Alumni Horae

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St. Paul's School Calendar

(Events at Concord, N. H., unless otherwise noted)

1969
Dec. 17, Wednesday Autumn Term closes;
Hockey: N. Y. Game
with the Taft School

1970
Jan. 5, Monday Winter Term opens
Jan. 25, Sunday Conversion of St. Paul
Feb. 6-Feb. 7 Conroy Fellow: Robert
Fri.-Sat. Motherwell, Artist
Feb. 22, Sunday Confirmation
Feb. 24-Feb. 26 Conroy Fellow: Marcel Marceau,
Tues.-Thurs. Actor, Pantomimist
March 12, Thursday Winter Term closes
April 1, Wednesday Spring Term opens
May 29-May 31 Hundred and Fourteenth
Fri.-Sun. Anniversary
May 31, Sunday Graduation;
Sixth Form departs
June 4, Thursday Last Night
June 5, Friday Spring Term closes
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The Cover: Tranquilly occupying the geographic center of the School and the emotional center of discussions over the role of religion at St. Paul's: the Chapel of St. Paul and the Chapel of St. Peter & St. Paul.

Dear Alumni:

During the last summer we instituted a summer study group composed of six masters and six students. The subject was “The Role of Religion in the Life of St. Paul’s School.” In 1956, at our Hundredth Anniversary Symposium,
Dr. Paul Tillich spoke to “The Church School in Our Time.” The looming 1970’s and the unrest of the past three years prompted us to call for a re-examination of our Church School fourteen years after Dr. Tillich’s contribution to us.

“The problem of the Church School,” said Dr. Tillich, “is more than the problem of the Church School. It is the problem of the relation of Christianity and culture generally and Christianity and education especially. The problem is infinite and must be solved in every generation again.”

Since 1956 many schoolboys have come to us and emerged from the intervening years as young men. During fourteen years much has transpired in the culture and in Christianity. Pope John XXIII has come and gone, and General de Gaulle and Khrushchev have come and retired along with many other major leaders throughout the world. The assassinations of a President and his senatorial brother and of a Christian leader of our black community have taken a toll in the confidence of our youth. An unwanted war, an inflation with harsh consequences for the poor have disenchanted many of our youth, and many older citizens, with the culture and with Christianity. With disenchantment and even hostility, the traditional symbols of Christianity and of Western culture either have lost or are now losing their power. Demanding literal acceptance of these symbols with waning power is unavailing, for they have achieved their preeminence only in terms of their true inward meaning, which ultimately is the source of any genuine power.

Religious institutions and the institution of religion are in trouble everywhere. As I have said elsewhere, partly in jest but mostly in seriousness, “If the Bishop of Rome is having trouble managing his boys, no one should be astonished that headmasters have trouble with theirs.” Clearly we need to rethink and re-examine the role of religion at St. Paul’s School, and we are finding it taxing and difficult. But we are also learning from the Summer Study Group Report (much of which is re-printed in this issue) a great deal about the significance of Christianity for our times, the genuine interest of our students in religion, and the limitations we have incurred by taking for granted too much for too long.

Please be patient with us. We are not contemplating taking down the Chapel, but we are faced with the need for a restatement and a new definition of how the problem of Christianity and education can “be solved in every generation again” and especially in this generation, and in the process we will be experimenting with new forms and fresh ideas.

In urging changes, I personally do not believe our students are trying to get out of anything; the real truth is they are trying to get more significantly into something.

Faithfully yours,

Matthew M. Warren

October 23, 1969
The School in Action

William R. Matthews, Jr., '61

I AM often asked to compare the St. Paul's I knew as a student to the St. Paul's I know now as a teacher. In many ways this is easy to do; for instance, the campus itself has changed a great deal since 1961. There are new buildings; new faces; new rules and regulations.

Most people even remotely connected with the School know of these changes, however. If they have seen any of the School publications recently, they know that no longer does an SPS student go to chapel eight times a week, nor does he go to a sit-down meal twenty-one times a week. They are aware that there is now a full schedule of varsity and junior varsity athletics, and a wide open program of independent study available for Sixth Formers.

Intangible change

While I could go on in this vein quite easily, I'd prefer to talk about some changes that are a bit more intangible, harder to pin down.

Most alumni are instinctively conservative about the affairs of their alma mater. They think back upon the good old days, reminisce, and shake their collective heads about the modern generation. In many ways I fit into this mold. I spent a happy four years here. I was interested in sports, in getting my next assignment done, in getting into college, and—every once in a while—in the opposite sex.

As I remember, it was a school in which everyone’s role was fairly well defined. If asked about their reason for being at St. Paul’s School, students probably would have responded that they were here primarily to get a good education and to get into a good college. Many students still feel that way.

Today, however, there are also a good many who completely reject that kind of “reason”. The education they are interested in is not at all of the traditional academic sort. It is people-oriented. They are concerned to learn about themselves and the people with whom they live. They want to discover how people tick. The things that students used to learn about themselves and others through sudden revelation or “osmosis” are now being actively studied and discussed in what is an almost academic approach to human relations.

From what I can see, this has had two effects. It has produced a social conscience which is much more acutely aware of society’s problems than ever before. It has also produced a student
who doesn’t seem to have as much fun as we had ten years ago, a student who can be a bit too introspective at times and who can get wrapped up in his own and society’s problems to the exclusion of most everything else.

The master’s role

The role of the master has changed little since I was a student. He still teaches, coaches, and perhaps is involved in dormitory work or extracurricular activities. But the context of the community in which he acts out his role has changed a great deal.

Students are questioning many things that have been taken for granted for years; they want to understand the why of established policies; they want to help decide how their school is run. They are asking for the master-boy relationship to be more intense, more meaningful than they say it has been in the past, and to promote this relationship they expect masters to come to a more equal footing with them.

Some of the faculty accept and encourage this new student activism; some resent it. Many are confused as to what exactly their role is in relation to the students. Most are now re-examining patterns in school life which had become instinctive. In only two years a new dimension has been brought into their lives—an aggressively active student body—and this is dramatically unsettling. Both masters and boys are feeling their way with considerable uncertainty in a community which has changed radically in the last two or three years.

The late fifties were happy and hopeful years for America. There was no Vietnam, and the country had not yet awakened to the fact that it had serious internal problems. St. Paul’s reflected this happiness and hopefulness. The editorial in the October 9, 1957, issue of The Pelican gives a good indication of this feeling:

What makes St. Paul’s, St. Paul’s? What is it that differentiates it from St. Mark’s, Groton, Exeter, or any other “prep” school? What is the essential characteristic that sparks the individuality of St. Paul’s? What is the something that makes a boy or an alumnus say with pride, “I am a St. Paul’s boy”? If asked why, he would hesitate, fumble for words, and finally come out with some trite phrase of, “The education there is first-rate” or, “It has a lovely campus.” How infinitely more accurate he would be if he simply said, “I was happy there.”

Less certainty; less structure

In many ways the last two years have been unhappy and difficult for St. Paul’s. Since periods of transition or change always produce a certain amount of uncertainty and dissatisfaction, it is not surprising that these are present now at St. Paul’s. Some—both faculty and boys—feel that re-evaluation and change are moving too fast; others, that they are moving too slowly. Some feel that personal appearance should be left up to the individual; others do not. Some favor required chapel; other condemn it. Some believe the student has too much free time, others that he doesn’t have enough. Some are convinced the students should be more actively involved in the running of the community, others shudder at the prospect. The examples are endless.

No one disputes that school life is a good deal less formal and structured than ten years ago. There is much
more free time now than there was before. I don’t mean to imply that there is necessarily more leisure time; rather that there is more unstructured time, time that is free from the sort of formal commitments we had when I was a student. To a greater extent now, the burden falls upon the student to do something worthwhile with his free time. The fact that he must now decide how to use this time obviously has enormous educational potential. It is an opportunity which the majority of students handle responsibly; in fact, many of them are almost too conscientious and take too much upon themselves.

Ten years have made a great difference in the students’ opportunity to embark on programs detached from the School’s community life. For example, there is an intensive program of independent study available for Sixth Formers. Athletics are voluntary for Sixth Formers, and Fifth Formers are allowed to take one term off from sports. To borrow a phrase, this allows students more opportunity to “do their own thing.” The results range from working in the ghetto or writing poetry to simply taking the afternoon off, relaxing a bit, and thinking about where one is going. All three of these occupations are worthwhile, yet sometimes I think the community as a whole loses out a bit even while the individual benefits. An example will help explain what I mean.

A looser-knit community

The fact that athletics are now voluntary for the Sixth Form has definitely hurt the athletic program. It has led to a falling off in Sixth Form participation and leadership on many of the club teams. Consequently the spirit usually generated by older boys has diminished, and in general the quality of athletics below the varsity level has deteriorated.

As in athletics, so in other activities: when a substantial number of individuals either are absent from the community or preoccupied with projects independent of the community life, the School itself is obviously affected. Though this is a problem, I do not mean to imply that everyone at St. Paul’s goes off and “does his own thing” to the exclusion of others and their needs and concerns.

Recollection and immediate observation lead me to conclude that despite (and perhaps because of) its rigidity ten years ago, St. Paul’s was then a closer-knit community. More things were done together. St. Paul’s was more an ingrown community, with the attendant advantages and obvious disadvantages. It is a sign of the times that St. Paul’s has opened its doors and allowed its students more freedom of travel. A boy may now take unlimited weekends, and a Sixth Former may leave School for a term or a year if he has a worthwhile project. We are moving in a direction which will allow the student increasing freedom to elect a program based on enjoyment and interest. Long-standing concepts of “a St. Paul’s education” are under careful scrutiny.

Shift of emphasis

When I went to school—if the oversimplification is not too gross—in­dividuals acted keeping in mind how their actions would affect the community; now the community acts
keeping in mind how its actions are affecting the individual. I do not say there was no room for individuality ten years ago or that there is no community today; I do think, however, there has been a marked shift in emphasis.

It is impressive to see how the School is moving through this transitional period. As I am sure all Horae readers are aware, a great deal of thought, of intelligent and reasonable thought, is being focused on just where the School should aim and how to reach the mark. St. Paul’s, for better or for worse, represents to many all that is old, venerable, and traditional. I don’t think these words misrepresent St. Paul’s, but in another and perhaps more important sense, St. Paul’s is young and still growing.

This is certainly an exciting time to be here and I hope many alumni will come back and visit and see for themselves.

Millville Notes

New Trustee

Osborn Elliott, ’42, Editor of Newsweek since 1961, was elected to the Board of Trustees in June, to fill the vacancy left by the retirement from the Board of Seymour H. Knox, 3d, ’44.

Mr. Elliott’s career in journalism began in 1946, after two years of service in the Pacific as a junior naval officer in World War II. He was first associated with the Journal of Commerce; then, as an associate editor, with Time Magazine. He joined Newsweek as Senior Business Editor in 1955, became Managing Editor in 1959 and Editor two years later. In 1959, he was named one of the “Ten Outstanding Young Men of the Year” by the United States Junior Chamber of Commerce. His account of the men who run American business—“Men at the Top”—was published that same year, and in 1964 he edited “The Negro Revolution in America.”

He is an Overseer of Harvard College and a member of the steering
committee of the Skill Bank of the New York Urban Coalition.

At St. Paul's he was a head editor of the Horae, took part in dramatics and played on the School hockey team. He graduated from Harvard after only two years of study, in 1944.

He is a native of New York City, where he lives with his wife and three daughters.

Embassies Prepare Exchange

Delegations of students travelled to and fro between St. Paul's and Dana Hall School during the fall, laying groundwork for the Winter Term exchange of students. At the same time, faculty representatives were meeting to resolve discrepancies between the restrictions and freedoms affecting students at the two schools.

In reply to the question of a Dana Hall girl, the ambassadors from SPS said there were no regulations at St. Paul's on length of skirts, but that the girls might have to cut their hair.

End of Ranking

At the start of the new school year, SPS began a system of issuing grades and reports on a verbal scale: high honors, honors, high pass, pass and unsatisfactory. This terminates the use of a numerical percentage scale and at the same time removes any precise basis for ranking the boys in order of performance.

As a matter of principle, not merely of practicality, however, the determination of rank, quintile or other placement of a boy in his Form is being abandoned by the School, in an effort to diminish the academic incentive of high marks pure and simple.

The colleges are showing willingness to cooperate in this new policy so long as their experience with SPS students confirms the evaluations of ability and performance made by the School.

Parents Fund

Under the chairmanship of Dr. Paul J. Vignos, Jr., the Parents Fund for 1968-69 received a total of $46,801 from 383 contributors, in the twelfth year of its operation.

The Parents Committee for the new school year, with Ernest E. Monrad as chairman and nineteen of the twenty-two members in attendance, met briefly at the School on Parents Day.

Broadside Suffocates

The Broadside, that compendium of School athletic, entertainment and extra-curricular dates for the year—as high and wide as the Declaration of Independence and, with William Abbe's woodcuts, far handsomer—is no more.

Drowned in the sheer abundance of functions clamoring to be listed, and belabored by partisans of events cut off by lack of space, it has fallen victim to the surfeit of activities available on the SPS campus.

Observance of October 15

The nation-wide "Vietnam Moratorium," observed on October 15 as a protest against continuance of the war, was made use of by many SPS students to inform themselves more fully about the facts of United States commitment in Southeast Asia, as morning classes were replaced by moving pictures representing both major viewpoints on the conflict, and discussions, formal and informal, con-
Continued throughout the day.

The day began with a memorial service in the Old Chapel (photos above and p. 162); a fast was kept by many during the lunch hour; the issues were dug into by discussion groups during the afternoon, and the observance ended with an evening meeting of students and faculty addressed by Dr. John Mirsky of Dartmouth.

**Visiting Expert on Drugs**

Dr. Barrie S. Greiff of the Harvard Health Services was at St. Paul's in October for separate talks with the students and faculty about the use of such drugs as marijuana, LSD, etc. In confidential interchanges with the boys, the Pelican reported, Dr. Greiff maintained that the legalization of marijuana should await evidence that it inflicts on users no genetic or other significant long-term damage. Short-term effects, he said, while they are variable with individuals, appear to be less damaging than those from alcohol.

Dr. Greiff's visit gave opportunity for the boys to talk out with a medically well-informed adult all sides of a problem which is rarely discussed freely with parents or teachers.

**1970 Appointment Calendar**

The Library Association has continued its custom of recent years by preparing an illustrated 1970 appointment calendar, featuring full-page photographs of characteristic School scenes, about a fourth of them from the archives. Copies will be available after December 10, at $1.65 each.

Orders should be accompanied by a check payable to the Library Association.

**Census Up Two**

Born October 26, to two faculty families (Matthews and Soanes), one son apiece.
"In lovin' Kittredge, a name which new boys are to be found."

With Mrs. Kittredge present for a brief ceremony in the evening, "Kittredge," the new Lower School, came to life on October 11, as the Lower Schoolers moved into the almost completed building. The accompanying pictures—all taken that day or soon after—suggest the uninhibited response of the First and Second Formers to the comfort, privacy and appropriate scale of their new domain and give a few glimpses of its features: the covered spinal "street" from which dormitories and faculty apartments branch left and right; the south entrance, facing the School's central roadway; the spiral steps to the supervisors' room in each of the three dormitories.
memory and gratitude, we name this house will live wherever St. Paul’s old boys or
From the Rector’s remarks at the dedication.)
Fall Sports

Football

At the start of the season it looked as though the football team would be a well balanced outfit. This was borne out when, in the opening game, a strong Groton team finally won in the last twenty-seven seconds, 14 to 8. The following week, we came back to beat Milton, 18 to 14. However, from here on the team was unable to keep up any sustained momentum and suffered a string of defeats. This was also a season in which we were hard hit by injuries.

In summary, SPS defeated Milton; lost to Groton, St. Sebastian’s, Browne & Nichols, Winchendon, Lawrence and Brooks. Total points: SPS 66; Opponents, 165.

On the bright side, the JV’s have been most successful. This is the first year we have had such a team playing a full schedule. They defeated Exeter and Proctor and tied New Hampton and Winchendon.

In Club Football, the Delphians won the first team series, and the Old Hundreds, the Lower School series.

Cross Country

4 won-3 lost

In terms of meets won and lost, Cross Country had their first winning season in several years. The number of younger runners on the squad speaks well for the future. In summary, SPS defeated Milton, New Hampton, Andover JV and Proctor; lost to Tilton, Vermont Academy and Governor Dummer. Total points (low score wins): SPS, 204; Opponents, 194.

Soccer

The soccer team’s true strength was greater than the record shows. They displayed some fine team play during the season. Three games (Groton, Tilton and Exeter) went into overtime, the first two remaining tied, while Exeter won the third, 1 to 0. In its last match (SPS 1; Dartmouth, 2)
In bright sun on Parents’ Day, the SPS soccer team (striped jerseys) defeats New Hampton in a hard-fought game, 2-0.

the team played exceptionally good soccer, despite the loss by one point, in a real downpour of rain.

In summary, SPS defeated Mt. Hermon, Browne & Nichols, New Hampton, Brooks and Dublin; tied Groton and Tilton; lost to Kimball Union, Exeter, Andover, Governor Dummer and Dartmouth Freshmen. Total points: SPS, 19; Opponents, 15.

