school at large; and school government, in which the chief concern is social management in the broadest sense.

From the beginning of 1930 there has never been any doubt that there would be an extra curricular program. The extra curricular presents too enticing a means of gaining desirable physical, emotional, social, and intellectual ends to escape pedagogical notice. Furthermore it will develop whether one wishes it or not. The minds of boys are exceedingly fertile, particularly where deviltry is concerned; and when acceptably channeled, deviltry can be kept at a minimum — a desideratum in any community where plumbing and wiring and food supplies present a satisfying challenge to ingenuity. Soberly, an extra curricular program is a necessity. Every boy needs to feel that he belongs, that he has something to contribute. His self esteem demands an opportunity to create something his schoolmates will value or that he will value himself because it satisfies him. However, except in a general way, no one could foresee in 1930 the particular forms the activities program would take, though those who chose the site of the school were thoroughly cognizant of the problem:

> "the school grounds offer unlimited space for playing fields . . . the waters of Noxontown Pond are ideally adapted for rowing . . . in the natural and healthy atmosphere of the countryside it is hoped that a real love of outdoor life will develop.[11]

The "Creative" Side

Nothing characterized the growth of the "creative" side of the activities program, certainly in the beginning, so much as spontaneity. A page torn from the old *Textbook* (edited by Second Former W. H. Whyte) gives something of the flavor:

[10] Alumni Questionnaire, 1948, pp. 5-6.
[11] Prospectus, 1930, p. 2.

A WEEKLY DIARY

Jan. 12 (1931): There was a slight flurry of snow today, large enough to yield a fair amount of snowballs. Before classes in the morning two sides took form and a fight was on . . .
Jan. 14: The model airplane craze is on now. Several boys have planes.
Jan. 15: Today skating commenced. We had an early study period at 2:00 so we could skate longer.
Jan. 16: Skating again today.
Jan. 17: Some boys visited *the Every Evening* at Wilmington (see article below for details.)

The advertising section is even more fruitful:

STAMPS!!! I have about 800 duplicates and I will sell them at reasonable prices. I will sell the complete set for a dollar — Amalgamated Stamps Industries, Patterson Division . . . Come to the Ellis and de Vignier Barber Shop and get a blotter *free* with each shampoo . . . I SELL Bargains in the way of Books. Rates $.25 for all books except Crime Club mysteries: Do not underestimate my library. It is an absolutely "bona fide" proposition — George Patterson . . . For Sale: Marbles for $.01 each, box LXV or see editor for information.

Of more formal, less impromptu extra curricular enterprises, first to emerge were publications, dramatics, and musical activities, as might be expected. Love of stories, true or fictional, and love of music are elemental. The *Cardinal,* the School paper, appeared November 18, 1930. The chief, though not the only group of dramatists were those who wrote, directed, and acted in a series of reviews called "Meaning No Offense", the nature of which is probably clear from the title. Other groups presented one-act plays, usually with the help of a master. Chapel services required a choir, and while a bass voice was hard to find in a group of boys all under 15, a satisfactory glee club developed with it.[12] During the first year, in addition to the commercial enterprises mentioned in the *Textbook,* none of which were long lived, there were also a Scientific Society, headed by the Headmaster (then as now passionately interested in ornithology) a Radio Club, and less officially an Angler's Club.

During succeeding years, sometimes as a result of a Faculty member's interest but more often (as was the case with the Camera Club) at the suggestion of students, extra curricular activities proliferated. But it is the nature of these things to grow larger and more complex as well as more numerous. By 1941 a Yearbook and a literary magazine had been added to the *Cardinal.* Dramatic productions grew more elaborate as the players grew more skillful, audiences more demanding, and facilities more adequate. Add to all this trips to such widely divergent places of social and cultural interest as the Wilmington Playhouse, Princeton University, and the New Castle County Workhouse; add an expanding athletic program, and one has an idea of the complexity the extra curricular program had become.

[12] Instrumental organizations did not come into being until 1938, when the Founder, himself an old bandsman, donated a set of instruments.

Projectionists

Mechanics

Camera Club

Librarians

Stamp Auction

Model Makers—Testing

By 1940 it was obvious the academic cart threatened to be drawn at a breakneck pace by the activities horse and that the daily schedule was proving too narrow a road for the traffic it had to bear. In 1941 an Activities Committee was appointed to bring order to this pleasant chaos and settle advantageously the conflicting claims of various activities interests — to find a place and schedule events so that the choir's leading tenor and the band's lead trumpet could attend both practices, particularly when trumpeter and tenor were the same person; to curb the overactive and spur the apathetic to good works, and finally to decide just how far faculty supervision was desirable or necessary.

Finding a time and a place for extra curricular activities is an eternal problem, though in the very early years of the School the only problem about time was finding something to fill it. In the early days place was the more pressing question. For instance, the common room was used as a stage and the dining room was rearranged to serve as pit and gallery; the basement of the main building (the only building available) served as a gym. Dormitories served as marts for stamp collectors, journalists met in masters' apartments and the study hall served as a forum for the scientific society. But with ground and with money adequate space can be provided and adequate space was.

Time, however, is a different matter: it can't be bought at any price and one minute can not be made to do the work of two. In the beginning and for the first few years thereafter, the School had a half holiday on Wednesdays and Saturdays and these free afternoons were available for activities. However, the development of varsity athletic teams made Wednesdays and Saturdays impossible — Wednesdays for varsity players because of practice (popular myth to the contrary, athletes can and do like to do more than play games) and Saturdays because games were usually played then. The Wednesday free afternoon persisted for younger boys, but since many masters were coaches as well as activities leaders, the plan was not satisfactory. Further, a liberal week-end policy made Sundays difficult for group activities. Eventually the major nonathletic group activities — band and choir — were given a place in the daily schedule, choir during a period of night study hall and band a Friday morning period. Others got on as they could.

In 1948 activities of a nonathletic nature won a major, if short lived, victory. Extra study hall (5:30-6:15) was cancelled on Wednesday, athletics were ordered to stop at 4:30 and the period 5:00-6:15 was declared an inviolable activities period. The plan was not wholly successful. The screams of varsity coaches and underform teachers still echo over the campus. Furthermore the scheme was not wholly welcome to the activities side either. Too many conflicts resulted when only one period a week was

Glee Club

CONCERT
Given at ST. ANDREW'S SCHOOL by the

PUPILS OF CAPTAIN E.H.WILLIAMS

Saturday, December 9th, 1933
at 8:00 o'clock

.....

	s Preludes os 28, Numbers 7-20	by Chopin GEORGE BARSTOW
	...ancerai ...uet in G	by Schumann by Beethoven JOHN DIAMOND
3.	First Movement, Moonlight	Sonata by Beethoven WILLIAM WARWICK
4.	Trumpet Solo, Selected	WILTON DUTTON
5.	Cujus animam, from Stabat Variations by Cube Rustle of Spring	Mater by Rossina VLADIMIR HWOSCHINSKY by Sinding VLADIMIR HWOSCHINSKY
6.	The Storm	by Weber CAPTAIN WILLIAMS
7.	Cornet Duet, Selected	CAPTAIN WILLIAMS WILTON DUTTON
8.	Die Walküre	by Wagner VLADIMIR HWOSCHINSKY
	...iano Duets, Selected	CAPTAIN WILLIAMS VLADIMIR HWOSCHINSKY
	Shamrock	by Middleton CAPTAIN WILLIAMS

.....

Program of an early recital

Orchestra

Band

available. By 1953 it was evident that something had to give and that what gave was not going to be either studies or athletics. By hiring professional dishwashers and eliminating dishwashing from the job system, fifteen minutes a day were saved. This, added to the normal half hour between the end of supper and study hall, enabled the establishment of an "interim period" between supper and study hall Monday through Friday, and the battle for time seems temporarily won.[13]

DAILY SCHEDULE — 1933	
6:30	Rising Bell
7:00	Breakfast
7:15	Make Beds
7:30	Jobs
8:00	Job Inspection
8:15	Classes Begin
10:30	Recess
12:10	End Fifth Period
12:15	Lunch
1:00	Begin Sixth Period
2:30	End Seventh Period
2:35-3:15	Extra Study Hall (at 5 P.M. Winter Term)
3:15-4:30	Athletics
6:00	Supper
7:00	Chapel
7:20	Study Hall Begins
8:10	Recess
9:00	Study Hall Ends
9:15	Bedtime II, III, IV Forms
10:00	Bedtime V, VI Forms

DAILY SCHEDULE — 1955	
7:00	Rising Bell
7:10	Five Bell
7:15	Breakfast
7:45	Bed and Room Inspection
8:00	Job Inspection
8:15	Classes Begin
10:30	Recess
12:55	VI Period Ends
1:00-1:45	Lunch
1:45-2:30	VII Period
2:30-3:15	VIII Period
3:45-5:30	Athletics
6:10-6:25	Chapel
6:30-7:00	Supper
7:00-7:45	Interim Period
7:50	Study Hall Begins
8:35	Recess
9:30	Study Hall Ends (10:00 Corridors)
9:45	Bedtime Dorms
10:00	Bedtime Gym
10:30	Bedtime Corridors

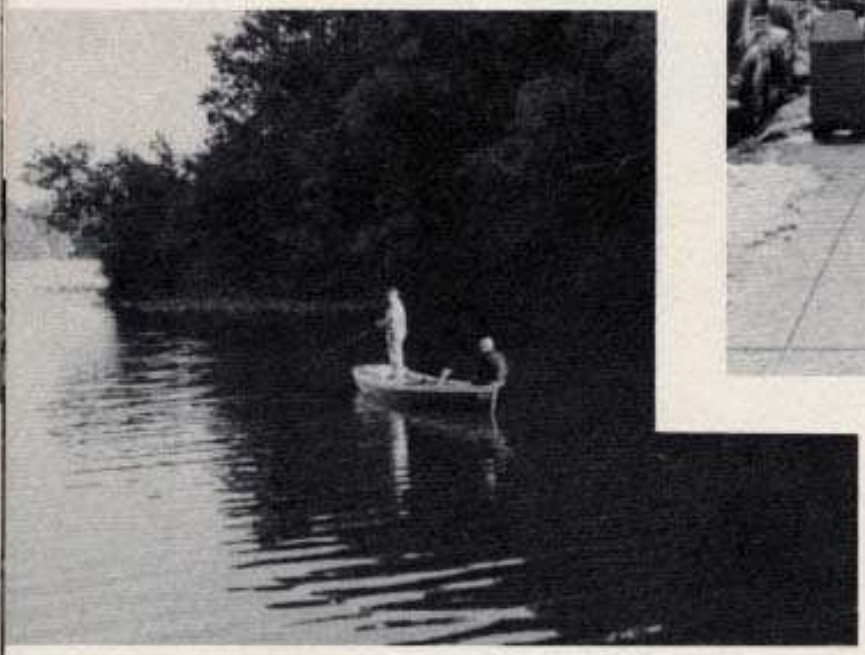
The problem of overactivity has proved comparatively easy to solve. A look at a boy's grades at the regular four week marking period indicates at once whether he is in academic difficulties. A conference, usually with his advisor, will reveal whether "overparticipation" is a cause. It seldom is;[14] but where it is, the number of activities or the time spent in one is curbed by the Academic Committee by placing a boy on limited academic or full academic restrictions. A boy on full academic restrictions can not miss classes for any cause short of physical incapacity. He may also be

[13] Daily schedules of 1933 and 1955:

[14] Replies to the Alumni Questionnaire of 1948 showed that 93% of the student body had adequate time to prepare lessons and that in only 7% of all instances recorded did athletic activity interfere with studies.

Sixth Form Dance

Saturday—Middletown



Fishing, Noxentown Pond

Spring Swimming

The Day (and Night) off

required to attend extra study hall (now the VIII period) and in all instances he is required to maintain a satisfactory academic average (which varies inversely with his form) or attend all supervised study halls.

No matter how extensive an extra curricular program, it will leave some boys cold. Various measures have been introduced to stimulate interest in extra curricular activities on the part of laggards by an appeal through privilege to prestige. The scheme in vogue for several years involved giving week-end credits for apparent activity, the more important activities from a social point of view — newspaper and orchestra or choir participation, for instance — counting more heavily than socially less valuable ones. This proved a dismal failure. The very fact that credits encouraged week-end absence tended to wreck the structure they sought to build, for many activities were pursued on week ends. Furthermore, drones as well as workers were attracted by week-end honey and drones got in the way.

Today boys are given "ratings". A top performance in one field rates as high as that in another. Effort, interest, and production are stressed, rather than invidious comparison. There is little reason, since individual creativity is the major objective, why creative effort on a science project — which no one but the individual needs — should not be as well rewarded as singing in the choir, which the School must have. These ratings have nothing to do with week-end leaves. They, together with academic grades, years in residence, and conduct ratings do influence such things as room choice. The plan is not perfect. Some boys still are apathetic, but the plan is not a dismal failure at any rate.

As for Faculty supervision, student interest seems highest where Faculty interest is keenest, but it is also true that overinterest on the part of the Faculty sometimes tends to kill endeavor. The example of father and the electric trains is familiar. This is particularly true of something like the Model Club, where satisfaction depends entirely upon the individual and where the objective desired is plainly within the individual's grasp. The Model Club has no Faculty sponsor. A place and facilities have been provided, and it flourishes like the green bay tree.[15] On the other hand, where the enjoyment of all depends on the efforts of a group, or where instruction is essential, Faculty sponsorship appears necessary — as in Glee Club work and in the Band. The Natural Science Club type of activity, where each boy has a project, falls in between. The boy needs guidance but he does not need help. There is a nice difference. The boy wants to do and to plan for himself, but he needs some help with the planning. Given this help he can, with bits of wire, cogs, and a work

[15] And well. In 1954 John Way, one of the members, constructed a model car which won the Fisher Body regional award in Kentucky.

