Some Famous American Schools

By

OSCAR FAY ADAMS

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"Two things are ever with us, youth and death —
The Faun that pipes, and Pluto, unbeguiled"
— *Edward Cracroft Lefroy,*
"In the Cloisters, Winchester College"

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THE

AUTHOR

TO

HIS FRIEND

Thomas Dean Swift

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Preface

In the pages that follow there has been no attempt at comprehensive accounts of the educational institutions named therein. Even had the requisite space for such treatment been available it would have been foreign to the purpose of the book itself. That purpose, briefly stated, was to supply a readable, though necessarily superficial description of nine American preparatory schools, touching but lightly on their scholastic side, yet giving within certain prescribed limits such impressions as the average observer would obtain in the course of a visit to each, together with some little account of their history in each case. The most of readers will probably find themselves more or less familiar with the history and customs of at least one school among the nine, but few persons, it is probable, are equally well acquainted with them all. To convey such informa-

tion in as unaggressive, non-professional a manner as is consistent with furnishing it at all has, therefore, been the aim of the author. The book is not intended to take the place of separate volumes devoted to the schools in question, but rather to stimulate a desire for such monographs, while at the same time answering the more important of the queries likely to arise in the minds of many regarding these particular schools.

In the course of his work the author has experienced the greatest courtesy from the heads of the schools here discussed, and while he may not thank by name all who have thus materially contributed to his assistance he cannot, without seeming ungrateful, omit mention of the Reverend Simon J. Blum, the principal of Nazareth Hall; Doctor J. Milnor Coit, acting rector of Saint Paul's; Alfred E. Stearns, B. A., vice-principal of Phillips Andover; George D. Jefferson, Esq., secretary of Groton School; Harlan Page Amen, A. M., principal of Phillips Exeter; Reverend Simon John MacPherson, head master of Lawrenceville; and T. Dean Swift, the secretary of

the last-named school, as having by their cordial co-operation with him, and ready sacrifice of time in his behalf, placed him under especial obligations. To them, as to the others whom he has not named, he desires in this place to express his sincerest thanks, as well as to acknowledge his further indebtedness to Mr. Elmer Ellsworth Brown's excellent recent volume, "The Making of Our Middle Schools."

New York City, May 1, 1903.

Some Famous American Schools

Introduction

NOTWITHSTANDING their common language and literature, educated Englishmen and Americans occasionally find themselves at a loss as to the other's meaning in what appear like very simple matters indeed, and perhaps this occurs as often as anywhere with regard to the school systems of the two countries of England and the United States. The average untravelled American speaks glibly of public and private schools, of grammar and high schools, of Latin schools, and perhaps of English high schools also. Nor does he imagine that any meaning can be

attached to these terms other than what he understands them to mean. The Englishman in his turn talks of grammar schools, of public schools, and, but less often, of high schools, nor does it readily enter *his* head that there can be more than one interpretation of the terms.

But let these worthy persons meet, and it presently becomes apparent to both that their common language is either less or more than they had fancied it was, for they have become involved in a tangle of misunderstandings while employing only the very plainest words, as it seemed to each. In time they may arrive at a mutual understanding by themselves, but the intervention of a third person rather better versed than either in the differences between "Englishman's English," and "United States English" may become necessary to set them again upon their conversational feet.

Through his friendly offices the American learns for the first time that an English public school is what he himself would style a private school; that an English high school, while occasionally in the

midland towns corresponding to what he knows by that name, is more often a small private educational establishment of no especial significance; and that what in America is called a public school, Englishmen denominate a "board school," with just that amount of superiority in the tone that fixes their distance relatively from the class which depends upon the board school for the education of its youth.

The Englishman now learns that when the American speaks of a grammar school he does not mean to refer to an institution corresponding to those ancient foundations in English towns and villages where the grammar taught is that of Greece and Rome, and which may or may not be free (which is what the American supposes a public school must of necessity be), but to a certain grade of institution, corresponding to the "board school," where the grammar is of the English tongue. The "Latin school" of American speech he finds to be a classical school corresponding in some particulars, though by no means in all, to the grammar schools of Great Britain, but the exact scope of an "English high

school" perhaps never makes itself quite clear to him.

Well is it for their mutual comprehension if the Englishman refrain from mention of National or British schools, and the American remain reticent as to academies and normal schools. Still, when the American has taken in the idea that such famous institutions as Rugby, Harrow, Eton, and Winchester, which the Englishman will persist in styling public, are in their intent, at least, paralleled here by the academies of Exeter and Andover, and the schools of Saint Paul's, Saint Mark's, and others of their type, he will not find much difficulty in translating his own phrase of "normal school or college" into "Training School for Schoolmasters," or "Schoolmistresses," as the case may be. And by the time the Englishman has perceived the points of likeness between certain American academies and Harrow or Eton, the American is prepared to receive with meekness the information that a National school is one supported by the national or Established Church, and a British school, which one might fancy

to be even more "national," is one sustained by two or more bodies of nonconformists, in distinction from one supported by a single body, such as a Unitarian or Wesleyan school.

Speaking broadly, then, by the term "public school," the Englishman means to indicate an institution preparatory to the university, having Eton, Rugby, or some other famous name in mind. Schools parallel in their intent, and to some extent in their plan, have existed in the United States for considerably more than a century under the general term of academies in some instances, or private schools in others, but it is since the close of the American Civil War, in 1865, that they have become a more influential factor in American education. Where one such institution existed prior to that year, twenty may be counted now. The necessity for their presence, by no means generally recognized scarce a generation ago, is willingly enough conceded at present.

But the grammar school, as the Englishman knows it, was not unknown to the American of the

Colonial period. The General Court of Massachusetts granted in 1659 one thousand acres each to the towns of Charlestown, Cambridge, and Dorchester for the support of grammar schools. In 1671, the former fine of five pounds levied on towns of one hundred families for neglecting to provide grammar schools was increased to ten, and in 1683 to twenty pounds in the case of towns of two hundred families. It was provided, moreover, in the latter year that every town of more than five hundred families should provide *two* grammar schools.

So ran the law, but it must be said that it was only with the utmost difficulty that the towns of the Commonwealth were made to live up to its provisions. Connecticut and New Hampshire followed the lead of Massachusetts in the matter of grammar schools, and no doubt their citizens had to be as frequently reminded of their neglect of duty. Maryland also established secondary schools of the same character, but here, again, legislation was invoked to hold the people to their obligations.

As the seventeenth century advanced the grammar

schools showed evidences of declining. The frontier was being slowly but constantly pushed westward, and the newer towns, struggling for the bare necessities of existence, were opposed to compulsory legislation for the purposes of education, as the older ones became negligent in respect to it in many instances. The early Puritan settlers had been an educated, and, in the case of the clergy, a very learned body, even, while the generation immediately succeeding had been imbued with much of the same spirit, but, with increase of population, education ceased to hold the preëminence it had maintained in the first days of the Puritan colonies.

But, though dormant, the old love of learning was far from being dead, and it made itself evident in many directions. When William Dummer, who had been lieutenant-governor of Massachusetts, died in 1761, he bequeathed his house and three-hundred-acre farm in Byfield parish, in the town of Newbury, to establish a grammar school. It was a noteworthy gift and noteworthy results were to ensue from it.

The first master of the school which the Dummer

bequest made possible was Samuel Moody, who not only constituted a grammar school of the original type, principally concerned with fitting lads for college, but devoted much attention to the matter of physical exercise and was himself the leader and director of his boys in the matter of swimming. He was probably not the earliest New England schoolmaster to encourage athletics, and although Benjamin Franklin in his plan for an academy set forth in 1743 had strongly recommended the practice of sports, yet Master Moody furnishes perhaps the most eminent example of their encouragement from such a source in the colonies in the eighteenth century.

Dummer Academy, as Master Moody's grammar school came to be called later, sent many lads to Harvard College in those early years of its existence under his fostering care in the classics as in athletics, and of one of his pupils prepared by him for Harvard, Samuel Phillips by name, we shall hear more in a subsequent chapter.

However unfamiliar the term academy may now be to English ears in general, it was otherwise in

the eighteenth century, when academies might be found in many a locality, both urban and rural. In the larger number of instances these were under nonconformist influence and aimed at giving to the sons of nonconformists, excluded from the universities, such instruction as should parallel that offered at the great public schools. The academy movement in England, then, was an outgrowth of nonconformity. In America the movement had a somewhat different genesis.

The grammar schools of the preceding century had not answered to all the expectations formed for them, partly through the growing indifference to classical education in the newer communities among the classes below the professional, and the small number of the leisure class then existing in Colonial life. A similar indifference appeared to be spreading in the older towns as well, evidenced by the lack of support the grammar schools were receiving. It was very apparent then, that if the wealthier colonists desired to have their sons trained for college or to pursue their education farther than the ordinary

schools afforded the opportunity for doing it, schools must be established by private initiative. The school that presently became known as Dummer Academy was one of the very earliest examples of such initiative. So were Lower Marlborough Academy and one or two others which came into being in Maryland during the period of the Revolution.

The founding of the two Phillips Academies followed very soon, and to these succeeded Leicester Academy in Massachusetts, in 1784, with others soon after, till, ere the century's end, there were academies dotted all along the Atlantic seaboard, founded by private enterprise, each endeavouring to give an education in advance of the purely elementary, and in very many cases performing their task of preparing lads for college in very commendable fashion.

"The academy age," says a recent writer, "was, in fact, the age of transition from the partially stratified Colonial society to modern democracy. The rise of the academies was closely connected with the rise of the middle class. The academies were by no means exclusively middle-class schools at the start,

and they became something very different from that at a later period." But from the dawn of the nineteenth century till its fiftieth milestone was passed, the academy was the dominant educational institution in America.

The academy as it was then has had its day and ceased to be, and the institutions that yet preserve the name are in most cases quite different from the average academy of two generations ago, with different aims and more comprehensive methods. The few great modern academies whose names come readily to the mind have approached year by year more nearly to the model furnished by the great public schools of England, and with them are classed such similar institutions in scope and general plan, as Saint Paul's, Saint Mark's, Lawrenceville, and some others that might be named in this connection. These various institutions agreeing in their central aim, that of providing a broad base for the university education that is to follow, have yet preserved a distinctive individuality, and, with many points of resemblance, present as many, and perhaps as inter-

esting and instructive, points of unlikeness, also. Of a few of these great middle schools it falls within the province of this volume to speak in more or less discursive fashion.

Nazareth Hall

1759

Note

First opened, 1759; closed, 1779; reopened, October 3, 1785. Under control of the Moravian Church. Principal, vice-principal, nine assistant masters, ninety pupils. College preparatory course of five years. Military discipline. Battalion of three companies. School periodical: *The Hall Boy,* monthly. Forty acres of grounds, including ball fields, etc. School year begins in September, ends in June. Christmas and Easter vacations. Age of admission from nine to sixteen years. School game: Baseball. School yell: "Hobble, Gobble, Hobble, Gobble, Zis, Boom, Bah."

Nazareth Hall

WILLIAM PENN and Zinzendorf: these are verily names to conjure with in Pennsylvania history, and one comes upon them both in the annals of Nazareth Hall. In the midst of a rolling agricultural region midway between the Blue and South Mountains in Northampton County lies what could till recently have been very accurately termed "the retired" village of Nazareth. But from its retirement of one hundred and fifty years it has emerged within the last four, for it is now the goal of two electric-car lines from Easton and one from Bethlehem, and the erection of several cement works has not only added to the number of its industries, but very materially to its dwellings and population. The Moravians of an older generation, surveying the changes from their ancient stone houses, are most probably led to the

reflection that, while seclusion may have some pains, publicity, so far as they are concerned, can have few pleasures.

There was seclusion enough and to spare, one would have imagined, when in 1682 William Penn granted to his daughter Letitia some five thousand acres in the Forks of the Delaware, on the condition as unexacting as it was romantic, that service should be rendered to him and his heirs forever, if demanded, by paying a red rose in June of each year. This was the only estate in the colony invested with the right of court baron, and it was known, on this account, as the Barony Nazareth.

How tenaciously the proprietaries insisted upon their yearly red roses, or how long the fragrant tribute continued to be paid, history does not say, but the Barony Nazareth was bought from William Allen of Philadelphia, in 1740, by the famous Whitefield, who intended to build here a school for negroes and a home for his followers compelled to leave England for conscience' sake. The school building, which he partially completed, still stands in Nazareth,

NAZARETH HALL, BUILT IN 1755.

and is known as Whitefield House, but his plans were hindered of their fulfilment, and in 1741 he was obliged to sell the estate, which was then purchased by Bishop Spangenberg of the Moravian body.

It seems to have then become the property of the Countess Zinzendorf, and in 1755 a manor-house was begun, and completed the next year as a residence for the Count Zinzendorf when he should next revisit America. His death prevented the carrying out of this arrangement, but the great structure was of much service to the Moravian Brethren, who occupied it in 1757 for the purposes of a Synod, whose members were escorted to and from the meeting by armed men as a protection from the hostile Indians of the neighbourhood. The Moravians were men of peace, but, like other non-militant Christians, were sometimes forced to depend upon the good offices of those of more martial mould.

In 1759 a new chapter in the history of the Barony Nazareth and of the Zinzendorf manor-house was begun, for in that year a boarding-school was opened in the building for Moravian youth. A communistic

system prevailed among the Unitas Fratrum, to use the official title of the church, and the boys attending the school were educated at the expense of the Moravian body. In 1762 this system came to an end, and as an immediate result the Nazareth school was reduced in numbers and in 1779 was closed.

But not for long did the stately structure, which had been built after the plan of a Silesian manor-house, the better to please the good Count who was destined never to see it, cease to echo the sound of boyish feet. The Moravians had obtained new light in the meantime, and when the Revolution was over it was decided to admit other than sons of Moravians to the school, and accordingly, in 1785, Nazareth Hall began its second career of usefulness, this time as a "Pedagogium, or Boarding-school." In this twentieth century an institution which announced itself as a "Pedagogium" would be doomed to failure from the start, but either people cared less about names and more about things in the closing years of the eighteenth century than do their descendants, or else the name may have struck popular fancy as

musical, or peculiarly fitting, or what not, for the fame of the "Pedagogium" soon spread abroad in the land, and from Europe and various parts of the United States, as well as from the isles of the sea, boys came to the Barony Nazareth as the faithful to the birthplace of the Prophet. By 1810 two hundred and ninety boys had been entered on the school rolls, surely a very creditable showing for the time and place.

It was not precisely a cloistered existence that was led by the "Brethren," as the instructors in those far-off days were called, but their naïve, child-like simplicity and unfamiliarity with the customs and thought of the world outside of the Barony Nazareth finds its only counterpart in the cloister of some secluded convent. It was the custom at Nazareth to hold monthly meetings of the Brethren teachers, of which written records were kept and which seem to have commonly closed with a series of recommendations as to school management and discipline. These "Minutes of the Monthly Meetings in Nazareth School for Exercises in Reading

and Speaking" have all been preserved in manuscript volumes in which the handwriting is as clear and sharp as if penned but yesterday, though the earliest is dated 1785.

The minutes for July 3, 1794, for instance, begin with an enumeration of the names of "scholars who learn Latin," followed by those of "scholars who do not learn Latin." And after these comes the significant entry: "the scholar who learns nothing: Nathan Ray Green." Whether it was pure obstinacy on the part of young Nathan that is here taken note of, or simple inability to acquire knowledge, we are not told, nor shall we ever know. For aught we learn to the contrary, Nathan may have been in most things an attractive, engaging child enough, or a sullen youth the key to whose nature was never found by the Brethren. In either case his has been the hard fate of being pilloried for over a century as "the scholar who learns nothing."

One might linger long over these unique records of school life overpast. "It is recommended," say the Brethren more than once, that "the scholars

shall not approach the cyder mill," perhaps a wise recommendation, and undoubtedly so is a further recommendation found a few pages subsequently, to the effect that "the scholars should not eat unripe apples." The suggestions cover a wide range, and recommendations against cursing are interspersed with others relating to the weekly bath (more frequent ablutions were distinctly discouraged by the Brethren) and moral conduct. Nor were the recommendations suffered to remain as recommendations solely. They were enforced by a system of fines: "A farthing for talking at meals, a ha'penny for falling on the floor, 1*d* for tearing a leaf out of a book, 2*d* for telling a lie, 3*d* for an oath." The way of transgressors was expensive, from the schoolboy point of view, in the Barony Nazareth a century ago.

The first principal of Nazareth Hall after its reopening was the Reverend Charles Reichel, who held sway from 1785 to 1803, and he has been succeeded by fifteen others, all Moravian clergymen, the present incumbent, the Reverend Simon J. Blum,

having been in charge from 1897. The assistants have usually been, till recent years at any rate, graduates from the Moravian Theological Seminary and candidates for the ministry. A different policy has prevailed of late, for it has been recognized that persons who use the profession of teaching but as a stepping-stone to another profession may not be the best possible instructors of ingenuous youth.