JV Soccer had a very successful season. Out of an eight game schedule they lost but one, and that to Exeter, 2 to 0. Wins were registered against Winchendon, Browne & Nichols, Derryfield, New Hampton, Andover Club, Brooks and Tilton. Total points: SPS, 21; Opponents, 3.

In Club Soccer, the Isthmians won the first team series.

Hockey
(a reminder)

This year’s Christmas Game will be played between SPS and Taft, in the new Madison Square Garden, New York City, on Wednesday, December 17, at 4 p.m.

Notices and ticket reservation forms were mailed to all alumni of the New York area early in November.

Support the SPS team and the Advanced Studies Program by attending and bringing your friends!
The Role of Religion and Church Life at St. Paul’s School

The Report of the Summer Study Committee, 1969

EDITOR’S NOTE—

During the first six weeks of the past summer, a Study Group of six faculty members and six students met at St. Paul’s for intensive examination of the religious life of the School—what it is and what it might be. No topic, the Horae believes, is more central to the School’s character, or more deserving of the extended treatment we give it here by reprinting in full large sections of the Report and summarizing the rest.

Wisely, the Committee put the bulk of its energies into formulation of operating principles and concepts, rather than specific blueprints for action. Such suggestions as it did make were intended as illustration rather than as program and do not exhaust the implications of the study. It should be further emphasized that no part of the Report will become School policy without additional study by the School community as a whole. Acceptance or rejection of specific sections will then come up for decision.

The Committee chairman was the Rev. Richard L. Aiken, Head of the Sacred Studies Department. The other faculty members were the Rev. Russell W. Ingersoll, the Messrs. Richard H. Lederer, Edward S. Ligon and George A. Tracy, and the Rev. D. Rodney Welles, Jr. Representatives of the Sixth Form of 1969 were, David K. Coombs, Robert H. Rettew, Jr. and Charles Scribner, 3d; and of the Sixth Form of 1970, George C. Burgwin, Bernard L. Crawford, Jr. and Frank E. Kenison.

In addition to the leaders of the opening four-day Symposium, whose contribution is outlined below, resource people available to the Committee included, J. Carroll McDonald, Independence Foundation Master in History, Emeritus; William O. Kellogg, Head of the History Department; Donald Niswander, M.D., consulting School psychiatrist, and the Rev. Dr. John C. Fletcher, pro-
fessor of Church and Society, Virginia Theological Seminary. The Committee was also able to attend the Harvard Summer School Annual Conference on Educational Administration, the topic of which was, "The Youth Revolution."

**The Opening Symposium (summarized)**

RESOURCE leaders were, the Rev. Dr. Harvey H. Guthrie, Jr., Dean of the Episcopal Theological School, Cambridge, Mass.; the Rev. H. Boone Porter, Jr., '42, Professor of Liturgics, General Theological Seminary, New York City, and Dr. Hans Hofmann, Director of the Institute for Human Development, Cambridge, Mass.

**Dr. Guthrie** stressed that the Christian community today is enduring a crisis in self-understanding. We can no longer get our bearings from some landmark "Stable State"; we live in a post-Christian, secularized culture. In reexamining our religion and its institutions, we must look at their foundations too—social, political and economic. Church schools, which nowadays exist only if they are good schools, are nevertheless free to be open to the realities of religion. The old criteria for a school's Christianity, such as the number of bodies in chapel, have no validity now. Dr. Guthrie distinguished the objective and historical view of religion ("Phenomenological" aspect) from the subjective experience and practice of religion ("reflective" aspect) and said the study of the former might be required but the latter was best kept elective.

**Dr. Porter** traced the sources of church boarding school worship to a medieval English model, admirable in architecture, music and biblical content but marred by lack of variety, movement and sacramentality, by emphasis on ceremonial routine, by worldly subservience to the State and by pastoral and evangelical irrelevance. This English collegiate style of worship was never really relevant to American culture or church life. At St. Paul's, the architectural frame of the Chapel poses real obstacles to congregational participation in meaningful contemporary worship. Beyond that, St. Paul's School worship is apt to be routine, un instructive, exclusive, inconveniently scheduled and lacking in significant lay leadership. Dr. Porter favored laying stress on personal devotion, biblical content, liturgical renewal, spontaneous expression of joy and celebration, experiment, and the frequent use of music and singing.
Dr. Hofmann said that insofar as our educational system has been reduced to "idolatization of outdated material" in compartmentalized learning and book-centered curricula, it is impotent to deal with the great need in this era of change: to produce people "capable of conceiving that things might somehow be different." We must teach students to imagine, to reflect and to express; to ask the simple basic questions; and we must allow them (and ourselves) the leisure for this. When we pause to reflect, we find how under-developed we really are. Without this reflection, we continue to produce at our peril.

All three men agreed that 1.) we must not be dominated by our presuppositions and our habitual patterns of thought and action; 2.) we must create the leisure time and the atmosphere in which to reflect; 3.) we should exploit our personal and institutional freedom to ask radical, responsible questions and to experiment; 4.) we must develop a willingness to accept the risk of failure and to face the consequences of innovation.

The Cultural Context

OUR FIRST Symposium speaker, the Rev. Dr. Harvey Guthrie, stated that "a religious community can only express itself in the context of a culture." Taking Guthrie's lead, we decided that our first order of business was to try to understand, as thoroughly as time, manpower and resources would permit, the broad contours of our contemporary civilization. In the course of our six-week study the indispensability of such a broad approach was reaffirmed again and again.

The following is an attempt to synthesize our impressions into a workably concise background to the main body of our report. The material is presented under four headings — Change, "The Youth Revolution," Secularization and Pluralism—but it must be emphasized that these areas are deeply interrelated and interdependent.

Change

The kind of change that strikes quickly and deeply enough to affect a person in the course of a normal lifetime is a phenomenon quite new in human history. Until the Industrial Revolution, the average man could be sure that, short of the Day of Judgment, the essential way of life would
proceed much as it always did, except for changes in the actual cast of characters playing out the human drama. But so protean has become the shape of our existence today that at least four of our consultants (Guthrie, Hoffmann, McDonald and Fletcher), independently of each other, asserted that ours is an age in which people must "find order in disorder" because they can no longer reckon their lives by a "stable state."

"The Youth Revolution"

We cannot presume to detail here the almost endless dimensions of change and the effects of change. But, as students and schoolmasters, we feel summoned to describe our impressions of one dramatic product of modern change—"the youth revolution."

Anthropologist Margaret Mead maintains that ours is the first culture in which the elders no longer possess the experience necessary to induct the young into society. In a "new world" to which the young are "native", adults are "foreigners", "immigrants from an earlier world."

Media prophet Marshall McLuhan proclaims that because the younger generation has grown up in a world of instant global communication, they desire a total, all-at-once involvement in the world around them. As a result, "the generation gap is actually a chasm separating not two age groups but two vastly different cultures."

Several of our sources insisted that, when such a communications environment is combined with a colossal expansion of knowledge, the young wish "to learn the secret of continuing to grow and change with evolving experience," rather than simply to acquire inert, isolated facts.

Educator Myron Bloy sees the youth revolution as an authentic, organic "counter-culture," analogous to that of the early Christians in the Roman Empire. This youth counter-culture is reacting to an adult culture which, with its inequities and inconsistencies, is inherently alienating.

What are the sources of youth alienation? Several of the Harvard Conference speakers pointed to the confusion, ineptness and hypocrisy of our American educational system. From a broader and starker perspective, Harvard's Nobel laureate George Wald perceives a more elemental source of youth alienation—the Military-Industrial-Academic-Legislative Complex. The omnipresent threat of total annihilation generated by the Complex has produced "a generation that is by no means sure that it has a future."

Of all the commentators on youth whom we encountered, perhaps it is the Rev. Jack Mendelsohn who offers the most inclusive analysis. According to Mendelsohn, every society must create its set of myths—a pattern of sustaining, transcendent, collective beliefs that express the truths by which that society lives. Today, Mendelsohn continues, our old myths are dying and the new myths that can pull us together again are still to be born. Young people are searching for the new myths—those that will give them a reason to go on living.

Secularization

Largely through our reading of The Secular City, by Harvey Cox, we focused upon secularization as one of the epochal movements in western
civilization. "Secularization" (from the Latin saeculum—"this present age") describes a fundamental evolution of the way men view the world. In essence, men have become increasingly attached to the goals of this world, rather than to the promises of a transcendent realm beyond nature.

Cox holds that "if we are to understand and communicate with our present age we must learn to live with it in its unremitting secularity." To accomplish this, the Church can no longer be isolated and insulated:

The starting point for any theology of the church must be a theology of social change. The church is first of all a responding community, a people whose task it is to discern the action of God in the world and to join in His work . . . A church whose life is defined and shaped by what God is now doing in the world cannot be imprisoned by . . . antiquated specifications. It must allow itself to be broken and reshaped continuously by God's continuous action.

In various idioms, theologians such as Dietrich Bonhoeffer, Paul Tillich and J. T. A. Robinson have sought "to discern the action of God in the world" by calling for a concept of God as an intimately involved presence—"the beyond in the midst of life," "the ground of our being." The same spirit infuses the Underground Church and the authors of black theology as they dedicate themselves to the radical involvement of Christianity in the ongoing lives of living people with new needs.

We must stress that "unremitting secularity" does not mean that the realm of the sacred will disappear. As M. I. T. professor Huston Smith affirms,

The sacred comes to man in ultimate situations where his helplessness glares. In the realization that he dominates nature and finds it reliable only in part, in death, chance, guilt and the total uncertainty of the world, man faces failure. Such ultimate situations bring either total darkness or nightsight glimmerings of a sacred that exists through and in spite of the transience of worldly existence.

Pluralism

Intimately bound to the rise of secularization is the growth of urban civilization and vastly increased mobility. Urbanization and mobility bring people closer and closer together and tend to relativize world views. Pluralism—the readiness to be open to truth from all sides—is asserting itself where once closed systems stood.

The recognition that there are many realities is coming alive in many forms: the rallying of youth for the right to vote and to have a say in educational administration; the efforts of neighborhoods to gain community control of their schools; the revitalizing of black identity; the cry of Czechs and Biafrans for national integrity; and the movements within the Catholic Church, especially as seen in the Second Vatican Council.

All around us things are changing—the basic natures of individualism, authority, education, the media, livelihood, enjoyment, maturity; the uses of reason; our fundamental notions of the physical universe. By virtue of its resources, its ethical commitment and its independence, St. Paul's School is in an excellent position to face honestly the dynamism of our times. We can try to understand, and we can ask ourselves what is the meaning of what we have understood.
Christian Community and Personal Relationships (summarized)

THE CONCEPT “Christian community” includes such varied examples as the monastery, the parish and the Christian state—all different but in general all classifiable as either “closed” or “open.”

The closed Christian community comprises members who have chosen its discipline because of a common faith. Only the committed are enrolled, and the walls are high to shut out the world.

The open Christian community believes that the sacred is found in the secular, that man is responsible for the world and cannot avoid involvement in it. All degrees of faith are admitted, though in tradition and symbolism the orientation is firmly Christian. (This type seems to approximate the church school like St. Paul’s.)

To elaborate: in an open Christian community one expects to find an impulse to worship; concern for others and for the community as a group of persons; a regard for institution and authority not for their own sake but as creatures of the community; a sense of responsibility for self-government; belief in the equality of the members as persons; mutual sharing of success and adversity; acceptance of each member for what he is, even when he is “unacceptable”; the capacity to forgive, and, above all, an attitude that the community exists not for itself but for others.

St. Paul’s School as a Christian Community (summarized)

CLEARLY, SPS combines elements of both open and closed communities, and there is a tension between them. Our admissions and faculty-hiring policies consciously avoid a restrictive or closed pattern. Yet in requiring chapel attendance, either we assume the closed type of community or we are exhibiting disregard for the conscience of those among us who do not share the faith.
Such recent changes as reduction in the number of chapel services show that the School's growth is toward greater openness, and certainly today St. Paul's is decidedly more open than closed, with the residual elements of a closed community serving to confuse and contradict the mainstream emphasis.

**Openness to the Secular**

In its attitude towards secular involvement, the School has taken a positive position from the start by its effort to prepare men for leadership in society. The same motivations of engagement and service appear in varying degrees in the Independent Study Program, the Spring Term Projects, the Sabbatical, Summer Travel and Continuing Education programs for the faculty, the Advanced Studies Program, and expanded weekend privileges.

Contrasted with these moves to mesh with the secular are the physical and psychological isolation of the School, which encourage feelings of comfortable self-sufficiency and, despite the good efforts of many of the faculty to break the pattern, shut us off from much involvement or interest in the life of New Hampshire's neighboring capital city.

Like the Church as a whole, St. Paul's in its worship has tended to acknowledge the secular by becoming more secular rather than by pointing to the sacred in the secular. Our uses of secular literature in chapel have impressed some as profanation while others found them entertaining but not evocative of the emotions of worship. This failure to relate sacred and secular certainly is a major defect in an open Christian community.

**Further Observations**

Our worship impulse has been compromised by rigidity of structure and by compulsory attendance. The functional side of school life tends to get precedence over the personal, despite efforts to protect the personal in the group-master system, ad hoc financial aid, family-style meals, etc.

Competitiveness and individualism frequently force students to choose in their own self-interest at the expense of community fellowship, pride in the School and concern for its members; yet remarkably often we see quiet expressions of genuine care for those with personal problems, by both masters and boys.

There is considerable idolization of authority, and the School authority is too remote from students and faculty. This has been true largely by default and it is now being remedied, as students and faculty are rightly asserting their responsibility for the direction of the community.
Suggestions: assignment of groupmaster responsibility on the basis of ability and interest, and with concern for the man's total work load; establishment of a well understood procedure of faculty evaluation; incorporation of the concept of due process in the disciplinary system; further decentralization of the decision-making process; conscious inclusion of faculty families in the School's corporate life.

In the area of counseling, where special problems of competence, available time, proper referral and confidential communication arise, the Committee suggests the hiring of a professional counselor for faculty and students, who can also serve as a risk-free channel of communication among all the members of the community.

Worship (reprinted in full)

Critical Phase

WORSHIP, from biblical times to the present, has assumed a variety of forms and emphases within the Judaeco-Christian tradition. Some of these forms have stressed the individual's relationship to God, some the bond of a people in community to one another and to God. Some traditions have been highly formalized and stylized, while others have been marked by openness and spontaneity. Some have favored the objective and rational, still others the subjective and emotional.

Because each of these traditions can be seen as a function of the particular historical context in which it flourished, it is not possible to assert that any one of these approaches is the "right" one. Nor is it correct to limit oneself to simple "common denominators" from which to fashion a "right" approach. The validity of any given mode of worship is determined, then, by how beneficially it serves to express and fulfill the inner consciousness, the convictions and hopes, of a given people. Consequently, no temporary committee can formulate permanent solutions to the problems of a worship program. Rather, our quest is for an approach to worship for a Christian school in our time in history that is appropriate for our community.

Our Current Situation

In his centennial address, "Theology of Education," Paul Tillich issued an earnest injunction:

The inducting education of the Church School can and must include the principle of humanist education, the correlation between question and answer, the radicalism of the question, the opening up of all human possibilities, and the providing for chances [through] which the pupil may develop in freedom.

The Committee believes that pres-
net chapel worship policies and practices in the School are producing very little that may be called creative or even constructive for "the opening up of all human possibilities and the providing for chances [through] which the pupil may develop in freedom."

The traditional design of St. Paul's School worship and the shape of our liturgy are wedded to the ethos of another age. Two primary factors of our worship medium—formalism and requirement—tend to inhibit the communication of any valid message and to obscure perception of its authenticity.

The religious symbolism and theological language of chapel worship have not kept pace with changing human concerns; they do not transcend the beliefs and perspectives of the past. For some, this appears to be helpful, even strengthening, because it provides a sense of stability in the midst of overwhelming mutability. For others, particularly the younger members of the community, the symbols and language are merely antiquarian and irrelevant. They cannot be entered into because they no longer recreate the depths from which they originate and reverberate; they no longer express the deepest experiences of being human. Ultimately our religious symbolism and language must partake of the dreams and hopes and tragedies of our lives now. Otherwise we are left with a feeling of either outdated tradition or empty contemporaneity.

Our inquiry into the worship medium must also include as an integral factor the building in which most of our worship has taken place—the Chapel of St. Peter and St. Paul. One of our Symposium speakers—the Rev. Dr. H. Boone Porter, Jr., '41, of The General Theological Seminary and an authority on Liturgies—offered us considerable insight into the functional and aesthetic origins of our chapel architecture. He pointed out that the design of the New Chapel is modeled on the semi-monastic English university chapel of the Gothic revival period and that its elongated, tunnel-like form and extended rows of antiphonally-placed seats made sense in terms of the liturgical pursuits of that bygone period. But, while paying his respects to the power and romance of the building, Dr. Porter concluded that the form of the Chapel will inevitably present problems in effectuating meaningful contemporary worship at St. Paul's School.

The additional element of requirement even further inhibits the effectiveness of chapel worship as a medium of meaningful communication. Thus, no matter what is said or done in our traditional chapel context, a large portion of our community will perceive the intended induction not as initiation into the mystery of human existence, but either as indoctrination—the insistent purveying of "empty cultural goods"—or as a futile attempt to be "relevant."