Upper left: "We Rileys" by W. H. Whyte '35. Upper right: An early one-acter, Cir. 1937. Bottom: The cast of "Life With Father" 1953.

ST. ANDREW'S SCHOOL
1930
MANUAL OF JOBS

ASSISTANT: Sweeps B1 after breakfast, and reports to the Headmaster for further assignments.
HOUSE: Reports to the Housemother after breakfast and at other times required by her.
INFIRMARY: Reports to the Nurse after breakfast and at other times required by her.
STORE: Dusts and sweeps Store after breakfast, and reports to Store Masters for further assignments.
DIN 1: Supervises and helps in the performance of the following work:
DIN 2,3,4: At all Meals: Food and stacks of plates to be put on tables at five minute bell.
DIN 2: After waiters have cleared tables, tables to be wiped spotlessly clean, and chairs to be dusted.
DIN 3: Floor to be swept, and side tables to be cleaned.
DIN 4: Tables to be set for nine places.
DIN 1: Sugar, salt, and pepper containers to be cleaned and filled.
DIN 1: Silver to be checked.

K2: Eats in Kitchen.
K 1: Eats in Kitchen, and supervises and helps in the performance of the following work:
K 2: Wire tray to be placed in receiving table for silver.
K 2: Used dishes to be scraped into receptacle.
K 1: Scraped dishes to be placed in dish-washing trays.
K 1: Trays to be run through machine in the following order: glasses, silver, china.
K 1,2: Washing machine, receiving table, [illegible] to be cleaned, and trays stacked on flo
K 3, 4: Washed glasses, dishes, and silve on wooden shelves.
K 3: Serving trays to be cleaned and
K 4: Floor to be cleaned.

A1-D1: Clean parts of building respecti
A4: Collects all clothing, etc. not i deposits in barrel for purpose. Repleni toilet paper, in shower room.
B1: Replenishes supply of soap and t Study Washroom, and Office basin.
B2, B3, B4: Wash blackboards with damp spong as needed. Clean blackboard eras
B5: Replenishes supply of soap, paper as needed.
B6: After breakfast throws away newsp arranges magazines and books. Replenishe
C5: Replenishes supply of soap, and t

ALL SWEEPS JOBS INCLUDE THE EMPTYI INTO DUST BAGS ON RESPECTIVE FLOORS, CLEANING UTENSILS ON PROPER HOOKS OR
GROUNDS: Shortly after Second Inspection i in barrel outside laundry all dust bags, placing it in Baling Machine.
After lunch report to the Superin times as he may require.

Jobs 1930

bench perform near prodigies of ingenuity. Exclusive of the job system, the activities of which are obligatory, there are today approximately nineteen activities of a purely creative nature, not including scheduled art, music and choir, and some sixteen others which fall in a "service" or school government category.[16] It is a pretty large number for a school of 150 boys.

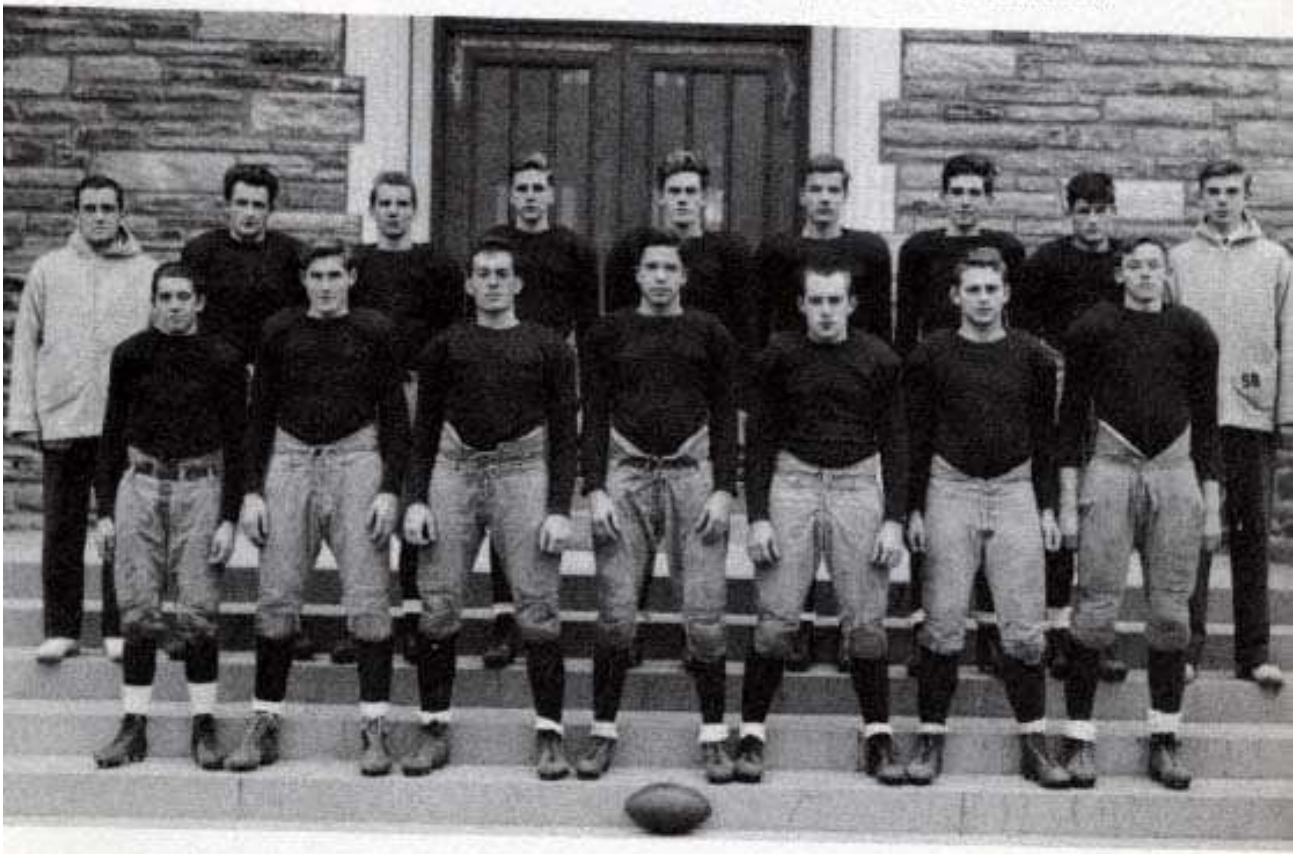
If the sole object of the activities program were to keep boys busy and so prevent misbehavior, the disciplinary record of the boys would be perfect. It isn't and prevention of trouble is not the end. Activities serve to foster an interest which not only satisfies an immediate schoolboy need but carries over in a greater or lesser degree to later life. This appears to be particularly true in the case of music, dramatics, and journalism. While the School has produced no prominent actors or musicians, it has produced several better than ordinary journalists. As for other fields, only a few graduates paint, but those who do derive great satisfaction from it. No alumnus, so far as it is known, is a professional photographer, but a number are highly skilled amateurs. And judging from the number of ex-Science Club members who have since become physicians, pure scientists or engineers, the Science Club has not been without its influence.

The Athletic Side

That athletics would form the major portion of the extra curricular program was a foregone conclusion. *Ut sit mens sana in corpore sano* is too common a maxim for a layman to forget, let alone a classicist Headmaster, and while the sound body was a major objective, American school tradition dictated that the accent was to be on games and contests rather than mass calisthenics, that values beyond "body building" were to be sought. Finally church school tradition dictated the amateur approach. The game is played to be won, but there were to be games in sufficient variety to interest everyone in playing, even though variety meant spreading material thin and resulted in mediocre won and lost records. The game was to be an object in itself, not a means to some other end — publicity, for instance. Consequently the opportunity to compete on an even footing in the sport of one's choice has been a more important consideration than a star-studded roster or a string of victories resulting from concentration in one field. Football has always been an exception, but factors beyond the factor of victory have determined the policy. As a team sport and a contact sport, its manifold virtues have been too often trumpeted

[16] Art, photography, dramatics, model building, journalism, manual arts, the physical and natural sciences, including electronics, conservation, band, orchestra, choir, glee club, philately, politics and history; riflery and sailing perhaps qualify better as sports.

First Varsity Football Team—1934: Standing: Coach MacInnes, Steele, Felver, Roberts, J. Mitchell (Mgr.), Townsend; Seated: E. Trippe, Hanby, W. D. Scott (Capt.), Hawkins, Kirkland; Front row: Evans, Hazel, P. Richards, Richardson.

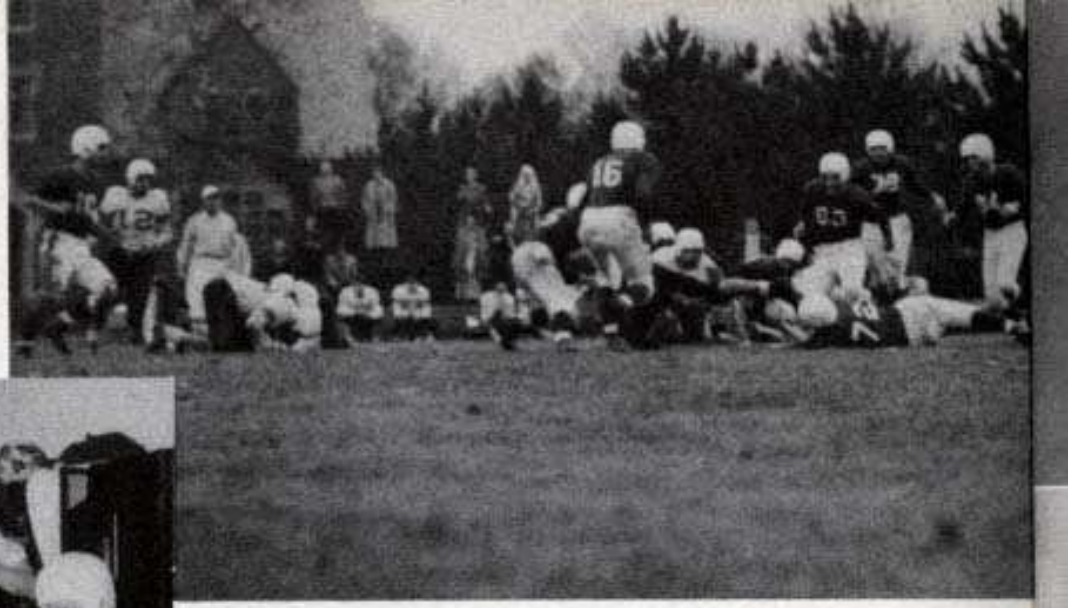


The undefeated Boilermakers, 1939, St. Andrew's finest team: Front row: R. Clark, Burton, W. C. Sibert (Co-Capt.), F. Pilling, Brown-Serman, Phillips, J. Thomas; Second row: R. Lewis (Mgr.), A. Hemphill, P. Brown, Bright, P. White (Co-Capt.), Torre, Shannon, Pierpoint, E. Johnston (Mgr.).

The Varsity

prepares

for action



And carries the ball

Sixman is

serious business

too

For the winner

takes all!

Five of the best and some interested spectators. Pete Brown '40, Noel Wright, Reds Hershey and Stoker Stokes '51, Jake Menzies '39.

A Championship basketball team. Left to right: Whitehead, Corbin, R. Appleby, Kemp, Halsted, W. Johnson, J. Hays, Whitehead; center, Coach TenBroeck.

to need piping here. Suffice it to say that the aura of chivalry which surrounds it, the glamour of battle and blood, of fortitude and courage, of guile and honesty, of self-control and self-denial, make it appealing to priest and warrior alike. And if the warrior's doctrine of getting there *first, hardest* and exploiting an opponent's weakness *to the full* gets in the way of the Beatitudes, the Priest has only to remember St. Paul: "Know ye not that they which run in a race, run all? But one receiveth the prize. So run that ye may obtain!"

The first year of the School set the pattern for the years that have followed. While the absence of a gym, of playing fields, and lack of upper form boys made improvisation something of a necessity, football, and on off-days sailing, swimming, row-boating or hiking were the major activities in the fall. In the interim between the end of the football season and the Christmas holiday, soccer, touch football, hare and hounds, foot racing and hiking were the rule. During the winter the pattern was much the same as that of the interim period, but two new activities, both of which have survived — wood chopping (work squad) and wrestling — appeared. The first began because the woods were full of wood, there was little heat in the building, and fireplaces were kept roaring; the second started because someone had thoughtfully left some wrestling mats in the basement of the main building and because a man fanatically attached to the sport joined the Faculty in January. When the lake froze there was skating. In the spring there were baseball and tennis. There was no cinder track, but there was track: races can be run anywhere. Rowing was strictly an informal thing, confined to rowboats until 1932, though during the winter there was rowing "on machines".

The major characteristic of the first few years was spontaneity and fun, but there was little directed effort and no "school spirit" in the usual sense of the word, for there were few contests and few spectators. Everybody was engaged in playing. There are spectators now, but the accent is still on playing. Everybody plays something.

While the first outside game in St. Andrew's history was played against the Tower Hill Seconds in the fall of 1930 (Tower Hill won, 19-0) sports at a varsity level did not begin until the fall of 1933 when there was a sixth form for the first time and a sufficient number of big boys to make playing varsity games a physical possibility.[17] A boathouse,

[17] Won-Lost record 1933:
Football: won three, tied one, lost four. Our first "Varsity" opponent, Archmere, beat us 27-0. Our last, Wilmington Friends, we defeated, 18-12.
Wrestling: won one, lost none.
Baseball: won seven, lost four, tied three.
Tennis: won four, lost none.
Crew: won one, lost one.