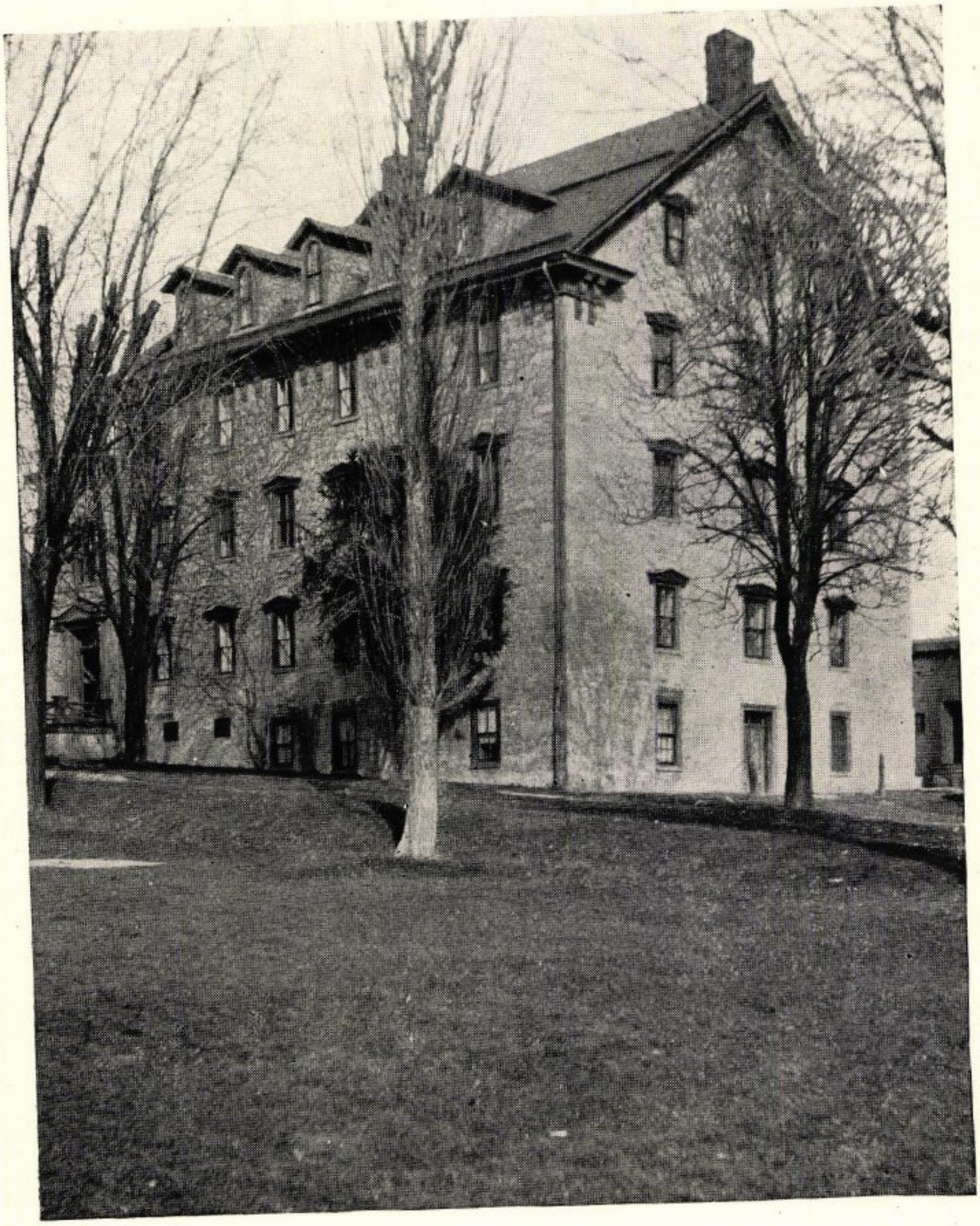
In other ways, moreover, the management of the institution has been affected by changing sentiment. The revenues of the institution, after the necessary expenses were paid, were formerly devoted to the general work of the Moravian Church, a system by which the church at large was benefited at the expense of the school. Had the surplus earnings been devoted to endowment purposes, Nazareth Hall might now rank in equipment and efficiency with the foremost schools of its class. At present they are expended for equipment and kindred uses, but the assistance of loyal alumni is very much needed to place Nazareth Hall where it is, by right of long and honourable service, certainly entitled to be.

The business centre of Nazareth is in South Main Street, in the vicinity of the Nazareth Inn. Here are the shops, the banks, and an unusually large number of ice-cream establishments, the goal of Nazareth Hall lads on half-holidays, possibly. A very little to the north of this quarter is the tiny town square, facing which, on the west side, is a very large brick Moravian church with tall steeple and a town clock. Beside it a street leads southward, and a stone's throw in this direction brings one in front of a green surrounded on three sides by a group of pale yellow structures constituting Nazareth Hall. The land rises to the rear, and there are clumps of woodland visible in this direction, and well-tilled farming lands. In front the view to southward takes in a wide extent of rolling countryside, with the Lehigh Hills bounding the horizon, and the smoke from Bethlehem factories, ten miles distant, blurring their outlines.

An Old World aspect the famous school presents as one sees it from the roadway. In the centre, and forming the north side of the quadrangle, is the

original manor-house, after the Silesian model followed by the early Moravians in America, of limestone covered with rough cast, like the other structures near it. It is of three stories, with a gambrel roof, the latter adorned with a balustrade and a spired cupola. The walls are two feet thick, for it was needful in the middle of the eighteenth century to be prepared to sustain an Indian attack in this quarter of Pennsylvania, but in this matter it is quite probable that its conservative Moravian builders were but copying their Silesian model. Its admirable proportions were seriously marred by the three-storied addition on the east made a generation ago, but in the accompanying view this is fortunately hidden by the clump of firs to the right.

There is little here to offend the architectural sense. While none of the buildings can be properly styled beautiful, entire absence of pretence is in itself a virtue, and their dignified, substantial aspect is very grateful to the eye. The ancient Zinzendorf manor-house conveys at once the impression of stability, and this is borne out by the appearance of its



DINING HALL AT NAZARETH.

Built in the Seventeenth Century and formerly the "Sister House" of the Moravian Community.

neighbours. On the east of the quadrangle is a tall stone structure, considerably over a century old, originally the sister house of the community, when communistic life was practised by the church. Its lower floor is now the dining-hall of the institution, the upper stories serving other uses of the school.

The west side of the quadrangle is formed by the principal's residence, also a building of age and substance, with a superb winding staircase in its wide hall worth going a long way to see, and next south of this a building occupied by the boys of the senior class, and next to this, in turn, a disused church whose upper floor is devoted to the uses of a historical society, while its spacious lower story serves as a gymnasium. This structure is not at present owned by the school, but it is hoped that the alumni may one day feel moved to present it to the institution, when its present capabilities will very probably be extended by the addition of a swimming-pool, for which a brawling brook close at hand offers tempting possibilities in the way of water-supply.

More completely than any other school hereinafter described Nazareth exemplifies the *loco parentis* principle in school government, in which matter it is merely following out the intentions of its early founders. It is a principle that has been continuously tested in Moravian institutions in Europe and in America for a century and more, and there are no present evidences of change in this particular. Perhaps the contrast is greater between Nazareth and Exeter, in regard to governing principles, than between any other two institutions we shall consider, and probably each school would look askance at the system pursued at the other. But while each might claim that its method had worked well it might be exceedingly difficult to prove that it would not have prospered even more under the opposite system.

The ninety or a hundred pupils at Nazareth are divided, mainly according to age, into five room companies, each having its apartment for study and dwelling purposes and one or more dormitories. Each company is placed under the charge of one or

OLD MORAVIAN CHURCH AT NAZARETH.

Lower story now occupied as a gymnasium for Nazareth Hall.

more masters, alternately on duty for a day at a time, from their downsitting to their uprising in a very literal sense. Not only are the assistant masters with their charges during the hours of study and recitation, but they accompany the boys to church and chapel, as well as to meals, are expected to be with them on the playgrounds, as well as on their excursions and walks, and at night they sleep in the same dormitory with the members of their especial room company. Precisely how pillow fights can be successfully conducted under the wakeful eyes of two masters whose beds are on opposite sides of the large dormitory or sleeping-hall, it is not easy to understand. And yet the temptations to this particular form of athletic exercise must be very great.

In the opinion of many parents the strictly parental system pursued at Nazareth minimizes the disadvantages of boarding-school life, and in the case of the younger pupils much may be said in its favour. When the older lads are considered there may be honest differences of opinion on the point. But however desirable the system may be for the

boys themselves, it cannot be said that it materially increases the joys of living for the masters. One may admire boyish character never so much and yet not particularly desire its uninterrupted contemplation for *all* of the hours of the twenty-four. Moreover such constant, unrelieved association with juvenile life has its narrowing effect upon the mind of the master. After a time he loses his sense of perspective, attaches undue importance to trifles, and is disposed to judge of the world at large by the ethical and other standards of the schoolroom. And this narrowness must inevitably react upon his teaching. The head master, whose field is wider, who by the exigencies of his position is compelled to mingle daily with other men, experiences little or nothing of this; it is the master whose duties require his presence with his charges day and night, who undergoes the dwarfing process.

In certain details the system at Nazareth makes strong appeal to careful mothers. For instance the clothing of the lads is kept in a large apartment called the Clothes Room, in charge of an attendant

who at stated times supplies each lad with what he may require, and attends to the proper care of the clothing in addition.

On Sundays the pupils attend worship in the Moravian church of the town, and on week-days there are morning and evening devotions in the school chapel; neither of them irksome exercises as regards length. Nearly the entire lower floor of the manor-house is occupied as a chapel and general assembly room, a spacious, dignified apartment not wholly unchurchly in appearance, and with several marble tablets upon its walls. The schoolrooms are situated on the floor above, and above this, in turn, are the rooms occupied as dormitories for all but the seniors.

It may chance that when the visitor takes his first look at Nazareth the echoes of this ordinarily quiet neighbourhood are vociferous with the roll of drums, the scream of the fife, or the shrill call of the bugle, sounds well calculated to upset one's preconceived opinions as to the peace-loving proclivities of the Unitas Fratrum, when supplemented by the sight of

uniformed cadets marching and countermarching with murderous-looking muskets across the turf of the quadrangle. Moravians and muskets! What an unexpected combination! One would as soon associate in one's mind Dunkers and dumdum bullets, Mennonites and Maxim guns, Quakers and lyddite shells.

The staunchest peace principles nevertheless find it sometimes impossible to withstand a particular strain imposed upon them, and in the early months of the American Civil War, in accordance with the prevailing sentiment, military discipline was established at Nazareth as a means of physical exercise, as in many another school at that period, and has ever since been continued. There are three companies forming the Hall battalion, a remarkably full complement of officers enabling rather more than one-third of the cadets to occupy positions of authority dear to boyish hearts. A fairly strict military discipline is also maintained, guard duty and extra drill being imposed as punishments, with Reveille

beginning the day at 6.15 A. M. and Taps ending it at 9.15 at night.

That the military part of the school's history is not altogether a matter of uniforms and peaceful marching upon green turf is evidenced by the presence in the midst of the lawn of a monumental shaft to the memory of "the Sons of Nazareth Hall who died that their Country might be Healed and Live" during the Civil War. There are twenty-eight whose names are thus commemorated, and the records of the institution further reveal that, in addition to these twenty-eight, two hundred and six Nazareth Hall graduates entered the army and navy of the United States at this period; twenty-eight served in the Confederate army and navy, five of whom died in that service; three became generals in the Confederate service, and five in that of the Federal army, with one who became a fleet engineer. The sons of a professedly militant institution could scarcely have hearkened more readily to the call of country than these heroes who had

been trained under the care of the peaceful Unitas Fratrum.

The age of admission to Nazareth is from nine to sixteen, and besides the preparation for ordinary business life the college preparatory course is designed to fit pupils for entrance to college or technical schools, the college haven of the largest number appearing to be Lafayette at Easton, at which, as well as at Lehigh University and the Moravian College at Bethlehem, Nazareth graduates are admitted without examination.

In an upper room of the seniors' house is a printing-office managed by the cadets, where the school periodical, a monthly, entitled *The Hall Boy,* is printed. The presswork is done entirely by the students, and a very creditable piece of work it is.

In its one hundred and eighteen years of continuous life, counting from 1785, nearly four thousand boys have been graduated from the school, and not a few of the number have risen to eminence. Among graduates of recent years one comes upon the name of the new cabinet Secretary of Commerce

and labour, George B. Cortelyou, the private secretary of Presidents McKinley and Roosevelt, who entered Nazareth Hall at the age of eleven.

Of the nine schools of which some description is attempted in this volume, Nazareth is the only one whose rates for board and tuition make it possible for persons of limited income to consider it with relation to the education of their sons. Other schools there are of excellence whose charges are moderate, but they are not very numerous, and among those selected for comment here Nazareth alone offers preparation for college at rates adapted to slender purses, as has just been said. But like many other schools of its class, it stands sorely in need of both scholarships and endowment. With its forty acres of farm and other land surrounding its buildings, it has ample room to grow, and when, either by the changed policy of the Moravian Church or by the generosity of alumni, its equipment and resources are increased, we may look to see the ancient institution of the Barony Nazareth take its place beside the great American schools of its type,

differing from them, as they in turn differ from each other, but in no sense their inferior.

Although under the control of the Moravian Church, the school is not sectarian, and under its present head-mastership anything approaching to sectarianism is unlikely to flourish. The chapel exercises are of such a character as to be acceptable to persons of very diverse faiths, and the Sunday attendance at the Moravian church in the town is not devised with any intention of making young Moravians of the cadets.

Regarding the advisability of the *loco parentis* system, which is followed to a very considerable degree at Saint Paul's and Saint Mark's, and to a lesser extent at one or two more of the schools here discussed, but which finds its completest exemplification at Nazareth, opinions will long continue to differ. As a system it has its undoubted advantages from several points of view. Whether these advantages are or not overbalanced by the disadvantages is for parents to determine, and the degree of success attained at Nazareth under its

pursuance entitles its management to respectful consideration.

And when all is said, and the dust of argument has finally cleared away, it will be found that youth have thriven under the operation of theories the most diverse, and that the real end of education has usually been attained after all, whether the plan has been that of Nazareth or Exeter.

Phillips Andover Academy

1778

Note

Founded, April 25, 1778; opened, April 30, 1778; incorporated, October 4, 1780; school year begins in September, closes in June. Daily morning chapel, Sunday chapel services; fifty scholarships; libraries: Samuel H. Taylor Memorial, with 2,500 books; Associate, with 800; special libraries in English, classics, history, and natural science. School organizations: Society of Inquiry (religious); Philomathean and Forum (debating); papers: *Phillipian* (semi-weekly), *Mirror* (monthly), *Pot-Pourri* (annual); Glee Club, Banjo Club, Mandolin Club (musical); Athletic Union, including Baseball, Football, Athletic and Tennis Associations; Camera Club, Dramatic Club, Golf Club. Athletic fields: including three baseball and three football fields, running-track, and athletic house, golf links, gymnasium. No specified age for admission to the academy.

Phillips Andover Academy

IN the class which went forth from Harvard College in 1771, sixty-three in number, was one Samuel Phillips, the son of a former master of the grammar school at Andover. His name will be found seventh on the class roll, but originally it was the eighth, the change being made at the request of the father, who explained, no doubt with the seriousness demanded on such an occasion, that his social position entitled the lad to the better place. His request provoked discussion, however, the outcome of which was the discontinuance at the college of the custom of placing students according to the social standing of their fathers.

But Samuel Phillips soon proved that he need be indebted to no one for his position; that he could not only make a place of his own, but could keep it also, which was even more important. Soon we

find him a member of the Provincial Congress, then, as a manufacturer of gunpowder, coming into intimate relations with Washington. He sat in the convention which prepared the first State constitution of Massachusetts, was successively judge and State senator, and at the time of his death was lieutenant-governor of his native Commonwealth.

A man of his stamp well knew how to value the worth of higher education, and even when under Master Moody's care at Byfield the young Samuel may have had some dim notion of what he would like to accomplish toward extending that education to others in future years. Be that as it may, however, it was not so many years before he was able to carry out a carefully arranged plan for the education of the boys of Andover, for on the twenty-first of April, 1778, Phillips Academy at Andover was founded.

The founding was made possible by the gifts of the Honourable Samuel Phillips, and his brother, the Honourable John Phillips, of one hundred and forty-one acres of land in Andover, and some two

hundred acres in Jaffrey, New Hampshire, with the large sum, for those days, of £1,614.

Very little time was wasted in getting ready after the deed of gift had been drawn up, for on the thirtieth of April the school was opened, under the care of Eliphalet Pearson, a classmate, at Byfield and Harvard, of Samuel Phillips. On the fourth of October, 1780, the institution was incorporated as Phillips Academy, the earliest chartered academy in New England.

The deed of gift, a document of somewhat formidable length, and commonly styled "The Constitution of Phillips Academy," sets forth with careful precision the purposes of the givers. According to this instrument it was proposed "to lay the foundation of a public free SCHOOL or ACADEMY for the purpose of instructing Youth, not only in English and Latin Grammar, Writing, Arithmetic, and those Sciences wherein they are commonly taught; but more especially to learn them the GREAT END AND REAL BUSINESS OF LIVING."

Farther on the Phillipses assert that "the *first* and *principal* business of this Institution is the promotion of true PIETY and VIRTUE; the *second,* instruction in the English, Latin, and Greek Languages, together with Writing, Arithmetic, Music, and the Art of Speaking; the *third,* practical Geometry, Logic, and Geography; and the *fourth,* such other of the liberal Arts and Sciences or Languages, as opportunity and ability may hereafter admit, and as the TRUSTEES shall direct."

Very much in earnest were the Phillipses in regard to the institution they had founded, and in the century and a quarter that has elapsed since they penned their deed of gift, the academy has abundantly justified their anticipations and hopes concerning it.

Thirteen boys awaited Master Eliphalet Pearson, or, as irreverent youngsters came in time to style him, "Elephant Pearson," on that thirtieth morning of April, 1778, where in these days over four hundred boys assemble. We are assured that the first master of the institution was of commanding

presence, a decided advantage in the head of a school in any century, and that he held his pupils well in hand is abundantly certain.

> ". . . Great Eliphalet (I can see him now), —
> Big name, big frame, big voice, and beetling brow."

School was school in the days of "Great Eliphalet"; there was no trifling with frivolous matters such as the sciences, history, modern languages and the like. Education was felt to be a most solid, serious matter, and we find the master in 1780 thus assuring the trustees in regard to his method.