If we turn our examination to the forces alive in our world today, we find that the St. Paul's chapel situation is working at cross purposes with the observable human condition. For example, in an era of explosive change the Chapel and chapel worship are designed and perceived as basically permanent, ongoing and unchanging.

(Continued on page 160)
Precepts of the religious life seventy-five years ago: Dr. Coit writes to a young alumnus.

"You must let me hear from you constantly, come whenever you can, & now. Do not get discouraged about yourself. God will never get discouraged. Say your prayers steadily—read your Bible every day—go faithfully to church on Sunday, protest to the Lord, and to honour God, & be dogged about it—i.e. do it, & keep on doing it, whether you feel like it or not. It will all be a blessing to you now & hereafter. Write me if you get out of sorts—I send," etc. This letter, and another from Dr. Coit to his father, have been given to the School recently by James H. Williams, '23.

The sentences reproduced above (somewhat enlarged) are from a letter written by the first Rector, Henry A. Coit, to James H. Williams, Jr., '93, on September 10, 1894. "You must let me hear from you constantly," Dr. Coit writes, "& come whenever you can, & see us. Do not get discouraged about yourself. God will never get discouraged. Say your prayers steadily—read your Bible every day—go faithfully to church on Sunday, protest to the Lord, and to honour God, & be dogged about it—i.e. do it, & keep on doing it, whether you feel like it or not. It will all be a blessing to you now & hereafter. Write me if you get out of sorts—I send," etc. This letter, and another from Dr. Coit to his father, have been given to the School recently by James H. Williams, '23.
In a secular age the Chapel is pre-eminent a sacred building, set apart and exclusive of worldly concern. In a world becoming increasingly pluralistic, Chapel is essentially monolithic, demanding conformity and inhibiting spontaneous and individual expression.

Conclusion
We have identified as shortcomings of our present worship medium the inappropriate architecture, the predominantly routine aspect of the chapel requirement, and the outworn symbols and language of the services. But the problem of worship at St. Paul’s School will not be cured by merely relocating walls and seats, manipulating requirements, or simply enhancing and varying the content of our corporate worship. If we are to have meaningful worship we must face squarely and from a fresh perspective the St. Paul’s worship experience, taking full account of the problems and possibilities of our present situation.

Creative Phase
In addressing itself to such a task, the Committee began with a working concept of worship grounded in a twentieth century spirituality, formulated in non-traditional language, yet in no apparent way untrue to the historical traditions of Judaeo-Christian worship. Next, we applied the concept to our community and from this application developed a body of general principles to be observed in devising a plan of worship for the community.

Concept
Worship may be generally described as the variety of human responses to the “beyond in the midst of life.” Its function is to carry us through the proximate and ambiguous concerns of our daily lives, thus deepening our awareness of that which is of ultimate value (“worthship”) within us and around us as individuals and as community. It is, in essence, the celebration of life as we are best able to understand, express and relate to it in the very process of being human.

The worship experience itself should point to the beyond in our midst for those who are open to see it. For some, a given worship experience may be a genuine response; for others, it may be simply a witness. In any case, authentic worship involves the interest of all concerned. It demands that we take seriously our life together as a community; that we take seriously the worth of every person, including ourselves; and that we take seriously the world and nature—every aspect of the universe in which we live—for worship is a movement through life itself.

Worship as such has an integrative function. In this life we must assume many roles and accomplish many tasks. We may feel split between our ideals and our stubborn realities, between our reason and our emotions, between love and our hostilities. The experience of worship draws together our being (as individuals and as community), unifies us, and helps us, through acknowledging the fact of
our fragmented lives, to grasp our essential wholeness.

Worship is the common celebration of joy and the common sharing of sorrow. It is an event which gathers the various strands of life together in a whole. Worship is inclusive, involving examination, the acknowledgment of failure, and affirmation, the celebration of good. Worship...is a place where people may stand together, where I may discover who I am, who you are, and what gives us both life and a future. Worship is concerned with failure and fragmentation as well as promise and hope. (Statement of the Phillips Exeter Academy)

Principles of Worship
1. Free Response
The Committee firmly believes that the goal of free inquiry with regard to the academic study of religion has as its correlative the goal of free response with regard to worship. This free response has always been the ultimate inductive goal of the worship experience, and we are convinced that it should now become the immediate goal for worship at St. Paul's School.

We suggest that maximum freedom from required attendance will result in a more vital quality in our worship, thus providing the community with an opportunity for a more authentic religious response and consequently a more vigorous witness to the “beyond in the midst of life.” Our belief in the value of free response applies to both faculty and students.

2. Availability
There should be frequent opportunities for members of the St. Paul's School community to participate in worship, and services should be scheduled at convenient times and places.

Members of a church school community have a right to expect that the official services of the Church will be available to them on a regular basis. Therefore, the canonical services, especially the Eucharist, should be frequently celebrated in both conventional and experimental forms.

3. Variety
Opportunities for worship should include a variety of experiences, from traditional services of the Church to experimental liturgies both within and outside the framework of that tradition. Settings other than the New Chapel should be used for various forms of worship. (e.g. the Old Chapel, the outdoors, Hargate, House common rooms.)

Some freedom from the Chapel building and traditional liturgy may help us to rediscover the power and meaning inherent in the symbols they embody.

4. Appropriateness
The community should make an effort to celebrate events (both personal and communal) in its own life and happenings on the world scene, whether they be occasions for joy or sorrow.

Careful attention should be paid to the content, scheduling, location and media of all services. This would necessitate the organization of a number of “interest-planning” groups, who would exercise liturgical leadership and assume responsibility for the tone and atmosphere of services.

In connection with principles 2, 3 and 4, the Committee envisions two central, overlapping strands of the worship experience at St. Paul's, one emphasizing tradition and continuity (e.g. The Book of Common Prayer, bib-
Spontaneous worship, springing from the demands of their own historical times: students and faculty join in memorial service for the dead of Vietnam, October 15.

...logical content, the life of Christ, historic Church music) and the other emphasizing experimentation and spontaneity (e.g. the expression of community and worldwide concerns in new liturgical forms, multi-media endeavors and a greater use of contemporary art, music, drama and dance).

Within such a worship context, members of the community should have the freedom to be sincerely orthodox and/or genuinely innovative in their worship.

5. Identity

Special services should be appropriated and designed to express the communal identity of St. Paul’s School and to honor its traditions and heritage. Attendance at such services should be required of faculty and students.

6. Inclusiveness

It should be clearly understood that all members of the community—students in all forms, faculty, employees, wives and children—are welcome to attend all services of worship regardless of time, place or occasion.

7. Mission

There should be a conscious effort to realize and express the outreach of the community through services centered in the offertory. Services dedicated to the rendering of tangible aid to persons within or outside the community, and even services of witness directed toward the ordering of priorities within the community, should be encouraged. These services should express the outreach of the community and should receive appropriate publicity.

8. Involvement

Dialogue within services as well as “feedback” dialogue following services should be encouraged in order to make the worship experience a matter of shared community concern rather than a production by religious functionaries. More lay leadership
should be sought.

9. Spontaneity

An effort should be made to minimize formalism and self-consciousness in worship. Appropriate responses such as applause, laughter, and the exchange of the Peace by means of a hand clasp or an embrace should be considered natural.

10. Demilitarization

The Committee believes that the integrity of the worship experience should never be subverted by arbitrary social convention or mechanical expedience, and therefore insists that there be no requirements such as dark suits, assigned Chapel seats, marching out, or robing of the choir for non-liturgical services.

In connection with principles 8, 9 and 10, the Committee recognizes that a moderate amount of confusion would result, and would welcome this as an integral human element in the worship experience.

A Pattern for Worship (summarized)

Worship should be characterized by a.) free response, b.) daily opportunity and c.) appropriate form and content. There should be only two basic requirements: attendance at gatherings of the whole community for “state occasions” (at least three in each term) and weekly “School meetings”; and a minimal weekly chapel schedule for the induction of boys in Forms I to III to the experience of worship.

The Report includes a suggested worship schedule with daily services open to all, the requirements being limited as listed above; and a yearly pattern in which term-opening and Last Night services, Thanksgiving, St. Paul’s Day, Easter and Anniversary-Graduation services might be required “state occasions.”

Listed on a page of suggested service-variants are: Eucharists celebrated in various modes at various times and places; re-creation of traditional modes of worship and celebration of the Liturgical Year; services of dedication, of dialogue, of silent meditation; sacramental occasions, and celebration of the seasons.

Interest-planning Groups (summarized)

The Report suggests establishment of: a Worship Committee, to respond to suggestions, coordinate plans and plan services, with special attention to the use of the offertory; a Committee on Contemporary Liturgies, to keep abreast of innovations and encourage a varied program of worship, and a Committee on a Lay Ministry to develop a significant lay ministry within the School.

Deployment of the Clergy (summarized)

The Committee recommends that there be a School Chaplain,
charged with planning, organization and coordination of the School's worship, supervision of non-academic work of the clergy, and coordinated work with the School Counselor; and a series of Clergy Chaplaincies, through which the clergy would be assigned to specific community groups, such as Lower School, Quadrangle, faculty, other School employees, and the upper Forms.

The Study of Religion

The Study of religion at St. Paul's School has undergone considerable change in the past two decades. At the time of the School's centennial anniversary, religious studies were not considered an academic discipline, but rather an extension of the traditional Sunday School experience encountered by most boys at the parochial level. Classes met twice a week in all Forms; homework was not required; expectations were minimal.

Toward the end of the 1950's, the study of religion assumed a more formal stature. The School attempted to employ Paul Tillich's principles of Christian education. "Sacred Studies" sought to incorporate the humanistic aim of educational philosophy: "correlation between question and answer, the radicalism of the question, the opening up of all human possibilities, and the providing for chances [through] which the pupil may develop in freedom." By the mid-1960's the Sacred Studies Department offered four full credit courses, employed five teachers and had achieved a position of respect within the School.

What has happened at St. Paul's in the area of religious studies is not unique. Educational institutions at the secondary level, both public and independent, have come to acknowledge the value of including religious studies in their curricula. At the same time there is a dramatic increase in the number of college students electing courses and majors in Departments of Religion. There seems to be little doubt that as a first-rate educational institution (irrespective of Christian tradition) St. Paul's is obligated to offer students the opportunity to explore the dimension of religion. Furthermore, if this opportunity were denied to our students, the School would not claim to present the best in technical and humanistic education.

As the School moves into the 1970's it is incumbent upon it to examine, justify, and change, if need be, its approach to the religious curriculum. Toward this end, the Summer Study Committee held a Symposium which addressed itself in part to our concern about religious studies, sought the assistance of numerous resource persons and materials, and evaluated the present courses in relation to the changing needs of the students and the society.
in which they live. The Committee arrived at the following conclusion:

There are two complementary and interdependent approaches to the study of religion: the phenomenological and the reflective.

The phenomenological dimension is concerned with the presentation of certain empirical facts about the subject. It supplies the student with the tools and skills necessary in the study of the subject matter. This is the "cognitive" domain of the learning experience.

The reflective dimension of the study of religion encourages the student to use his imagination: to question, doubt, and be creative in his response to the learning experience. This is the "affective" domain and fosters "psychic mobility" at the personal level.

The Phenomenological

The Committee made the following observations on the phenomenological approach to the study of religion:

The present forces in our society require that the study of religion be examined in the same way as other historic phenomena. A doctrinaire approach to religious education is no longer relevant to an increasingly technological and secular culture.

Students today are maturing physically, emotionally and intellectually at an increasingly rapid rate. They demonstrate a profound concern for matters of a moral, philosophical and religious nature. Many observers see our youth developing a theology and sub-culture all their own. Unlike the "Silent Generation" of the 1950's, they are seeking new principles, tools and methods for dealing with the problems of their age. The study of religion must take these factors into account and be conscious of the changing needs and capacities of those who learn.

Lastly, the phenomenological study of religion enhances the total academic and social experience of the student. Insofar as the encounter with religious phenomena offers an overview and approach to human experience, it provides the means for further reflection upon historical and current problems and possibilities.

The Reflective

The Committee made the following observations on the reflective approach to the study of religion:

As an educational institution in the Christian tradition, St. Paul's School has the obligation to offer opportunities for its students to reflect upon and deepen their personal faith in response to the study of religion.

True humanistic education should also provide occasion for students to contemplate the larger questions and problems of life. This can best be accomplished through creating an academic environment in which reflection can take place.

As the technological explosion threatens to dehumanize the quality of contemporary life, students now seek a more personal element in their education. In allowing individual response to take place through the reflective process, students can make their education truly their own.

Conclusions

In view of the above observations and conclusions, the Committee believes that the School should:
a. maintain an academic Department of Religion (a more appropriate designation than "Sacred Studies Department") staffed by professional teachers, both clerical and lay, who are qualified to give leadership in the broad field of religious study and in new approaches to religious education.

b. continue to encourage Department members to stay abreast of accelerating developments in religious thought by allowing time for such activities as conferences, graduate work and in-service training.

c. recognize the importance of interdisciplinary correlation with regard to the study of religion.

d. increase the use of outside technical and human resources for the enrichment of the educational experience of both students and faculty.

Required Courses

The Committee believes that the School should offer a required curriculum which effectively presents a selected phenomenological study of religion as follows:

1. Origins of Western Culture—a three-term course, team-taught with the History Department at the III Form level. The literature, history, culture, law and faith of the Hebrews in the context of the ancient world, as sources of the Judaeo-Christian tradition.

2. Introduction to Christianity—a two-term course required at either the IV or V Form level, designed to introduce the student to the basic elements of Christianity, including the New Testament, the development of the early Church, contemporary theology and ethics.

3. A one-term course selected by the student from the offerings of the Department of Religion.

Elective Courses

The Committee believes that the School should offer the student opportunity to elect further study which could broaden his knowledge and/or deepen his faith.

Elective courses offered by the Department of Religion may be audited by any member of the School community. The minimum registration for each course is eight persons.

The following list of courses is not meant to be exhaustive. The Department may offer other courses as the capabilities of the Department and the needs of the students suggest.


3. Church History; one term. Development of the Church through the Reformation. Open to Forms IV, V and VI. Prerequisite: "Introduction to Christianity" (Intro. to Xty.)

4. Dynamics of Religion; one term. Personal aspects of religion; liturgy, the sacraments and Christian symbolism. Serves as preparation for Confirmation in the Episcopal Church. Open to Forms III, IV, V and VI. No prerequisite.

5. Greek Thought and Culture; one term. Analyzes Greek thought and its influence on Christianity. May be team-taught with Classics Department. Open to Forms IV, V and VI.
Prerequisite: either O.W.C. or Intro. to Xty.

6. Contemporary Thought; one to three terms. Explores theological and secular approaches to man's relation to nature and man's search for meaning. Open to Forms V and VI. Prerequisite: Intro. to Xty.

7. Philosophy; one to three terms. Historical survey of ancient, medieval and modern philosophy. Open to Forms V and VI. No prerequisite.


9. Eastern Religious Thought; one to three terms. Eastern religions as integral religious systems; not a study of comparative religions. Open to Forms V and VI. No prerequisite.

10. Religion in Literature; one term. Religious themes in selected literatures. May be team-taught with English Department. Open to Forms V and VI. Prerequisite: Intro. to Xty.

11. The Church in Contemporary Society; one term. The institutional Church and the problems it confronts. Open to Forms V and VI. Prerequisite: Intro. to Xty.

12. Psychology of Religion; one term. Analyzes the phenomenon of religion from a psychological point of view. Open to Forms V and VI. Prerequisite: Intro. to Xty.

Appendix (summarized)

TWO student members of the Committee contribute additional papers for an appendix to the Report.

David Coombs contends that to maintain the institutional Church as "an element of order and stability within an otherwise confusing world," serves only to emphasize the dichotomy between the secular and sacred worlds to which is due the image of religion as a haven from life. Young people will not accept this, since they see all life as an integral whole. If religion cannot find a place in the pattern of real life, they will reject it.

Charles Scribner, 3d takes issue with the Committee's conclusion that the existing chapel requirement should be abandoned. "The present context of worship," he says, "in which the entire School comes together, is still viable and expressive. It identifies the School—faculty and students alike—as one group of individuals who have gathered and can see themselves as a whole community." He echoes Dr. Porter's assertion that the first question to be answered is not one of requirement but of content—how to make the services more varied and fulfilling.
## The New Boys

*(Including family relationships to Alumni and to boys now in the School)*

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EARLY in 1967 I wrote to the Editor of the Alumni Horae, in reply to a published inquiry from another alumnus regarding the music of James C. Knox. The publication of my letter, in abbreviated form, has brought me, during the past two years, several inquiries from alumni asking questions about Mr. Knox and also about the Chapel as it was before its later extensive additions and changes.

When I was a choirboy (1906-1909), the organ in use was the original one installed when the Chapel was built. It was not the equal of the present Knox Memorial Organ but was a very fine instrument nevertheless. Though never spoken of as a memorial organ, it was a gift of the alumni, while the Chapel was being constructed, in memory of Augustus Muhlenberg Swift, a former alumnus master.