"When the lake freezes (which is seldom) there is skating."

The first King's Cup

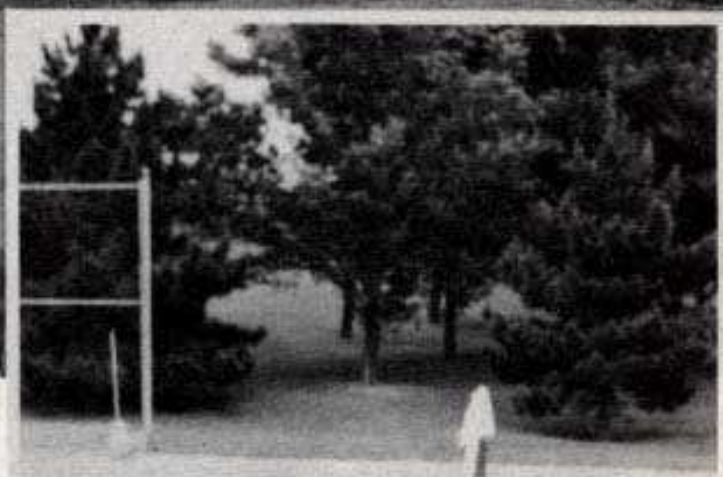
A crew gathers its medals

a lake, a Founder, and a Headmaster who were themselves old oarsmen made the addition of crew to football, wrestling, baseball, and tennis a possibility in 1932, when track, for want of participants became a minor activity. Basketball did not appear as a varsity sport until 1937, two years after the gym had been built.

In addition to the major sports with their numerous "squads" of all weights and sizes, the School has had a number of minor ones. Some minor sports have weathered the years; others have had an ephemeral existence. Horseback riding was introduced in 1931, but it faded when roads, then unpaved, were surfaced. Golf has had occasional devotees, but since there is only one neglected golf tee on the campus and little prospect of even a small course, interest has not been great. Track, however, has always enjoyed some degree of popularity. There have always been several good track and field men. Squash came in when the front of the gym was completed, but only twice have the squash players had an outside contest. Soccer has always been a winter fixture, and in 1955 it will assume full varsity status as a full alternative (for older boys) to football. It is fair to say, too, that the School has never done much more than acquiesce where such sports as golf, squash, and riding are concerned. They are not discouraged, but the School feels that boys should play boys' games when they can. It is possible to learn "adult" sports after the age for youthful games passes.

The history of St. Andrew's athletics has not been studded with triumphs. Crew has won more outside acclaim than any other sport, the first great triumph being the winning of the King's Cup on the Schuylkill, Saturday, May 18, 1935, and in 1936 the crew won the King's Cup a second time. In 1945 the eight took the National Schoolboy Regatta, and in 1942, '43, and '48 the four also won the Schoolboy Nationals. Tennis teams have won I.A.C. banners in 1942, '43, and '46. In 1950 the baseball and basketball teams won I.A.C. honors. The football team took the I.A.C. banner in 1939 and in 1942; the wrestling team has turned out several very good performers and occasionally beaten schools much larger than St. Andrew's — Lawrenceville, Penn Charter, Peddie, and Haverford — but it has won no championships. The greatest of all St. Andrew's teams is the undefeated "Boilermakers", the eleven of 1939.[18] The greatest of St. Andrew's athletes is probably Paul White, Class of '40, who captained and played fullback on the eleven of 1939, was undefeated as a heavyweight wrestler (won every match with a fall), and rowed on the

[18] Bright; Brown, P. M.; Brown-Serman; Hemphill, A.; Pierpoint; Pilling, F.; Sibert, W. C.; Torrey, Shannon; Clark, R.; Phillips; Thomas, J.; Burton; Lewis, R. and Johnston, E., managers.



Spring Sports

crews of 1939 and 1940. After the war he was a regular in the Princeton backfield.

As for carryover or carryon value only a guess can be made. The number of athletes who have won honors in college is small. Generaly speaking the sports Alumni excel in are those in which size is regulated (wrestling, 150 pound crew) or where size is discounted (tennis and squash) or relatively unimportant (soccer). College football, basketball, or baseball players are rare. Participation in intramural athletics, however, is frequent. But if a boy carries away from the program nothing but a fondness for exercise and a sense of sportsmanship he will have taken something of value. One thing he is sure to have learned — that a daily shower doesn't hurt!

School Government, 1930-1955

The third area of extra curricular activity — School Government — resembles athletics and activities in many respects, but there is one essential difference: activities and athletics are forms of play diverted to pedagogical ends. Because they are forms of play there is a certain air of irresponsibility about them. On the other hand the whole object of School Government is to teach responsibility and there is no "play" about it. It is hard work. Furthermore it is suspect. Boys are apt to regard it as a snide scheme whereby the halter of discipline is slipped over their heads. Thereafter the straight and narrow stretches ahead, an unenticing prospect. Yet like games and activities, government of one sort or another will develop whether or no. Undirected it may assume unlovely and tyrannical shapes in which the bully assumes leadership and compels compliance. Overdirected, apathy develops. Because someone else is the conscience, the sense of responsibility withers in the governed, who feel free to do as they like as long as detection can be avoided.

In its main outlines, however, School Government resembles any other type of government. There must be some agency to ordain what is to be done for the common good, some agency to see that what is ordained is carried into effect, and some agency to deal with the recalcitrant. There must be a clearly defined chain of command, adequate means of communication between the directive agency and the directed, and clearly delineated areas of operation. School Government differs from other types of government in that the society is made up of boys who have not yet reached the age of discretion. The governed are learning and therefore can not be left to govern themselves completely though they must be given the opportunity to learn. Hence the term *school* government rather than *student* government is used advisedly. It is a joint enterprise of students, faculty, and headmaster alike. It is something which grows not from a

Upper left: School meeting, Senior Praefect A. Wright, presiding.

Center: Vestrymen consider their resources

Right: June — the new Praefects take over

Bottom: The Disciplinary Committee considers a case—the Chairman skeptical

blueprint but from experience, until it is eminently suited to the place, the time, and the people concerned. It may assume many forms, but whatever the form the objective is always the same — a happy, confident, and productive school.

Of the forms of school government in vogue in Church boarding schools at the time St. Andrew's was founded, the most common was the Form-Praefect system. Praefects, the four or five boys deemed most responsible and capable of leadership, became at once the student leaders of the school and the Headmaster's chief means of communication. They served as his student councillors and directors of student affairs. The forms were semi-autonomous bodies, each with its own living quarters and elected officers. They assumed responsibility for their acts as a form and to a lesser extent for the acts of their individual members. The sixth as the oldest, highest, and most responsible group assumed a large measure of direction over the others in designated areas of operation, but the fifth was senior to the fourth, the fourth to the third, and the third to the second. Each form and each "former" had a place in the hierarchy and privileges in proportion to the degree of responsibility involved. Thus a rough chain of command was established.

The area of operation included in varying degrees the business of daily living — the business of waiting on tables, making beds, sweeping and other minor maintenance chores, or the supervision of groups wherever groups gathered, as in living quarters, dining rooms, study halls, and the like. It may have included recreation — movie programs, social activities and athletics, at both a policy making and operational level. It may also have included discipline. There may have been other areas as well, for the field of operation covers everything but the purely academic, an area which most faculties considered their own peculiar perogative.

When St. Andrew's began in 1930 the question of the structure of School Government and the areas of its application were limited by the age and experience of the student body. Whatever the predilections and preferences of the Headmaster and Faculty it was obvious that a group of second and third formers, most of whom had no very clear concept of boarding school life, was going to need direction. It was also obvious that while a form system could be inaugurated, it could not be fully developed for three years nor could praefects be appointed until there was a sixth form. Hence faculty members served as upper formers and actively supervised and directed activity in all areas. Student activity was limited to doing. The pattern of the School was the pattern of the family, with all the informality of discipline and direction the pattern implies. Yet communication in a "governmental" sense was essential even though the student body numbered only thirty-one. To fill this need, the Headmaster,

calling upon his Church experience, created a Vestry consisting of three third and two second form members elected each semester by their respective forms. This body, which cut across form lines, constituted a kind of student council, which in addition to handling church affairs after the manner of a parish vestry, handled whatever matters the Headmaster saw fit to lay before it.

By the spring of 1934, the fundamental pattern of school government was established — the Form-Praefect system, to which was added the Vestry.[19] The Sixth Form had assumed direction of the job system at a supervisory level, they had assumed direction of day study halls, and in both sixth and fifth forms they exercised some measure of supervision of their own living quarters and the management of such social affairs as dances. They had little to do with discipline, which was managed and directed by the Headmaster and Faculty, and little to do with matters of policy in other areas.

The subsequent history of the development of school government at St. Andrew's is at once the story of the extension of areas of operation within the original framework, the alteration of the framework to meet exigencies occasioned by the extension and by the expansion of the student body, and the constant search for a better means of developing a sense of social responsibility, not on the part of a few boys only, but on the part of as many as possible.

As a part of the framework of school government, the form system has many virtues and some faults. Its virtues are these: it establishes a clear chain of command. Every boy in school knows his position in it; he is the equal of his formmates, though his officers are his chosen commanders. In rank he is inferior to any member of the form above and superior to any member of the form below. He lives with boys who are approximately his own age and has an identity within his form, something he is apt to lose in a larger group. Theoretically he learns to take orders, and eventually he is given a measure of command. He takes pride in the achievement of his form as a form, and between forms a healthy rivalry develops and a healthy school results.

But it also has its faults. Not all forms are good. Not every member within a form is capable of the leadership he is expected to show as a sixth former. Privilege, which increases at each stage, is mistaken for responsibility, the position of command is confused with the duty of command, and popularity with ability. Isolation from the rest of the school tends to develop loyalty to the form instead of the school, and a subordination of the school's interests to the interests of the form. Isola-

[19] After 1933 the second and third forms were not represented. The Vestry consisted of the Praefects, three other sixth formers who served in rotation, and the officers of the fifth and sixth forms.

tion also prevents communication with members of other forms, so that the healthy leaven of experience is lost. Finally, when authority and responsibility are centered in one form, other forms shed them: they do what they are told to do and evade wherever they can.

Since the first year the struggle has been to persuade the forms to take responsibility and leadership, to forget privilege, and to learn to serve. Human nature being what it is, the struggle will probably never end; but major steps in the process have been these: since 1937 each form, beginning with the fourth, has had a form advisor, chosen by the form from the Faculty. He sits with them in their meetings, councils their officers, and since his residence in the School is relatively long while the residence of the form is short, he provides the sense of historical perspective which the form itself may not have. Extravagance of conduct and idea are thereby limited if not eliminated. In addition, care has been taken to see to it that sixth formers who are not ready to assume direction are given as little opportunity to exercise it as possible, particularly in the job system, the most frequent meeting place of the sixth form director and the underform doer. Their contribution has been channeled in other directions — chiefly to leadership in relatively small service groups. Rules have also been made to curb hazing and "flunkyism", two of the major faults of a *seniores priores* system. Today no boy is at liberty to compel the services of another to serve a personal end, though once this was considered an essential right. Every effort has also been made to end form isolation. Since 1935 carefully chosen sixth formers have directed, under the supervision of a master, the underform dorms and have so provided interform contact and guidance. Finally, not since 1936 when, because of a shortage of space the sixth form was housed outside of the main building, has a sixth form lived in complete isolation. After the completion of the new addition (expected 1956) all forms will live in the main building. Finally, the School itself has recognized that direction is not leadership, and that if leadership is to develop the opportunity to lead has to be provided. A beginning was made in 1945, when the School Meeting was instituted. Although the School Meeting then constituted a forum rather than a legislative and policy making body, all the Forms and the Faculty met on an equal footing to discuss School affairs. The meeting could not be directed. It had to be led, and the meaning of leadership began to develop more fully. Since 1953 the power of the School Meeting — which represents the voice of the School, has grown. Through it and its committees, upon which representatives of all forms sit, the opportunity for leadership has grown. The result is that while maverick forms appear, forms today seem much more capable and responsible than they once were. They have to be!

As for praefects, the problem has been slightly different. They are nominated by their classmates and confirmed in office by the Headmaster. Leadership ability and dependability thus are reasonably assured. However, the praefect, who in "the chain of command" stands halfway between a master and a boy, occupies an unenviable position. He is likely to become, because of his responsibility and age, an alien figure. His sympathies rest with his formmates, from whom his position separates him, and because he is a boy, he is not at home with the Faculty either. If he attempts to do his duty conscientiously he is in danger of being called "power crazy" by his fellows. If he is slack in his duties the faculty frowns in disapproval. It is a dilemma which can be avoided. The anomalous position results when direction rather than leadership is the praefect's major concern. Once opportunities for leadership multiply beyond the limits of his form the praefect's position becomes more tenable. The student body then knows that the praefect is doing what he does because it is his duty to do it and not because he enjoys throwing his weight around.

The Vestry, begun as a student council, functioned well in that capacity while the school remained small. As the student body grew in numbers as the areas of student operation increased, it became less able to perform its functions in a satisfactory manner. Limited representation also resulted in limited knowledge of the entire operation. Furthermore no clear and satisfactory line of communication was established with the student body. There was no forum of open debate, no means of actually polling student opinion, no means of informing the student body at large of what had occurred, except by posted notices which often escaped student attention. What was worse, the number of students directly involved was small.