"School begins at eight o'clock with devotional exercises; a psalm is read and sung. Then a class consisting of four scholars repeats memoriter two pages in Greek Grammar, after which a class of thirty persons repeats a page and a half of Latin Grammar; then follows the 'Accidence tribe,' who repeat two, three, four, five, and ten pages each. To this may be added three who are studying arithmetic; one is in the Rule of Three, another in Fellowship, and the third in Practice. School is closed at night

by reading Dr. Doddridge's Family Expositor, accompanied by rehearsals, questions, remarks, and reflections, and by the singing of a hymn and a prayer. On Monday the scholars recite what they can remember of the sermons heard on the Lord's Day previous; on Saturday the bills are presented and punishments administered."

No doubt a forceful person like Master Eliphalet, with his commanding presence, found much to do on those doleful Saturdays when "punishments" were "administered," and doubtless, too, the "sermons heard on the Lord's Day" were listened to with rapt attention if not pleasure, lest some hapless slip in the Monday rehearsal should entail the Saturday punishment.

In 1810 the master's throne was filled by Dr. John Adams, who retained possession till 1833, in which time some two thousand boys had been under his instruction. It is of the building erected some years after his coming to Andover that Holmes has written in his poem for the centennial anniversary of the academy, "The Schoolboy":

"How all comes back! The upward slanting floor,—
The masters' thrones that flank the central door,—
The long, outstretching alleys that divide
The rows of desks that stand on either side,—
The staring boys, a face to every desk,
Bright, dull, pale, blooming, common, picturesque.
Grave is the Master's look; his forehead wears
Thick rows of wrinkles, prints of worrying cares—

. . . . . .

Supreme he sits; before the awful frown
That bends his brows the boldest eye goes down;
Not more submissive Israel heard and saw
At Sinai's foot the Giver of the Law."

Perhaps the school relaxed a little the sternness of its curriculum in Master Adams's day, but in the earlier years of his rule, at least, such relaxation is not markedly apparent. One of the students in 1814, William Person, assures a friend in a letter that students are liable to be called on Monday "to give an abstract of the sermons." And it will be noted that he says sermons, not sermon, for two and not infrequently three sermons of goodly length formed the Sunday diet of old and young alike when the nineteenth century was still in its teens. Person goes on to inform his friend that for "morn-

ing recitations on Monday we are allotted ten pages of Vincent's explanations of the Westminster Assembly's Shorter Catechism. This must be committed on Sunday or Monday morning, as we have no other time. For morning recitations on Saturday about as many pages of an inestimable tract by Mason on Self-knowledge."

If young Person's letter was destined to pass beneath the eye of the master we are at no loss to understand the characterization of Mason's immortal work as "inestimable," but no doubt his private opinion of its merits varied somewhat from his written expression of them.

"For absence, tardiness, and for every detected foible our names are entered on the monitor's bill, with the charges respectively annexed, which is shown to the Preceptor at the end of the term, and we are obliged to give satisfactory reasons for remissness in these particulars, etc. This relation will at once convince you that I have but little leisure."

No, indeed! Leisure was not a thing that Phillips

Andover boys were expected to know anything about from any personal acquaintance with it. Masters of the type of Pearson, Adams, and their contemporaries, were earnest, conscientious persons but unable to understand that schoolboys differed from men except in size. Any such harmonious balance of work and relaxation as schools now aim to establish would not have been comprehended by them. And to say this is only to declare that they were not ahead of their age.

In the years from 1833 to 1837, in which Mr. Osgood Johnson was at the head of the academy, there was less of sermons and the Assembly's Catechism mingled with the wine of the students' existence than formerly, and more of the classics, while under the long régime of Samuel H. Taylor, from 1837 to 1871, the institution gradually took on much of its present character. The principalship of the late Doctor Cecil Bancroft, only so recently at an end, is too freshly in the minds of Andover men scattered all over the United States to need recalling here.

The two Phillips academies of Andover and Exeter differ very materially in their immediate surroundings from the other schools described in these pages. Both institutions are situated in the midst of small towns, while Lawrenceville as completely overshadows its tributary hamlet as some mediæval cathedral dominates the humble village that clusters around its base; Saint Paul's, though within the compass of a half-hour's walk from a small city, is yet in a distinctly rural neighbourhood; Groton is neighbour only to a few scattered farms; Saint Mark's appears to draw away its exclusive skirts from too close contact with the farming village near at hand, and Shattuck, though within the small city of Faribault, is hardly of it.

Of the two schools Phillips Exeter is the more closely hemmed in by neighbouring buildings and estates, and Phillips Andover, though at first sight seeming to form an integral part of the town of Andover, is presently discovered on wider acquaintance to be more or less dissociated from it and to be

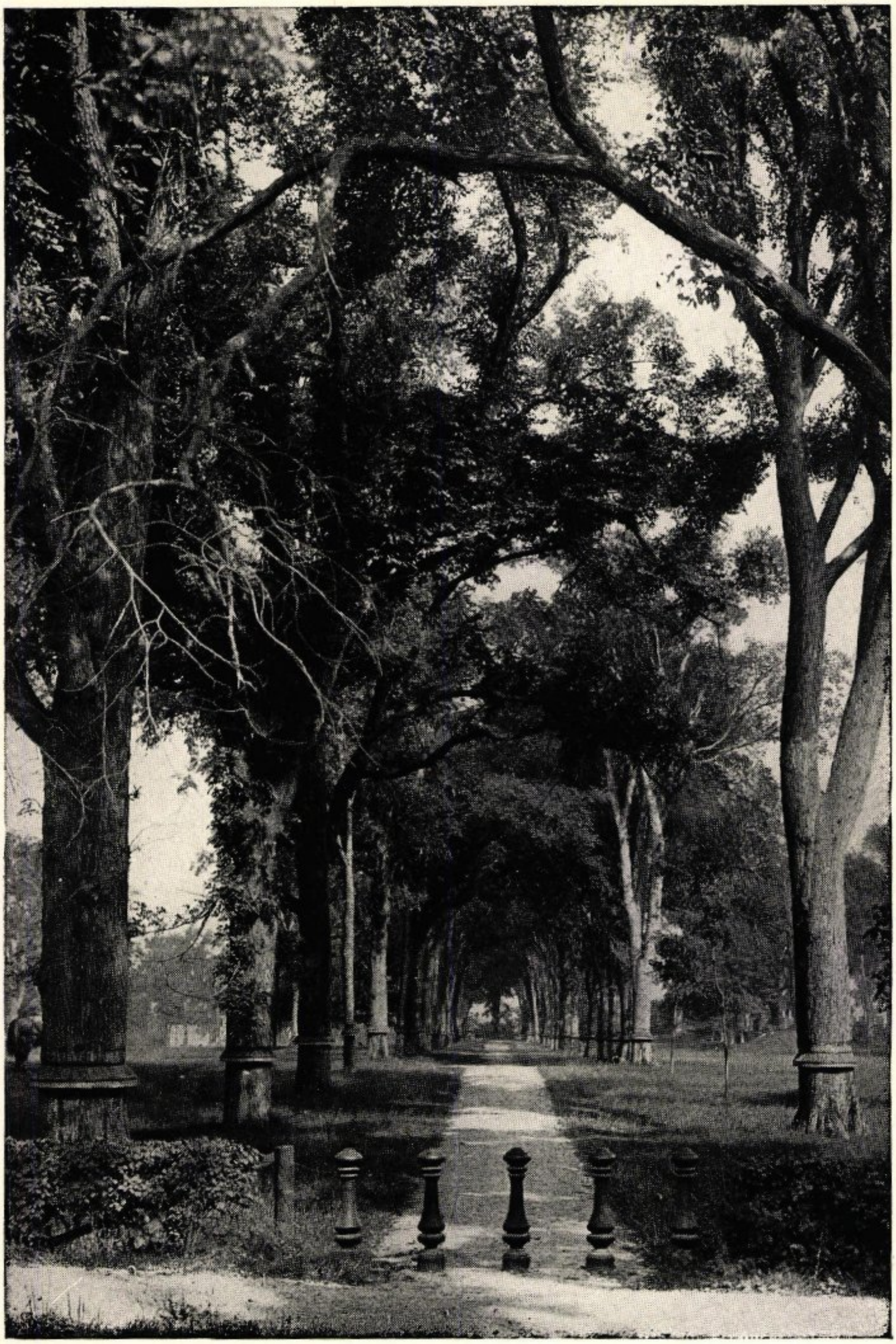
capable of indefinite extension in at least one direction.

Perhaps one obtains the impression of abundance of space more fully at Andover than at any of the other institutions we are considering, for all of its situation in a fair-sized town. The principal buildings at Shattuck stand in neighbourly proximity, and the same may be said of those at Lawrenceville, and Groton, while those at Exeter may be said to stand almost cheek-by-jowl. Belmont and Saint Paul's resemble it the most nearly in this respect. Although the buildings of the last-named institution are scattered over a wide territory, yet they may be said to be arranged in clusters or groups, the members of which are by no means widely severed.

But Andover, on the contrary, is a school of magnificent distances, or so the visitor may fancy who first beholds it on a winter's day when a keen blast is sweeping over the hill on which the academy and its equally famous neighbour, the Theological Seminary, are situated. At such times the gymnasium, the dining hall, the new archæological build-

ing, and the recitation hall, will be apt to seem to him as widely sundered as the ends of the earth, and the athletic house, by the running track, to belong to another planet. But Andover youth most probably make light of these intervening spaces and skip over the icy hilltop fields with all the agility of the wild goat upon the mountains.

Andover, in the opinion of many, at least, represents, more nearly than any other of the schools here considered, the typical American school spirit, with Exeter a close second in this respect. The two institutions, it must be acknowledged, are sharply differentiated from the others. Lawrenceville and Saint Paul's certainly do not foster anything like the democratic spirit dominant at Andover, and to a slightly lesser extent, at Exeter, while Groton, at least, makes no attempt in that direction. Saint Paul's, Saint Mark's, Groton, and Shattuck, are "church" schools, and to that extent removed from the typical American type, which is not adequately represented by any institution definitely under the control of any one religious body. Belmont, like



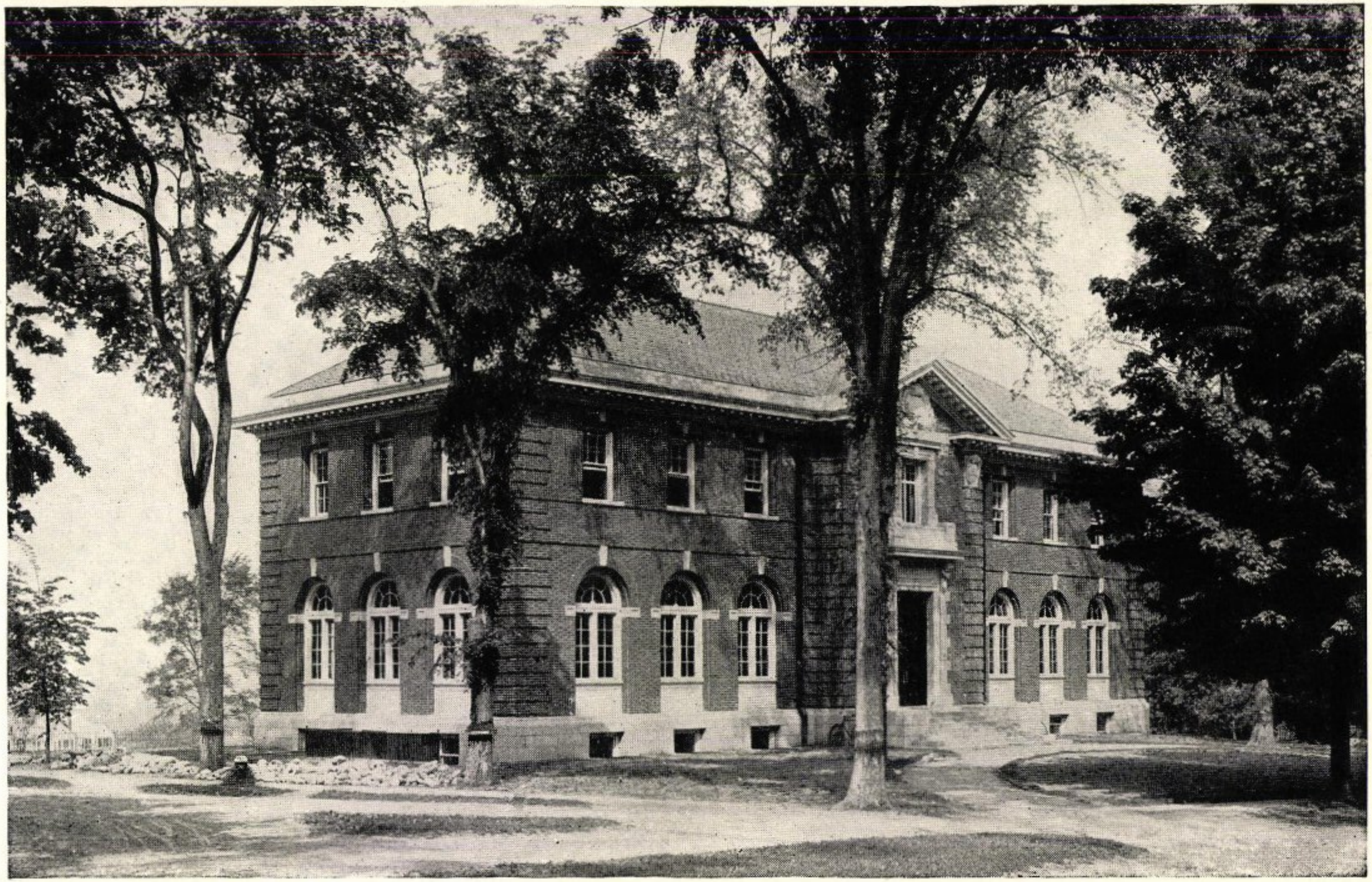
THE ELM ARCH, ANDOVER.

Lawrenceville, cannot be pronounced a typical school, and Nazareth, as a Moravian institution, stands in the same category as the "church" schools.

All this is not to say that the democratic American ideal is not sought for in the most of these, but that from the nature of the case it does not have as free play elsewhere as at Andover and Exeter. Boys are democratic by nature, and although shades of the social prison-house begin very soon, in some instances, to close upon the growing boy, he fortunately retains until his first year in the university a good deal of the spirit of indifference to lines of social cleavage. This healthy indifference seems, if one may judge from present indications, more easily preserved at Andover than elsewhere among the great preparatory schools. At all of them in theory precedence is awarded, among the lads themselves, to character, excellence in athletics, and, to some extent, in scholarship, but in practice oftentimes the workings of an opposite theory may be detected by close observers. This opposite theory

may be acted on to some degree at Andover, but the field for its action is there more limited.

The very newest of Andover's structures is the spacious Archæological Building, formally opened in March, 1903, a gift to the academy from an alumnus, representing an expenditure of fifty thousand dollars, and its collections, a gift also, are valued at nearly as much more. No other great preparatory school in America possesses such an educational adjunct, and the course in American archæology which the building and its collections make possible aids materially in securing the all-round nature of instruction which Andover prides itself upon offering. Its director, Mr. Warren Moorehead, has long been known as an authority in this department. The collections are exhibited on the main floor; on the upper floor are a lecture-room, and a spacious and attractive school reading-room; while in the basement are rooms for the use of the managers of the different athletic organizations, for the use of the Camera Club, and for that of the editors of the various school papers, so that from its very nature



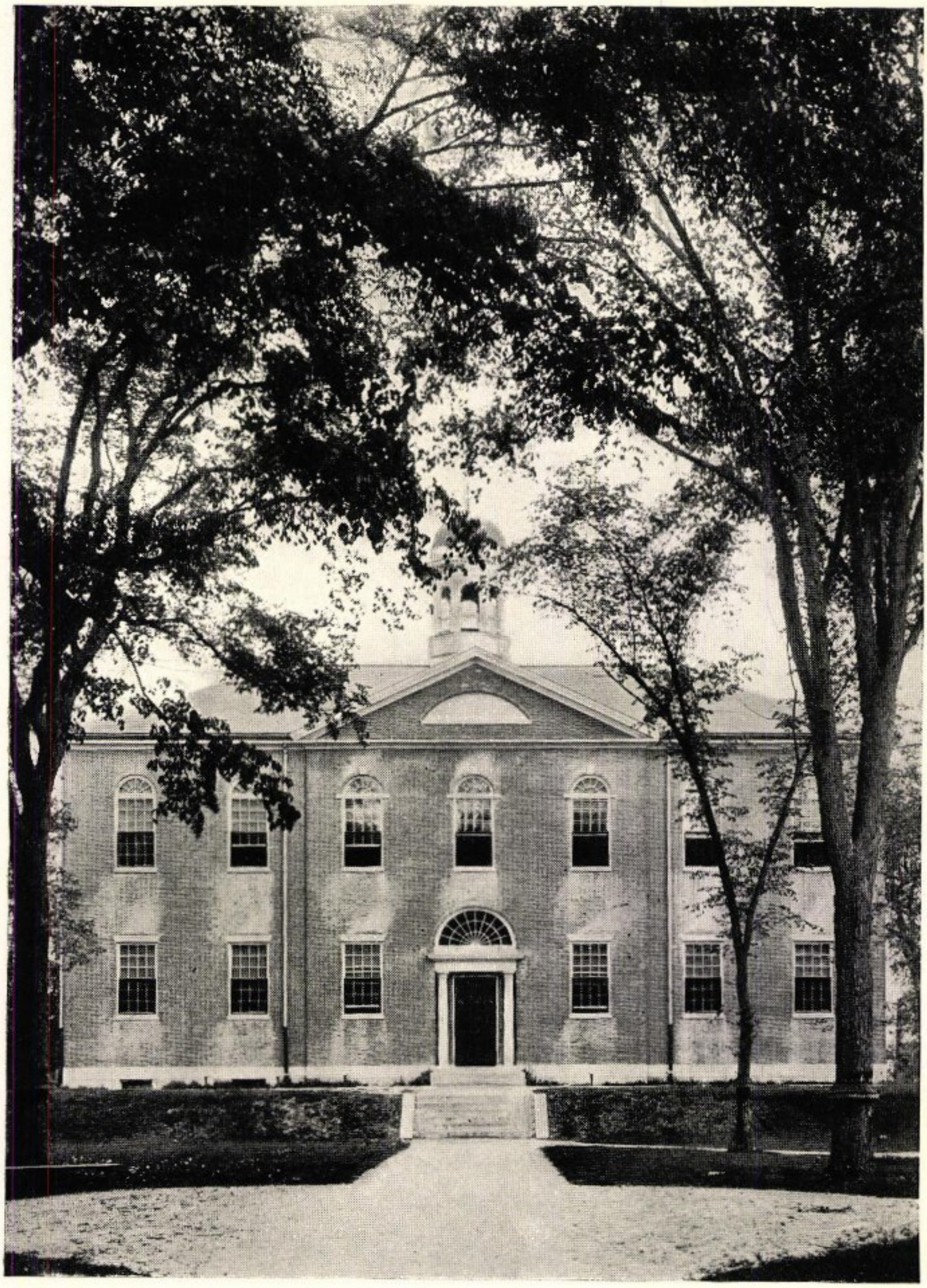
ARCHÆOLOGICAL BUILDING, PHILLIPS, ANDOVER.

the structure must necessarily fulfil the hope of its giver that it will become a centre of school life. It should be added that both interior and exterior of this building are well worthy of notice architecturally.