The old organ was played from the high balcony above the decani side of the Choir. Access to this balcony was by means of an enclosed spiral metal staircase entered through a closet door in the north wall of the choir vestry room. The balcony was strictly off limits to all members of the choir except the “water boy.”

**Hydraulic bellows**

During some prior era the School was illuminated by gas only. At the time I am dealing with, all the School buildings except the Chapel had been electrified and were equipped with both electric lights and gas jets, but in the Chapel there were as yet no electrical outlets anywhere. Consequently the bellows of the old organ were still operated by hydraulic rather than electric power. To activate
the organ for playing it was necessary to turn the water on by opening a gate valve with a crank handle located in the balcony under the console, immediately below the lowest of the three keyboards. Between fifteen and twenty turns of the valve were required to open it fully and this operation had to be done slowly, taking several minutes for the job, to prevent damage to the bellows from a sudden surge of water. It was the duty of the "water boy" to appear at the Chapel about five minutes before the other choirboys, ascend to the balcony and turn the water on so that the organ would be ready to play when Mr. Knox arrived. I served as "water boy" for two years.

In my capacity as "water boy" I formed the habit of going over to the Chapel several times a week some fifteen minutes or more early and browsing around the empty building, where I found many things to interest me.

A friend of "St. Peter"

This practice led to my establishing friendly relations with the venerable verger, Mr. James Watson, known somewhat irreverently to the boys as "St. Peter," whose years of service dated back to the building of the Chapel and possibly before that. One gratifying result of this friendship was the privilege extended to me of tolling the Chapel bell. Tolling was done by means of a thick manila rope running from the tower down and into a closet in the north wall of the ante-chapel. (This was, of course, long before the carillon was installed or the chantry built.) The upper end of the rope was attached to the tongue of the bell and sound was produced by pulling the tongue against the bell proper. According to "St. Peter," tolling so large a bell by the conventional method, swinging the whole bell, would require an extremely strong man to avoid losing control and producing loud and unpleasant sounds.

Mr. Watson kept written records of almost every detail relating to the Chapel and especially its additions and memorials. He could tell you, for example, exactly when a stained glass window was added, who gave it, how much it cost and where it was made. (Some of this data is contained in the little blue booklet on the Chapel published a few years ago, but in condensed form.) Most interesting was his list of the contents of the Chapel cornerstone. I wonder if this record still exists. [The Horae Scholasticae,

Mr. Watson, the verger, as represented in a carving by J. G. Wiggins ('12-'16) on one of the Antechapel pews.
Vol XX, No. 1, page 3, describes the contents as: The Bible; The Prayer Book; SPS Statement for 1886; Horae Scholasticae, Anniversary and June numbers; SPS Record for 1886; the “Alumni Annual”; Report of the Diocese of New Hampshire, and a list of subscribers to the Chapel.—Ed.

The blue booklet, by the way, gives the erroneous impression that the present cloister, built in 1920 to connect the Chapel with the former Big Study, was the original one, but in fact it replaced an earlier and similar cloister built in 1894.

Hiding of the green

One of Jimmy Knox’s pet phobias was the almost universal practice of the boys, which has probably continued to the present, of wearing bright green neckties on St. Patrick’s Day. To him this was pure Roman Catholicism and, as such, highly objectionable in an Episcopal school. Since there was no regulation against the custom, there was nothing he could do about the main body of boys, but the members of the choir, while in the Chapel, were required to pull the knots of their neckties around to one side and under the collar so that, when vested, nothing green showed above the cassock.

We finally spiked his guns in my last year as a choirboy by pointing out to him a fact I had discovered in my browsing as “water boy,” namely that the stained glass window on the north side of the Sanctuary contains a picture of St. Patrick. This was a crushing blow and thereafter he ceased active opposition to the wearing of the green; but his opinion never changed.

Choir practice was held twice a week at 8 p.m. on the second floor of the old skate house, with a piano substituting for the organ. At these sessions and occasionally before the Sunday services, Mr. Knox dealt out rather sparingly a supply of throat lozenges which he kept in his pocket; never more than one to a recipient and usually to selected individuals only, as a reward for singing well or trying hard to do so. These lozenges were
about the diameter of a dime but several times thicker, opaque and mottled gray in color. They had a very pleasant flavor, mostly of licorice, and were very much sought after by the choirboys.

Once or twice a year before very important services such as Easter and Anniversary, Mr. Knox would issue a lozenge to every member of the choir. He always kept them in a plain white envelope, thereby concealing the brand and the name of the manufacturer, so that he would remain the only source of supply. (Roger Drury tells me that this lozenge custom was still going strong in his day, twenty years later, though by then the lozenges, no longer discs, were oblong octagons.)

Cricket on choir holiday

The annual choir holiday took place in early May. The principal event of the day was a morning cricket match at the Lower Grounds between the cantoris and decani sides of the choir, with Mr. Knox as umpire. This was the last vestige at SPS of the game of cricket, which had disappeared as an organized sport several years before. [Cricket on choir holiday continued through 1926. Ed.] Since most of us knew little or nothing about the game, the quality of play was pretty poor but it was fun and an interesting innovation.

In 1907, however, C. B. "Blux" Hawley of the 6th Form, one of our bassos, showed us how cricket should be played. He belonged to a cricket club in his home town and was a skilled player. After coming to bat and knocking in innumerable runs, he finally had to retire voluntarily so that the game could go on, as we would never have been able to get him out.

After the cricket match, a picnic lunch was served at the Lower Grounds. In the afternoon, as I remember it, there was nothing of an organized nature and the boys were free to do anything they wished.

In my letter to the Editor, referred to earlier, which was published on pp. 116-7 of the 1967 Summer Issue of the Alumni Horae, I spoke of Mr. Knox’s method of selecting and teaching hymn music for Chapel services.

Anthems, on the other hand, including "O Pray for the Peace" and all music other than hymns, were furnished as printed pamphlets. There were also available at the time, in pamphlet form, complete words and music by a single composer for all sung portions of the Episcopal Morning and Evening Prayer services (such as Magnificat, Nunc Dimittis, etc.) and James C. Knox at the old organ, as shown in the portrait by Stoddard.
also the Communion Service. A choice of several of these were available. Mr. Knox preferred these complete sets of music to the more conventional and better known separately written chants, then in general use throughout the Episcopal Church. He would use one complete set for several weeks in succession and then switch to another by a different composer. Now and then, he would return to the separate chants.

His selections of musical numbers to be sung by the choir at secular concerts were always the last word in musical "tripe" and drivel. This was due to his narrow notion of what was proper music for a religious group such as a choir to sing.

I wrote previously of Mr. Knox's renditions of classical music on the organ before and after the Chapel services. Sheet music for compositions written for the symphony orchestra but transcribed for the organ were not easy to come by in those days and I have often wondered since whether Mr. Knox obtained these scores from musical publishers or whether he made the transcriptions himself. It was something which one with his really extraordinary command of the organ and piano was perfectly capable of doing if necessary.

Annual Meeting of

The Standing Committee

WARM support for the policy of running St. Paul's School "the hard way, by openly facing the controversies of the times in the School," was evident in the reaction to talks given by the Rector and George W. Chase, Mathematics teacher and SPS hockey coach, at the annual organization meeting of the Standing Committee of the Alumni Association, October 30, 1969. The meeting followed a dinner at the Racquet and Tennis Club, New York City, attended by forty members and guests of the Committee.

Guests from the School, introduced by Lawrence Hughes, '43, President of the Association, were William A. Oates, Administrative Vice-Rector, Andre O. Hurtgen, Head of the Modern Languages Department, and Sanford R. Sistare, Director of School Information, in addition to the two speakers. In the presence of these gentlemen, Mr. Hughes said, he felt like the hen who learned that ham and eggs was the great American dish and went in great excitement to tell the pig about it. "Yes," replied the pig more soberly, "it's true you've made a big contribution to America, but I've made a total commitment!"

Mr. Chase spoke first of hockey, now played by about two hundred boys, using four rinks on the pond, in addition to the Gordon Rink where practice is scheduled in both afternoon and evening. SPS is a member of a ten-school hockey league which has afforded excellent and frequent competition for the
School team. Some boys must choose between volunteering for the winter term-exchange with Dana Hall School and staying at SPS to play on the team—but the choice is theirs. Mr. Chase said the attraction of “black ice on Turkey” still prevails, its informal fun—brief though it is each year—remaining an important element in the spirit of hockey at the School.

Turning to the School in general, he noted the extra strain imposed on the faculty to maintain cheerfulness and friendliness in these days when lightness of spirit is so rare among the boys, and spoke of four areas where the School must be vigilant to keep its standards high: in seeing that the Sixth Form option of non-participation in athletics is not abused; in judging rigorously the quality of Independent Study projects; in providing adequate classroom time for basic subjects in the early Forms, and in creating between housemasters and boys the friendly atmosphere required for constructive handling of such new problems as the use of drugs.

The Rector declared that “what is going on at St. Paul’s School is greater than what is going on at St. Paul’s School.” The “messy and difficult” issues of our time transcend any particular place where their effects appear and we must not expect the problems they have raised for schools to be solved while we watch, or perhaps even in our lifetimes.

“No good school today,” the Rector said, “is a one-man show”—rather it must be a team undertaking of men and boys together. The boys emerging from St. Paul’s are found by college admission men to be interesting, interested and possessing the independent minds of people not held into a tight circle of permitted behaviour.

The School has benefitted greatly by enrollment of students from new pools of applicants. For example, the Rector told his hearers, ten percent are now New Hampshire boys. Moreover, by seeking out and engaging qualified black masters—such as two men now on the faculty—the School has been able to attract black students who are making an important contribution.

In a question period after his talk, the Rector said he saw little evidence that colleges were less interested than heretofore in candidates from the best independent schools. The competition is much stiffer, of course, but “we have seventy-five to eighty college admissions officers in calling on us every fall, wanting to meet interested Sixth Formers.”

Earlier, Mr. Hughes introduced new members of the Standing Committee and new Regional Chairmen of the Association: in particular, Clive Runnells, ’44, of Houston, Texas, who had travelled the greatest distance to attend. He also mentioned by name seven former presidents of the Association who were present (Neergaard, Macdonald, Murphy, Foulke, Stebbins, Wagner and Cheston) and spoke appreciatively of the Alumni Horae and its editor.

Mr. Hughes pictured the Standing Committee as a sort of board of directors of the Alumni Association, which is a legal entity independent of St. Paul’s School. The actual business of the Association, he explained, is carried on mostly by the Executive Committee in three to five meetings a year, to which any member of the Standing Committee is welcome as an observer.
A slate of seventeen nominees for the Executive Committee, offered by E. Calvert Cheston, '28, chairman of the Committee on Nominations, was duly elected. (Names listed with a † on inside back cover of the *Horae.*)

Montague A. Hackett, Jr., '50, chairman of the Hockey Committee, outlined plans for the Christmas Game with Taft School, at Madison Square Garden, on Wednesday, December 17, at 4 p.m.

Details of the annual New York Church Service remain to be settled, according to committee chairman A. Walker Bingham, 3d, '47, but it will probably be in February, in the Cold Spring Harbor area of Long Island.

Julien D. McKee, '37, chairman of the 1969 Alumni Fund, reported that there had been 2363 contributors and that for the first time the Fund had passed the quarter million mark. The total ($300,492, of which $253,838 has been received in cash and $46,654 is expected from pledges by members of the Forms of 1919 and 1944) is $92,598 more than the 1968 Fund.

"The 50th and 25th Anniversary gifts," Mr. McKee said, "were the booster rockets that pushed the Fund to record height." He praised the work of Ridley Watts, '19, and Fergus Reid, '19, who led thirty-six contributors from their Form to a gift of $90,692, a new high for a single year's donation by any class, and of Ralph T. Starr, '44, chairman of the gift committee of the Form of 1944, which gave and pledged $83,912—a record for twenty-fifth anniversary giving.

Other alumni contributions totalled $125,888 (including matching gifts) but Mr. McKee noted that there were 117 fewer contributors than in 1968—the second year in which this total has declined. On the other hand, gifts from corporations with matching programs for secondary schools showed an impressive rise to $7,371, from $3,580 in 1968. Finally, Mr. McKee reported the School had received in 1969 from the Form of 1913, a 55th Reunion gift of $4,000 for the School Library.

It was moved, seconded and voted that the Executive Committee of the Association extend a special vote of thanks to those classes and individuals responsible for the extraordinary gifts to the 1969 Alumni Fund.

On behalf of David L. Hopkins, Jr., '46, treasurer of the Association, John D. Soutter, '53, assistant treasurer, read the following report:

For the fiscal year ended September 30, 1969, the Association received cash contributions to various Alumni Funds of $253,837 and income from the Investment Fund of $2,600, for total receipts of $256,437. Expenses amounted to $43,914, leaving a balance of $212,523. (Last year's total receipts amounted to $210,470 and expenses $43,300, leaving a balance of $167,170.)

Expenses of the Association fall into three general categories: those in connection with salaries and other employee costs, rent, and expense of the New York Office of approximately $23,500; publication costs of the *Alumni Horae* of $15,000, and costs directly attributable to the Alumni Fund Campaign, in the amount of $5,500.
The investment portfolio on September 30 had an approximate market value of $89,000, versus book value of $69,000.

Mr. Soutter next offered the following resolution, which was seconded and unanimously adopted:

RESOLVED, by the Standing Committee of the Alumni Association of St. Paul's School, that the Treasurer of the Alumni Association be, and he hereby is, instructed to hand to the Chairman

Alumni Association Financial Statement
for the fiscal year ended September 30, 1969

Cash Balance—beginning of fiscal year $175,433.63

Less: Last year's transactions completed
in the current fiscal year:
Donations to St. Paul's School of annual alumni funds

Adjusted Cash Balance—beginning of year $ 8,229.60

Add:

Current Income
Contributions to Alumni Funds $167,805.76
Investment Income 2,588.50

$170,394.26

Current Expenditures
General office expense $ 19,518.84
Alumni Fund campaign 4,341.24
Publications 14,879.80
Church service (2.36)
Dinners and teas 262.85
Pension 2,800.00

$ 41,800.37

Net Current Income $128,593.89

Hockey Game
Gross Receipts $ 12,870.50
Expenses 8,176.73

$ 4,693.77

Less: Contribution to Advanced Studies Program Scholarship Fund 4,698.18 (4.41)

Cash Balance—close of fiscal year $136,819.08

Note: Since the close of the fiscal year, a gift of $212,000 has been made to the School from the 1969 Alumni Fund. (See St. Comm. resolution, pp. 178-9)
of the Alumni Fund for transmittal to St. Paul’s School, a check to
the order of the School for one hundred twenty-six thousand dollars
($126,000) which, in addition to Funds already in the name of St.
Paul’s School representing the 50th Anniversary Fund of the Class
of 1919, represents a total gift of $212,000 from the 1969 Alumni
Fund of the Association; and as outstanding pledges in connection
with the 1969 Fund Campaign are received that the amounts be
transmitted directly to the School.

BE IT FURTHER RESOLVED, that copies of this resolu-
tion be forwarded by the Association President to the following:
Rector of the School; President, Clerk and Treasurer of the Board
of Trustees.

After the addresses by the Rector and Mr. Chase, the meeting adjourned
with the singing of Salve Mater.

Books

1969.

NATURE, with its infinite variety, offers the richest subject for study.
Every year hundreds of new books add to our factual knowledge of plant and
animal life. But only rarely does one come across a volume like this one by John
Hay, who holds that nature is not something to be examined under a glass.
Man is part of nature, and must learn that nature does not follow his rules; she
has her own.

This is a work in the Thoreau tradition. The style is easier than Thoreau’s,
and its appeal today is to a much larger group. The deep concern Mr. Hay
feels for man’s ill-adjustment towards, and abuse of, his environment, gives
rise to many worthwhile reflections.

These are not piled one on top of another, but are suitably interspersed
with charming little sketches, like that of the old clam digger, or short accounts
of personal experiences in the woods and on the shores of New England. They
are the fruit of years of study, the search for truth, and a desire to impart what
has been perceived.

For those who would like to regain the faculty of wonder, the sense of
inner timing and of the fitness of things, Mr. Hay advises:

“You do not have to go far to find an organic master with the stature of
ages on its back,” e.g. the spider and his web, the hummingbird and its minute
nest.
“As we diminish our environment, both physically and in terms of our attitude to it, so we diminish our range of attention. Half the beauties of the world are no longer seen . . . We live in a great new world covered with man-made deserts and artificial barriers.” But “the human race is subject to physical laws whereby no organism, or group of organisms, can survive beyond its capacity to sustain a productive relationship with its environment.”

The force of the argument may be stated thus: our environment is unique; the biosphere exists nowhere else in the known universe. Air—oxygen mixed in suitable proportions with other gases so that it does not blow up—only some 60,000 feet deep, envelops the globe. Water is another vital element. A carefully regulated temperature range of some 120°C—as against millions of degrees elsewhere in the universe—is due to the tenuous layer of upper atmosphere. Without these conditions, no life could exist.

The whole incredible phenomenon of life, from proto-virus to mouse, man, elephant and whale, has been an evolution of millions of years, possible only because the balance in physical conditions and in vegetative and animal life has not been too greatly disturbed.