It was to remedy these defects as well as to increase opportunities for leadership that the School Meeting was formed in 1945. At first it had only the power to suggest measures to the Vestry, which could accept, reject, or alter the suggestions and pass them on to the Faculty and Headmaster for final approval. The method proved cumbersome, and while the first School Meetings were productive (one of its first acts was the formulation of the Honor Code) apathy set in, and apathy was not the object of its institution. In the fall of 1950 the School Meeting was given the power of control, the following resolution being approved by both Vestry and Faculty "Resolved: that no committee or agency of School Government, the Faculty and Headmaster excepted, may make any change in existing laws or customs without the approval of the School Meeting." The remainder of the year was devoted to drawing up a charter, a system of procedure, and outlining the "agencies or committees" of School Government. These represent in effect the areas of student operation. They are

the Agenda Committee, whose concern is the preparation of the business of the School Meeting; The Decorum, The Recreation and The Social Activities Committees, the names of which indicate the function; the Vestry, now principally concerned with church affairs, though it also retains its advisory function; the Disciplinary and Honor Committees, which are concerned with student mores as these are expressed in law. All of these committees, with the exception of the Disciplinary Committee, are headed by praefects. Membership includes at least one Faculty member and representatives from all forms. They are fully responsible to the School Meeting, which directs and controls committee activity.

The full structure may be found in the third edition of the School Handbook, but for present purposes a statement of objectives as they are found in the Preamble of the charter of School Government may suffice.

> The objective of a School Government is the establishment of a well ordered and productive school in which, through the exercise of democratic process, its members can achieve a maximum identity within the framework of a Christian community. It is based upon the faith of its members in each other, in themselves as responsible members of the School community and in the School and the principles for which it stands.
>
> It recognizes the limitations which any school (as represented by its headmaster and faculty) must place upon the liberty of a student body which has not reached the age of discretion; but it recognizes also that the individual responsibilities and obligations which a democracy imposes on its members can be gained only through experience.
>
> The School Government guarantees to the School and all its members that the School's physical plant shall be maintained, its routine respected, its records preserved, that its honor and reputation be held inviolate, and its objectives as an educational institution and as a Church school shall in all ways be furthered; that the rights of the individual to exist as an individual, to eat, sleep, study, think, speak, play, entertain and be entertained shall be protected, and that they shall be no further abridged than is necessary to the welfare of the community as a whole.

This today is where the matter rests. Doubtless as new problems arise and "bugs" develop there will be alteration to meet the change; but the challenge it was developed to meet — increased student participation and student consciousness of the School as a whole—it has met with reasonable success. It is not the swiftest means of getting things done. But when they are done, more people understand them.

As for areas of operation other than those covered by the School Meeting, the job system is the major one. While at one time students were given almost complete direction of the program, the experiment was abandoned in 1938 and has never since been attempted. The amount of time required of the student directors proved more than they could afford. Until 1947 selected sixth formers also supervised day study halls with varying degrees of success. Negative variance (a fact substantiated by the

Alumni Questionnaire of 1948), however, had such ill effects that the scheme was abandoned.

In one area, however, the students have shown increasing responsibility — the area of discipline. Discipline is usually thought of in repressive terms, but to conceive of it simply in terms of penalties, the more severe the better, is to misconceive. Actually discipline is one of the major means by which the mores of a school are preserved. It is not necessarily concerned with establishing what is right, but it is concerned with keeping established right before the student body and correcting misconception where it exists.

The means of doing this at St. Andrew's have varied. In the beginning discipline was a matter which rested entirely with the Headmaster and Faculty. The first published official statement on the subject said that formality and punishment were dispensed with as far as possible — that the School went on the assumption that discipline was the more valuable the more it assumed the nature of discipleship, and that the relationship between boys and masters was that of friends and fellow worshippers. Conduct marks were given for misbehavior, but they were matters of record only. No penalty, other than not being on the white list and gaining an extra day at vacation periods, was attached to the acquisition of marks. In the main this was the theory followed. On an operational level, however, particularly in the dormitories, practice was somewhat at variance with theory. The master in charge worshipped law and order; his charges, fun and chaos. The result was a cat and mouse species of game, with the honors amicably and about evenly divided.

Flagrant cases of disorder of course were penalized, but on no standard basis. Penalties were subjective and imaginative and sometimes had quite poetic results — as in the case of one notable member of the class of 1940 who piled up enormous numbers of marks for being late to everything, meals included. Every possible remedy was tried, but to no effect. Finally he was suspended and sent home for a visit with his parents at West Point, where his father was Disciplinary Officer — a fact unknown to the school.[20]

But, as the school grew, the Faculty found that a disproportionate amount of time was being devoted to matters of discipline. In 1936 the Headmaster appointed a Faculty Disciplinary Committee. The Committee set to work codifying and clarifying the body of law and precedent which had grown up during the first six years of the School's existence and establishing rules of procedure. As one of its first acts it ordained that

[20] The culprit reported that he spent three days in his room — on bread and water! A West Point graduate, he is now a Major, U.S.A.

certain classes of conduct marks — job marks in particular — were to be worked off at a standard rate in a Saturday afternoon detention period.

Since 1938 the Committee has included student representatives and student representation has steadily grown. Today students far outnumber the Faculty members. Since 1950 operation under the Charter of School Government has given discipline a meaning and a direction which it had not had before, for its purpose is to see to it that the Charter of School Government, particularly paragraph three of the Preamble, is respected. Meetings are open to the public as far as space permits and procedure is clearly outlined. No boy may be arraigned for a major offense unless his advisor is present, and all major decisions of the Committee are subject to review by the Headmaster.

Conduct, too, has been formalized. After a full and complete study of conduct mark averages of the five years 1948-1953, conduct was divided in terms of averages into five classes: "superior", "good", "fair", "unsatisfactory", and "very unsatisfactory", with privileges or penalties attached to each class. Marks are posted weekly on a cumulative record sheet, a copy of which is sent to each boy's advisor, so that each boy knows where he stands and what the liabilities or privileges of his standing are. It is a far cry from the informality of an earlier day, but so also does a student body of 31 differ from one of 150. Actually about 90% of the School rates a fair average[21] or better at any given time and about 40% an average of superior.[22] Intelligence seems to have nothing to do with behavior, though classroom performance does. Trouble, if it comes, comes from a small fraction of the School. On the other hand few normal boys behave well all of the time. A certain amount of misbehavior is to be expected. It is normal and can not be reduced.

The Honor Committee, the other half of the "judicial" branch of the School Government, did not develop until 1945. Its creation was one of the first acts of the School Meeting and it grew in response to the belief of boys that acts of dishonesty — whether they concerned cribbing, dissemblance, or indiscriminate borrowing — were beyond the reach of disciplinary marks and because they were, merited a different approach. A boy can misbehave withing being dishonest, but no such disgrace attaches to him as to the fellow who is dishonest in his dealings with his classmates or teachers. The offender is given a chance to mend his ways — two chances, in fact. His first offense merits only reprimand. His second may merit suspension. A third offense usually results in expulsion, for the feeling, born out by experience, is that the offender will not change

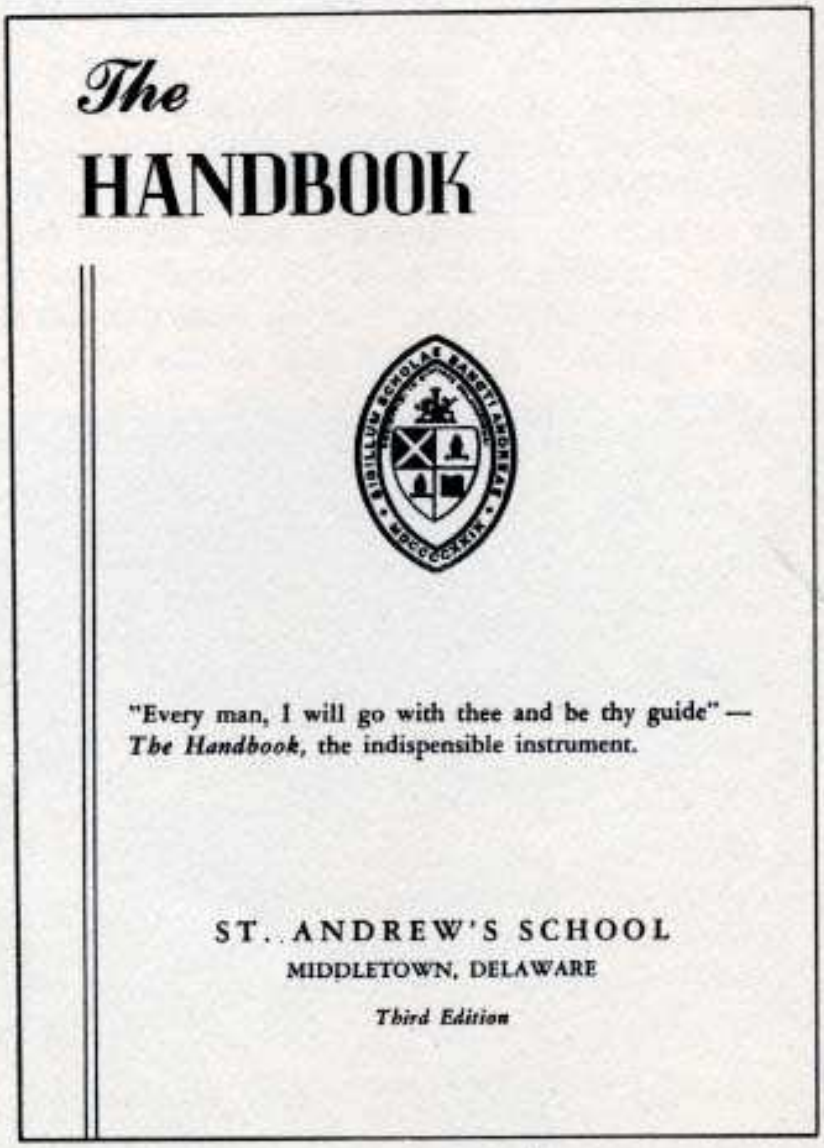
[21] Fewer than eight marks per week.

[22] Fewer than three marks per week for the second and third forms, fewer than two marks a week for all other forms.

his ways. Honest misconduct may be annoying and inevitable, but dishonesty is unendurable.

Unlike the Disciplinary Committee, the Honor Committee has always had a student majority. All forms are represented and the Senior Praefect is chairman. Form advisors, while members of the Committee, sit usually only in an advisory capacity, and while the acts of the Committee are all subject to review by the Headmaster, its recommendations carry much weight. The reason for a preponderance of student representation is this: honesty can not be forced on a school. It is something that must develop from within.

The Faculty has seldom had cause to regret having given students something more than a normal share of discipline. If sharing has done nothing more, it has at least aroused some interest in what conduct ought to be and why it is as it is.



Religion

Alexis Felix du Pont, Founder of the School, who composed the strongly Christian statement quoted on page four and placed a copy of it in the cornerstone of the main building on St. Andrew's Day, 1929, later approved the following statement of purpose which begins the first catalogue of the School: "It is the purpose of the Founder that St. Andrew's should provide secondary education of a definitely Christian character, at the minimum cost consistent with modern equipment and the highest standards. The teaching and conduct of the School will be based on the Christian religion. All boys will be expected to take part in the School's worship and religious education, which will be in accordance with the practice and principles of the Episcopal Church; but membership in another religious body will not exclude an applicant from admission."

For the School's third official evaluation in 1952 a broad statement of purpose included these sections concerning the religious life:

"This curriculum is intended to provide education of a *definitely Christian character,* in order to develop in each student that faith in God as revealed in Jesus Christ and that dependence on Him which are the true sources of a healthy, self-reliant, truth-seeking, and responsible personality. It is based on the School's motto (chosen by the Founder) 'PISTIS KAI EPISTEME' (Faith and Learning), and on the two great commandments, "Thou shalt love the Lord thy God with all thy heart, with all thy soul and with all thy mind, and thou shalt love thy neighbor as thyself'.

"If this end is to be approached, the curriculum, the relationship between boy and master and the relationship among boys themselves must be designed to develop in each boy:

A. *Spiritual Maturity*

1) The ability to recognize the will of God through conscience and guidance, and the desire to do His will. 2) Forgiveness of sin, through recognition, repentance, confession to God, and amendment. 3) Intelligent and whole-hearted participation in the life of prayer, corporate worship, and sacraments of the Christian Church. 4) The desire to serve God and fellowmen.

B. *Emotional stability,* which involves an environment conducive to:

1) A sense of belonging. 2) A sense of security. 3) A sense of accomplishment. 4) A sense of personal worth and dignity. 5) A sense of perspective."

C. and D. concern *Intellectual Effectiveness* and *Physical Well-being.* The last section of C. lists: "Impetus to build a rich background of learning appropriate to a well-informed and cultivated Christian of the Twentieth Century."

Choir rehearsal

Dedication of the new organ. Bishop McKinstry, Dr. Pell, Mr. Holtkamp.

For 25 years the School's program has been designed to implement the general purpose expressed in this evolving series of statements. Much hard and devoted work has been put into the task, some visible results have been accomplished, and probably many that are known only to individuals and to God. That the School has all too often failed to realize these tremendous objectives is fully and humbly admitted. Our resources have been great but we have been dealing with human as well as divine nature!

In tracing briefly the development of our religious program through its first quarter century we shall start with the student's relation to God, and specifically with his *knowledge of God*.

For the Christian intellectual growth of our pupils we have relied chiefly on the courses in "Sacred Studies", which have been given twice a week to all boys since the School began. We have tried to maintain the same high scholastic standards in Sacred Studies which obtain in the rest of the curriculum. Audio-visual aids, tests, examinations, and a one-third credit per year have helped to give these courses dignity and standing quite apart from the importance of their content.

The Sacred Studies of the early years show strong emphasis on the Bible and immediately related areas. In the 1940's there was a swing toward more definite teaching about the Church and its life and principles. More recently the Bible, especially the Old Testament, has recovered some of its early emphasis.