Almost as new as the Archæological Building, and even more impressive from an architectural standpoint, is the great Borden Gymnasium, another gift to the Academy, and perhaps more generally appreciated than the one just described. It presents a most dignified exterior, and all the comforts, and even the majority of the luxuries demanded by the modern athlete are contained within it, with one important exception, a swimming-pool. As that adjunct, however, is contemplated in a structure at a lower level to be erected ere long in connection with the gymnasium, its absence need not therefore be remarked. From the rear windows of the gymnasium one obtains a good view of the Brothers' Field, likewise a gift to the academy, constituting the athletic ground of the institution. It comprises two football and two baseball fields in the most

excellent condition, thanks to the labours of the Athletic Association. The grounds around the gymnasium have been laid out under the direction of the most competent American landscape architects, and their beneficent operations will in time be extended over other portions of the academy property.

In certain respects the dining-hall will prove to many persons, as it did to the writer, the most interesting of the many buildings connected with the institution. It is the old brick academy, to which Doctor Holmes refers in his poem, "The Schoolboy," already quoted from, and for whose excellent proportions the famous American architect Bulfinch was originally responsible. It was for a long period occupied as a gymnasium, but having been partially destroyed by fire was very lately remodelled, and rebuilt, and an extension added in the rear. The lower floor is now occupied as a dining-hall, and the upper one can very readily be put to the same use. Two rows of white columns extend lengthwise through the spacious, high-ceilinged apartment, which, with its small tables and chairs of black oak,



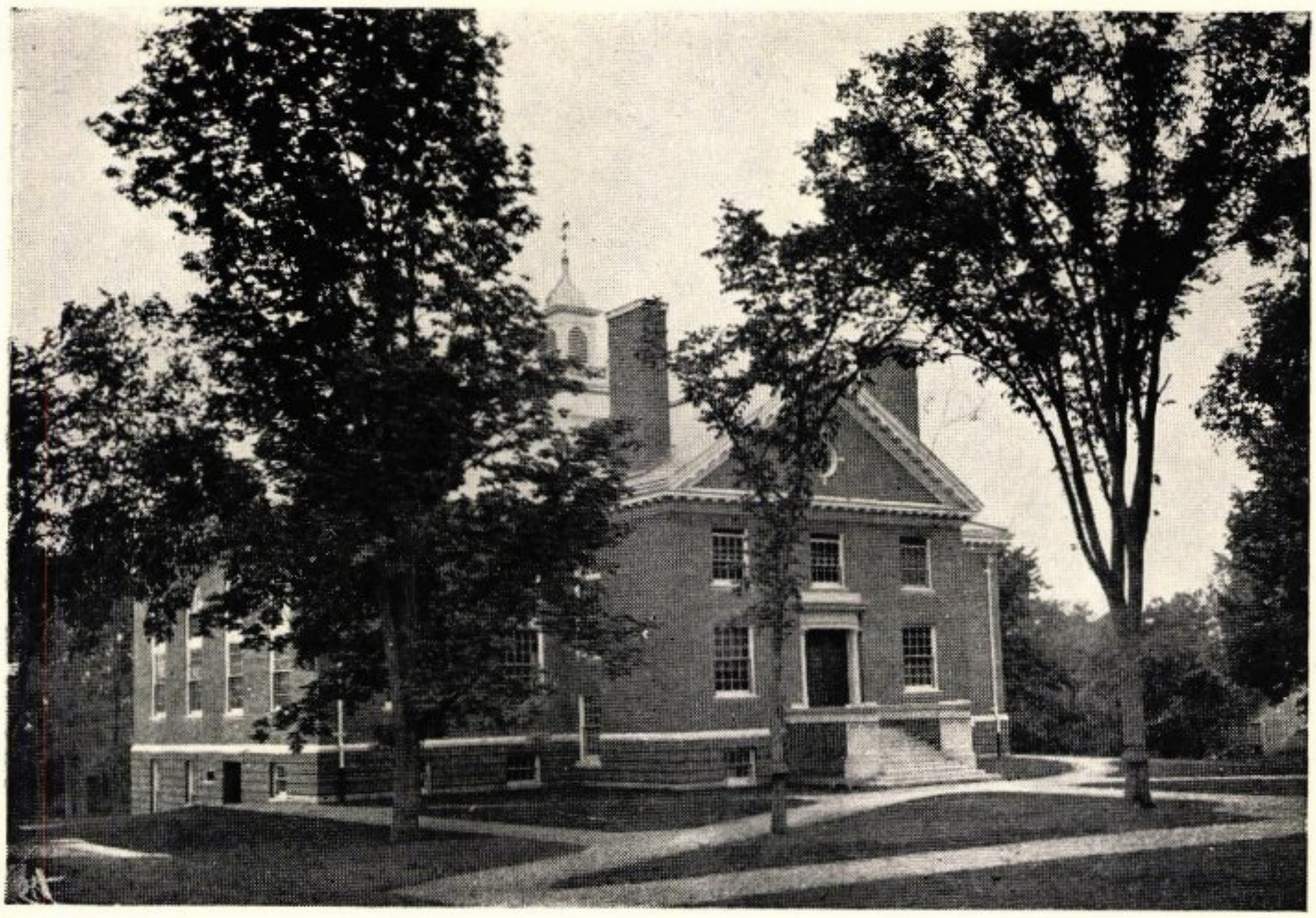
DINING HALL, PHILLIPS, ANDOVER.

forms, with the white walls and many columns, one of the most cheerful, attractive dining-halls it is possible to conceive of. The hall is managed by a committee made up of the academy treasurer, a member of the faculty, and three of the students, the general oversight being left almost entirely to the students on the committee. As a factor in the promotion of proper school spirit the dining-hall has proved of great value and the arrangement of small tables, each seating four persons, does much to foster social feeling. One cannot imagine anything like the same social spirit being aroused at the long tables in the dining-hall at the Groton Hundred House.

Had either Andover or Exeter desired to carry out the *loco parentis* principle preferred at Saint Paul's, one important obstacle would have blocked the way, as it has to a very considerable extent interfered with school discipline in the past — the system of placing boys in private houses for their board and lodging. This custom originated in the days of simpler living, when academies were unprovided

with facilities for boarding and lodging more than a very few pupils, and the majority were therefore boarded in private families. In theory the boy was merely transferred from the home of his parents to another home in the academy town, and in very many cases he did so find another home. But as academies increased in size the commercial aspect of providing food and accommodations for the students came more and more into prominence, and the more unscrupulous of lodging-house keepers, desirous of retaining their lodgers, sometimes connived with the students under their charge in attempts to set school discipline and regulations at nought.

Both at Andover and Exeter the evils of the lodging-house system have proved so burdensome that in recent years dormitories have been erected at each institution, and at Andover fully one-half of the pupils are thus housed, and as time goes on a still greater proportion will be so lodged, as additional structures for this purpose are already contemplated by the academy. Of course such a radical departure from the old system met with much oppo-



BORDEN GYMNASIUM, PHILLIPS, ANDOVER.

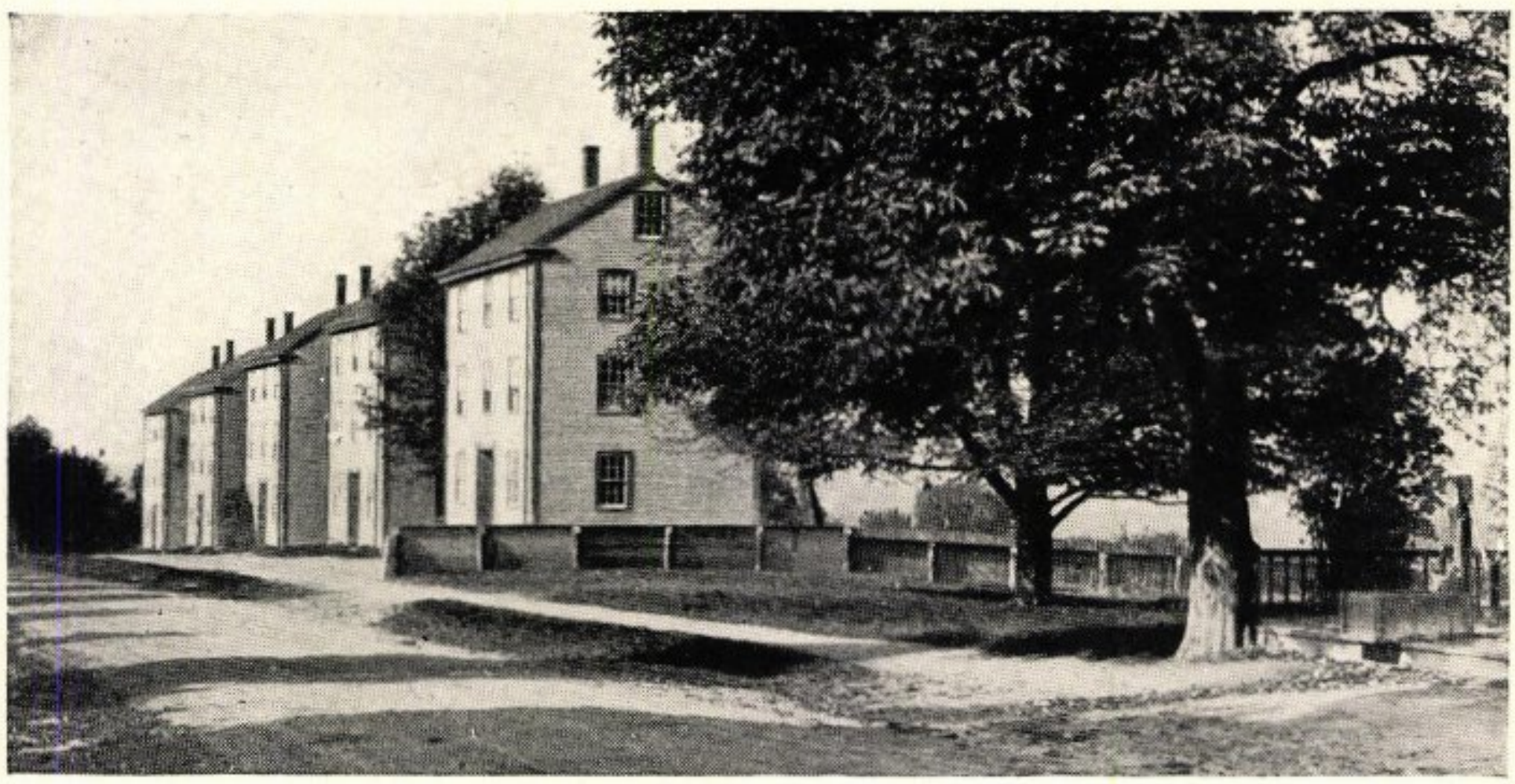
BANCROFT COTTAGE, PHILLIPS, ANDOVER.

sition from persons in the towns whose living depended upon sums received from their lodgers, and this was especially the case in Andover, but as the academy was not supposed to exist merely as a source of revenue to Andover townspeople, the school authorities have resolutely persevered in their efforts to establish the dormitory system.

The dormitory plan is, therefore, a new feature at Andover, and the buildings in which it is carried out are very new and, if not beautiful, at least substantial. The largest of them is the Bancroft, a severely plain modern rendering of the simple type exhibited at Harvard University in ancient Holworthy Hall, so far as its exterior is concerned, albeit with three entrances instead of two. As a protest against the ornate style for which the sixties and seventies were responsible, and which is shown forth in the two recitation-halls at Andover and Exeter, the severity has its value, but architectural asceticism of the Trappist variety might have been avoided. However, once the Bancroft is entered, the students' apartments are found to be as attractive

as one could desire, and there appears to be no evidence that the objections prevalent at Shattuck to "draperies and other hangings" as "littering up" the rooms, are shared by the Andover authorities.

The writer cannot help the feeling that much is gained in arousing a spirit of decorum, at least, if not of reverence, by devoting a school chapel strictly to devotional purposes. Lawrenceville, Saint Mark's, Saint Paul's, Shattuck, and Groton certainly secure, in the existence of their separate chapels sacred to religious uses, something of importance that is lacking where the chapel has no architectural significance and is merely an apartment employed for secular purposes as well. Belmont, we believe, contemplates the erection of a school chapel in the future, and it is greatly to be hoped that Exeter will do the same. At Andover until the present year (1903) the morning chapel exercises have been held in the large assembly-hall of the main academy building, but pending repairs to this



LATIN COMMONS, PHILLIPS, ANDOVER, BUILT 1836.

PRINCIPAL'S AND TREASURER'S OFFICE, PHILLIPS, ANDOVER.

structure they have been held in the large stone chapel belonging to the Theological Seminary.

The loyalty of Andover men to their academy has been shown in many ways in recent years. In addition to the gymnasium and the Archæological Building, already named as gifts to the institution from alumni, the Bancroft, Taylor, and Eaton Cottages, erected for dormitory purposes, are gifts from a similar source, nor do these complete the tale of the generosity of Andover graduates, while the class of 1892 are already moving in the matter of securing a much needed infirmary for the school use.

The prevailing building material is red brick, and generally of a hue that deepens and grows richer with time. The administration office, the great science building, built in 1891, the recitation-hall, now (May, 1903) undergoing extensive reconstruction, as well as other structures are all of this material, and the effect of such masses of warm colour either in the midst of expanses of snow and seen through bare, ruined choirs where late the sweet birds sang, or rising from out green turf and with outlines half

obscured by foliage, is equally grateful to the eye. The colour varies in depth somewhat, but no such discordant note has been struck in this respect as may be noted at Harvard in the presence of the pale sandstone of the Fogg Museum in the midst of the red brick structures of the college yard.

Even to the casual visitor and observer, Andover would appear to be upon the threshold of, if not precisely a great change, at least of a great extension of influence. The adoption of the dormitory system, the opening of the new dining-hall, both mean the rapid spread of social student life, the development of a more decided attachment to the school on the part of its pupils. The immense gymnasium makes possible a degree of physical culture not before attainable, and to this end the new athletic fields and the extensive golf links contribute. The scientific department adds to its capabilities with each year; the new archæological department renders Andover unique in this respect at present; while no undue spirit of conservatism prevails regarding the adoption of new methods and customs

in the system of general management, if they appear likely to work for the good of the institution.

The plant of the school, to adopt the unpleasing but comprehensive phrase of the moment, is already so extensive as to experience the absolute necessity of spreading still further. The impetus of rapid growth has been acquired, and with such growth will come the greater efficiency induced by quickened enthusiasm and fuller opportunities.

And both Andover and Exeter desire to grow, and in this they differ once more from several of the schools here discussed. Saint Mark's and Groton are quite satisfied with their present numbers, one hundred and twenty-five in the one case, and one hundred and fifty in the other. Nazareth is probably not seeking any great augmentation of its numbers, and Belmont and Shattuck are looking, we may suppose, for only a moderate increase. Lawrenceville and Saint Paul's, though they may go on increasing their efficiency by the erection of new buildings from time to time, have nearly reached the limit they have set for themselves; at least this is

true in the case of the former school, and if Saint Paul's is to increase very much in size its theory of government must necessarily undergo serious modifications.

But, as was just said, Andover and Exeter desire to increase, and there is no good reason why they should not do so. And of the two schools, Andover, from its capabilities as to space, is possibly more likely than its sister academy to expand and develop new spheres of influence.

There is no need here to dilate upon the attractiveness of the old Massachusetts town, venerable with its two hundred and fifty years of continued existence. But in the future even more than in the past, the academy is destined to become its distinctive, secular feature, and should the seminary which has made the name of Andover theology so famous ever be removed, as has more than once been suggested, the Phillips Academy will then stand for Andover in the minds of most persons who may recall but vaguely the fact that Andover had once a literary atmosphere all its own, when the affairs

THE PHILLIPS INN, ANDOVER.
Formerly the home of Harriet Beecher Stowe.

of the academy boys were not uppermost in the public mind if Andover was mentioned, nor their doings heralded in the sporting columns of the newspapers.