Till this century, man has lacked the power to effect quick, widespread, irreversible changes in his environment. By and large, the use of this new power is proving destructive: the earth’s resources are being rapidly exhausted; wildlife exterminated; land denuded; air, rivers, lakes, seas polluted. At this rate, within a few decades, all life will cease.

In St. Paul’s words: “Where is your wise man now, your savant, or your subtle debater for this age? Has not God made the wisdom of this world look like folly?” (I Cor.1,20.)

We must be grateful for the appearance of this book by a poet who has, like St. Francis, “discerned the hidden things of creation with the eye of the heart.”

Conrad Chapman, ’15


ADVENTURES come to some people in life’s normal course. Marshall Bond changed course to seek them.

Bond’s father, Hiram Gilbert Bond, raises the curtain. Born in 1838 in Rushford, New York, he went from Hamilton College to Harvard Law School to Wall Street. At twenty-six he had achieved a reputation “both as a lawyer and as an entrepreneur” and made $500,000. He became a federal judge in Virginia, but life in Virginia was too tame for his restless ambition. He made and lost fortunes speculating in mines, patents, and real estate. “The challenge of new ideas and the risk involved were what really interested him.”

Hiram’s son Marshall (usually referred to as Bond) occupies the center of the stage. We know him better for having met the Judge. Challenge and risk are still the spurs, but the direction changes.

180
Bond (SPS, '84) graduated from Yale in 1888, "a gentleman scholar on a generous allowance". He did not inherit his father's business ability, and nine years later he made the break, joined the Klondike gold hunters, and wrote home (1897), "I have a horror of business and like only this life and the life which California affords."

The adventures thus begun are mostly narrated in Bond's own words, in extremely well written letters, diaries and newspaper reports. We travel with him on three gold rushes; on two trips down the Colorado River; to British Columbia for big game hunting; to Mexico twice, once when Villa was terrorizing nearly everybody and even Bond was "honestly scared"; to learn about Billy the Kid from survivors of his gang; from Cairo to Capetown, whence Bond challenged the home front with the observation that "women who own only one-fortieth of a husband appreciate him".

What particularly emerges from this well told and eventful narrative is the fine character and engaging personality of Bond: his zest, enterprise, courage, modesty, humor and independence. His love of nature was "almost religious in its rapture." "Do you know," he asks, "that field daisies can be arranged so that you have a combination of white and gold that paralyzes the senses like music?" He was responsive to all sorts and conditions of men, though discerning in his appraisal of them. Of Jack London, "here was a man whose life and thoughts were his own. He was refreshing." Of an African prince whose sooty black figure was splendidly proportioned and who walked with the calm insolence of a prince, "no king could touch him for dignity, beauty and grace."

Bond rejoiced in life. His only regret, recorded on his sixty-eighth birthday, was that he had wasted precious years in business. Yet he went further than most men do in making his life his own. As a gold hunter he did not accumulate much metal, but he found most of what he was really looking for. He died in 1941, at seventy-four.

Bond said his greatest blessings were his mother, wife and children. His son dedicates this book about his father to his mother's memory. His own lively comments and anecdotes add immensely to it. A man should have heroes, and if after mature observation and reflection his father turns out to be one of them, then bias or no bias—I think that's great.

Rowland Stebbins, Jr., '27


BUSINESS has never been better. In these lively pages (no pun intended), George Thayer has clearly and ably described the huge, ill-known business of arms trading. Most readers of the Horae know how to buy a hunting gun; this book tells you how to buy a jet fighter, if you want one. If a particularly recherché rifle is needed to kill your rabbits, you learn here it was probably imported from abroad along with a lot of less sporting guns.
Mr. Thayer has done a vast amount of research in newspapers, books and
government documents and by private interviews. It is no criticism to say that
by the nature of his subject, he is not able to produce much new data. The
strength and the novelty of the book lie in his research and in the organization
between two covers of this wealth of material. The result is a work of impor­
tance and impact.

We are concerned here with men and governments that are engaged in
massive sales of armaments to nations and groups. This is not a game of penny
ante. Many are aware of the billions that the United States has spent on arms
for other countries. Less known are the private dealers described by Mr.
Thayer, who can supply a nation or a rebel group with everything needed for an
infantry division, an air force or an artillery corps.

By far the most important of these dealers is one Samuel Cummings, to
whose personality and operations a long and fascinating chapter is devoted.
He is undoubtedly a good thing if the CIA or another Federal agency wants
quietly to arm some anti-Castro rebels, or provide “friendly” insurgents with
arms whose origin cannot be traced—at least to the United States. (This is
why these people, when captured, are found armed with Czech or Finnish
guns.) But he is probably not such a good thing when he provides an air force
to a Latin American or African country, even though, if he is lucky, he will
sell the equivalent to that country’s neighbor to redress the imbalance.

For Cummings, whose right hand may sell to insurgents while his left
supplies the legitimate government, the chief concern is not politics but his
own balance sheet. There are half a dozen other Americans competing against
him, but his supplies and intelligence network are so vast that these do not
threaten his position.

The English and Germans also have private arms dealers, but in France
the business is done by the government. Needless to say, in the Communist
countries too, it is the state that supplies the arms. It is clear that more people
by far are concerned with supplying guns, than can give you butter.

Competition among nations is no less frantic than among individuals
when much is at stake. For us or Russia the outcome may determine who has
picked up another ally, however expensive the deal may be. Although the pur­
chasing country may seem to have the upper hand, France’s cancellation of its
sale of Mirage jets to Israel, when they were nearly paid for, is not unique.
One advantage of buying through a private dealer is that his foreign policy
will not change.

All of this makes for depressing reading. But so would a book about prosti­
tution. There is as slim a chance of getting rid of one as the other as long as
they fill social needs. Man will always pay for what he wants and the sad fact
is that he wants guns and girls because they are fun and because in a perverse
way each can increase his prestige and status. What Mr. Thayer had done is to
reveal that people and governments are ready to take advantage of our at­
tachment to false idols.

Norton Downs, ’36

THE WORD "consumerist" does not exist in Webster's Seventh New Collegiate Dictionary, but if Bishop and Hubbard have their way, it will be in the next edition. In its plural form, they explain, it stands for a growing group of individuals who, completely fed-up with the treatment they receive in the marketplace, have gone forth to battle against the carelessness of industry which allows (yes, even foments) dangerous drugs, hidden installment costs, deceptive packaging, impure meat, polluted air and waters, misleading advertising, deceptive insurance policies, ineffectual warranties, non-repair repairmen, and accident-prone autos.

Those meandering through our midways know that the ballyhoo of the sideshows is pure hocus. In such areas the sucker is fair game, enjoys the risks, and laughs at the sly ways he is taken.

Not so the housewife shopping for her daily bread, purchasing the products of our bluest chip corporations. She expects a fair shake, but she does not get one. As the authors point out, she cannot even compare the cost of the items she wishes to buy because of too many variables: price, size, and volume. Housewives do not carry slip sticks! Cereals are displayed on the shelves in 33 different sized packages; detergents, 24; toothpastes, 57; paper towels, 33; etc.! Neither does her husband see much fun in the situation when he writes a check for a $3,000 jeep and finds it cannot reverse; or pays $750 for an electric stove which is out of order in a month; or finds his new color television back in the shop two weeks after purchase and subsequently discovers that it never will produce a decent picture.

The authors explain thoroughly the cancer of the marketplace. They also review the history of the consumer revolution from the Pure Food & Drug Act of 1906 to Johnson's "Truth in Lending" bill and other steps taken recently which indeed are creating an atmosphere of caveat venditor. They emphasize President Kennedy's concern about the situation and mention his special message to Congress calling for the consumer to be fully vested with four basic rights: to be safe, to choose, to be informed, and to be heard.

They discuss the great leaders of the revolution from Dr. Harvey W. Wiley to Ralph Nader. They point out the impetus such books as Your Money's Worth, 100,000,000 Guinea Pigs, Silent Spring, and Unsafe at Any Speed have given to the movement, and they show how industry's blundering attempts to stem the tide have boomerangled.

The conclusion they draw is a happy one. They see industry responding to the consumer's cry, realizing that profits over the long range will be greater with satisfied customers than with angry ones who can and will bring down government controls upon the corporate head. It would appear that the struggle is availing, and that very soon the land will be bright for consumers.

There is no doubt of the authors' dedication to a cause very close to this consumer's heart. I do not feel, however, that the package does justice to the immense interest of their material. There is a tendency toward repetitiousness.
and an unfortunate lack of humor. Nor are the many Furness quotations all that spellbinding!

*Luther Loomis, '32*


REVISITING residents of a Havana slum in the early 60’s after a long interval, Oscar Lewis wrote that they displayed new purpose and vitality; he attributed this to a sense of political participation conveyed to them by Castro.

If Castro could capture the imagination of the urban downtrodden in Cuba, why is it that Domingo Alberto Rangel, Fabricio Ojeda, the guerrilla Douglas Bravo or another of the flamboyant leaders of the revolutionary Left was not similarly able to create a political cadre in the teeming shanty towns which had grown to ring Caracas and other major cities by the time the military dictator Pérez Jiménez was overthrown? Why instead did the Communists and Jacobins, who after 1958 controlled many of these urban *barrios*, steadily lose ground to the constitutionalist parties—in particular to the populist Acción Democratica, the backbone of the governing coalition in the transitional years 1959-1969?

Talton Ray’s attempt to answer such questions is not the first study of the political mechanics of Latin America’s city slums, as his own ample bibliography attests. Others have attacked the problem from an organic standpoint (like Oscar Lewis’ studies of individual families) or a cosmic one (philosophically, like Régis Debray) or statistically, like various national development plans, citing alarming country-wide figures on levels of literacy, etc.

Ray has unique experience to synthesize these approaches. After a year helping slum residents in Ciudad Guayana on the Orinoco mobilize their resources for community improvement, he was promoted by ACCION director Blatchford (now Director of the Peace Corps) to supervise field work throughout the country for another eighteen months. After leaving Venezuela, he supplemented his extensive direct experience with long research. Combining these assets, he arrives at thorough answers for the eclipse of the Left and the relative success of the moderates in the *barrios*.

The most ardent advocates of insurgency for example, being themselves of middle-class origin, presumed the rag proletariat to be equally indignant about its own squalor and to be far more ripe for revolution than it was. They failed, moreover, to make a convincing case against the government, or to present an appealing alternative. When the far Left turned to concerted urban terrorism in the early 1960’s, in fact, they instilled more fear and disgust than revolutionary zeal in most *barrio* residents.

Talton Ray’s prognosis is hedged. The aspiring sector of the *barrios* is growing, and there are relatively few outlets for it in the Venezuelan polity. Whether the *barrios* as a whole will continue to evolve (as some already have),
from tin-roofed boxes to sturdy cinder-block cottages to minor commercial
districts in a democratic mode, or will instead provide support to a modern
caudillo like Castro or Perón, will depend on how well the aspiring class can be
accommodated politically.

Theodore S. Wilkinson, ’52

The Point of the Game, by Maxwell E. Cox, ’41. Dodd, Mead & Co., New
York, 1969.

IN THIS first novel, Maxwell Cox has created a fictional character named
Jake Windham who will stir nostalgic recollections in the minds of readers of
the same generation and background. It may even stir uneasy consciences.

Jake comes from a good family (in the New England sense of the words).
His childhood is occupied by the usual events and places that fill the days of
boys of good families. Shortly after his father commits suicide, supposedly
because of his failing business, Jake is sent to St. Luke’s. The rector of the
school, Dr. Baldwin, has definite methods for producing Christian gentlemen.
His definition of a Christian gentleman will come as no surprise to readers who
venerate the past. Others may doubt its relevance.

In any event, Jake spends his allotted time at St. Luke’s, experiencing the
cold showers of the lower school, the applesauce laced with saltpeter, holidays
announced in chapel by the words, “children playing in the streets of Jerusa-
lem,” and rowing at “Long Pond”. He also observes the division of the school
into the “bad ats” and the “good ats”, as well as occasional episodes of smut,
one of which results in the expulsion of a roommate when Jake impulsively
squeals on him. (This roommate exacts his revenge on Jake in later life as a
client of Jake’s law firm.) In spite of himself, and to his disgust, Jake receives
the “Best Boy Medal” in his graduation year, 1938.

On to Harvard and the life of clubs, drinking, proving his manhood and
otherwise comporting himself as “gentlemen” did in an era when gentlemen
were careful to be unconcerned, immoral and apolitical—even in the shadow
of World War II. There follows war service, a duty to be performed without
question. For those who got through the war, including Jake, it is back to
college. After finishing Harvard Law School, Jake becomes an associate in a
prestigious New York law firm. Here he is involved in a corporate acquisition
involving objectives, personalities and methods which he finds abhorrent.
Beyond all this, the demands of his work, which his wife finds senseless, strain
his family life to the point where it becomes a formality.

Now middle aged, Jake finds himself not only striving to identify a mean-
ing and purpose in life, but to reconcile them with the circumstances in which
he finds himself. He is like a man who has heeded the lessons of Ecclesiastes
without reading on to the end.

Cox writes with a happy blend of wit, sensitivity and perception.

Paul G. Pennoyer, Jr., ’38
Editorial

WE HOPE no reader has been knocked permanently out of stride by running into some lines in Dr. Coit’s handwriting, midway in our reprint of the Summer Study Group Report. The Coit letter came to hand while the Editor was digesting the Report—a juxtaposition which produced an electric jolt we could not refrain from sharing.

So there they stand: on the one hand, unshakable conviction of the validity of the Christian Church, with its corollary responses of duty, self-discipline and awe; and on the other, the Church under challenge, with both youth and many elders asking, “Duty, to what? Discipline, for what? Awe, of what?”

The gamut between these two documents was run in far less than the seventy-five years which separates them, perhaps mostly in the twenty-five since World War II. No longer is the Church that rock of certitude which the Founder of St. Paul’s visualized when he stipulated for the future that all members of the Board of Trustees must be Episcopal communicants and that the religious education at the School must conform to the doctrine, discipline and worship of the Episcopal Church. Certainly, Dr. Shattuck—a convert from the Unitarian Church—never foresaw the freedoms with which “doctrine, discipline and worship” would be interpreted in our day, as the worldwide Church gropes humbly for an authoritative new view of its mission.

Inexorably part of this historic situation, the “church school” too must examine its own meaning, expecting the most urgent challenge from the most loyal. As many St. Paul’s parents in their home parishes are taking part in the Church’s effort to recover a lost innocency—by intimate individual concern for persons, by refusal to be the slave of architecture and furnishings and by overriding attention to “the inside of the cup”—so some of their sons, one supposes and hopes, are speaking up for renewal in the expressions of religion at St. Paul’s.

How it will end, who knows? But praise be, it has begun! All indicators show that apathy is out the window; that the boys’ dissatisfaction with the School’s religious program springs nowadays more often from large expectations disappointed than from small ones confirmed.

WE HAVE been justly taken to task for a printed reference to the “Majority Cup” in the Club hockey series. Correctly, this trophy is named The Davis Cup, after its donor, who was Charles E. Davis, Jr., ’21, captain of the undefeated SPS team of 1921 and winner of the 1903 Hockey Medal, and also a head editor of the Horae Scholasticae.

Such an error is a reminder that time, abetted by careless editors, tends to chip away at the body of tradition and to blur or destroy the human associations that give tradition meaning and value.

As opportunity offers, therefore, we hope in future issues to outwit time to a certain extent, by recalling a few of the human facts having to do with other SPS awards for scholarship, athletics, etc.
FACULTY NOTES

In response to retirement from the faculty in June of J. Carroll McDonald and Austin D. Higgins and the retirement as Head of the Modern Languages Department of John S. B. Archer (who continues to teach), a number of changes in faculty appointments have become effective this fall.

Philip E. Burnham is the new Independence Foundation Master; Thomas R. Barrett has become Head of the Art Department; Andre O. Hurtgen is Head of the Department of Modern Languages, and David B. Enbody has become Director of Activities.

The Rev. Robert L. Curry (1939-1943), headmaster of Lenox School since 1946, has accepted the position of headmaster of the Shattuck School, Faribault, Minnesota. The Shattuck School, oldest church school west of the Alleghenies, was named after Dr. George C. Shattuck of Boston, founder of St. Paul’s.

Robert R. Eddy has been appointed by the Rector to serve on the Secondary School Research Committee, along with representatives of forty other northeastern boarding schools. The Committee is charged with gathering data necessary for constructive self-evaluation by the constituent schools.

R. Philip Hugny (1957-1965), a key figure in the formative years of the Advanced Studies Program, died of a heart attack, September 13, 1969, in Laconia, New Hampshire, at the age of forty-four. He had been headmaster of Derryfield School, Manchester, New Hampshire, since its opening in 1964. A past president of the New Hampshire Council for Better Schools and a former member of the Concord School Board, he had been an active participant in the work of many school and guidance associations, regional and national. He was born in Rutland, Vermont, the son of Rollin P. and Lena C. Hugny. He graduated from the University of New Hampshire in 1950, following a period of service with the U. S. Army Air Corps in the Pacific Theatre in World War II, and received a degree of Master of Arts in Education in 1955. From 1957 to 1960 he was Assistant Director of the Advanced Studies Program, and Director from 1960 until his resignation to become the first head of Derryfield School. Surviving are his wife, Ruth C. Hugny; a son, Charles R. Hugny, and a daughter, Cheryl Anne Hugny.