The search for suitable textbook material has been continuous and too often unrewarding, and we have had to produce some of our own in published or privately printed form. There is an encouraging improvement in this situation, however. To the School clergy has naturally fallen the assignment of teaching most of the Sacred Studies, but until recently lay members of the Faculty sometimes taught these courses, and taught them well.

We have been asked whether our Sacred Studies classes are "dogmatic". Our reply to this question may be found in a letter from the Headmaster to a parent, written in 1952:

"When you are convinced that you have such good news as this to tell people it goes without saying that you do tell them about it as clearly as possible. However, I do not believe our teaching could be described as 'dogmatic' in any narrow or bigoted sense. We are sensitive to the fact that a quarter of our pupils are members of other churches or of no church at all. We also realize that we have before us very impressionable material and we try never to take advantage of this . . . we try to describe our religion to the boys and tell them why we hold it, but let them make their own decisions, and respect their freedom of conscience and intellectual

integrity. There is a good deal of discussion and questions in our Sacred Studies classes, and every boy has a chance to express his opinions and doubts."

We hope that there is "indoctrination" in the best sense throughout the life of the School, and we assume that boys are sent here to receive this. But in the Sacred Studies classroom we tend to emphasize the factual, intellectual side of religion rather than making the evangelical appeal that may come more properly through corporate worship and the pastoral care of individuals.

The other great vehicle of systematic learning about God and His mighty acts is the program of Chapel services. In these is presented, day by day and week by week, through preaching, instructive talks, scripture reading, and the use of hymns and liturgical prayers, the rich and complex pattern of Christian doctrine, history, and tradition. At times there have been preaching missions covering several Chapel services, Christmas pageants, and special services as on Good Friday, which were strongly instructive.

A third great influence in religious teaching, for better or worse, is the impact of the total program of studies and the total life of the School. The integration of "religious" and "secular" knowledge (a false but sometimes useful distinction!) is difficult to plan and organize and even more difficult to evaluate, but obviously in a Christian school the effort is made to show the glory of God through study of His Creation in science and mathematics courses, and His mysterious workings in the life of souls and of nations through study of history, language, and literature. To this end only convinced Christians have been employed as teachers, and a genuine effort has been made to carry out the Founder's hope that the Faculty would be composed of communicants of the Church of which he was such a devoted member. The effort is also made to expose our teachers to the interesting new developments in institutes and conferences for secondary school teachers who are seeking to present the "secular" subjects in a definitely Christian framework; and to hold study groups during Lent for members of the Faculty and staff and their wives.

As for the Christian (or otherwise!) lessons learned by simply being part of the School's life and observing what happens in it, what attitudes are held, and how decisions are made, more will be said about this all-important aspect in what follows.

We have discussed "EPISTEME" (Learning), the last word in the School's motto, first. The area of "PISTIS" (Faith), its first word, lends itself less easily to generalizations. The objectives of faith, love of God and dependence on Him, repentance and forgiveness, recognition of His will and desire to do it, dedication to the service of God and fellowmen

concern the deepest life of the soul, and their attainment cannot be graded like a Sacred Studies examination. In the area of faith the School can suggest, encourage, and even exhort, but never force. By the nature of the case the response has to be inward, considered, sincere, and wholehearted.

Confirmation preparation is a fruitful opportunity to present the challenge of faith. This is given every year over a period of six to eight weeks by the Chaplain, who used to alternate with the Headmaster until a few years ago. The first Confirmation class of eight boys and the Superintendent of Plant was presented to Bishop Cook on May 10, 1931, and the last and largest class of 20 boys to Bishop Mosley in 1955.

In this and other ways boys are encouraged to develop sound habits of private prayer and to use such material as "Forward Day by Day" to practise simple forms of meditation. A survey some years ago showed that many younger boys say their bedtime prayers less faithfully when they enter the School, with its comparative lack of privacy, than they did at home, but build up a more mature prayer life as they move up through the School. At times the Chapel is used a good deal for private prayer, but this goes in waves. In the 1930's some boys used the Chapel daily for their personal devotions. In the 1940's their presence there was especially noticeable during examination periods! More recently it has become the practice to linger after the evening service for this purpose.

The Headmaster, Chaplain, and Faculty advisors have a chance to present the aspects and techniques of prayer through their personal counselling, and thus to reinforce with the individual what has been presented to a group in the Sacred Studies classroom. In 1933-34 there was emphasis on and interest in adopting a "rule of Life" and this is still stressed in Confirmation instruction. In 1952 some older boys formed a Christian "cell group" which met regularly for prayer and preparation for the weekday Communion services. A few boys have found help in auricular confession, a practice which different chaplains have encouraged to a greater or lesser degree.

The Sacred Studies curriculum has never included a course in ethics as such, but much attention is paid to moral questions in such phases as the teachings of Jesus and the Sixth Form course on personal problems. "The ability to recognize the will of God through conscience and guidance, and the desire to do His will", the objective mentioned in the 1952 statement quoted above, expresses the School's philosophy of moral judgment and training. An effort is made to relate special aspects, such as the sex instruction given the older boys by a visiting counsellor, to a Christian frame of reference. The influence of Faculty advisors and Chaplain, and of older boys on younger, is an important factor in helping boys find answers to the problems of morals, honesty, discipline, and social responsi-

Projectionists

Mechanics

Camera Club

Librarians

Stamp Auction

Model Makers—Testing

Communion on Sunday was celebrated at 8:00 a.m. but year-round daylight saving during the War brought about a change to 8:30 a.m. in 1942, and it is still celebrated at that time. On the first Sunday of each month this is a corporate Communion, with vested choir and music, for the whole School.

Regular celebrations of Holy Communion on holy days or Thursdays began in 1936. These were held at the early hour of 6:30 a.m. until 1942, when 7:00 a.m. became the hour. In 1954 they moved back to 6:45 a.m.

Morning Prayer on Sunday has moved forward from 10:45 in the early years to 11:00 a.m. in 1938, and 11:15 a.m. in 1953. Morning Prayer was read on weekdays for those who wished to come (seldom more than a few) at 8:00 or 8:30 from 1938 to 1947.

The weekday evening services were held at 7:00 until 1942, and at 7:30 from then until 1951, when Chapel began to be held before supper, at 6:15 or more recently 6:10. A 7:30 Friday evening service of prayer, song, and the practice of Sunday's music was instituted in 1952.

The nature of the evening services has evolved gradually to include a simplified form of Compline (the last monastic service of the day) in 1933, the Offices of Instruction, especially during the period of preparation for Confirmation, Ante-communion, the Litany, short talks or meditations, and other adaptations of Prayer Book services. In the years between the tragic death of the first Chaplain, Rev. James Craig King, Jr. in Noxontown Pond on November 4, 1930 and the coming of Rev. John Ellis Large as Chaplain in 1936, laymen on the Faculty conducted the evening service as often as once a week, but nearly all services are now led by clergy.

It has always been our policy to have the boys participate in the services as choir members and acolytes, and since 1937 sixth formers have read the evening lessons. A boys' Sacristans Guild is in charge of the altar hangings and Communion vessels, and members of the Woman's Auxiliary, which has a strong and active branch in the School, care for the flowers and altar cloths.

"In teaching and preaching I have tried to emphasize the centrality of the Eucharist, and the regularity and seriousness with which boys and staff have attended it have assured it that position in this Chapel." This quotation from the Headmaster's Report for the first school year still holds true. The corporate Communion on the first Sunday of the month is the high point in our worship. Following the present liturgical trend in the Episcopal Church, we started in 1951 to have Gospel and Offertory processions as part of this service.

From its beginning the School has had a vested choir, consisting of from 20 to 35 boys and directed by the Chaplain and Choir Director. Miss Margaret Miller, our first Head Nurse, was also our first Choir

The Chapel

Director. Following her were two resident members of the Faculty, G. Coerte Voorhees and James Craik Morris, Jr., and since 1955 the visiting teacher, Lewis W. Grubb, who directs both the Choir and the Chorus. At times the services of student organists have been encouraged and used. In recent years more time has been allowed for rehearsals and the present quality of the Choir equals that of its peak performance in the past.

The first Chapel was equipped with a small Estey pipe organ, with all the pipes contained in the console. The present Chapel contained a Hammond electronic instrument until 1954, when a very fine Holtkamp pipe organ, with two manuals and pedals, and 15 stops, was installed.

The question of required attendance at Chapel services is one which no school or college seems to have solved to its complete satisfaction. We have experimented with various systems, and for 20 years kept the area of Chapel attendance completely separated from the disciplinary system.

Through most of those years attendance was taken, a record kept, and a conference held with any boy who seemed to be absent too often. Now we have a definite system which allows a small number of absences per term and penalizes excessive absence with "token" demerits, which count on a boy's record but do not have to be worked off. The machinery for this is somewhat complicated, but the system seems to ensure sufficiently regular Chapel attendance without being oppressively restrictive.

Above the altar of our Chapel is a striking polychromed wood-carving representing our Lord calling St. Andrew and St. Peter. It is devotion to Him who is at once Son of Man and Son of God that we would inculcate in our boys. In Him is the ideal of manhood, the truth about God expressed in human terms, and the link between our relationship to God and our relationship to our fellowmen.

A boarding school, with its closeknit community life, has a unique opportunity to train its students to follow the command, "Thou shalt love thy neighbor as thyself." This training, however, does not "just happen" because it takes place in a boarding school! Unless the school is oriented toward the Person and teachings of Jesus Christ in such a way that all are aware of it, this training may be sterile or even negative. The problem of clarifying the relationship of moral and social responsibility, the requirements of honorable, considerate, and cooperative behavior in terms of moral and spiritual duties and in concepts of sin and redemption, is no simple one. Boys tend to departmentalize these things, and when we try to define them in a School Handbook we may encourage and solidify this tendency. On the one hand we try to avoid letting religion become the mere handmaiden of our disciplinary and honor systems; on the other hand we try to prevent a definite separation in our boys' minds between the Ten

Commandments as religious obligations and the School rules as disciplinary requirements.

If the basis of love for others is learning to live with them and get along with them happily and helpfully, there is limitless chance for this in a community where we eat, sleep, study, play, and worship in close association. The life of dormitories and corridors, membership in classes, forms, clubs, and guilds, and on athletic squads, teams, and organizations of School government constantly present issues, training and encouragement in living with and for one's fellows.

The provisions of leadership of the younger boys by the older members of the School are most valuable in this process. The fact that in nearly every committee or organization this leadership is shared between boys and masters (rather than pretending to be unlimited "student government") is important. A Third Form member of the Honor Committee who sits with older boys and masters on a case involving a dishonest action gains insight into basic issues of justice and mercy, of punishment and redemption, that are ultimately religious in nature.

Modern schools of psychology and Christian education stress the importance of the feeling of "acceptance" and "belonging", especially for young children and adolescents. These concepts are presented in the religious life of the School from the point of view of the Fatherhood of God and the brotherhood of all men in Christ. Here the religious life acts as the pattern-setting nucleus of that total organism which is the School community.

If any phrase has been used here until its familiarity is almost a standing joke, it is "the family pattern". Appearing in the School's catalogue and other literature as early as 1935, this phrase has expressed our central objective. Amplification of it is found in the Headmaster's Report of 1949-50: "Finally, this Christian life we try to live here cannot be lived in a vacuum. For wherever a person gives his life to God and commits himself in earnest to the way of Christ, he finds himself part of a group committed to that way and living in fellowship. This is the Church, the 'Divine Community' of which our Lord Himself is the Head. Unless we identify ourselves with that Body, adopt its ways and traditions, subject ourselves to its discipline, feed on its sacramental food and rejoice to be part of its fellowship, we are missing the greater part of God's gift. In this school we believe that the individual needs much help in his pilgrimage to God, that 'the flight of the alone to the Alone' is not enough. We find that help in the fellowship and ways of the Church, which our Founder loved so well and served so devotedly."

The St. Andrew's boy does much to serve that community through such immediate and relevant activities as doing his part in the Job System,

working on committees and organizations of the Chapel and School Government, contributing through worship and financial offerings in the Chapel, playing on teams, helping with the publications and other organized projects, and just being a cheerful, willing, and orderly member of the School. But we are concerned that he think of his "community" in a much broader sense, to include his home community and parish, his Nation and national Church, and the world and the world-wide Church.

To that end we have tried to work with parents and home rectors, with college chaplains and sometimes even with chaplains in the Armed Forces, for it is when the home, the home Church and the School exert their combined and cooperative influence that our religious program seems to bear its best fruits. Before the War not much was done about transferring boys confirmed in our Chapel to their home churches unless they requested it. Now this is done as a matter of course.

One means of widening the boys' horizons is the system of Chapel offerings. These are pledged voluntarily at the beginning of the year, paid through an envelope system by the week or term, and disbursed through the Student Vestry. The total offering for the year runs over $1,500. A donation is given to St. Anne's Parish, a sizable amount goes to the Diocese of Delaware and thence to the Church's work at home and abroad, and varying amounts are sent to missions, Church schools, and charitable organizations.

Missionary speakers have been regular features of our Chapel program, and the Church's work from Liberia to the Solomon Islands has been presented to the boys. Such organizations as World University Service have sent us speakers to present the needs of fellow students in less favored regions. An affiliation with the Boys' Friends School of Ramallah, Jordan, has given us association with a predominantly Mohammedan student body, and a Turkish boy is enrolled this year as our Alumni War Memorial Scholar.

Diocesan laymen's conferences meet at the School, Faculty children attend Sunday School at St. Anne's Church, and boys attend religious conferences such as that at Buck Hill Falls, Pennsylvania, and they hear about the Diocesan and General Conventions attended by members of the Faculty. In all these and other ways the worldwide community and its needs, and the power of the "Divine Community" of the Church to fill those needs, are brought to the attention of the School.