Andover has changed marvellously in many things from the time when the pupils of the "great Eliphalet" closed the "duties of each day" (they seldom spoke then of the *pleasures* of the day, but only of its *duties*) by reading at night from the good Doctor Doddridge's "Family Expositor," and Sunday sermons are not now harkened to to the end that they shall furnish a theme for Monday catechizing. They have changed all that at Andover, as Andover theology has suffered an equally remarkable transformation, but what has not been altered at the school is the steady purpose to excel, to get the best that life offers, that the founder hoped to inspire in the youth of his day, as apparent, now, in the study-hall, if signs do not deceive, as on the athletic field. If indeed Andover boys have not yet fully learned the "Great End and Real Business of Living" when they go forth from out

these red brick walls on Andover Hill, they have nevertheless made real and definite approaches toward that desired end, and the way thereafter has at least been made plain to their youthful feet.

Phillips Exeter Academy

1781

Note

Incorporated, April 3, 1781; endowed by Dr. John Phillips, Jan. 9, 1782; opened, May 7, 1783. School year: thirty-five weeks, including fall, winter, and spring terms of eleven weeks each. Thirty-seven endowed scholarships. Literary societies: Golden Branch, founded in 1818, and the G. L. Soule, founded in 1881. Religious society: the Christian Fraternity. Campus contains seven acres, with baseball and football grounds, running-track, and tennis courts. Alumni associations: Association of the Alumni of the Phillips Exeter Academy, founded New York, 1883; Association of the New England Alumni of the Phillips Exeter Academy, founded Boston, 1886; Association of the Western Alumni of the Phillips Exeter Academy, founded Chicago, 1893.

Phillips Exeter Academy

THE founding of Exeter Academy followed hard upon that of the sister institution at Andover. When the success of the latter seemed to be assured, or, at least, when the school had withstood the practical test of a three years' trial, Phillips Exeter Academy was incorporated on the third of April, 1781. Its purpose, in substance, as set forth in its charter, differed slightly, if at all, from that of the school at Andover, aiming at "promoting Piety and Virtue, and for the education of youth in the English, Latin, and Greek languages, in Writing, Arithmetic, Music, and the Art of Speaking, Practical Geometry, Logic, and Geography, and such other of the Liberal Arts and Sciences or Languages as opportunity may hereinafter permit."

A charter having been obtained, Doctor John

Phillips, of Exeter, on the ninth day of January, 1782, conveyed formally to the academy trustees all his interest in many tracts of land in various New Hampshire townships. His deed of gift was styled a Constitution, like that of the deed to Andover, and included a series of regulations which he directed to be read at each and every annual meeting of the trustees. Good, common-sense regulations they were, and Doctor John did not mean that they should ever fall into what in these days is sometimes characterized as "innocuous desuetude."

In the earlier part of his career, when fresh from Harvard College, John Phillips had preached for a time, and then, after listening to the impassioned discourses of Whitefield, felt himself to be unfit for the sacred calling upon which he had entered, and relinquished it. For a little he was a master in a classical school, then went into business, and in later life was a justice in a New Hampshire court. The total value of his gifts to the academy of his founding was about $65,000.

The Phillips family have not been without hon-

our in their descendants: Josiah Quincy, president of Harvard College, was connected with it on the maternal side; Wendell Phillips was descended from a cousin of the founders of Andover and Exeter Academies; and Bishop Phillips Brooks was a great-grandson of Judge Samuel Phillips.

On the first of May, 1783, the academy was ceremoniously opened under the charge of Master William Woodbridge, who, at the end of five years, resigned on account of ill health, to be immediately succeeded by Benjamin Abbot, who continued at the head of the school for a full half-century. Daniel Webster came to him at fourteen, Edward Everett at thirteen, Lewis Cass at ten, and many another boy famous in after life came under his influence.

Doctor Abbot had been at Andover Academy under Master Pearson, and went immediately to Exeter after his graduation from Harvard in 1788, receiving a yearly salary at first of "one hundred and thirty-three pounds, six shillings, and eight pence, lawful money," increased in 1799 to seven hundred dollars, with the use of a dwelling-house. He is

reported to have been tall and graceful, with not a little sweetness softening the dignity of his expression. Was he a believer in corporal punishments? Most certainly; what schoolmaster was not, a century ago? And his punishments were no light afflictions of the moment, either, but substantial, thorough-going affairs, admirably well calculated to impress youth with a sense of their reality. The sternness of his manner disappeared, it is true, when the punishment was over, but the uncomfortable period immediately preceding its disappearance was not readily forgotten.

His pupils retained the most affectionate remembrance of him in after life, however, and the Abbot Scholarship at Harvard University commemorates both the master and their thought of him.

Doctor Abbot was succeeded in 1838 by Principal Soule, who had already taught for seventeen years in the academy, and the fiftieth year of his continuous service was celebrated in 1872. In June, 1883, the institution observed its centennial anniversary, an event quite within what may be called modern

times, when the history of a school is being considered, and very naturally, on that occasion, mention was made, more or less detailed, of the academical roll of honour.

It is too long for full recital here, but it may be said that on the list of the alumni, up to that period, there had been seven Cabinet ministers, twelve governors of States, four justices of the National Supreme Court, nine college presidents, fifty-two college professors, four eminent historians, three major-generals, and two rear-admirals.

It is harder to differentiate Exeter from Andover than from any other of the great schools of its class, and yet from Andover it differs in certain respects discoverable after extended acquaintance with both. The Exeter graduate would probably instance with most enthusiasm the fact that at Exeter boys are placed on their honour from the time of entrance till that of leaving. In all schools this principle has more or less extended application, but at Exeter it appears to find completest exemplification both as regards work and conduct. Presum-

ably the system works well in this case, or it would not be followed from one year to another. It is in accordance with its workings, therefore, that at Exeter the visitor discovers no common study-hall, as at other institutions, for the use of the school in whole or in part. Even the youngest Exeter lads prepare their lessons in their own rooms, whether these are situated in the school dormitories or in private houses approved by the school authorities.

From the foundation of the school in 1781 the honour system has been characteristic of its life, and in the view of many this interprets the strong hold on the affection of its graduates which the school undeniably possesses. The very entrance to it has proved in many cases the beginning of the sentiment of mingled confidence and respect existing between the taught and their teachers.

The Exeter student will be found on the whole rather more mature than are the pupils at many other schools, the average age being from seventeen to eighteen. In this year of 1903 the extremes are twelve and twenty-five, and as it chances the

boy of twelve and the young man of twenty-five are in the same class, the one having had unusual advantages prior to entrance, the other almost none. The two classmates are also chums, for close friendships between boys in the same class but differing much in age are by no means unusual occurrences at Exeter.

"Disce aut discede." So runs the motto on the wall of the building known as "School," at Winchester College, England, a legend which perhaps in these days would be heroically rendered "Work or Walk." More or less consciously this appears to be the motto at Exeter, where self-reliance and independence are especially characteristic features to be noted. The school has never adopted the *loco parentis* theory, save to the limited extent really necessary, and in giving large freedom gradually to its students ere the university is reached, it has hoped to prepare them for the still more independent life there. Lawrenceville, as will be seen, in its treatment of its upper forms, has acted upon the same principle.

In those early days of Exeter's history, when no tuition was charged, self-government was a dominant principle, as it is now. Perhaps the circumstance that no one especial class, socially speaking, has been represented here is largely responsible for its existence. Representatives of distinguished families have studied here, as have members of humble ones, and wealth or social distinction has counted for very little in popular school estimates. That they have not counted at all, it would probably be too much to assert, for boys are not wholly distinct from their elders in this respect, but the institution has been essentially and healthily democratic, and therefore, in the minds of some persons, the more "American." As a matter of fact, however, democracy finds much fuller play in the English school than many Americans imagine, and often rather more than in some American ones.

Democracy of the right kind is a very desirable attribute of any institution, and it seems to have been generally recognized at any rate as characteristic of Exeter, and the late Sherman Hoar is said to

have declared that he never realized what democracy in its best sense meant, or the rights and claims of other boys, until after his experiences as an undergraduate at Phillips Exeter, and that whatever ability he had in perceiving the innate worth of other men he owed to his life here. Surely when lessons of this character have been taken to heart the school where they have been conned has certainly made great advance in its purpose of teaching its pupils what the Phillipian phraseology styles no less accurately than quaintly, "*the great end and real business of living.*"

The founder's constitution is in no danger of being forgotten in the school whose existence is due to his munificence, for on a bronze tablet which a graduating class has given to it this sentence stands prominently forth: "It shall ever be equally open to youth of requisite qualifications from every quarter."

Whether the benevolent Doctor John ever contemplated the coming of a time when youth of colour should knock for admission at the doors of

his academy is doubtful, to say the least of it, but if he had done so it is fairly probable from the temper of his time in such regards, that this contingency would have made no difference in his expressed desires. At all events the clause just quoted renders it impossible for the authorities to draw the colour-line in the matter of admission to the school, even did they wish to do so, which in view of the prevailing democratic spirit is at least unlikely.

Coloured youth there are, therefore, at Exeter, and no serious trouble has ever arisen from this circumstance. They have been manly, self-respecting fellows, attending strictly to business, as one may say, and showing little or no desire to push themselves forward. A notable example in this particular was the son of the late coloured Senator from Mississippi, the Honourable B. K. Bruce. Young Bruce, who was chosen orator of his class at Harvard University, in 1902, and whose university record was a brilliant one, prepared for the university at Exeter, and during his stay at the

academy took active part in the various interests of the school, but never pushed himself to the front. In addition to great natural ability he possessed the instincts of the true gentleman, and it was the general observation both at Exeter and Harvard, that he never sought the society of the other men, but that they sought him. His case may be instanced as that of one entering Exeter under a serious handicap, but nevertheless winning his way to the front rank under the existing favourable conditions by sheer force of ability and character.

At almost any preparatory school some one college in particular seems to be the goal of a large number, if not of a majority of its undergraduates. At Lawrenceville the goal is Princeton, as is perhaps natural from its situation; at Groton, Exeter, and Saint Paul's, it is Harvard; at Andover it is Yale; at Shattuck it appears to have been Trinity at first, but in later years the University of Michigan; while at Belmont the university haven of nearly one-half has been the University of California, with Leland Stanford Junior University and Harvard, next in

favour. Causes for the preference are not always apparent on the surface. Juxtaposition naturally counts for much, as in the cases of Lawrenceville and Princeton; Belmont and the University of California; but precisely why at Andover "the stream of tendency" should be toward Yale, while that at Exeter should be toward Harvard, is not so easy to discover. In the days when Andover theology and Yale College were equally and uncompromisingly orthodox, while Harvard College was presumed to be as uncompromisingly *un*orthodox, a preference for Yale over Harvard manifested at Andover may have been explainable, but the orthodoxy at Exeter being not perceptibly milder than that at the sister academy, the choice in this case is plainly not referable to any such considerations.

Although distinctively a New England institution, the patronage of Exeter is certainly national, thirty-five States and the District of Columbia being represented in the list of students of 1903, as well as one from Nova Scotia and one from distant New Zealand, though why one should come from the

Antipodes to slake his thirst for knowledge at the Pierian springs of New Hampshire is something of a mystery, unless accounted for by the presumption of missionary labours performed in behalf of the academy by some enthusiastic alumnus in that particular portion of the dominions of his Majesty King Edward, of that name the Seventh.

A feature of school life formerly more common than now, but in which a revival of interest has taken place in recent years, is the training in debate. At Saint Paul's this has always been encouraged, but at Exeter it has always been prominent. To stimulate this interest still further a fund of three thousand dollars was established by Doctor Abner Merrill in 1896 for prizes in the English department, or, in the words of the giver, " to encourage earnest and intelligent attention to the art of writing English, and the art of public speaking." By the terms of gift the principal remains intact, the yearly income, one hundred and fifty dollars, being equally divided between the composition and declamation contests.

The earliest of the two Exeter debating societies, the Golden Branch, was founded in 1818, and the younger, the G. L. Soule Debating Society, in 1881. Each has its library and society room, in which meetings are held on alternate Saturday evenings and various knotty as well as weighty questions of national and universal import oratorically settled for all time by these enthusiastic Exonians. Each society numbers about thirty members who not only contest with each other, but hold combined contests with other institutions. For three years past the academy societies have held debates most vigorously contested, one may well believe, with the classes in Harvard University, winning one each against the Harvard freshman and sophomore debaters. Ordinary printer's ink is far too pale to record fitly the celebrations of effervescent Exonians on the receipt of the news of these respective victories.

Of yet greater prominence than declamation in the ordinary existence of the Exonian, youthful nature being what it always has been, is athletics,

MAIN BUILDING. GYMNASIUM. ABBOT HALL, PHILLIPS, EXETER.

LIBRARY
MIDDLE TENNESSEE STATE COLLEGE
MURFREESBORO, TENNESSEE

for even the most phlegmatic boy enjoys beholding the athletic diversions of others though disinclined to such exertion for himself. The athletic temple at Exeter does not stand forth to view so prominently as at some other schools, for at the period of its erection, some twenty years ago, the gymnasium did not hold relatively so high a place as now in the estimation of school authorities, whatever may have been the case with the schoolboys of that remote era. The Exeter gymnasium, therefore, occupies almost an apologetic site in the rear of the academy itself, typical, it may be, of the earlier conception of its relations to that respected department of the institution as a whole.

It is of goodly size, one hundred feet by sixty, providing for the most if not all of the requirements the young athlete is accustomed to make. Dressing-rooms with lockers, boxing-room, baths, ball practice room — all these are found in the basement, while in the great hall above what may be called the main business is carried on, the running-track with twenty-four laps to the mile sweetening the

hardships of scholastic existence for some persons, while on the main floor large casts of "The Wrestlers" and "A Boxer Resting," form as appropriate as they are novel adornments for such an apartment.

The visitor to the gymnasium is very sure to have pointed out to him for notice what is known as the Faculty Shield, a prize established by the Faculty in 1897 to promote a proper class rivalry, as well as an improvement in track athletics, the fact of the gift being thus made testifying strongly, if any such testimony were needful, as to the position of that body regarding the place of athletics in Exonian economy. Upon the class winning the greatest number of points, the points in question being awarded on a basis of competition afforded by athletic conquests, gymnasium decoration, and class attendance, is conferred the honour of having its numerals engraved on the shield. Since 1897 the two hundred and twenty yard board track has seen an annual contest on Washington's birthday, while that illustrious patriot has been still further hon-

oured from an Exonian point of view, by a series of indoor events celebrated in the gymnasium on that same national holiday.

Important as track athletics are, they are overshadowed to a considerable extent by the baseball and football interests, and many and fierce have been the contests in both sports with Andover, in especial, as well as with other institutions. It is a matter of history that when in 1900 the Exeter football eleven won a victory of ten to nothing over the eleven of the sister institution, the church bells of Exeter pealed joyously forth —

> "As 'twere some king returning from his wars,"

and brass bands and bonfires but inadequately expressed the feelings of Exonians, both town and gown. Everybody praised everybody else, students and faculty fell, metaphorically speaking, on each others' necks, and a New England rendering of a Roman triumph was accorded the victorious eleven.

History becomes nebulous regarding the observances at Andover on the same occasion, but presumably the heavens were hung with black, bells

were rung backward, and the mourners went about the streets.

It cannot be said with entire truth that the buildings at Exeter are beautiful, but they appear substantial and eminently serviceable, and utilitarians would have us believe that the beautiful is not to be named in the same day as the useful. And with occasional exceptions it cannot be so named — at Exeter, so far as exteriors are concerned.

And still it is evident that when the present academy building was erected it was fondly imagined to be beautiful. It is of red brick of a good rich colour, but it was built in 1871, and what beautiful structure could possibly have been reared at that time in America, the very middle of the architectural dark ages in these United States? The first academy served the needs of the school for eleven years, a new one being built in 1794. This was enlarged in 1821, but destroyed by fire in 1870. Its successor of 1871 stands very near its site.

But whatever opinions may be entertained of the academy exterior, there can be but one of its internal

ENTRANCE HALL OF MAIN BUILDING, PHILLIPS, EXETER.

adornments. Here, indeed, a distinctive feature of Exeter makes itself at once apparent. One might easily imagine oneself in a department of some museum of fine arts, for turn where one may, busts and plaster casts meet the eye in every direction, engravings and photographs of rare excellence cover the walls. As one wanders from room to room it becomes evident that no haphazard principle of selection has been exercised here, but the most restrained, discriminating taste instead. The work has not been overdone, but the happy medium between enough and too much has been precisely struck. In the classical rooms will be seen the busts of Greek philosophers and Roman emperors; cathedral photographs, carbon prints, engravings, etc., will be discovered in the English and other classrooms, while the long corridors display fine plaster casts and statuary.

All these treasures have been the recent gifts of loyal alumni, but their presence here is due to the initiative efforts of one alumnus, William Edward Merrill, Esquire, who by his own enthusiasm

aroused the interest of alumni regarding the interior adornment of the academy, and as a result of innumerable visits paid by him to Exonians in various places, secured promises to contribute for this end, promises which have been redeemed, as one sees, in most liberal fashion. Nor does the tale of his efforts end at this point, for as a result of his personal solicitations important bequests of rare books and engravings, and literary bric-à-brac have been pledged to the academy. In one case an entire library of this exceptional character has been promised to the institution through the efforts of this same alumnus.