Warren O. Hulser of the Mathematics Department lectured on “An Introduction to Probability” at the 21st institute for teachers and professors of mathematics, held at Exeter Academy in August by the Association of Teachers of Mathematics in New England.

William R. Matthews, Jr., ’61, is serving as Admissions Officer, working with Richard D. Sawyer, ’48, Director of Admissions.

Austin P. Montgomery, Jr. (1945-1961) has been chosen by the trustees of Lenox School, Lenox, Massachusetts, to succeed the Rev. Robert L. Curry as headmaster. Mr. Montgomery was headmaster of The Virginia Episcopal Schools, Lynchburg, Virginia, from 1961 to 1968.

Peter J. Sheehan of the English Department received the degree of Master of Arts in English from Trinity College, Hartford, Connecticut, in June.

EMERITI

The Horae is much indebted to Horace F. Henriques, ’17, for the photograph printed below showing William C. Morris (1911-1953) standing in front of his house in Camden, Maine, in mid-September.
John Richards (1912-17; 1919-49) of Gardiner, Maine, welcomed an invitation in September to write about Edwin Arlington Robinson, the Gardiner poet, for the Kennebec Journal of Augusta, Maine, in preparation for the centennial celebration of the poet's birth. "It is a great satisfaction to me," Mr. Richards wrote to us, "that there was still a Richards around to write something, as my dear mother did so much to help the poet in his start." After warm reminiscences of Robinson's visits to the Richards house in Gardiner and camp on Cobbossee Lake, Mr. Richards' article comments briefly on six of his favorite Robinson poems. Of "Isaac and Archibald," he writes: "This story is told by a small boy who, with his 'adhesiveness to competent old age,' walks down the river road with one old man to visit the latter's oldest friend. Each of these ancients, tender in their love for each other, thinks that his friend is slipping mentally and pours out his anxiety to the boy. How wonderfully the poet tells of a hot day by the river road, the coolness of the cellar, the taste of cider, and the still smoke of a tobacco pipe. The poem brings back old days. I feel the dust of a clay road between my toes again and the windless heat of a summer day. Most beautiful is the dream at the end with the two old angels at their game of Seven Up."

THE NEW MASTERS

Henry J. Billey, a graduate of the University of Paris, joined the faculty in January, 1969, following four years of teaching in government and private schools in Tunisia.

John N. Buxton (English) is a 1969 graduate of Brown University; winner of varsity letters in football, wrestling and lacrosse. He was married in Providence on September 27 to Miss Pamela Lee Crabtree.

Robert V. Edgar (French), a 1969 graduate of Harvard, had experience as a French teacher at the St. George's School summer session in 1968.

David J. S. Guilford (Classics), a graduate of Cambridge University, is on leave of absence as a teacher and assistant housemaster at Eton College, where he has taught for ten years.

Woodruff W. Halsey, 2d (French) graduated from Princeton in June. During the summer he participated in the Princeton Summer Intern Program in Education.

Theodore Koreckij (Mathematics) is also a 1969 graduate of Princeton, where he did independent work in computer electro-cardiography.

Richard Logan (English) is on leave from the Philadelphia school system, in which he has taught for thirteen years. He has also been a lecturer in freshman composition at the University of Pennsylvania.

Chester E. Martine (Science) is a 1958 graduate of Rensselaer Polytechnic Institute and a 1962 graduate of the George Washington University Law School. His career hitherto has been in law. He is married, with four children.

Charles B. Morgan (English and Classics) is a 1969 graduate of Amherst, where he took part in varsity soccer, swimming and crew.

David L. Morin (History), a graduate of Colby College, will be the School's first Audio-Visual Coordinator. He has previously taught and been audio-visual director at high schools in New Hampshire and Maine. He is married, with three children.

Thomas J. Quirk, Jr. (Classics), a graduate of St. Anselm's College with an M.A. from Boston College, has had a long tenure at Middlesex School, where he was chairman of the Latin Department and senior housemaster. He is currently Director of the summer session at the Hinckley School. He and Mrs. Quirk have three children.

Robert M. Schmid (History), a graduate of Gettysburg Academy, has just completed three years in the Army, including one year in Vietnam.

Alan H. Soanes (Science) holds a B.S. from Hobart College, where he was varsity football captain, and an M. S. T. from the University of New Hampshire. He has been teaching at Holderness School, is married and
Arthur S. Thomas, 3d, ’63 (English) graduated in 1967 from Amherst College and has taught at the Winchendon School. He is a candidate for an M.A.L.S. at Wesleyan University.


FORM NOTES

1908
A biography of John G. Winant, entitled “He Walked Alone,” by Bernard Bellush, has been published by Humanities Press of New York City. The Horae hopes to print a review of this first full-length account of Winant’s life in a future issue.

1923
Richard Rush is serving as president of the New Milford (Connecticut) United Fund, which opened its general drive in October, with a goal of $56,986.

1926
Julien A. Ripley, Jr., associate professor of Physical Sciences at Stanford University, reported to his Yale Class secretary last spring that he had spent twenty days in jail for civil disobedience in demonstrations against the Vietnam war. The experience, he said, “was disagreeable and impact uncertain—but an eye-opener.”

1928
Frederick B. Adams, Jr. has retired as director of the Morgan Library in New York after twenty years of notable service in which his warm personality and scholarship have awakened the interest of many people in the work of the Library and brought new strength to its staff.

H. Wardwell Howell has been elected a trustee of Hobart and William Smith Colleges.
1930

An exhibition of oil paintings by John Boit Morse hung in the Common Room of Jonathan Edwards College at Yale from mid-April through Commencement, 1969.

CHANGES OF ADDRESS
To simplify the keeping of up-to-date addresses in the School and Alumni files, Alumni are asked to send any change of permanent address, with Zip Code, to Development Office, St. Paul’s School, Concord, N. H. 03301. The Development Office will be able and glad to help any alumnus locate a friend whose address has changed.

1931

Talbot Rantoul, an administrative officer at the Harvard Business School for the past two years, was elected president of the Rhode Island School of Design in May. The School’s trustees chose Rantoul because of his experience in design for the C. H. Masland Carpet Co. and the Bigelow-Sanford Carpet Co. and for his administrative ability and concern for young people. The Rantouls’ three children have all been, or are, art students, and their older daughter is married to the head of the Rhode Island School’s department of industrial design.

1932

Henry T. McKnight has completed his fourth session as a state senator in the Minnesota State Legislature, where he concentrates his effort on conservation legislation and all aspects of environmental natural resource development.

1933

E. Coe Kerr has announced the opening of the Coe Kerr Gallery Inc., at 49 East 82d St., New York, specializing in painting and sculpture of particular interest to the collector.

1934

Henry Hope Reed, Jr. is the author of an introduction to a new edition of “The Architecture of Humanism,” by Geoffrey Scott, a book which has been influential for fifty years in reviving interest in the baroque style.

Frederic Rosengarten, Jr. is the author of “The Book of Spices,” an authoritative and richly illustrated study of the history, economics and practical uses of spices, distributed by the Macrae Smith Company, Philadelphia.

1936

At a centennial celebration of the birth of the poet Edwin A. Robinson, held on October 7 in Gardiner, Maine, where the poet was born and grew up, the principal address was made by Louis O. Coxe, professor of English and head of the English Department at Bowdoin College.

1937

The Rev. James R. MacColl, 3d, D.D., has been named president of the Academy of Religion and Mental Health of New York City, after a year as a member of the Academy staff.

1938

The World Affairs Council of Philadelphia has elected William W. Bodine, Jr. as its president. The Council’s main function is to develop an informed public opinion and to prepare young people for responsible roles as citizens.

John C. Eddison is in Bogota, Colombia, as economic adviser to the Planning Department of the Government of Colombia under contract with the Harvard University Development Advisory Service.

1939

John P. Humes took up his duties as United States Ambassador to Austria on October 20, following appointment by President Nixon.
Louis M. Ream, Jr. has been elected to the board of trustees of MacMurray College, in Jacksonville, Illinois. Active in many public causes, Ream is executive vice-president of the Atlantic Richfield Company.

1940

Peter S. Hopkins, manager of Time, Inc. real estate, has been elected a vice-president of the company. In his capacity as real estate manager, Hopkins has responsibility for Time property throughout the world, including the Time and Life Buildings in New York, Chicago, London, Paris, and Amsterdam. He joined the company in 1950.

Roderic L. O'Connor has returned to government service as assistant administrator for East Asia of the Agency for International Development (AID). Prior to 1959, he had served for six years in the State Department in various capacities. Since then, he has been vice-president of the CIV Corporation.

1941

A September sports column in the Waltham, Massachusetts, News-Tribune credited Newton High School Principal Richard W. Mechem’s understanding of the school’s athletic program to his own sports background. A letter man in hockey, baseball and football at SPS, and in hockey at Harvard, Mechem is also a three-time tennis singles champion at Annisquam and has won the mixed doubles crown with his wife, Jane, as partner. On top of this, he is considered an expert racer of sailboats at the Annisquam Yacht Club, where he won championships in 1965 and 1968.

1942

Osborn Elliott (see Millville Notes)

John W. Herbert has become owner of the Agate Ski Lodge at Aspen, Colorado. He reports to former agent Stuart Andrews that “the country is fantastically beautiful with the explosion of fall colors. Say hello if you or friends come out skiing.”

1944

John C. Pemberton, Jr. has been promoted to senior vice president of First Pennsylvania Banking and Trust Company of Philadelphia and named head of the bank’s regional department. The bank is the nation’s oldest and Philadelphia’s largest.

1945

Douglas R. Coleman, Jr., former manager of market planning for Minnesota Mining & Manufacturing Company’s electrical products group, has joined Dain, Kalman & Quail, Inc. of Minneapolis as a vice-president in the corporate services department. The department performs the investment banking function of the firm.

1946

Albert Tilt, 3d has been named senior vice-president of Wilson, Haight & Welch, Inc., a Hartford, Connecticut, advertising agency, with offices in Boston and Tampa. Formerly vice-president of Erwin Wasey & Co., Tilt notes that his new firm is “the big-
gest in New England—sort of like being the world’s biggest midget! In any event, I am opening an office in the new Greenwich Plaza office complex and will start with about $5 million, which ain’t all bad.”

1948
Alfred L. Malabre, Jr. has become News Editor of the Wall Street Journal. In addition, he will continue to write the paper’s Monday morning “Outlook” column.

1949
The reviewer of a summer show of paintings by Francis de L. Cunningham, Jr., at the Berkshire Museum, Pittsfield, Massachusetts, said that in his still lifes, Cunningham “is a master. They are uncluttered, hard-edged, no-nonsense works of simple elegance.”

1952
Married: Thomas George Ashton to Miss Ann V. Lahens, daughter of Mrs. Charles E. B. Lahens of Wynnewood, Pennsylvania, and the late Mr. Lahens, September 20, 1969, at Radnor, Pennsylvania. Ashton is an assistant district attorney of Chester County.

Ralston H. Coffin, Jr. has been promoted to General Manager of Compania General de Solubles SA, General Foods’ Spanish company, in Madrid, Spain.

Born: to Albert Francke, 3d and his wife, Linda, a daughter, Caitlin Bird, August 8, 1969.

Stanley M. Rinehart, 3d has been appointed director of the college department of Thomas Y. Crowell Co., Inc., publishers.

1955
Married: Philip M. Brett, 3d to Miss Anne L. Alexandre, daughter of Mr. and Mrs. DeWitt L. Alexandre of Far Hills, New Jersey, October 18, 1969, in Bernardsville, New Jersey. Brett is assistant to the president of Greiff Fabrics, Inc., Port Chester, New York.

1956
Married: Edward H. Ross to Miss Katherine Stephenson Lutz, daughter of Dr. and Mrs. Athey Ragan Lutz of Parkersburg, West Virginia, July 11, 1969, in New York City.

1957
Married: Richard P. Holmes to Miss Lucy Morgan Hubbard, daughter of Mr. and Mrs. John K. Hubbard of Portland, Oregon, September 13, 1969, in Portland.

1958
C. Willing Browne, 3d has become associated with the Denver law firm of Yegge, Hall & Evans.

Married: Henry B. Roberts, Jr. to Miss Camilla Ware, daughter of Mr. and Mrs. John Ware, Jr. of Dover, Massachusetts, August 23, 1969, in Wellesley, Massachusetts.

1959
Married: David Boies, 3d to Miss Susan Fowler, daughter of Mr. and Mrs. William P. Fowler of Little Boar’s Head, New Hampshire, November 8, 1969.


Born: to Anthony P. Lovell, M.D. and his wife, Kathy, a daughter, Alyssa, Aug. 11, 1969.

Malcolm MacKay has been appointed deputy superintendent of insurance in the New York State Insurance Department. Since 1966, he had been associated with the New York City law firm of Milbank, Tweed, Hadley & McCloy.

George B. Terrien has received an appointment as a lecturer in the Department of Art at Bowdoin College for the second semester of the current academic year. He is an architectural designer for F. Kennett, Jr. of North Conway, New Hampshire.

Married: Benjamin V. White, 3d to Miss Elisabeth G. Dodge, daughter of John E. Dodge of Stonington, Connecticut, and the late Mrs. Dodge, September 6, 1969, in Stonington. A student for a master’s degree at the Harvard Graduate School of Education, White is working as assistant to the Dean.

1960
Married: Henry W. Howell, Jr. to Miss Barbara J. Connell, daughter of Mr. and Mrs. William J. Connell of Falmouth, Massachusetts, June 8, 1969, at Wellesley Hills, Massa-
Married: James J. Lowe, Jr. to Miss Susan Diane Swett, daughter of Mr. and Mrs. Graden Swett of Houlton, Maine, August 16, 1969, at Houlton.

Married: John Collier Mechem to Miss Mary P. Smart, daughter of Mr. and Mrs. J. Potter Smart of Berwyn, Pennsylvania, June 28, 1969, at Barnstable, Massachusetts.

Edmund S. Twining, 3d has joined F. A. Stahl & Associates, Inc., New York City, as financial manager, a newly created post. Twining will be responsible for both the internal finance and external marketing activity of the architectural and design firm.

Born: to Peter F. Wright, M.D. and Mrs. Wright, a son, Matthew Shedd, August 10, 1969.

1961

Williamson P. Donald is serving as law clerk for a judge in the Tax Court in Washington, D. C.

Stuart Douglas is working for his master's degree at Syracuse Business School.

Engaged: James W. Fordyce to Miss Anne C. Boardman, daughter of Mr. and Mrs. William H. Boardman of Brookline, Massachusetts. Fordyce is a candidate for a master's degree at the Harvard Graduate School of Business Administration.

Married: James Stokes Hatch to Miss Jeanne Gignoux, daughter of Mrs. Gerard C. Gignoux of Litchfield, Connecticut, and the late Mr. Gignoux, August 9, 1969, in Champaign, France.

John B. Hawes, Jr. is completing work for his master's degree in Architecture at the University of Pennsylvania.

Alexander G. Higgins is news director for Station WOAY-TV in Oak Hill, West Virginia. He sent an enthusiastic account of his activities for the station to form agent Mike Van Dusen some months ago. Some excerpts: “I find myself giving newscasts, sportscasts and weathercasts at odd times during the evening and night. In between my on-the-air appearances I regularly cut spot announcements, call on advertisers and prepare their commercials, set up the studio, direct shows, run camera, switch station breaks, load the projectors and emcee various shows. One of the most interesting was ‘Goin’ Country,’ a country and western show featuring a collection of people, mostly from one family. Three of these were rather attractive young ladies who kept me enjoying my work. Not only did I learn to like some of their music, they even had me singing it. Such classics as ‘Jackson,’ ‘Holdin’ On to Nothin,’ ‘We’ll Get Ahead Some Day,’ and ‘Folsom Prison Blues’ thrilled the television audience of southern West Virginia. Now, you may find me on a Saturday night, wearing a Nehru with a white turtleneck and Celtic cross medallion (looking something like a hippie priest) singing these gems in a ‘private club’ in one of our many coal mining towns. On Saturday nights at 11:15 you will find me in an activity that would make you swell with pride. I am the color announcer on our live professional wrestling TV show... To inspire fan interest, one particularly nefarious wrestler has torn off my shirt (it was about to be thrown out anyway) and knocked me down. At another time I pulled him off another wrestler whom he was spraying with ‘Mace’ (Hai-karate). That made me a hero. I am learning to keep a straight face.”

Married: Richard P. Leach, Jr. to Miss Pamara Jan Perry, daughter of Mr. and Mrs. Edward Crowson Perry of South Euclid, Ohio, November 8, 1969, at Saratoga Springs, New York.

John S. Mackay has returned from service in Vietnam and is working for his master's degree in business administration at the University of Pennsylvania.


Married: Lynde Harrison Pillsbury to Miss Sarah W. Handy, daughter of Mrs. Stafford Odell Handy of Richmond, Virginia, and the late Dr. Handy, September 18, 1969, in Richmond. Pillsbury is a third year law student at Georgetown University.

Engaged: Francis Edward Potter, Jr. to Miss Hillary Reed Bartlett, daughter of Mr. and Mrs. Ray P. Bartlett of Winchendon, Massachusetts.
R. Stewart Rauch, 3d has moved to New York City and is a writer for Time Magazine.