What are the results of all this? In 1940, the School's Tenth Anniversary, we found from an anonymous questionnaire that about 60% of our graduates attended Church and received Communion with fair regularity, while about half prayed daily. In 1950 the same form of questionnaire revealed a startling drop in these percentages, to a little over

30% who attended Church, received Communion regularly and prayed daily. There was little change between 1940 and 1950 in the percentages of those who gave to the Church, did some form of work for it and read what might be called "religious books". Two important factors may have played a part in the apparent decline in Church activity during this decade: the disorganizing influence of the War, and the fact that by 1950 many of our graduates were the fathers of young children; but these figures were disappointing and humbling to those who were concerned that the School should realize its Founder's hopes for its religious program.

The training of a number of boys who would enter the Ministry was certainly a major element in those hopes, and that only four St. Andreans have taken Holy Orders has been another disappointment. But there are now five of our graduates in theological seminaries and half a dozen more in college who are headed in that direction.

Equally strong was the Founder's desire that many St. Andreans should become well-informed and active leaders in their parishes and dioceses, and the growing list of graduates who are fulfilling this expectation is distinctly encouraging.

The widely varied answers to the questions on religion in the recent alumni questionnaire (see next section) are illuminating and indicate that St. Andrew's is doing its work in this field only fairly well.

The replies confirm our conviction that the best results are obtained when a boy's family, home church and school present a united religious program and atmosphere. They indicate that many graduates achieve a deeper appreciation of their religious training in school some years after they have left us. The emphasis on personal influence is what we had expected. Nor are we surprised to learn that some St. Andreans found little benefit in the School's religious program.

The Founder of the School no less than the mighty Founder of the Church has given us a mission of high challenge and stupendous difficulty. Its fulfillment calls for the utmost in wisdom, self-discipline, devotion, and the full use of the rich resources at our disposal. This we know from our failures and disappointments as well as from our knowledge of young lives filled with illumination and conviction.

One thought gives us courage and faith to persevere, that it is God's work, not ours, that really matters and truly succeeds. To bring our boys to encounter God in Jesus Christ will always be our chief task and our true mission, which He alone can fulfill.

The second Monday in June

A Preliminary Report on the Results of a Questionnaire Sent to the Alumni of St. Andrew's School on the Occasion of the School's 25th Anniversary

The Nature of the Report

This is a preliminary and partial report on a questionnaire sent to the alumni of St. Andrew's School. It is preliminary in that questionnaires are still being returned to the School, and it is partial in that it presents the findings of only one section of the questionnaire, that section which sought to discover through answers to free response, or essay type, questions what kind of a job the alumnus thinks the School did in his religious, intellectual-esthetic, and social development.

This questionnaire was not intended as a poll, nor will it be reported as such. At the best it would collate and present verbatim everything each respondent had to say about what he thought of the School; at the worst it could present sets of statistics and draw invalid generalizations (the 160 returns upon which the report is based represent only about one-third of the living graduates). It will try to proceed on the assumption that an opinion is valuable for the insight it affords rather than for the number of people who hold it and report accordingly (with all the usual qualifications concerning accuracy) the testimony of a group of men who can be legitimately supposed to be expert witnesses on the subject of St. Andrew's School.

The Religious Developement

The current revival of interest in religion and the recent inquiries into the philosophical basis of America's public school education have produced a number of interesting speculations about the place of religion in schools. Church schools' interest in discussing the matter is, after all, only academic, for they are intended to provide in their several ways education of a Christian nature. St. Andrew's School's statement of purpose, curriculum, and methods of operation show that it is committed to doing what it can to effect a meeting between the student and Christianity — in particular, the Christianity of the Anglican Communion. It is not, then, surprising that the answers to that section of the questionnaire devoted to discovering the relationship between St. Andrew's and its graduates' moral and spiritual growth are of particular significance to the School, and it is to be hoped that they are of some interest to anyone concerned with the problem of religious education.

By and large the answers are encouraging. In many instances the

School seems to have played a significant part in the total process of an individual's education as a Christian; in others it at least managed to help create a spiritual ferment; in a few it seems to have produced the effect exactly opposite to that desired.

As might be expected in answer to the question, "Did St. Andrew's in any way shape your basis of moral and ethical judgment? Please specify", opinions assigning the School a positive role occurred about six times as frequently as did opinions indicating that the School played no such part. Perhaps less expected and certainly more encouraging to the School was that the factor most frequently mentioned as morally and ethically influential happened to be the School's function in providing an understanding of Christian values or instilling a background of Christian belief. This specification ran through answers from all the graduating classes although it occurred with greatest frequency in questionnaires returned by members of the classes of 1945 through 1949. An indication of the general feeling of the School's importance in furnishing background for later growth can be gained from the following comment of a respondent who graduated in one of the classes from 1934 through 1939.[23]

> The years I spent at St. Andrew's were the most important, from the standpoint of providing moral and ethical background, of all the years of my life to date.
>
> Although I did not attend church regularly, the moral attitudes I had during this period were almost completely attributable to S.A.S.
>
> The fact that I have been able to return to the Church, that it has meaning for me now, was possible through the fundamentals of Christian principles taught at St. Andrew's.

Other alumni mentioned such specific contributions to the formation of their moral and ethical judgment as St. Andrew's having ". . . Taught the reality of the power of prayer . . ." ". . . developed a sense of Christian vocation," or "established a pattern of church attendance." Something of the atmosphere that some at St. Andrew's must have felt to be able to use their school experience to feed subsequent moral growth was expressed in existential terms by the alumnus who said he had discovered "that bad boys loved God and were loved by him."

But again and again in mentioning the effect St. Andrew's had upon their moral and ethical growth, the respondents spoke of the delayed effect of what they had absorbed, sometimes unconsciously at school. St. Andrew's religious training is cumulative rather than cataclysmic for men who can say, "Doubt if I ever would have found it (basis for moral judgment) as strongly as I feel it now, if it hadn't been for the basic exposure,

[23] For purposes of tabulation the questionnaires were grouped, not by individual classes, but in the following periods: 1934-'39, 30 respondents; 1940-'44, 31 respondents; 1945-'49, 45 respondents; 1949-'54, 54 respondents.

unconscious as I was of this, while at S.A.S," or ". . . although I was spiritually lackadaisical at St. Andrew's, a religious foundation was established on which is being built a philosophy . . . and a faith in the unknown, all of which is perfectly orthodox Christianity."

Although a few alumni maintained that without their St. Andrew's experience they might never have been influenced by a Christian ethos, most made no such specific claim, and indeed the second largest group among those who found the School influential in shaping the basis for moral judgment were the respondents who defined St. Andrew's function as a continuation of home training. For instance, several recent graduates stated:

> My moral and ethical judgment matured and crystallized . . . during my three years at St. Andrew's. . . .
>
> . . . I feel that it (St. Andrew's training) tended to be more of a crystallization of a basis which I already had.
>
> My judgment was moulded before I came to St. Andrew's by my parents. However, I believe S.A.S. strengthened my general loyalty to and belief in the power of the Church. I know I would have been less likely to keep to the straight and narrow if I had *not* gone to S.A.S.
>
> The School didn't shape it — rather they clarified some of my bases for thinking along moral and ethical lines.

Some who were not concerned with identifying the St. Andrew's moral basis as specifically Christian or with pointing out how it supplemented an already established code tried to define the School's contribution as an establishment of ethical values based upon their social experiences at St. Andrew's. A few mentioned honor, but the bulk of this group were concerned with defining the concept which six members of the first ten graduating classes were satisfied to call "fair play" [24] but which more recent graduates try to see in the individual's adjustment to his society in such statements as:

> The individual against society cannot be tolerated, therefore one must be the individual in society.
>
> At St. Andrew's I learned that morals or morality is an intuitive quality. . . . Though none of us (of my class) or few of us were especially devout, I have yet to discover a society more sympathetic or understanding of itself. All of us were willing, usually very eager, to help another."

Others — a relatively large proportion — either simply answer yes to the question without specifying in what way St. Andrew's helped to form the basis of moral and ethical judgment or, as does the following passage, point out the difficulty in specifying the way:

> This is like asking for the requisite elements of beauty or truth. Sigmund Freud, were he alive, able, and willing, couldn't figure out

[24] Interestingly enough this term appears only once in the questionnaires returned by post war classes.

To be argued by
PETER M. BROWN

United States Court of Appeals

FOR THE SECOND CIRCUIT

UNITED STATES OF AMERICA,
Appellee,

v.

ANTONINO FARINA,
Appellant.

BRIEF FOR UNITED STATES OF AMERICA

J. EDWARD LUMBARD,
United States Attorney for the Southern District of New York, Attorney for Appellee.

PETER M. BROWN,
ROBERT P. PATTERSON, JR.,
Assistant United States Attorneys, Of Counsel.

Peter M. Brown '40 in 1936

what S.A.S. did to my morals. I enjoyed no great spiritual enlightenment or satisfaction; I saw no miracles. Once, in the winter of 5th Form year I was struck, while ascending the Chapel stairs, with the conviction that God could be proved mathematically not to exist, but I was, and remain, weak in the sciences, so I gave up the idea and went back to faith. I am at least viscerally assured that S.A.S. had a salubrious effect upon my ethical ponderings, but specification is one notch beyond impossibility. The forces of S.A.S. that gave my soul a Swedish massage worked not with a stinging, easily recognized Wintergreen but with some subtle balm lacking everything but positive effect. This may sound like a lot of pure rot, but I am merely trying to reveal by metaphorical halves what I can never reveal or even understand by precise wholes.

Still other alumni felt that St. Andrew's contributed to their moral and ethical growth chiefly by stimulating a relevant curiosity. Most of the respondents in this group have retained an inquiring habit of mind that tends to prevent acceptance of any orthodox dogma. The point of view that is presented so clearly in the following excerpt from one of the questionnaires constitutes a point midway between the attitudes of those for whom the School succeeded in helping to provide a Christian basis for moral judgment and the feelings of those who for one reason or another were led to reject the Christian way:

St. Andrew's definitely shaped my moral and ethical judgment. However, St. Andrew's also taught me to think for myself and to develop my own ideas after careful, impartial scrutiny of facts. S.A.S. also taught me to respect the ideas and ideals of others, if they are firmly held and held and acted upon honestly and sincerely. Therefore, I have my own personal religion, developed after long and, I hope, careful consideration — the germ of which lies at St. Andrew's. I respect formal religion and those who honestly live it, but I cannot, without hypocrisy, follow a formal religion.

Although this passage might reasonably be described as non-Christian by those to whom the Apostolic Church is an integral part of Christianity, it by no means indicates as arid a spiritual experience at St. Andrew's as that apparently undergone by some 20 alumni who stated that St. Andrew's had no appreciable influence on the formation of their moral and ethical values. It must be said that eight of these felt that their bases for moral and ethical judgment had already been set before they came to St. Andrew's; but another ten said simply that the School had no effect upon them in this direction, and the animadversions of two respondents from the first ten graduating classes ascribe a negative influence to the School. Both of these men ascribe the School's failure with them, not to absence of precept, but to imperfect example:

In the period 1935-38 the "community" or "family" of St. Andrew's did not exist. The masters did not in any sense contribute the common personal bond which seems to be necessary for the success of group living . . . at St. Andrew's "rejection" was a very common phenomenon. It is not surprising that St. Andrew's had a minimal influence on the boys as an atmosphere such as it had is one to be endured rather than accepted.

> I suppose it contributed to the formation of the skepticism which I have subsequently cultivated. As I look back on my years at St. Andrew's — which, I confess, is seldom — I am struck by what seems to me to have been a distinguishable discrepancy between whatever practical ideals Christianity offers and the administration of the School. I question whether the School had a moral climate or ethos sufficiently strong to influence my formation.

Despite the disheartening effect of such comment, it must be remembered that in many cases St. Andrew's did succeed in helping to shape the basis of moral and ethical judgment, and it remains to ask, as did the questionnaire, ". . . what agencies — Sacred Studies, bull-sessions, etc. — specifically contributed to the shaping?" The answers to this question included every department of St. Andrew's School except the Green Dragon, and that might well have been in the minds of some 37 alumni who described the shaping agency as the general environment of the School without specifying any particular aspect of the environment. Of specifically religious agencies Sacred Studies was mentioned most frequently.[25] As one alumnus put it, "Sacred Studies — particularly VI Form — offered ample 'food for thought' " but it was the program of worship in the Chapel that apparently supplied the affective power that the more academic experience of Sacred Studies did not. Surely the comments of a number of alumni on the effect of St. Andrew's program of worship testify to an experience that can be described as extra-rational:

> . . . If I had to say what part of my religious experience at St. Andrew's had the most lasting effect on me, I guess it would be the regular attendance at chapel, which I often resisted in my heart, but which in the long run left some kind of a deposit, I believe.

> St. Andrew's showed me the value of regular church worship. Compulsory attendance at church never turned a boy away from church who was not already turned for some other reason. I would say — more church service!

Other specifically religious agencies received random mention. They included sermons by the resident clergy and visitors, confirmation classes, and work in the choir or as lector, sacristan or acolyte.

But moral and ethical growth (or in a few instances atrophy) is not ascribed to specifically religious agencies alone. The references to the general environment of the School have already been mentioned. The aspect of this general environment most frequently specified as conducive to moral and ethical growth was the association with an example of the masters and boys. The faculty's role was commented upon generally in terms similar to these:

> [25] The number of times Sacred Studies was mentioned may well have been influenced by the wording of the question. The accompanying example, bull sessions, did not, however, get a heavy play.