In the early days of Phillips Exeter, its pupils were lodged, as were those of Phillips Andover, in the houses of the townspeople, and not until nearly a century and a quarter had elapsed were certain timid, tentative steps taken by the trustees toward the adoption of the dormitory system. A building which had formerly been occupied as a printing establishment was then fitted up as a dormitory with semi-Spartan accommodations, and

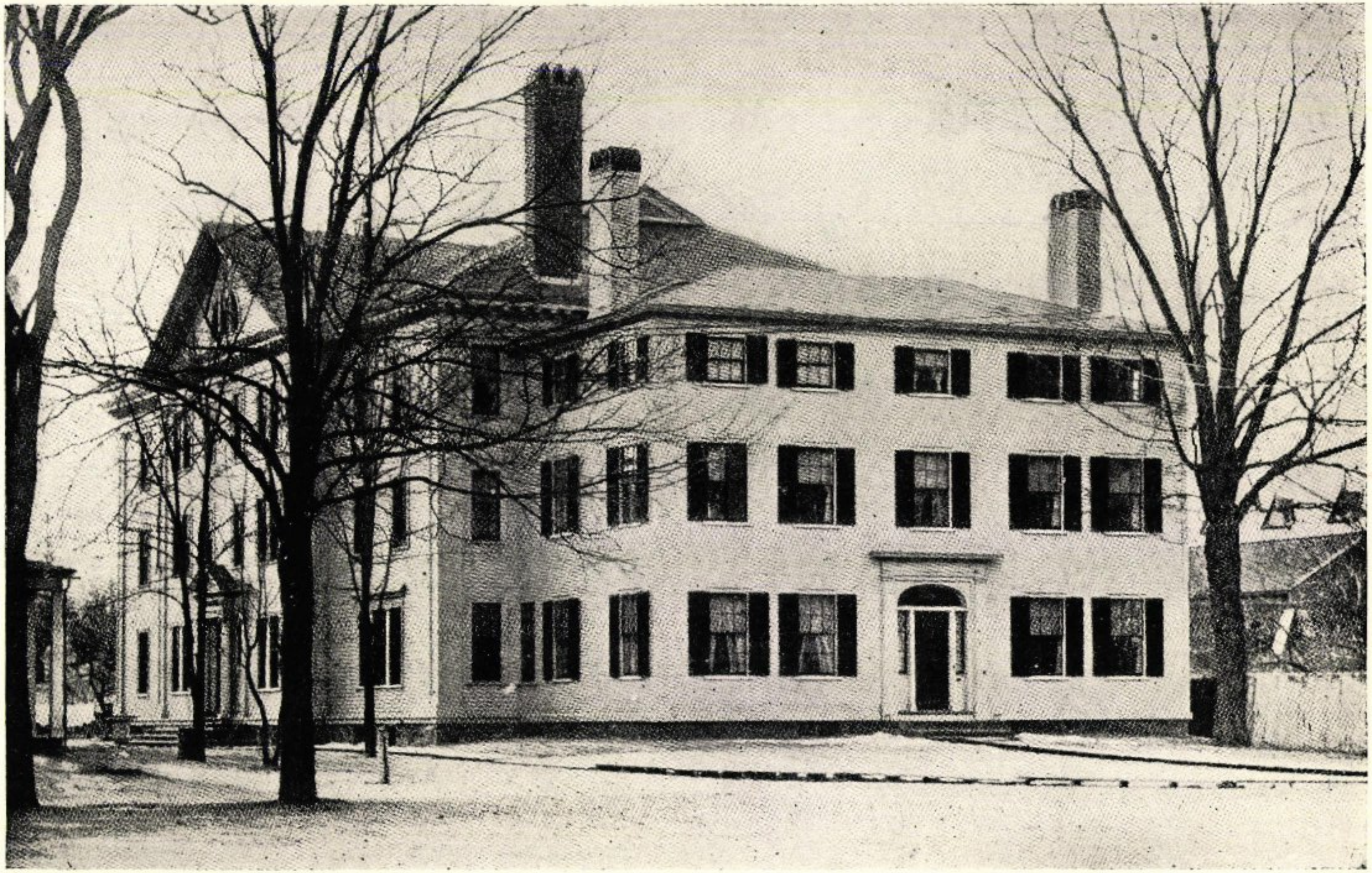
SOULE AND PEABODY HALLS, PHILLIPS, EXETER.

this proving a success, Abbot Hall was erected in 1855, the trustees being now assured that it was no longer advisable to have all the students received into the houses of the townspeople as members of their families. In this matter Exeter considerably preceded Andover.

Seventeen years later the Squamscott House, without the limits of the academy grounds, was purchased, renamed Gorham Hall, and occupied as a dormitory until 1889, when it was sold and Soule Hall erected in its stead, in the academy yard, in 1893. The academy catalogue, which describes this later structure as "severely plain," is certainly in the right of it. Equally austere in appearance is Peabody Hall, erected in 1896, and Hoyt Hall, a neighbouring dormitory, built in 1903, makes the third of a group of buildings as rigidly free from anything approaching architectural effect as can well be imagined. As examples of careful, scientific construction and ingenious interior design they are admirable, but one cannot honestly say more in their praise. They might perhaps serve as whole-

some examples of restraint in art were there anywhere evidences that their designer was under the necessity of exercising "architectural restraint." Far more pleasing in every way is Dunbar Hall, added to the dormitory system in 1894 as Lawrence House, but enlarged and entirely remodelled in 1901.

Here, and here only, Exeter makes an approach to the house system which we shall discover in its most complete development at Lawrenceville, and it may be that in this particular there is a following out to some extent at Exeter of the model furnished at Winchester, England. The hall stands on the opposite side of the elm-shaded street that divides the academy grounds, and has a spacious green before it. It is of wood, the older portion counting more than its century of existence; the newer happily adapted to it in general exterior appearance. Here are lodged some thirty boys of the junior and lower middle classes, under the care of a master and his wife, and of an assistant master in addition. The boys' rooms are on the second and third floors, while on the lower one are a large dining-hall, the recep-



DUNBAR HALL, PHILLIPS, EXETER.

tion-room and private apartments of the master, an apartment for games and recreations, and a most attractive students' "common room." Even here, however, there is the same liberty as to study as elsewhere at the academy, and the pupils are permitted to study in their own rooms.

To the left of the academy stands the building in which, regarded architecturally, Exeter men will in future take the most pride, for it forms the principal exception to the absence of noteworthy architecture at the school, and in which for still another reason they will have cause to feel a pride also. This is the Alumni Hall, built by the contributions of Exeter alumni, and completed in June, 1903. It is of brick, one hundred feet by forty-four, and is to serve as a dining-hall for three hundred students. The huge windows which light it will one day, without much doubt, be filled with stained glass contributed by successive graduating classes, and portraits will line the walls, as at the Memorial Hall at Harvard. At the time of the writer's visit a dense forest of scaffolding materially interfered with the general

view of the interior, but its lofty height and fine proportions were manifest in spite of these obstructions. Its existence furnishes additional proof of the intense loyalty to his school which characterizes the Exonian.

Another instance of it is shown in Merrill Hall, a three-story structure of brick given to the academy in January, 1903, by Doctor Abner Merrill, an alumnus of 1838, and the giver, some years earlier, of the Merrill Prizes already mentioned. Its lower floor accommodates the administrative offices of the school; on the second are the rooms of the two debating societies; and on the third a pool and billiard room at one end, and at the other a reading-room where students may smoke if they choose. This apartment, with its memorial fireplace given by the class of 1902, its easy chairs, books and periodicals, makes as pleasant a lounging-place for students as can well be imagined. Timid mothers and conservative pedagogues may shudder at the notion of tobacco and billiards being thus publicly countenanced by the faculty of a school, but the en-

trance to the broad path that leadeth to destruction is not from these cheerful, well-ordered rooms in Merrill Hall, nevertheless.

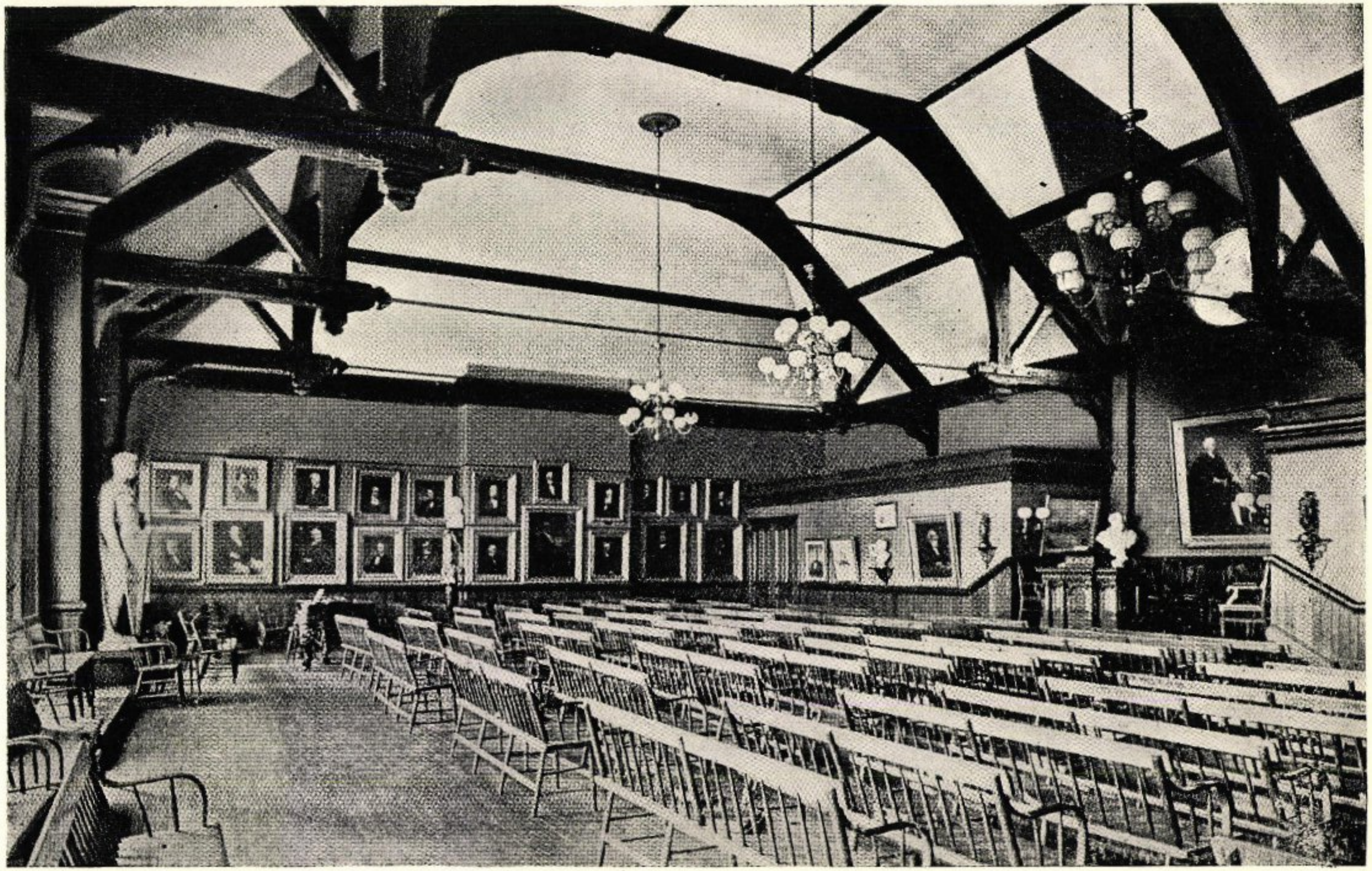
The other buildings at Exeter are the chemical and physical laboratories, of the ascetic architectural type which seems to be accepted as the correct thing in such buildings, and the Athletic House, situated in the seven-acre athletic field on Linden Street, a one-story structure furnished with all the modern conveniences such an educational adjunct is expected to contain.

It will be noted that this tale of Exeter buildings makes no mention of either a library or a chapel. The institution has a library, it is true, but no building devoted solely to its use, and the want of one is severely felt. If Exeter's future copy fair its past we may look to see an alumnus appear some day, Carnegie-wise, with a library building in his hand which the academy may have for the taking.

A chapel building, however, is less likely to be numbered among the academy structures in the near future, for the reason that the plan of the institution

does not contemplate such frequent use of a chapel as does that of several other schools here described. On Sundays the students are obliged to attend service at whichever of the seven Protestant and Roman Catholic churches in the town are indicated by the parents in each case, but the academy, as such, makes no provision for public worship. On week-days there are daily devotional exercises in the large hall, termed the chapel, in the academy building. This is a spacious, lofty-ceilinged apartment, its walls hung with portraits of notables connected at one time or another with the school, but possessing much greater interest as a portrait-gallery than for any other reason. It is a handsome hall for secular purposes, but wholly unimpressive as a chapel.

A recent feature of Shattuck School, elsewhere noted, will shortly be made a detail of the Exeter institution, likewise: a preparatory school for the academy, based on the model furnished for such schools in England. This will make it possible for very young boys to be prepared for the discipline



CHAPEL, WEST SIDE, PHILLIPS, EXETER.

they will find awaiting them in the academy itself when they reach it. Whether it is wise to send boys from home at so early an age as are those for whom the Shattuck School for Little Boys, and the forthcoming Exeter small boys' school are intended, is another matter, which need not be threshed out here, but regarding which divergent views are likely to find expression.

It is unlikely that Exeter will remain content with its list of three hundred pupils. It is frankly hopeful for increased numbers in the future, and in the nature of things there appears no good reason why, under its present energetic management, and with its steadily growing facilities for its work, it should not experience a very material increase. The timidity of half a century ago, evinced in its slow adoption of the dormitory system, has long since given place to a progressive spirit which accepts nothing as necessarily final in educational work, but is yet as many degrees removed from unconsidered change as from moss-grown conservatism. A long and honourable past entitles her to

the respectful regard which such a background necessarily inspires, and creates a well-founded confidence in her future. Her face is set westward and one can ask for her no better gift from destiny than that it should —

> "Give her the glory of going on and still to be."

Lawrenceville School

1810

Note

School founded, 1810; refounded, 1882, when the English "house system" was adopted; opened in new buildings, September, 1884. Now contains four hundred pupils; thirty-two masters. Eleven masters' houses. Upper House and Hamill House for fourth form pupils. Two chapel Sunday services. Gymnasium with swimming-pool. Library, 5,000 volumes. Half-holidays Wednesday and Saturday. Five forms, each corresponding to one year's work. Several foundation scholarships, of from $100 to $400. No pupil admitted under twelve. Societies: Calliopean, founded, 1818; Philomathean, founded, 1855; Y. M. C. A. Publications: *Olla-Podrida,* annual; *The Lawrence,* weekly; *Literary Magazine,* monthly; Y. M. C. A. Handbook. Lecture course from November to April: lectures given Wednesday mornings and Saturday evenings. Athletic fields, running-track, golf links, tennis courts. Orchestra, Glee, Mandolin, and Banjo Clubs. Seven trustees of school, including head master.

Lawrenceville School

IN the midst of the floor-like countryside which stretches northeastward from Trenton, New Jersey, is the hamlet of Lawrenceville, five miles from the State capital. Originally known as Maidenhead, after the English locality of that name, it became Lawrenceville in 1815 in honour of Captain Lawrence, the famous American naval hero. This burst of patriotism was protested against in town meeting, but the enthusiasts had their way. The territory was traversed by an Indian trail from the Raritan to the falls of the Delaware, a trail which later became the "King's Highway," but since such an appellation could not be suffered to shock patriotic echoes after kings had ceased to have any part and title in the American colonies, the highway was thenceforward known as "The Great Road." In our own prosaic days it is not infre-

quently styled the "pike," a word very dear to Jerseymen.

The hamlet is cut in two by the highway as completely as the earth appears on the map to be divided by the equator. On the left hand, as one goes northward from Trenton, are several of the lesser structures pertaining to the school which has given the village such wide fame, the post-office, and several dwellings of the villagers, on the right:

> "A garden here, May breath and bloom of spring."

At least so it impressed the writer on the occasion of his first visit to Lawrenceville. Acres of the softest green turf stretch away from the road on this side, and the careful disposition of shade and ornamental trees and shrubbery, of walks and drives, and of the buildings dotted about the grounds, shows the careful planning of the landscape architect. A soft May breeze was blowing when the writer first turned aside from the roadway into the school grounds and the perfume of hawthorn and lilacs drifted toward him. Picturesque, irregu-

larly shaped structures of red brick, but softened in hue, showed themselves in whole or in part here and there among the trees. A warm sunlight suffused the whole, and made it seem like a spot wherein to dream throughout a long summer's day. But only for a moment did this impression remain. An unseen bell rang sharply, and like bees when their hive is touched, an innumerable army of boys swarmed out of the huge archway of a reddish brown building at one side of the long oval lawn or campus, and their appearance made it quickly evident that very little dreaming went on in this particular locality.

Andover, Exeter, Shattuck, and several other noted schools, have come to their present estate through years of slow and more or less intermittent growth, new buildings being erected as funds available permitted and necessities demanded; Lawrenceville, on the contrary, on its present foundation, came into being in plan, substantially as it is at present, its latest structures, for the most part, having been contemplated in the original scheme and erected

in accordance with it. To a lesser extent the same is true of Belmont, while the one comprehensive building of Saint Mark's was in effect contemplated from an early period in the history of the institution.

So long ago as 1810 the Reverend Isaac Brown, a Presbyterian clergyman, opened a boys' school in Lawrenceville with nine pupils. Of one of these nine, John Cleve Green, we shall hear later, while another early pupil, if not one of the scholastic nine, was John Maclean, a well-known president of Princeton College. In 1839 the school became the property of the Reverend Samuel Hamill and his brother, the Reverend Hugh Hamill, and under their management it increased in numbers and became much more fully equipped for its purposes. Until 1878 the institution was known as the Lawrenceville Classical High School, and from its modest beginnings in 1810 till the year 1878 some 2,500 boys had been enrolled upon its list of pupils, the larger number of them entering college, and very many of them becoming distinguished in the legal,

medical, and clerical professions, as well as in the army and navy. If one may judge from the reminiscences of various pupils during the Hamill period, the régime of the Reverend Samuel appears to have been one in which leniency and justice were blended in about equal proportions. Very possibly it might be best described as a benevolent despotism.