Richard H. Stollenwerck is sales manager for Time-Life Books in France.

1962

Married: John Talbot Carleton to Miss Christine Anne Gibbs, daughter of Dr. and Mrs. John W. Gibbs of Charlotte, South Carolina, August 30, 1969, in Charlotte. Carleton has completed a tour of duty in Vietnam and is enrolled at Fletcher School of Law and Diplomacy, Medford, Massachusetts.

Geoffrey Drury is serving as law clerk for District Judge Walter Mansfield in New York City.


Married: Geoffrey C. Mirantz to Miss Joan B. Kieley, daughter of Mr. and Mrs. Leonard H. Kieley of Bedford, Massachusetts, August 2, 1969.


John P. Rousmaniere is attending Infantry Officers Candidate School at Fort Benning, Georgia, with the expectation of assignment in February as an instructor in the History Department at West Point. He received his M.A. in American History last year and hopes to finish work for his Ph.D. during his tour in the Army and be ready for a teaching career upon discharge. He admits to mixed feelings about military service. "If it were not for the opportunity to take part in some much needed and long delayed educational reform at the U.S.M.A. at West Point," he writes, "I doubt that I would be here; it is quite possible that I would have resisted enlistment altogether. I suggest a weekend symposium at SPS on this question that involves each of us: what is the educated man's obligation to country and duty?"

Alvin A. Schall has been affiliated with the New York City law firm of Shearman & Sterling, since September.

Married: Hubertus V. Sulkowski to Miss Christine Barbara Joosten, daughter of Mr. and Mrs. Hugo J. Joosten of Darien, Connecticut, July 26, 1969, in Darien. Sulkowski graduated in June from the Boston College Law School and will be associated with the New York City law firm of Jackson, Nash, Brophy, Barringer and Brooks.

Married: Alexander H. Whitman, Jr. to Miss Laura G. Koehne, daughter of Mr. and Mrs. Richard S. Koehne of Lawrence, L. I., New York, August 30, 1969 in Far Rockaway, New York.

1963


Married: Lt. William F. Funk, USA, to Miss Alexandra E. Culver, daughter of Mr. and Mrs. Robert H. Culver of Milton, Massachusetts, June 28, 1969, in Milton.


1964

Married: Eugene H. Bayard to Miss Mary Jane Viles, daughter of Lawrence M. Viles, Jr., '39, and Mrs. Viles of Charlottesville, Virginia, July 19, 1969, in Ivy, Virginia.

Married: Zenas Marshall Crane Colt to Miss Bianca Maria-Theresa Redden, daughter of Mr. and Mrs. Kenneth Redden of Shadwell, Virginia, October 12, 1969, in New York City.

Married: Joseph Wheelwright Sewall to Miss J. Elizabeth Carter, daughter of Mr. and Mrs. G. Milton Carter of Caribou, Maine, July 12, 1969, in Caribou.

Married: Jason Peter Smith to Miss Susan Barbara Bell, daughter of Mrs. Ralph L. Poss and Mr. Allen Bell, August 29, 1969, in Denver, Colorado.

Married: David H. Williams to Miss Diana Gillian Amanda Pritchard, daughter of Sir Derek and Lady Pritchard of London and Northamptonshire, England, August 23, 1969, in West Haddon Hall, Northamptonshire.

1965


Married: Lawrence John Brengle, 3d to Miss Elizabeth B. Phelps, daughter of Mr. and Mrs. William G. Phelps of Wellesley, Massachusetts, June 19, 1969, in Wellesley.

Married: Malcolm Gilbert Calder to Miss Jennifer E. Coolidge, daughter of Mr. and Mrs. A. William Coolidge of Wenham, Massachusetts, June 6, 1969, in Wenham.


Engaged: William T. Kennedy to Miss Priscilla T. Taylor, daughter of Mr. and Mrs. Lane Taylor of Miquon, Pennsylvania.

Married: James S. Lusby to Miss Katherine H. Meeker, daughter of Mr. and Mrs. Harvey H. Meeker, Jr. of Honolulu, Hawaii, July 26, 1969, in Honolulu. Both bride and groom are teaching at the Fessenden School.

Married: Nathaniel S. Prentice to Miss Maria Louise Perkins, daughter of Mr. and Mrs. Edward C. Perkins of Tarrytown, Massachusetts, and Bethlehem, Pennsylvania, August 2, 1969, at Lenox, Massachusetts.

Arnold Welles was one of the top defense men on Yale's 1969 varsity lacrosse team.

1966

Married: Jans C. Appel to Miss Ellen Dale Musgrove, daughter of Mr. and Mrs. James P. Musgrove of Petersburg, Virginia, April 4, 1969, in York, South Carolina. Appel studied architecture at Virginia Polytechnic Institute and is now in Australia working as a sociologist-planner with the consulting firm of Edwards, Madigan & Forzillo, architects and engineers.


Engaged: Peter T. Meyer to Miss Robin Florence Himelfarb, daughter of Mr. and Mrs. Norman H. Himelfarb of Bethesda, Md.

Five alumni, now at Trinity College, who rowed on Trinity crews at Henley Royal Regatta in July: top, l. to r., R. C. Dale, Jr., ’66, cox; G. C. Wheelwright, ’66, No. 3, and S. V. Lines, 4th, ’67, bow, of Trinity varsity which was undefeated until finals of Ladies Challenge Plate. In front, J. R. Clark, ’66, bow of Trinity four, and D. Drury, ’66, stroke of pair—both eliminated early by strong opponents in Prince Philip Challenge Cup and Goblets. Dale, Wheelwright, Clark and Drury were members of 1966 Halcyon crew which reached finals at Henley three years ago.
1967


Engaged: Robert C. Ewell to Miss Margaret Elizabeth Allan, daughter of Mr. and Mrs. Douglas B. Allan of North Andover, Massachusetts.

Lance Corporal Jon B. Ossewaarde, USMC, has been in Vietnam since March, having requested a two-year leave of absence from Harvard at the end of his freshman year.

College Notes: Michael D. Moore rowed number three on the University of Pennsylvania’s lightweight freshman crew which finished third in the finals of the Eastern sprints.

Vaughn P. M. Keith entered Trinity College as a freshman-sophomore honors scholar in September, 1968, and was the winner of second prizes in both Latin and Greek this past May.

DECEASED

Word of the death of the following alumni was received too late, or information is incomplete, for preparation of notices in this issue:

'12—Francis G. Whitmarsh died July 16, 1969

'13—Theodore H. Banks died Oct. 15, 1969

'25—Ogden Goelet died October 7, 1969

'30—A. Schuyler Clark died June, 1969

'32—J. Frederic Byers, Jr. died Oct. 13, 1969

'02—Amory Leland died at his home in Montclair, New Jersey, March 13, 1969, at the age of eighty-four. A native New Yorker, he had formerly lived in Chestnut Hill, Massachusetts, and was at one time president of the Franklin National Bank and a member of the New York Stock Exchange. After attending St. Paul’s from 1900 to 1902, winning a second prize for the best collection of photographs, he went on to graduate from Harvard in the Class of 1906. An ardent yachtsman, he had been commodore of the Falmouth Yacht Club and chairman and honorary governor of the New England Beetle Cat Boat Association. He was a member of clubs in New York and Boston. Surviving are his wife, Katherine Murray Leland, and three daughters, Mrs. Emily L. Moran, Mrs. Elizabeth L. Dunn and Dr. Katherine A. Leland.

'04—Herbert Charles Campbell died in Des Moines, Iowa, September 2, 1967, at the age of eighty-four, according to information received during the summer. He was born in Kansas City, Missouri, and was a lifelong resident of that city. The eldest of four brothers who attended St. Paul’s, an Isthmian and Halcyon, he played football on both his club team and the SPS team in 1903. After graduation and until his father’s death, he was in the coal mining business with the Central Coal & Coke Co.; then he assumed the presidency of the Campbell Glass & Paint Co., founded by his father fifty years before. In 1925, when that company merged with the Glidden Co., he became president of the East Oregon Lumber Co. of Kansas City. Later, he entered the securities business and remained in it until retirement in 1960. Surviving at the time of his death were his wife, Louise M. Campbell, and two brothers, Phillip D. Campbell, ‘08, and Keith T. Campbell, ‘18. His third SPS brother was the late Paul T. Campbell, ‘05.

'04—William Wayne, a retired architect, died February 8, 1969, at Paoli, Pennsylvania. The son of William and Mary Fox Wayne, he was born in Paoli, February 29, 1884, and was in school abroad before entering St. Paul’s in 1900. The Horae of his Sixth Form year records that he placed near the front in three cross-country runs that fall and was a bass in the Glee Club. He graduated in 1907 from the Sheffield Scientific School of Yale University and at once entered the career as a practicing architect which he followed until retirement. Information about his life is
scanty, but his twentieth class report to Yale stated in 1927 that he had an office in Philadelphia and was designing residences. There appear to have been no close family surviving him.

'04—Allen Taber Weeks died at Captiva, Florida, January 7, 1968, according to information received from his wife which we have been unable to supplement. He attended St. Paul's for three years, from 1899 to 1902. During World War I, after a year in the American Field Service, he was engaged in airplane instrument production for the Air Service. For a number of years he had lived in Captiva, and was a regular contributor to the Alumni Fund. His wife survives him.

'05—Wells Sargent Dickinson, a retired manufacturer, died January 15, 1969, in New York City. He was at St. Paul's for five years and graduated in 1908 from the Sheffield Scientific School of Yale. In the early part of World War I, he served with the Norton-Harjes Ambulance Service in France and the American Red Cross in Italy. In June, 1918, he enlisted in the French Army, being discharged with the rank of "aspirant" in February, 1919. He is survived by his wife, Mary G. Dickinson, and a sister, Delight D. Crocker.

'05—Courtenay Hemenway, long a member of the Choate School faculty, died in Meriden, Connecticut, October 2, 1969. He not only headed Choate's history department for eighteen years but also started hockey there and for sixteen years was varsity coach—a service which the School commemorated by naming its new artificial ice rink in his honor in 1952. He was born in Swampscott, Massachusetts, October 6, 1887, the son of the Very Rev. Canon Myles Hemenway and Martha T. Hemenway. Graduating after three years at St. Paul's, where he was a winner of the Whipple Medal in English Literature, he went on to earn his bachelor's degree at Harvard in 1909. He served briefly as a yeoman in the Navy in World War I; then returned to Harvard for a master's degree and studied for several years at the Yale Graduate School, before beginning the career at Choate to which he devoted almost half his life. At various times he had been a teacher of nearly every subject in the curriculum. "A mild and gentle liberal," as he called himself, he was always conscientiously involved in community affairs. He served on the national committee of Volunteers for Stevenson and had been president of the Connecticut Secondary School Teachers of History, the Southern New England Interscholastic Ice Hockey Association and the Improvement Association at Biddeford Pool, Maine, where he spent his summers. He wrote occasional reviews of historical books and was co-author of "Navigation and Nautical Astronomy," a text-book published in 1944. His wide range of interest and information led to his participation in the radio and TV quiz program of the fifties, entitled "Twenty-one." He is survived by his wife, the former Elizabeth H. Brannan.

'08—Eugene Virginius Connett, 3d, author and publisher and a former editor of the Alumni Horae, died September 20, 1969, in Orange, New Jersey, at the age of seventy-eight. Son of Eugene V. Connett, Jr. and May B. Connett, and a native of South Orange, he entered St. Paul's in the fall of 1903. Not only did he become a member of the Cordandian, treasurer of the Library Association and player of the title role in the Washington's Birthday play of 1908, but he was on the Old Hundred football and hockey teams and, as captain of the Shattuck crew of 1908, led his club to a clean sweep that year. He graduated from Princeton in 1912. After World War I duty in the Army Chemical Warfare Service, he worked in his family's hat factory in Orange for fourteen years. From 1927 to 1942 he operated the Derrydale Press in New York City, specializing in publication of sports books and prints, and it was during this period of his life that he served as editor of the Alumni Horae, 1931 to 1941. During the last years of World War II he was executive assistant to the New Jersey State Highway Commissioner. Later he became a consultant to the D. Van Nostrand Company, publishers, and he had at one time also been an associate editor of the magazines, Sportsman and Country Life. He was author of eight books, including "Wing Shooting and Angling," "The Small Boat Skipper and His Problems" and "Any Luck?" Widely known as a yachtsman and trout-fisherman, he had been president of the Anglers Club of New York and the New Jersey Fish and Game
Conservation League, and commodore of the New York Yacht Club. He is survived by his wife, Kathryn U. Connett; a son, Eugene V. Connett, 4th, '38; a daughter, Elise C. Baker; two sisters, Mrs. Marion Jewett and Mrs. Helen l'Hommedieu, and seven grandchildren.

'10—Charles Hunt Welling, a retired industrial consultant, died June 3, 1969, in New Canaan, Connecticut, his home since 1932. He was born in New York City, November 10, 1890, the son of W. Brenton and Gertrude Howe Welling, and attended St. Paul's for two years, from 1905 to 1907. He saw active military service on the Mexican border before World War I; attended the first Plattsburg Camp in 1917 and served overseas as a captain in the Field Artillery. His business career began with twelve years in the investment banking firm of Grayson M-P. Murphy & Co. in New York City. In 1931, he became president and director of the Industrial Corporation, a subsidiary of Arthur D. Little, Inc., of Cambridge, and six years later organized his own firm of consultants in diversification and the development of new products, including such enterprises as the promotion of commercial uses of new oil refining and chemical processes. In 1933, he formed a partnership with George H. Woodard and remained active in this management consulting firm until retirement four years ago. He was a member of many business and professional groups; also of Squadron A, the Wings Club of New York and social clubs in New York and New Canaan. Surviving are his wife, Mary Lambert Welling; two sons, Charles H., Jr. and W. Lambert Welling; a brother, Lindsey Welling, and six grandchildren.

'13—James Emmet Gowen died July 30, 1969, at Philadelphia, his lifelong home and the center of his business and banking career. He was born April 22, 1895, the son of Mr. and Mrs. Francis I. Gowen. Popular, a good debater and actively interested in the Dramatic Club during his years at St. Paul's, he went on to win a letter in football at Princeton in the Class of 1917. His service in World War I included volunteer ambulance work in France, followed by assignments as an ensign on USS Great Northern and in the Bureau of Naval Intelligence. After graduating from the University of Pennsylvania Law School in 1921, he began his career in the legal department of the Pennsylvania Railroad. Later he was president of the Osage Railroad in Oklahoma, vice-president of the Philadelphia Savings Fund Society, president of the Western Savings Fund Society and finally, until retirement in 1965, president of the Girard Trust Bank where he served for more than two decades as president, chairman of the board and chairman of the executive committee. He held many company directorships and for thirty years was a member of the board and president of the Home of the Merciful Saviour for Crippled Children. He was a member and former vestryman of St. Paul's Church, Chestnut Hill. A man of great ability, honest, conscientious and dependable in business affairs, he was also a member of many clubs, including The Philadelphia Club, of which he was president for ten years. Surviving are his wife, Sally Henry Gowen; two sons, Francis I., 2d, and Howard H. Gowen, and three grandchildren.

'15—Richard Stockton Emmet, lawyer and former trustee of St. Paul's, died October 5, 1969, in New York City. He was born April 8, 1897, in New Rochelle, New York, the son of William T. Emmet, '87, and Cornelia Z. Emmet. Winner of the School Medal at his graduation from St. Paul's, he had also been the recipient of the Stewart Douglas Robinson Scholarship in 1915 and had been secretary of the Cadmean and an assistant editor of the Horae. The "smooth style" he displayed as captain of the second Halsey crew on Race Day, 1915, came to its reward three years later when he was stroke and captain of the Harvard varsity crew. After graduation from college in 1919, he served under Herbert Hoover, first on the Belgian Relief Commission and later when Mr. Hoover was Secretary of Commerce. He graduated from Columbia University Law School in 1927, to begin a distinguished career as a lawyer, becoming a partner in the New York firm of Emmet, Marvin & Martin. He was a trustee of St. Paul's from 1935 to 1939. For more than thirty years he also served as treasurer and a trustee of St. Barnabas Hospital, New York City, and he had been a member of the Old Brookville, L. I., zoning board of appeals. Surviving are his wife, Jessie Schroeder.
Emmet; a son and daughter by his first marriage, Richard S. Emmet, Jr., '42, and Mrs. Jane E. Drake; a son and daughter by his second marriage, Lt. Robert Emmet, USMC, '63, and Miss Katherine T. Emmet; a brother, William T. Emmet, '25, and six grandchildren. Another son, William T. Emmet, 2d, '38, a pilot with the Eighth Air Force, was killed in action over Germany in World War II.

'18—Henry Fisher, Jr. died on June 9, 1969, at Redlands, California. The son of Henry and Marion J. Fisher, he was born in Redlands, March 28, 1900. Immediately after graduation from St. Paul's, he served briefly as a pilot in the Air Service; then attended Princeton in the Class of 1923. His later life was spent as a rancher, in Yucaipa, California, near Redlands, except for a time during World War II when he was employed at California Institute of Technology in Pasadena in development of the first rockets. He had a lively civic conscience and was always quick to offer his services wherever help was needed. Surviving are his wife, Ellen R. Fisher, and two sisters, Mrs. Natalia F. Gilpin and Mrs. Drika F. Agnew.