> Chapel and Sacred Studies taught the ideals.
> Individual masters — and the headmaster — and their families in their daily living and through their expressed attitudes contributed most to my moral judgment of my conduct and that of others. In short, they set the standards.

Furthermore, the following comments that a pair of alumni have to make about association with their fellows at St. Andrew's should serve to make faculty members, who are generally all too well aware of the malignant effect of rotten apples, reflect on the inadequacy of an analogy that can give no redemptive function to good apples:

> Also have always been thankful for the friendship of two of my classmates, both of whom I came to admire and respect. The outstanding character of these boys has been a definite influence in my life.
>
> . . . In shaping a good sense of loyalty and ethics, the whole atmosphere of the School plus a good class living close together produced for me a basic approach to life which I consider as important as any other force which has affected me.

The dynamic of this redemptive fellowship to a substantial number of alumni lay in the character of the headmaster, whose contribution to the Christian ethos of the St. Andrew's community was described by one alumnus as, "Mr. Pell's unbelievably heroic living of the Sermon on the Mount."

A great many other factors were mentioned as having been influential. Listed by relative frequency of occurrence they are bull-sessions, athletics, discipline, the honor system, classroom instruction, and, in one case, "lack of cant". The character of bull-sessions seems to have changed since World War II. Only about 2% of the pre-war graduates replying mentioned the bull-session as in any way significant to their moral and ethical growth. In fact, some of the old heads specifically denied such significance to it, saying, in one case, "Bull sessions mostly concerned sex, athletics, etc." Nearly 20% of the post-war respondents, however, think the bull-session contributed something. As one phrased it, "For every non-constructive bull-session, there seemed to be one that led somewhere."

But, after all, St. Andrew's School has performed no unique function in helping its graduates develop morally and ethically; even the most "secular" school wants to and probably does abet that kind of growth. In fact, the "life-adjustment curriculum" itself proceeds clearly from a well defined ethos. The foregoing sections of the questionnaire revealed that religion plays a pronounced part in the moral life of the respondent, but what do St. Andrew's graduates think of what might be called the institutionalized repository of the moral, ethical, and religious values that the School seeks to inculcate? In much less pretentious terms, what do the graduates think of the Protestant Episcopal Church?

The success that Jesus had in persuading the young man to give up everything and follow Him should encourage Church schools to look a second time at a belief that all boys would graduate from them to become devoted members of the Church. If St. Andrew's ever entertained such a notion against the plain evidence of the senses, the questionnaire would effectively dispel it. St. Andrew's can be a part in a boy's religious life; it cannot presume to be the whole.

Recognition of the fact that St. Andrew's is only a part of a total process can help the School to avoid the extremes of back patting or breast beating, but it cannot deny it the credit or absolve it from the blame of playing that part well or ill. Surely, the alumni questioned professed a variety of well-defined attitudes toward the Episcopal Church, attitudes that ranged all the way from devotion to contempt, and they were not hesitant to designate the School as an important source of these attitudes. Of the various opinions expressed, roughly 58% could be described as favorable, 20% as indifferent, and 22% as critical. It must be added that some of the criticisms were expressed by persons who were loyal members of the Church but who felt that they should point out what seemed to them to be certain abuses or shortcomings, as in the case with the pledge paying, regularly attending churchman who says:

> Generally, disappointment in the Episcopal Church as a whole in the past because of the narrow, self-centered, snobbish aspects. There did not seem to be as much effort made to express the *substance* of Christianity as the form. . . . This attitude seems to have changed in our church [the respondent's parish] . . . there seems to be an effort to make the Episcopal Church more of a working church and less of a social church.

This alumnus attributes part of his attitude toward the Church to what he described as "a snobbish church" at St. Andrew's, where it seemed that those who were there were already the recipients of God's grace simply by accident of having been sent there and had to do little or nothing to secure their salvation.

Some of the critical opinions, however, are not the chidings of the loyal member but the strictures of those who are on the outside looking in. The strongest hostility was exhibited by the two alumni who, when asked what attitude they held toward the Episcopal Church, replied simply, "None." One of the commonest sources of dissatisfaction seemed to be the belief that the Church is too social in that it neglects its ministry to those below the upper middle class. When this claim is worded as it was in the following answer, it constitutes a serious charge:

> I believe the Episcopal Church is filling a definite need — but do not believe the organization as a whole has the strength and basic hold to assure its growth in relationship to the expanding interest in

Christianity and the population growth. Too often the Episcopal Church has received a *"social"* atmosphere — not conforming to strictly Christian principles.

Closely allied to the feeling that the Church is too social are the criticisms that accuse it of laxity and worldliness. Some voices insist that the Episcopal Church does not face up to its challenge:

> If it (the question) refers to the family of the Church then I feel that the members generally do not accept the Church as their responsibility but rather as their due.
>
> I am thinking of becoming a Roman Catholic. . . . I do not now belong to any church. I left the one I was attending (Protestant Episcopal) because I felt the attitude of the members was worldly, snobbish, very little concerned with the tremendous problems of human existence which I find not only in my own life, but in the lives of others. My work brings me in contact with trouble — continuous trouble — and I frankly wonder whether the Episcopal Church is genuinely interested in this trouble. . . .

Additional dissatisfactions with the Church stem from attitudes that find ritual and religion mutually exclusive, dogma (of any sort apparently) inacceptable, or institutionalized religion a deterrent to mankind's fullest development. One alumnus who states that he shares Bertrand Russell's belief that historically the church's contribution has been for the bad of mankind concludes, "But among the churches, the Episcopal Church appears to be more socially correct, more ineffectual, and more useless than most."

Obviously those who are critical of the Episcopal Church did not form all of their adverse opinions at St. Andrew's School, but when questioned directly about what factors at School caused them to adopt their attitude toward the Church, a number of respondents claimed that certain schoolboy experiences had considerable effect upon their present attitude. Most frequently mentioned of these factors was compulsory chapel attendance, which seemed to disturb graduates of all periods in about equal proportions. A graduate of the 1945-1949 group expressed his feelings succintly by saying, "Chapel services at S.A.S. bored me to distraction and taught me to avoid church services like the plague." Others pointed out ritualistic observance as the specific factor at St. Andrew's that resulted in their dissatisfaction with the Episcopal Church. One recent graduate states his case so strongly that it is difficult to avoid the conclusion that, do what it will, the School in its very efforts to lead boys to the Church is likely to alienate some few searching natures:

> . . . At St. Andrew's I . . . came to the realization that God was the most important guiding force in both my actions and thoughts; and realized that unless I found an ethical basis by which to live . . . my life would be of no value. . . .
>
> And yet the strange thing is that as I reached this acceptance I realized that the very services and doctrines that had helped me shape a religious faith were inadequate to sustain it. By my 6th Form year I had through habit memorized all the confessions, fixed

> prayers, etc., etc., and the services that were so vital to me because of their novelty had become lifeless, dully repetitious. I realized that to retain my faith I could no longer depend upon corporate worship as I found it. . . .

The tone that is contained in the comment of these "failures" of the School, where it is not one of outright hostility, indicates that the respondent, although he may have been led to criticize the Episcopal Church, has at least been placed in a state of spiritual ferment. It is with the apathetic that the School should probably be most concerned. Most of these persons don't specify why they are indifferent. However, some speak of rebuffs to their religious curiosity which they received at St. Andrew's in the form of statements of belief that to a boy's mind at least implied immediate acceptance or eventual damnation. But the most frequently expressed reason for indifference to the Church was the feeling that any institutionalized religion, while harmless and perhaps even diverting, in no way vitalizes the relationship between God and man.

But sobering as some of the critical and passive attitudes may be to the School, the important fact remains that better than half the opinions expressed can be unqualifiedly described as favorable to the Protestant Episcopal Church. Furthermore, people holding these favorable attitudes generally credited St. Andrew's with having made a positive contribution to the development of their religious life. The favorable attitudes seemed to come from two general groups — those who find within the Church a personal fulfillment and those who are moved to a relatively dispassionate admiration of the Church. More frequently than not those who found personal fulfillment did not specify the exact nature of their satisfactions, but expressed their love for the Church in such terms as "sincere devotion" or "loyalty". One recent graduate said, "It is the Church in which I enjoy worshiping the Lord the most." A group that is somewhat less enthusiastic and nearly as numerous includes those persons who ascribe their loyalty to the Church as a result of family tradition. The next largest group to feel its spiritual needs satisfied by the Episcopal Church are those who would by and large agree with an early graduate who said, ". . . I have come to appreciate its doctrine and discipline." Still others, about six, expressed their satisfaction as stemming from spiritual comfort or "a sense of belonging." A similar number commented on the power of the liturgy to fulfill their spiritual lives. Finally, people listed as valuable such factors as the work of their local parish, and the tolerance exhibited by the Church toward the activities of its members.

Another set of favorable responses exhibits what might be described as a dispassionate appreciation of rather than a total involvement in the Church. At its mildest form of attachment to the Church this sort of response is illustrated by the following statement of an early graduate:

> Favorable. To me it represents the best aspects of the liturgical and the evangelical branches of Christianity, while avoiding (to me) ridiculous excesses of nearly all other churches. However, in all honesty I must say that I have no strong attachment, emotional, spiritual, or otherwise, to any church.

Another reason given for finding the Church intellectually acceptable was that it formed a satisfactory bridge between Catholicism and Protestantism. About a quarter of those respondents who belonged to other denominations or other faiths stated that they entertained warm, friendly feelings toward the Episcopal Church.

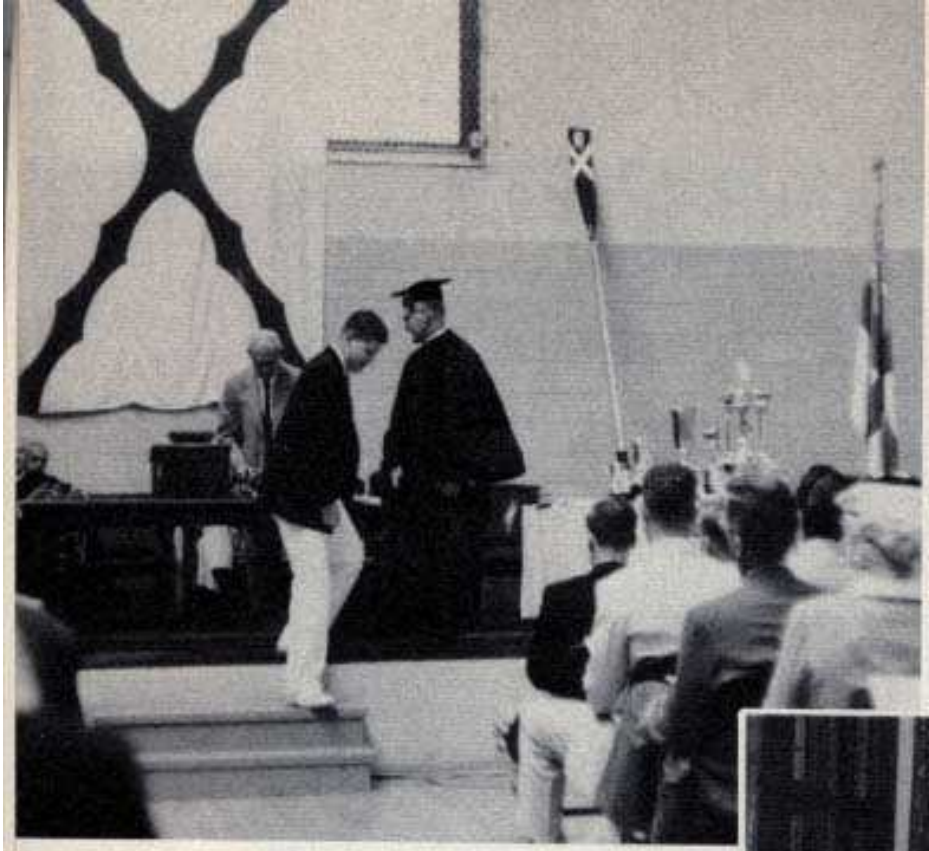
St. Andrew's has had much to do with the formation of both the devoted and appreciative attitudes. One recent graduate ascribes to the School a major influence:

> I do not think that if I had not gone to S.A.S. I would have even the slightest interest in the Church or in God. For that I am ever grateful to the School and the daily services, VI Sacred Studies, etc. In this respect alone, S.A.S. is to my mind outstanding in that it gives the individual so much help in coming to God.

This comment lists what most of the respondents who held favorable attitudes toward the Church mentioned as influential in forming those attitudes.

The idea of St. Andrew's having grounded boys in the ways of the Church or having provided answers to certain fundamental questions occurs more than twice as frequently as any other single response in answer to the question, "What part did St. Andrew's play in the shaping of this attitude?" Some sixteen persons mentioned that regular attendance at religious services set a pattern that has persisted as a valuable part of their spiritual lives. Seven persons simply stated that St. Andrew's had a marked effect on their attitude toward the Church; four commented that the School had continued their home training in this respect; and three claimed that faculty guidance had shaped their favorable attitudes.

As might be expected from the proportion of favorable attitudes toward the Church some people answered the next question, "How could the School have done better in this respect?" by saying that the program as they knew it was adequate; others said that they did not know, implying strongly that their ignorance in the matter proceeded from their belief that the task was impossible or not worth undertaking. But those who felt they could advise produced specific recommendations of all sorts. Among curricular suggestions the most frequently mentioned addition was a study of comparative religion, which many felt would provide an oblique approach to the realization of the values of our own faith. A few respondents from the last five years' graduating classes felt that study of other Christian denominations would be valuable, and a group of similar size from the early days of the School suggested the addition of courses in



June Festivities — Graduation Day

philosophy. Method as well as content was the subject of recommendation. There seemed to be a fairly general feeling that Sacred Studies courses below the VI Form level could be considerably improved by more classroom discussion.