Up to 1878 Lawrenceville was not strongly differentiated from numbers of other American boarding-schools. It was an excellent institution, but so were very many others whose rank to-day is much what its place then was. But a radical change was in store for Lawrenceville — a change due in all human probability to the circumstance of John Cleve Green having been one of the original boys who attended the school in 1810, a lifetime earlier. He was but a boy of fourteen when he quitted his Lawrenceville home for New York, where his innate business faculties developed so rapidly that his employers sent him to China to represent the firm. In its main lines the tale is familiar, and has been told of many beside the Lawrenceville lad. He prospered, as

merchants had a way of doing in China, married the daughter of the head of the firm, and returned to America after twenty-five years, prepared to enjoy the fortune he had amassed. Charitable institutions ere long became acquainted with his name, and Princeton College knew him as a benefactor, its scientific school resulting from his generous gifts, the Chancellor Green Library and the academic department being likewise enriched by him. Then, in 1876, he died.

In those years while he was accumulating a fortune among the slant-eyed sages of Cathay his three brothers had been graduated from Princeton and had risen to prominence in the affairs of New Jersey. Henry W. Green had become chief justice of the Superior Court and afterward chancellor; Caleb A. Green was judge of the Court of Errors and Appeals, while George Green was now a wealthy lumber merchant; a very fair showing for one family.

John's surviving brother, Caleb, his nephew, Charles E. Green, his friend, John Nixon, and his

widow were named as residuary legatees of the larger part of the Green estate, and in 1878 these four purchased from the Hamills all the property of the Lawrenceville school. They had become convinced that an endowed preparatory school for boys was much needed in the Middle Atlantic States, and particularly in New Jersey, but this might have remained in their minds as a theory only, had the China merchant not died childless. Each of the legatees possessed a fortune which did not need augmenting, and by a happy chance it occurred to them to employ the fortune left to their disposition, in establishing an institution that should perpetuate the name of the Lawrenceville schoolboy of so long ago, as well as that of the school where his mastery of the three R's had been obtained. That Mr. John Green had ever contemplated such a disposition of his property is extremely doubtful, but that it was quite in harmony with the general trend of his desires is most probable.

In 1881 the legatees obtained a charter for the

school, and the next year appointed James Cameron Mackenzie, Ph. D., head master, requesting him to prepare an outline of the domestic and educational policies of the institution to be henceforth known as the "Lawrenceville School on the John C. Green Foundation," a formidable title, which fortunately admits of considerable abbreviation. A board of seven trustees was then elected, and the school has ever since been controlled by them.

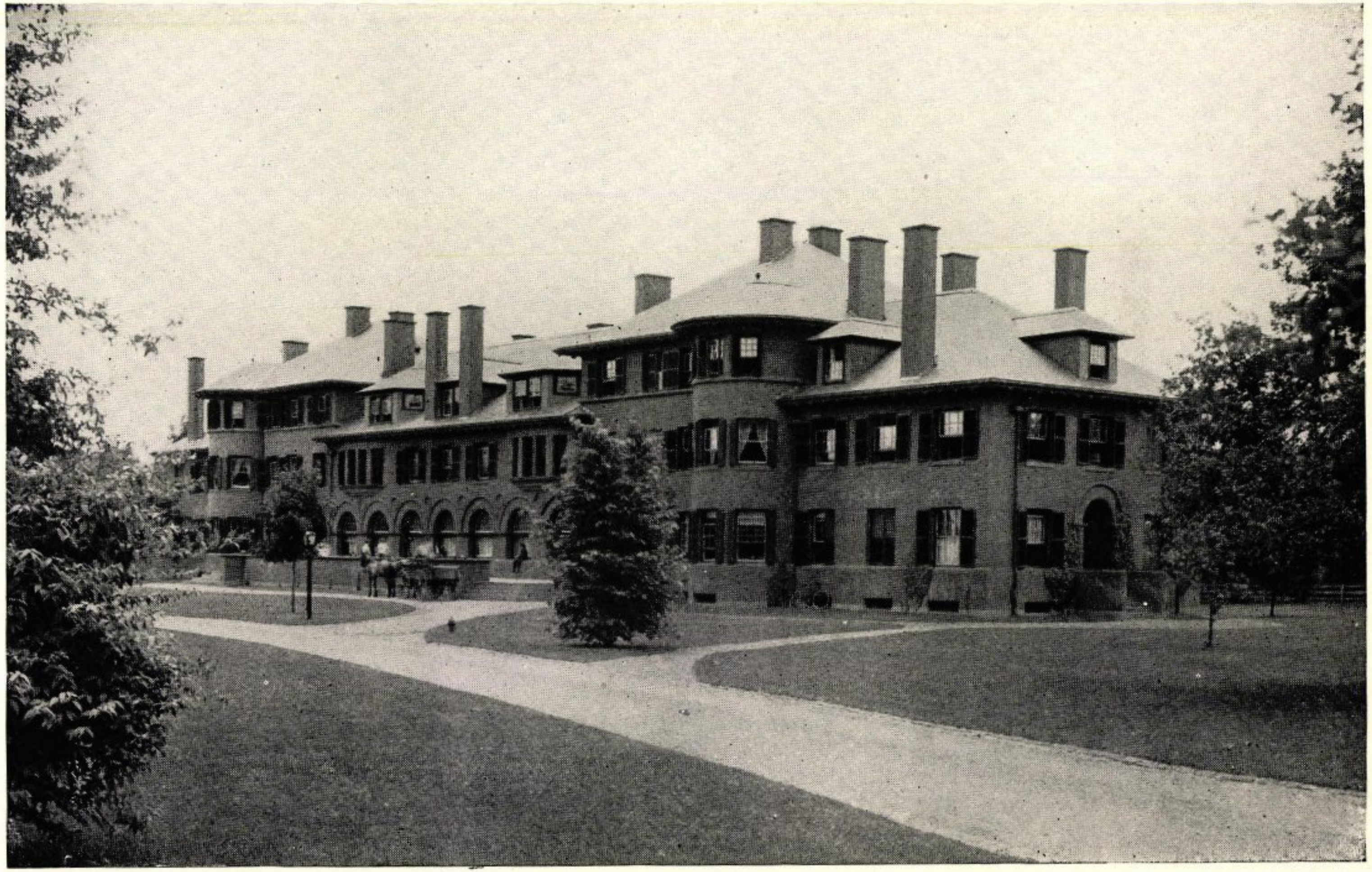
Everything was now ready for what might be termed a fresh start, and very speedily was the start made. The grounds were enlarged by the purchase of neighbouring farm lands, landscape architects appeared on the scene, red brick structures began to rise in this or that quarter, while the thin sound of the trowel clinking against the bricks was heard on all sides. When labourers, architects, gardeners, and engineers of various sorts had done their work and gone their several ways, the school began its life in the new buildings in September, 1884, having continued the earlier school system since 1882 under the new administration.

The new system was not only entirely different from the one it supplanted, but it differed essentially from that of other American preparatory schools. In it were incorporated the English "house" plan for sheltering and providing a home for the boys, and the New England academy educational model. As an experiment it was sufficiently novel to satisfy more radical minds, while on the educational side it appeared conservative enough to attract the patronage of parents disposed to stand by an established order of things. Success is generally held to justify the wisdom of an experiment, and Lawrenceville, on its new basis, was a success from the beginning. Its house system, so novel a feature in American preparatory schools, offered an amount of home life unattainable in the large dormitories so common elsewhere, and appeared to give equal satisfaction to parents and pupils.

At the time of the establishment of the new régime in 1884, the equipment of the institution was composed of a large recitation-hall, with study-rooms, library, and auditorium attached; six

houses for the masters and the boys under their especial charge; a private residence for the head master; bath-house; power-house; and laundry; an array of structures constituting almost a small village in themselves. If this were the case nearly twenty years ago it is even more so at present, for with increasing numbers other buildings have been added to the large original group — the long and spacious Upper House in 1892, the Edith Memorial Chapel in 1895, the Lodge, and several lesser buildings at a somewhat later date, and the great gymnasium in 1902. Nearly all the principal buildings are ranged about the long oval lawn already mentioned; the gymnasium, and others to be erected at some time in the future, will occupy similar topographical relations to a second oval, the two then somewhat resembling in outline a figure eight.

In an institution containing some four hundred boys it might seem as if the individuality of each would be lost in the mass, but at Lawrenceville this appears far from being the case. Indeed, the system of separate households directly fosters individuality.



UPPER HOUSE, LAWRENCEVILLE SCHOOL.

Loyalty to the school as a whole abounds, but class feeling is weak, while house feeling is strong, and this state of things is encouraged by the governing authorities. There will be time enough for the development of a class spirit in the university, it is urged, but in the school the more restricted range of feeling is desirable. There is consequently no playing of games nor athletic contests between forms or classes, but much rivalry between teams belonging to separate houses.

Except the members of the fourth form, all the boys are required to live in the masters' houses, five of which are within the main grounds looking out upon the campus, and six are in the immediate vicinity. The number of boys in any house varies from seven to thirty-two, and when it exceeds sixteen the labours of the resident master and his wife are lightened by the presence of an assistant master. Probably if the annals of each house were minutely written there would occur records of minor rebellions and insubordinations, and no sensible person would give a copper for any assemblage of

boys of which this would not be true, but in the long run the life in each house is just such a healthy, spirited, juvenile existence as it ought to be, not perhaps offering a perfect substitute for the life of an ideal home, but preferable in many respects to that of the average household.

It was the writer's privilege on one Sunday evening to visit one of the Lawrenceville "houses" just as the boys living there had gathered for their customary Sunday night "sing." A piano stood in the spacious hall, and around it were grouped several of the boys, while many more were sitting on the stairs and the landings. The resident master stood beside the musician at the piano, and the master's wife had seated herself with one or two of the smaller lads on a sofa near the stair foot. It was a homelike scene, and unless appearances on that occasion were more than usually deceptive, the boys were enjoying the half-hour of song with just the same keenness that they would have done at home. If this particular school house were not home, it was certainly an extremely good substitute for it,

A MASTER'S HOUSE, LAWRENCEVILLE SCHOOL.

Kennedy House. Woodhull House.

an unprejudiced person would have said. Glimpses of the life in the other houses afforded evidence that this particular one was not exceptional in its home atmosphere.

Far back in the writer's memory linger recollections of certain religious school services to which he went very much in the spirit of the quarry slave scourged to his dungeon, but as he watched the Lawrenceville lads trooping into their school chapel through various doorways it seemed to him as if they came because they liked to come, astonishing as such an assertion in regard to boys may seem. It is very true that their attendance was not a matter left to their decision, but there was no indication in manner or behaviour that attendance was looked upon as a hardship.

Nor need it have been, by any boy in his senses. There was a short service, including the singing of two spirited hymns, and this was followed by a brief discourse of a practical nature, from the head master, perfectly well adapted to the comprehension of his hearers. The organ was superbly played, and

the choir of forty boys seated in the apse showed the results of careful training. Whatever chapel attendance may have been at Lawrenceville in remoter periods of its history, it is hard to believe that any one regards it as irksome in the twentieth century.

The household system as exemplified at Lawrenceville is so interesting in itself that one is tempted to dwell upon it at length, to the exclusion of other matters, but it should be said in this connection that nowhere else in the United States can it be observed to so full advantage, since at no other school is it carried out on so large a scale. Whether or not it is an ideal one is not within the province of the writer to declare, but it has certainly produced the most admirable results at Lawrenceville.

When the building known as the Upper House was erected in 1892, the original intention of the founders was brought to fulfilment, which was to allow the members of the fourth or highest form to live in one building by themselves, and with more personal freedom than in the masters' houses. It

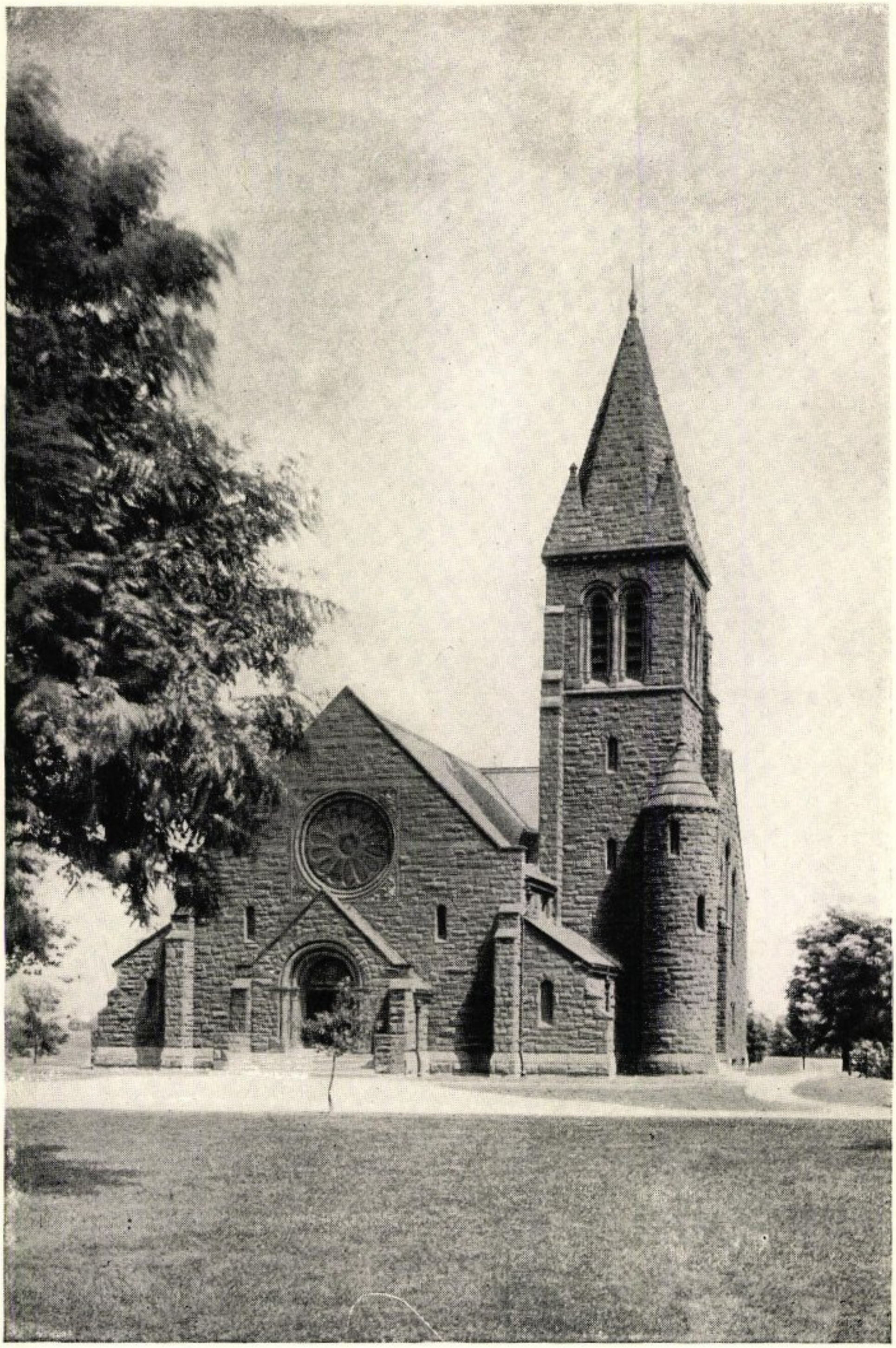
does not follow from this that the general school laws become inoperative here, but the government of this house differs from that of the others in being somewhat of the nature of a republic, and in its tendency preparing the boys for the larger freedom of college life.

Two masters and seventy-six boys have their home here, the domestic life being controlled by a matron, while the government is vested in a board of seven directors elected semiannually from among the residents of the house. The same arrangement holds true of Hamill House, accommodating thirty fourth form boys for whom there was no room in the Upper House. More than one American school has copied this feature of the Upper House, a very practical recognition of the excellence of the Lawrenceville plan.

While My Lady Nicotine is worshipped in more or less secret session in many a school and college, her worship, though not precisely encouraged at Lawrenceville, is nevertheless recognized to a certain extent. The authorities, convinced that gracious

concession in part oftentimes accomplishes much more than Spartan prohibition, reversed their former policy in 1900 and provided smoking-rooms in the Upper House in which members of the senior form who had received a written permission from home to this effect, might smoke cigars and pipes, but not cigarettes. Smoking is, however, prohibited elsewhere in the building, and within the grounds, and each boy who smokes pledges himself to smoke in moderation, as well as to exert his influence to prevent the younger members of the school from smoking. One cannot help feeling that the Lawrenceville authorities have been wise in forbearing to attempt the impossible in the matter of tobacco, and that the wisdom of the serpent appears, to a judicious extent, of course, in their having thus tactfully secured the support of the older members of the school in controlling the younger ones in this regard.

From an architectural standpoint the Lawrenceville structures have in several instances not a little to recommend them. The masters' houses are irregularly shaped but effective masses of red brick;



EDITH MEMORIAL CHAPEL, LAWRENCEVILLE SCHOOL.

the Upper House, of the same material, with its long façade, its assemblage of roofs, and its clustering chimneys, is distinctly a building upon which the eye may rest with pleasure. Memorial Hall, a Romanesque structure of red sandstone in the Richardsonian manner, but with less of exaggeration than Richardson himself was wont to display, contains the recitation-rooms and study-halls, and rises from out the greensward between the Upper House and the Edith Chapel with all the massiveness of a Norman fortress.