'18—John Triplett Haxall, Jr. died July 7, 1969, at Baltimore, Maryland. The son of J. T. Haxall, '78, he attended St. Paul's for only two years, 1913-15, but made his mark in athletics in the second of those years as a member of the Old Hundred football and baseball teams and winner of the discus throw at Anniversary. During World War I, he served in the Navy as a machinist's mate, 2d class, and afterwards attended Princeton. In recent years, he had been associated with Brooke, Stokes & Co. of Baltimore.

'19—Warren Dwight Brewster died in New York City, August 23, 1969. He was a native New Yorker, born April 12, 1901, the son of Samuel Dwight and Isabel Parks Brewster. Graduating from St. Paul's in 1919 and Princeton in 1923, he took a one year trip around the world, big game hunting in Ceylon and in Indo-China, where he earned a bounty for three tigers shot north of Saigon. He then began work in the mills of Deering-Milliken Co., manufacturers of woolen and synthetic fibers, working up to the post of treasurer. During World War II he served on coast patrol duty with the Coast Guard Reserve. In 1950 he organized, and for several years operated, a large foreign car business. Sailing was his great recreation and at the time of his death he was still hoping to put his boat in the water. He is survived by his wife, Marion D. Brewster; three sons, Thomas S., '52, Samuel D., '57, and Richard W. Brewster, '60, and one grandchild.

'19—Harmon Sheldon Graves, Jr. died July 16, 1969, in Burlington, Vermont. The son of Harmon S. and Elizabeth Hart Graves, he was born in Hartford, Connecticut, March 25, 1899. After two years at St. Paul's, he transferred in 1916 to another school and from there entered Williams College in the Class of 1923. At the time of his death he had just retired as executive vice-president of the Vermont chapter of the Arthritis & Rheumatism Foundation. He is survived by his wife, Audrey T. Graves; a son, Harmon S. Graves, 3d; a daughter, Mrs. Ralph W. Simonds, Jr.; five grandchildren, and two brothers, John H. and William M. Graves.

'20—Robert Thompson Pell, retired diplomat and educator, died August 2, 1969, in Bennington, Vermont. The son of Mr. and Mrs. Stephen H. P. Pell, he was born in New York City, March 9, 1902, and entered St. Paul's in the fall of 1916. For four years he was a leading member of his Form. He became secretary of the Concordian and a head editor of the Horae, besides taking part in the activities of the Scientific Association, Missionary Society, Dramatic Club and Rifle Club. At Anniversary, 1920, he sang the solo in the School Anthem. From St. Paul's he went to Harvard, graduating in 1925; then to the University of Paris for graduate study in international affairs. His career was extraordinarily varied, first in the foreign affairs news service of the State Department, next on an assignment at the American Embassy in Paris and then back in Washington, where he was a full-time press liaison officer in the State Department. In the early nineteen thirties he was assigned to the disarmament talks in Geneva; in 1939 he was a member of the Intergovernmental Committee for Refugees, negotiating with the Nazi leaders in Berlin for evacuation and resettlement of the Jews. Be-
fore and after World War II, he held the rank of minister in Ambassador Taylor's mission to the Vatican. He was a liaison man during the war in the political office of Supreme Allied Headquarters, and performed his last foreign service for the State Department as adviser to United States intelligence agencies in Europe during the nineteen fifties. After becoming a Roman Catholic in 1952, he was an editorial consultant to the Jesuit-edited weekly, *America*, and an adjunct professor at Fordham University. He had also taught political science at Queens College, New York City. Having retired from teaching a year ago, he recently completed a book on General Montcalm, soon to be published. His decorations included the French Legion of Honor, the Croix de Guerre of France and Belgium, and the War Cross of Poland. He is survived by his wife, the former Gaetane Bes de Bousson; a son, Anthony Pell; two daughters, Mrs. Stephanie Dechame and Alexandra Pell; a brother, John H. G. Pell, ’22, and five grandchildren.

’23—Theodore Hazeltine Price died on August 1, 1969, in his sixty-fifth year. He came to St. Paul’s in the autumn of 1918, played on the Old Hundred football and hockey teams, rowed on the Shattuck crew and was graduated with our Form in that turbulent June of 1923. After Princeton, where he was a member of both the Democratic Party and the Ivy Club, Ted entered Harvard Law School. He left at the end of his first year to become a stockbroker and it was as a member of the New York Stock Exchange that he spent the thirty years of his very successful business life. He did not, however, neglect his civic obligations. Forty years on from Concord, while living on Long Island, Ted was a trustee of Eastwoods School at Oyster Bay and the Society of St. Johnland, a home for the retired, as well as a supporter of the Republican Party. In 1966 Ted retired from the brokerage firm of which he had been head and bought a large farm near Charlottesville, Virginia. In so doing he was in a sense going home, for Ted’s “Bellair Farm” lies only a few miles from “Plain Dealings,” the ante-bellum plantation of his forebears. Ted’s wife, the former Nancy Heckscher, whom he married in 1935, a son, Theodore W. Price, a daughter, Mrs. Gail Price McKinney, and a grandson survive. The number of people who attended his memorial service at Huntington, Long Island, on August 4, are a mark of the broad affection and deep esteem in which our formmate was held.

*A. G. R., Jr., ’23.*

’23—Edward Motley Weld, a retired official of the International Civil Aviation Organization, died June 9, 1969, in New York City. The son of Edward M. and Sarah King Weld, he was born May 24, 1906, and attended St. Paul’s from 1918 to 1923. He was a Ferguson Scholar in 1923; became an assistant editor of the *Horae*, and in 1923 was a participant in the Joint Debate and winner of the Whipple Medal in English Literature. He graduated cum laude from Harvard in 1927 and received his LL.B. from Harvard Law School three years later. Before World War II, he practiced law in New York City and served for three years as an attorney for the newly created Civil Aeronautics Authority in Washington, D. C. As a captain, and later major, in the Army Air Corps during the war, he became the officer in charge of all contracts with the air transport industry and for a year was assistant director of the aviation division of the War Surplus Property Administration. Immediately after the war he was chosen assistant secretary general of the International Civil Aviation Organization (ICAO) in Montreal, responsible for the air transport activities of the secretariat. At the time of his retirement in 1961, he was Director of the Air Transport Bureau of ICAO. Not only a hard worker with a gift for precise and colorful speech, who was often assigned collateral short-term responsibilities during his career with ICAO, he was also an amateur of games of chance whose publications included a brochure on the game of Black Jack, along with annual resumes (for ICAO) of the state of Civil Aviation. He was a member of clubs in New York, London and Paris. Surviving are his wife, Barbara M. Weld; two daughters, Mrs. William G. Clark and Mrs. Guy Paschal; a sister, Mrs. S. Sloan Colt, and eight grandchildren.

’23—Clarence Whitman, 2d died in New York City, September 20, 1969. Born in New York, January 5, 1905, the son of C. Morton Whitman, ’94, and Eleanor Motley Whit-
man, he was the eldest of three brothers to attend St. Paul's. He was a member of the Concordian and a guard on the Old Hundred football team of 1922. Graduating from Harvard in 1927 and from the Harvard Business School in 1929, he worked for three years for Bauer & Black and then for ten years before World War II he was vice-president of Clarence Whitman & Sons, textile manufacturers. He became a lieutenant commander in the Navy during the war, serving in the Caribbean. After the war, he joined Iselin-Jefferson Financing Co., Inc. in New York and headed the company's industrial fabrics department until poor health forced his retirement in 1966. He was a collector of scrimshaw and Currier & Ives prints, enjoyed fishing and shooting and was a member of clubs in New York City and Narragansett, Rhode Island. Surviving are his wife, Catherine I. Whitman; his sons, C. Lawrence and Bradford F. Whitman, and two brothers, Peter M. Whitman, '28, and H. Motley Whitman, '32.

'28—Charles Wheeler Thayer, author and former director of the Voice of America, died during a heart operation in Salzburg, Austria, where he had a summer home, August 27, 1969. He was born February 9, 1910, in Villanova, Pennsylvania, the son of George Chapman and Gertrude May Thayer. He did well academically during his five years at St. Paul's, was a member of the Concordian and the Cercle Francais, served as an acolyte, was winner of the Bullitt Prize in Algebra and graduated sum laude. In 1933 he graduated from the United States Military Academy at West Point as a cavalry lieutenant, but shortly resigned to join the Foreign Service. He was a member of the first United States mission to the Soviet Union after establishment of diplomatic relations, serving as interpreter and secretary in the Moscow embassy. In 1942, he was appointed charge d'affaires in Kabul, Afghanistan, but joined the Office of Strategic Services before the end of the war and ultimately headed post-war operations of the OSS in Austria. He was a member of the European Advisors Committee which drafted the terms of the German surrender and in 1946 served on the Joint United States-Soviet Commission on Korea. Following a brief term as consul general in Munich, he returned to the United States to help establish the State Department's International Broadcasting Division, later officially named the Voice of America. In 1948 he was appointed director of this division, performing his duties with efficiency and imagination, but he was forced to resign in 1953 under attack on his loyalty by Senator Joseph R. McCarthy. Fluent in Russian, French, German, Spanish, Serbian, Italian, Bulgarian, Slovene and Persian, he had been extraordinarily well equipped for his diplomatic career. Likewise his contacts with foreign peoples and officialdom served him well during the last fifteen years of his life in which he turned to writing. Among his books based on personal knowledge of Soviet-German-American relations were, "Bears in the
Caviar," “Hands Across the Caviar,” “Moscow Interlude,” “Diplomat,” “Guerilla,” “Checkpoint,” and “Unquiet Germans.” He is survived by his wife, Cynthia Dunn Thayer; a son, James D. Thayer, and three sisters, Mrs. William Almy, Mrs. Howard T. Long and Mrs. Charles E. Bohlen, wife of Charles E. Bohlen, ’33. He was a brother of the late G.C. Thayer, ’23.

’32—Robert Barr Hamill has been reported deceased as of July, 1968. Repeated efforts to verify or amplify the report have failed, but we believe it is correct. Since leaving the School in 1927, Hamill has been out of touch with the Alumni Association and nothing is known to us of his later life.

’32—Frank Tracy Griswold, Jr. died at Overbrook, Pennsylvania, August 6, 1969. The son of Frank T. and Alice Littleton Griswold, he was born in Philadelphia, January 10, 1914, and entered St. Paul’s in the fall of 1928, becoming a member of the Cadmean and the Cercle Francais. He attended Harvard in the Class of 1936 but did not graduate. While his career was in the manufacture of precision measuring equipment, his consuming hobby was automobiles. He was winner of the Grand Prix at the New York World’s Fair of 1940 and in 1948 he won the first American Grand Prix at Watkins Glen, New York, site of the annual sports car races. He is survived by two sons, the Rev. Frank T. Griswold, 3d, ’55, and Stephen W. Griswold, ’58; a sister, Mrs. Alice Griswold, and a granddaughter.

’33—Arthur Harris Tibbits died June 25, 1969, in Sonoma, California. The son of John Knox Tibbits, ’87, and a grand-nephew of Charles S. Knox and James C. Knox, 1865, he was born at Marblehead, Massachusetts, August 1, 1915. He came to St. Paul’s in 1931, was a member of the Dramatic Club, Chess Club, Rife Club and Deutscher Verein and served as an acolyte, graduating in 1933 and going on to Williams College. Following his graduation from Williams in 1937, he studied at Harvard Law School, receiving his degree in 1941. He served for five years in World War II, in the Indian, Atlantic and Pacific Oceans, as a lieutenant commander in the Navy. After the war he worked for the antitrust division of the Department of Justice and in 1948 moved to their office in San Francisco. In recent years he had been in private law practice with the firm of Hutchinson and Quattrin of San Francisco, with his home in Sonoma. He made a hobby as well as a profession of law, but was also interested in local politics and associated with many civic groups. His keen interest in young people was shown by his founding of the Little League in Atherton, California, and in his delight in camping trips with his family as the children grew up. He is survived by his wife Marjorie F. Tibbits; three sons, 1st Lt. John D. Tibbits, USMC, Timothy and Ned Tibbits; a daughter, Mrs. Peter L. Freudenstein; two brothers, George D. and William Tibbits, and a sister, Mrs. Malcolm Monroe.

’34—Guy Hamilton Scull died in Albu­quiu, New Mexico, April 14, 1969. He was born in New York City, March 25, 1915, the son of Guy H. and Nancy W. Scull, and attended St. Paul’s for six years, graduating in 1934. From St. Paul’s he went to Williams College and later to the Boeing School of Aeronautics in California. During World War II, he flew for the Air Transport Command and he was an airline captain for a number of years after the war. He retired five years ago and bought the ranch in New Mexico where he died. Apart from flying, his greatest hobby was big game hunting. He had hunted in the Mato Grosso in South America, at Point Barrow, Alaska, and in Uganda. He is survived by his wife, Genevieve deV. Scull; a son, Guy H. Scull, Jr.; a daughter, Mrs. Jon Alan Axel­berg; a brother, David Scull, ’35, and a sister, Mrs. Nancy W. Larson.

’35—Ernest Valentine Hubbard, Jr. died August 15, 1968, according to information received by the Alumni Association. He was at St. Paul’s for five years, was a member of the chess club, and subsequently attended Harvard College in the Class of 1939. During World War II he served for five years with an Army Ordnance company in the Rhineland and Central Europe, becoming a corporal before discharge. After the war he lived chiefly in Paris, keeping an apartment in New York, and from time to time told friends that he was making headway on a book. More precise information about his life we have been unable to gather.
'42—Andrew Anderson Thompson, Jr., a research geophysicist, died September 17, 1969, in Baltimore, Maryland, of injuries suffered in an automobile accident two weeks earlier. The son of Andrew A. and Lida G. Thompson, he was born in Uniontown, Pennsylvania, December 2, 1922. He was at St. Paul's from 1938 to 1942, playing on the Delphian football team for two years and rowing on the Shattuck crew in the spring of his graduation. He entered Yale in the Class of 1945. In his sophomore year he joined the Naval V-12 program, upon completion of which he received the B.S. degree. For the remainder of World War II he was a naval instructor at Bainbridge, Maryland. Returning to school after the war, he earned a master's degree in geophysics at Columbia and then became a member of the Finn Ronne naval research Antarctic Expedition of 1947 and 1948, spending more than a year at the South Pole. After several years working as a geophysicist with the Shell Oil Company, he joined the Army Ballistic Research Laboratories at the Aberdeen (Maryland) Proving Ground in 1955 as a research geophysicist in the exploration and kinetics branch, specializing in ground shock and seismic wave propagation. Apart from this work, which occupied him until his death, he found congenial recreation in sailing and tennis and in the company of his family. He is survived by his wife, Rosalie H. Thompson; five sons; a daughter; three sisters and two brothers, one of whom is Gilbert M. Thompson, '42.

'H. W. H., '48

'48—Richard Melancthon Hurd, 3d died suddenly in Red Bank, New Jersey, May 29, 1969. The grandson of Richard M. Hurd, '83, and the son of Richard M. Hurd, Jr., '24, and Helen W. Hurd, he was born July 10, 1930. From the Rumson Country Day School he entered St. Paul's in the Second Form. He was a member of the Old Hundred and SPS football teams and a goalie on the Old Hundred and SPS hockey teams who continued his interest in the sport and loyalty to the School in later years. Following graduation from Yale, where he belonged to the Fence Club, he served for three years as an enlisted man in Army Intelligence. Later he was associated with Cameron, Brown Mortgage Co. of Raleigh, North Carolina, and Hurd & Co., New York City mortgage brokers, as a vice-president. At the time of his death he was president and chief executive officer of Kidder, Peabody Realty Corp., a wholly owned subsidiary of Kidder, Peabody & Co., investment bankers, of which he was a vice-president. He was considered a pioneer in the marriage of the real estate financing industry to Wall Street. For nine years he served on the board of directors of the Red Bank YMCA and as a vice-president and member of the executive committee. When he joined the board, an attempt was being made by the directors to interest younger members of the community in that activity. He, in turn, brought to the board others of his age group who have become the Association's present leaders. He was a man of "immense common sense," said a fellow director of the YMCA. "He didn't talk a lot at meetings but when he spoke everyone listened." When the board had to choose between constructing a gymnasium and a swimming pool and there was money for only one, he favored the six-lane pool. He wanted to have the best pool and eventually the best gymnasium. He was a member of St. George's Episcopal Church, Rumson, New Jersey. Surviving are his parents; his wife, Isabel Waud Hurd; four sons, Richard M., 4th, David P., Bruce W. and Benjamin N. Hurd, and a brother, H. Ward Hurd, '54.

'H. W. H., '58

'55—James Ross Todd died of cancer at Louisville, Kentucky, July 27, 1969. He was born December 7, 1936, in Louisville, the son of Jouett Ross and Dorothea. O. Todd, and later of Hilliard-Lyon, stockbrokers, in Louisville. As recreations, he enjoyed golf and shooting and was a volunteer fire chief. Surviving are his mother; his wife, Isabel M. Todd; two daughters, Jouett and Louise Todd, and four step-daughters.
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