Extra-curricularly, the most frequently proffered advice was that the School pay less attention to a routine religious program and more to the spiritual needs of the individual. One member of the 1945-1949 group makes a statement that is fairly representative of this attitude:

> One particular difficulty that I recall in all religious teaching was a sort of *a priori* assumption that everyone possessed the basic spiritual essence of religion and needed only to be guided in the concomitant dogmatic details. A closer inspection of human frailty, especially these days, would be more illuminating and therefore more rewarding for study. The student must be relieved of the fear to confess a lack; the struggle, the need for spiritual struggle must be emphasized.

Graduates of the last ten years are definitely more inclined to suggest that the School further liberalize its system of chapel attendance than are members of earlier classes. But in doing so they generally indicate that they are simply extending one horn of the dilemma posed by the need for regular public worship and the schoolboy's hatred of compulsion.

Other alumni, not so much concerned with making religion palatable as with making it vital, suggested that the School, through its program of religious training, make the boys more aware of the Church as a whole outside its St. Andrew's School context and of their role as Christians and members of the Anglican communion. One said that the School should

> Point out *continuously* to the student that it is not the clothes he can afford, nor the college he will attend, nor the honors he may achieve, nor his inherent social status, but rather his own hard work and humility before God that will make him truly happy here on earth. The duty of laymen to work for and support the Church did not, in my mind, receive sufficient emphasis."

The Intellectual - Esthetic Development

To get some idea of what the respondents' attitudes were toward the quality of St. Andrew's education in the intellectual-esthetic area, the questionnaire first broke this area down into two sources of interest, intellectual and creative, which it proceeded to define as follows:

> "Intellectual interest" may here be understood to mean an inquiring interest in the *nature* of something as opposed to an interest in *creating* something or acquiring a skill. Creative interest: here understood to mean an interest which has as its object the making of something — a painting, a play, a character on the stage, hot (or cool) music, organizing a club, etc.

The following questions were then asked, first about the intellectual interest and then (with a few obviously required word changes) about the creative interests:

1) Did you have an intellectual interest at St. Anderw's?
2) Since "something" embraces everything from the Confederate Navy to the nature of God, please specify the interest or interests.
3) Was the interest acquired here or before you came here?
4) If here, what was the source — a friend or group of friends, a class, a teacher, the library—what? [Here the opposite number on creative interests dropped "the library" and added "a club"].
5) Were conditions at School conducive to the growth of the interest? (Please specify the agent, agencies or conditions which helped growth or hindered it).
6) Was the interest of value in itself or did its chief value lie in the fact that it led to other interests?
7) Is it an interest still?

Here some figures seem to be in order. Although about three-quarters of the respondents to the questions claimed that they had an intellectual interest while at St. Andrew's, only about 65% claimed that they were stirred by any creative interest. Perhaps, like the alumnus who claimed that his chief extra-curricular intellectual pursuit at college was answering questionnaires, people who answer questionnaires just don't have time for any creative activity. Perhaps the respondents were reluctant to claim a creative interest in a field where they had gained no solid achievement. The number of cameras that have been on the campus for the past 25 years, for instance, leads one to conclude from only six assertions of a creative interest in photography that the answering alumni are either excessively modest or forgetful. Perhaps creativity is declining among the general public just as participation in athletics is supposedly giving way to watching others perform. In any case, the fact remains that among this group of respondents at least the creative interests are secondary to the intellectual.

Certainly, the range of the intellectual interests was not narrow. The questionnaire got what it asked for — everything from the Confederate Navy to the nature of God. A list containing some 36 items separately named could be appended, but these items do fall into the following rough classifications, which are here listed with the frequency of their having been mentioned: the arts — literature, plastic arts, music, drama — 42; religion, theology, philosophy, and ethics — 41; history, government, economics, sociology, 24; science — natural, pure, applied — and mathematics, 14; unspecified "intellectual curiosity", 14. The range of creative interests was also great and it included some moot items. Seven alumni, for instance, listed sports (after all, you *make* a touchdown). But as might be expected from the emphasis placed upon certain areas of activity over the past 25 years a few individual creative interests have been mentioned with significant frequency. They are music (instrumental and choral), writing (even classroom assignments!), dramatics, leadership in school government, art, the aforementioned athletics, and photography.

It must be said that there is an increasing tendency among the post-war graduates to regard activity in various scientific societies as creative.

The provenance of interest, intellectual and creative, is about equally divided between St. Andrew's and pre-St. Andrew's experiences. But if there is one single factor that weighs heavily in the source of interests found at School, it is the individual faculty member and the class. The master and/or his class were mentioned some 85 times as being influential in the formation of intellectual interests. (Not too much effort is made here to differentiate "teacher" and "class", for a couple of alumni seemed to express the general spirit of the answers when they said, "The teacher is the class," and "But probably the teacher was what made the class.") The next most frequently mentioned factor, friends, was listed only 16 times; the library 15; and general conditions of School life about 9. All of this could be taken by the proponent of the child-centered school as evidence that the St. Andrew's classroom is teacher dominated; it can also be taken as some indication that the teacher is using his dominance to obtain an end generally considered to be a legitimate educational objective.

However, the factors responsible for awakening creative interests in the respondents are, as might be expected, somewhat less closely associated with the formal classroom situation. Here the influence of clubs and organizations of school government enters the picture, and friends are mentioned more frequently; but again the factor occurring with the greatest frequency is the master and/or the class.

The School was apparently conducive to the growth of the intellectual and creative interests of about four-fifths of the alumni answering the pertinent question. The factors listed as conducive are once again strongly representative of the opinion that the master and the class have great importance in the development of both interests. A number of interesting aspects enter the picture with the mention, in the case of intellectual interest, of the library, "organizing", engaging in bull sessions with other boys, the School's religious environment, the small class system, an atmosphere of intellectual freedom, laboratory facilities, clubs, and even, oddly enough, St. Andrew's isolated environment. The two chief inhibitive factors appeared to be fear of the ridicule of a basically anti-intellectual adolescent society and an inadequate library (one man's meat, etc.). Many factors in addition to the interest and competence of faculty members were mentioned as having a benign influence upon creative interests. They can generally be lumped under functions of the activities program. Heavy emphasis was placed upon the musical and dramatic programs. The two greatest lacks seen in the School's encouragement of creative activities were time and facilities. There was a small but vocal group that insisted that the classroom emphasis upon the acquisition of fact quenched the creative

fire. Poor leadership in various clubs was cited, and there was the cry of one alumnus that probably represents the frustrations of several, "How could anyone acquire anything when all we could keep up with was the work?"

The take-home value of interests pursued at St. Andrew's seems to have remained fairly high for the respondents. Most seem to feel that the interests, both creative and intellectual, were of more value in themselves than for the subsequent interests to which they led. However, 12 less than claimed an intellectual interest asserted that they still pursue it and 10 less than claimed a creative interest asserted that it still serves them.

It seems not unreasonable to conclude that although St. Andrew's has much to learn in the difficult business of stimulating creative activity without unduly hampering the program of academic preparation for college, the School can be encouraged by evidence that this very academic program is producing results that in terms of intellectual satisfaction go beyond the traditional 15 credits.

The Social Development

The results of the questionnaire have shaken severely the feeling that a boy's social growth at St. Andrew's is to some extent indicative of what his continuing growth will be in the world at large. However, the respondents did refer reassuringly to some of the elements of the St. Andrew's program that have always been considered strong and expose some weak points that might have continued to go unnoticed. Basically, the questionnaire sought to discover the respondent's attitude toward society and himself and his idea of what factors at St. Andrew's helped to form those attitudes. In addition the alumnus was asked whether he found these attitudes helpful and whether he had been forced to revise them. Another point of curiosity that the questionnaire tried to satisfy was whether or not friendships formed at St. Andrew's School continued after graduation either informally or in the pattern of the alumni association. The alumnus was also asked what degree of interest he retained in the Alumni Association.

In the answer to the question that solicited the attitude toward society, opinions were clearly divided into statements of St. Andrew's beneficial or harmful effect upon such attitudes. The opinions that held St. Andrew's role to have been helpful were almost overwhelmingly predominant, but both sets of opinions are worth more than a casual glance. The answer was guided by the following supplement to the basic question: "In what way, for instance, did it establish ideas of loyalty to individuals, confidence in the loyalty of friends toward you, to a group, to an organization larger

than a group, toward authority, and toward your country?" As might be expected, these terms turned up in the answers. The largest single group felt that the School had been helpful in leading the respondents to establish loyalty between themselves and other individuals. The next loyalty in order of frequency of mention was that to the small group. Oddly enough, in view of the fact that graduates of the last four classes mentioned distrust of authority as the most baneful lesson the School had taught them, respect for authority ranked very close behind the third most frequently mentioned social virtue attributed to St. Andrew's — namely, the ability to adjust oneself to society as a whole. Naturally this virtue was referred to in several ways — social responsibility, understanding of others, ability to get along, facility for winning friends. A significant number of respondents felt that St. Andrew's had helped mold their loyalty to their country; others mentioned having acquired a loyalty specifically to St. Andrew's School. Graduates of the early years spoke of having gained a concept of society as a Christian family, and for some reason members of classes just before, during, and just after the war referred frequently to having learned an increased respect for individual rights that led in some cases to salutary suspicions of authority. Still others spoke of having matured in attitudes toward society through the acquisition of such attributes as "poise", "discrimination", or "awareness of own ability".

The chief criticism of the School as a shaper of social attitudes lay in the charge that it deprived its student members of the associations provided by the normal community, particularly the association with girls and, mentioned less frequently, persons of various social levels. Six persons altogether found that life at St. Andrew's had made them distrustful of authority. Another five spoke of the School's neglect, if not fostering, of the basic anti-social impulses that they arrived with and graduated with. Two alumni asserted that St. Andrew's had made them intellectual snobs; two that school life had stimulated group prejudice. An individual felt that he had been deprived of important family relationships; another that he had been rejected; still another that he had been left unprepared for college life.

Despite the sharp criticisms of this group only about one-sixth of the respondents answered the question concerning attitude toward oneself by saying that St. Andrew's had left them unsure of themselves. The bulk of the respondents indicated that they had left the School confident in their ability to succeed and listed a host of agencies that they thought had given them that confidence. Athletics and the rewards (and to some extent the punishments) of academic life seem to be the factors productive of confidence in the minds of most of the respondents. An almost equal number of listings was given to what can best be characterized as "The tough life

among one's peers" and to the general St. Andrew's environment. To list the other factors credited with positive effect in this matter would be to list everything from simply "being away from home" to "the chance to create and organize."

Negative factors on the other hand tend to group themselves under two major headings — namely, the School's failure to provide the kind of individual attention that would bolster the spirits of the boy who already lacks confidence and the School's tendency to isolate boys from the conditions of what several respondents elect to call "real life." Bullying, mentioned twice by pre-war graduates as having destroyed their confidence, is mentioned only once by members of post-war classes, and that reference is made by a member of the 1945-1949 group.

The effort to discover whether alumni later found their attitudes a sheet to windward or a bucket over the stern suffered from some confusion of interpretation. Persons who obviously considered their St. Andrew's attitudes a hindrance simply because they conflicted with some of the mores of the world beyond Noxontown still cherished these attitudes as right and refused to relinquish them. Others interpreted the word *attitude* as fundamentally antithetical to the word *value* and spoke of cheerfully changing their attitudes as different circumstances were examined in the light of an *unchanging* set of values. Relatively few men speak of resenting the School as an institution that sent them out with nets to catch the wind.

Whatever else it has or has not done, the School has not provided the alumnus, as represented by the respondents, with a social life within the framework of the Alumni Association. There seem to be no H.M. Pulhams, anxious to return to the womb. Perhaps none of the alumni are yet old enough to want to relive in associating with their classmates the golden days of youth. Most say they lost their friends at home when they went away to boarding school, but they add that St. Andrew's friends compensate, often more than compensate, for the friends back home. Responses to another question indicate that St. Andrew's friends are lost or seen only occasionally after graduation. Presumably the pattern reasserts itself, and the classmate at college replaces the formmate at school. In any case, among the reasons advanced for interest in the Alumni Association, continuation of School fellowship was not once alluded to.

Most frequently no reason for interest was given when interest was asserted. The most generally advanced cause was gratitude to the School; a reason closely related to gratitude was the feeling expressed by a number of alumni that their active participation in the Association will benefit the School. Various individual explanations for interest were advanced, including the activities of a local group, the blandishments of the Alumni

Dr. Pell breaks ground for the final addition to the Main Building and for the Irene du Pont Library, May 1955.

Association, and, in the case of one alumnus, his desire to have a good school to which he may send his sons. Lethargy, distance, lack of time, money or talent, and loyalties divided among various institutions, were some of the reasons advanced for indifference, and a critical attitude verging on hostility was generally explained as a result of dissatisfaction with policies or personnel of the Association, disagreement with some program of the School's, or a philosophy of life that vigorously rejects the American alumnus in his stereotype of empty-headed clown.

This report must conclude with an observation prompted, not so much by the attempt that has been made here to categorize the results of a part of the questionnaire, as by the relatively simple act of reading through each individual return. The alumni who answered those difficult questions did so with a degree of intellectual honesty that could not at times avoid drawing blood. At other times they acknowledged their debt to the School in a way that could leave no doubt that St. Andrew's has already performed an invaluable function by doing whatever it has done for them. Finally, they have used the language so well on occasion that anyone at the School can be happy to be a part of the place that educated them. All of these things have cost them an effort that could only spring from concern for St. Andrew's School.