The chapel, just beyond it, is a less happy creation of the architect, so far as its exterior is concerned. It is in memory of John Cleve Green's daughter Edith, who died in infancy, and is a cruciform structure of red sandstone with a spired tower in the angle formed by the nave and south transept. But the width is too great for the height, a common fault in modern American churches, and the short, octagonal spire, with its broaches, is a chronological impertinence upon a Romanesque edifice, since Romanesque builders employed pyramidal rather than

octagonal cappings for their towers. The western doorway is ineffective, and the buttresses are of a character which would not be immediately recognized by Norman builders. But the interior is both beautiful and impressive. The majestic sweep of the many-windowed apse is a feature that immediately takes the eye, while the nave aisles, which serve as ambulatories merely, have a character about them reminding the observer of similar details in the Norman art of Sicily.

Differing very widely from any other structure upon the grounds is the gymnasium, completed in 1902, and standing on the upper side of what will eventually be the second circle or oval. This athletic temple, as it may be called, is of yellow brick and white terra cotta, the latter material employed much too profusely for decorative purposes, a temptation seemingly inseparable from its use at all. It consists of a long central portion with a high basement, and wings set well back at the sides. Among its attractions are a swimming-pool seventy-five feet long, bowling-alleys, running-track, and innumerable

INTERIOR OF CHAPEL, LAWRENCEVILLE SCHOOL.

individual lockers separately heated and ventilated. To the uninitiated one modern gymnasium, if not as much like another as is my fingers to my fingers, is yet in effect a replica of it, but since the Lawrenceville people confidently declare that their gymnasium has apparently no equal in any American school, one must believe them, since it would be well-nigh impossible for the non-professional person to undertake to establish the contrary. One thing, at least, is certain, it would be a most exacting athlete who could desire more for his physical development than is to be found here.

The gymnasium holds a conspicuous place in the life of the school, every pupil being required to exercise a certain number of hours a week within it, and swimming, boxing, bowling, wrestling, are encouraged, while individual championship contests are held weekly.

It is when one beholds such a school adjunct as the Lawrenceville, Groton, or Andover gymnasium that one realizes how far we have travelled from the days when boys were counselled against wasting

any of their valuable hours which should be devoted to study, and not dissipated in play. At the earliest Methodist college in the world, Cokesbury College, at Abingdon, Maryland, the students were prohibited from playing and were exercised in gardening instead, in connection with the reading of the Georgics. How fully these unfortunates approved of this utilitarian disposition of their time history fails to record, but one's sympathies go out warmly to these early Methodists. It might have been written of this same institution:

> "They read botanic treatises
> And works on gardening through there;
> And methods of transplanting trees
> To look as if they grew there."

No such Gradgrind system prevails at Lawrenceville. The nearly three hundred acres belonging to the institution give ample space for out-of-door games in their season. Ten graded playing-fields for football and baseball, twenty clay tennis courts, and two nine-hole golf courses are some of the resources that help to mitigate the rigours of scholastic

life in this particular spot, and it is fair to presume that they are duly made use of. Indeed, every boy is obliged to select some description of sport and play regularly at it throughout the season. No great hardship in the most of instances it may be imagined. Five silver cups have been given by the alumni for the house championships in baseball, football, and track athletics, and the final games played by the houses settle the question as to which is the best team for the year.

Lacrosse was a favourite sport at the school till 1890, and hockey is played in the winter on the school pond. Since 1892 representatives of Lawrenceville have won nine of the interscholastic tennis tournaments at Princeton, and have carried off three cups. The school teams in football and baseball won three out of six football games, and two out of seven baseball games in contests with Phillips Andover from 1893 to 1899. Since the last-named year the Hill School at Pottstown, Pennsylvania, has been the principal competitor of the school in athletic contests.

On the purely scholastic side of life at Lawrenceville, one need touch but lightly here, for the reason that detailed descriptions of educational methods does not come within the scope of this book. Until 1902 the two courses of instruction, classical and scientific, each covering four years of study, was the order, when a five-year course was substituted, a change that not only enables some younger lads to enter, but provides a fuller and more satisfactory schedule of study. The members of the three lower forms prepare their lessons in the study-rooms in the Memorial Hall, but those of the two upper forms are permitted to study in their own rooms, a privilege no doubt fully appreciated by those who enjoy it, and ardently anticipated by those who view it through the vista of one or more years. Each master's house has its own reading-room, stocked with periodicals and papers, while the school library of five thousand volumes finds harbourage in one of the rooms of Memorial Hall. The two literary societies meet for debate on Wednesday evenings, and once a year there is a joint debate between them.

ENTRANCE TO MEMORIAL HALL, LAWRENCEVILLE SCHOOL.

A hall for their common use, and a library building are among the structures that Lawrenceville hopes ere long to see facing the second circle in its grounds. On successive Saturday evenings the whole school assembles in the auditorium of Memorial Hall to listen to a lecture, concert, or other entertainment, and as both Wednesdays and Saturdays are half-holidays, it will be seen that the burden of study is not suffered to rest too long at a time on the shoulders of these young seekers after knowledge.

There are two Sunday services in the school chapel, at both of which the singing is furnished by a well-trained choir of forty boys, and with the present trend toward the common-sense details of ritual one may anticipate a day not so far distant when these boys will be vested for chapel services as are choirs of distinctively " church " schools at present. Music at Lawrenceville does not end with the training for the choir, for there are more secular musical organizations, such as banjo, mandolin, and glee clubs, and the school orchestra, and at stated seasons concerts are given by these various associations.

The school has never lacked for either song writers or composers, and of all the various songs in the school song-book, the following is accepted as the distinctive school song.

IN OLDEN DAYS

"In olden days, bards sang the praise
Of maidens, war, or wine,
But we to-day present our bay
Before another shrine;
We catch the song from voices gone,
That future hearts shall ever thrill,
And sing the lays and chant the praise
Of dear old Lawrenceville.
And sing the lays and chant the praise
Of dear old Lawrenceville.

"We sing the campus green and fair,
We sing the 'lev'n and nine,
Who battle for the old school there
And guard the base and line;
The old school halls, and the old roll-calls,
And the friendly voices echoing still
When with the throng, for the cheer or the song,
In Lawrence, Lawrenceville," etc.

"Then here's a cheer for every peer
Who wears the Black and Red!
And here's one more for schoolboy lore,
And the heart that rules with the head!

For the old school's name here's lasting fame!
To the end of days may she flourish still!
And round her stand a loyal band
To cheer for Lawrenceville!"

It is not a faultless literary composition, and some of the lines have in them more feet than the verses will bear, but it has the note of sincerity, and when this is present, grammar and rhetoric are, if not things of naught, at least matters of lesser importance. And if one is still disposed to be critical, it is well to remember how few popular songs commend themselves to the lovers of style in literature.

Our young barbarians all at play are responsible in these later decades for the invention of certain heathenish combinations of words and syllables by means of which to express in unison the intensity of their feelings in moments of great excitement, which it pleases them to call cheers, but which maturer persons denominate Indian yells. Lawrenceville in this respect is no whit behind other educational institutions, as the accompanying "school cheer" bears witness.

SCHOOL CHEER OF LAWRENCEVILLE

"Hállēē genoo genăck genăck.
Hállēē genoo genăck genăck.
Whoo räh, whoo räh.
Láwrence! Láwrence! Láwrence!"

Like the small boy in one of Miss Alcott's tales who had manufactured the interesting expletive "Thunder turtles," and was very proud of the achievement, the Lawrenceville boys appear equally enamoured of their success in the manufacture of "cheers" and have evolved various class cheers that do equal credit to their ingenuity if to nothing else, but the reader is mercifully spared their recital here.

As is very well known, certain English public schools have developed in the lapse of time a local vocabulary, familiarity with which betrays the place of their training as unerringly as the speech of the Cockney bewrayeth him, though far from the sound of Bow Bells. Lawrenceville, modern as it is compared with Winchester or Eton, has yet a few words of its own, as well as a few which it shares with some other schools. "Jigger" is one of these

FOUNDATION HOUSE, RESIDENCE OF THE HEAD MASTER, LAWRENCEVILLE SCHOOL.

terms, and denotes a certain quantity of ice-cream served out at the local "jigger shop," while a "double-jigger" is a double quantity of this enticing viand. "Shag" is a term employed to signify the going around the school circle to work off house marks for tardiness, etc. The non-scholastic mind would probably be at a loss to unravel the meaning of the elegant expression "hot dog," but Lawrenceville usage applies it to the boy who, while doing something out of the ordinary way, however excellently, conveys the impression at the same time that there is something of the nature of the "swelled head" about it.

Under its present foundation Lawrenceville has had but two head masters. The first one, the Reverend James Cameron Mackenzie, was in charge of the school from 1882 until 1899, and to him is due the educational and domestic policy of the institution. An able teacher, and a masterly disciplinarian, the school prospered under him, but he seems never to have gained the hearty affection of either masters or pupils. He was succeeded by the Reverend Simon

John McPherson, D. D., who from 1882 had been pastor of the Second Presbyterian Church in Chicago. He is still in the prime of life, having been born in 1850, and under his open-minded, optimistic sway Lawrenceville is unlikely to go backward.

As these great middle schools of America become more generally recognized as holding a legitimate place in the national life, we may expect that literary associations will cluster about them as around Rugby, Harrow, or Winchester. Lawrenceville has not yet appeared in what may be called serious fiction, but in "Tommy Remington's Battle," a story published in the *Saint Nicholas Magazine* for November, 1901, several chapters are devoted to the account of a boy's life at Lawrenceville School, chapters, by the way, that are full of life and spirit. Something of the atmosphere of the place makes itself quickly apparent in them to one who knows the life they touch upon.

But if as yet the literary world knows little of Lawrenceville, the school has what may be called a literary life of its own, for in addition to the two literary societies, the Calliopean, founded in 1818,

and the Philomathean, dating from 1855, there are the school's four publications, — the *Olla-Podrida,* an annual whose contents strictly carry out the implication of its name; *The Lawrenceville Literary Magazine,* a monthly established in 1895; the *Y. M. C. A. Handbook;* and *The Lawrence,* a weekly newspaper appearing on Wednesdays. It is edited by a board of members chosen from the fourth form.

Unwritten laws there are at Lawrenceville, as at other schools, but none the less binding on that account, for unformulated tradition often holds when constitutions part. It is nowhere nominated in the bond that the new boy, however he may excel in this or that, shall be reticent in regard to his excellencies, letting them appear as if they had silently stolen upon him without his knowledge, but such is the custom, nevertheless, and the sooner the new boy perceives it the better for his happiness. Nor is he expected to don the school colours of black and red until he has completed one full term, at the end of which period his worthiness to do so is no doubt demonstrated more or less clearly. The school initial

"L" is awarded to all those who play in the final championship games of school sports, and the house initial to any boy who makes the house team in any sport.

The Lawrenceville boy who should fail to lift his hat to any master who had recognized him would be speedily sent to Coventry by his comrades, and the same spirit of courtesy keeps him perfectly quiet during the dullest of lectures or entertainments, as well as prompts him to give the school cheer to those who have afforded him pleasure on any occasion when the school is gathered in the main hall, or auditorium, as it is called, of the school. Athletic victories are emphasized by bonfires on the following evening, and by visits to the various houses to listen to speeches by the masters. Officers and captains of teams are chosen because of their proven ability, and not because of their popularity.

Still other customs there are that may be touched upon, which cannot fail to commend themselves. In the Mercer Hospital at Trenton is a Lawrenceville Room, and to its support the members of the school

contribute liberally. Some seven hundred dollars are annually raised for the support of the school summer camp near Huntington, Long Island, where during the summer season thirty or more poor boys from New York City are given a two weeks' outing. The city lads are taken thither in companies of ten or twelve at a time, and several of the Lawrenceville students volunteer their services in helping the leader or supervisor in managing the camp and directing the amusements and exercises of its members. This wholesome charity is carried on wholly by the free-will offerings of the students, and its beneficent effects are not experienced by its immediate objects alone.

Almost two decades have slipped away since the present system was established at Lawrenceville, and within that period its efficiency has been amply tested. For a smaller school, where the number does not greatly exceed one hundred, it may very well be that the Saint Mark's plan of gathering its entire number beneath one roof for all its exercises may be the wisest, and where the numbers are greater local con-

siderations may still determine decision in favour of the more usual American dormitory plan. All that Lawrenceville would probably claim is that its separate house system had worked admirably in its own case, and that possibly it might be equally effective, with the necessary local modifications, elsewhere. In any case, the Lawrenceville plan offers much of interest to the observer and its workngs deserve the careful attention of all who are interested in the educational problem which our great middle schools are doing their best to solve in their various ways.

Saint Paul's

1855

Note

Incorporated, June 29, 1855; opened, April 3, 1856. Founder, George Cheyne Shattuck; first rector, Reverend Henry Augustus Coit, 1856-1895. School divided into six forms and an upper remove. Course of instruction covers six years. Thirty-nine masters; 350 pupils. No boy admitted who is over sixteen. School year begins in September, ends in June; three weeks' vacation in winter, two weeks in spring. School controlled by board of trustees, who by terms of founder's deed are communicants of the Protestant Episcopal Church. Sixty buildings belonging to school. Library of 13,000 volumes. Literary societies: Cadmean, Concordian. School journal, *Horæ Scholasticæ*, founded 1860 and issued monthly. Scientific Association. Banjo, Mandolin, and Glee Clubs. Racquet courts, fives courts, cricket grounds, golf links. Six rowing crews; nine scholarships; two prize funds. Alumni Association formed in 1869, and composed of persons "who have left the school in good standing and who signify their desire to become members." School motto: "Maxima debetur puero reverentia."

Saint Paul's

THE famous school at Concord, New Hampshire, which for nearly fifty years has borne the name of the apostle Paul, was not the earliest American school to bear it. The Flushing Institute on Long Island, starting as a boys' boarding-school in 1828, had become in ten years' time Saint Paul's College, for eighteen years owned and controlled by Reverend William Augustus Muhlenberg, of happy memory.

Doctor Muhlenberg's theory of a school was that of a family, and he managed Saint Paul's College on this principle. Whether or not the head of a school should stand *in loco parentis* to his pupils may, perhaps, be open to debate, but it is not a question to concern us here. In what it attempted, Saint Paul's College was a success, and many an American school was modelled upon its example, the college of Saint

James, at Hagerstown, Maryland, being one of the most important of these earlier copies.

But the chief existing American school upon the Muhlenberg plan, in substance, at least, is Saint Paul's School, at Concord, New Hampshire, incorporated by act of Legislature on the twenty-ninth of June, 1855, and first opened on Thursday, the third of April, in the following year. Its founder was Doctor George Cheyne Shattuck, in whose honour the Shattuck School at Faribault, Minnesota, was named a decade later. The change which the lapse of three-quarters of a century had brought about in the public mind regarding the functional scope of a college preparatory school, may be traced when comparing the language of the founder's deed of gift in this case with that of the "constitutions" of the two Phillips Academies. In the Shattuck deed of gift we read that:

"The founder is desirous of endowing a school of the highest class for boys, in which they may obtain an education which shall fit them either for college or business, including thorough intellectual

training in the various branches of learning; gymnastics and manly exercises adapted to preserve health and strengthen the physical condition; such æsthetic culture and accomplishments as shall tend to refine the manners and elevate the taste, together with careful moral and religious instruction."

It may be urged that the details of this design are anticipated in the Andover "constitution," wherein the especial purpose of that institution is "to learn them THE GREAT END AND REAL BUSINESS OF LIVING," and in the Exeter "constitution" in the clause relating to "such other of the Liberal Arts and Sciences or Languages as opportunity may hereafter permit," but neither of these documents, unless interpreted in a spirit calculated to reduce the original founders to a state of speechless dismay, precisely parallels the provisions of the founder's deed to Saint Paul's. Certainly to the equal emphasis upon physical culture and study in the later instrument, the eighteenth-century documents not only afford no parallel, but those who

prepared them could not have conceived the possibility of such equality ever being contemplated.

The earliest rector of Saint Paul's School was the Reverend Henry Augustus Coit, who had been trained for his life-work under Doctor Muhlenberg, and had been an instructor in the Hagerstown College. Whatever Saint Paul's is to-day, in organization, spirit, and ideals, is due to Doctor Coit, who was its head from 1856 until his death in 1895.

Americans of that unreasonably conservative type (now fortunately becoming rare, and destined to become, let us hope, as extinct as the dodo), to whom the unusual is a deadly offence, have now and then objected to Saint Paul's and sister institutions, that their nomenclature and some of their customs were English rather than American. Saint Paul's people spoke of "forms" where patriotic Americans were contented to say "class;" they had "removes," whatever those mysteries might be; they played at cricket, and they attended matins and evensong.

Wiser persons saw in these details only evidences of a wholesome individuality, and were very far

from trying to discover in them a slavish imitation of English models. When all was said, " form " was at least quite as good a descriptive term as " class," and had the merit of long-established usage in its favour in this connection, and if it pleased the Saint Paul's people to adopt it and to play at cricket if they wished, why let them, to be sure. There was no reason in the nature of things why all American schools should resemble each other in organizations, speech, and customs as much as peas in a pod.

Moreover, schools of the Saint Paul's type, being distinctively " church " schools, not unnaturally reflected to some small extent certain externals of the great English schools controlled by the Established Church. That they should not have done so would have been indeed a matter for surprise. Incidental reproduction of English usages was to be looked for, and if these usages chanced to be excellent in themselves, there was no occasion for mental excitement on the part of over-patriotic Americans.

But Saint Paul's has successfully lived down the opposition, both active and passive, to which its

establishment gave rise, and has proved its excellence in its especial field by nearly a half-century record of honourable achievement. But misconceptions regarding the work of any important school or other institution are apt to spring up, affecting more or less the attitude of outsiders in respect to it, and compelling its friends to devote much time to dispelling them. One may frequently hear, for example, that the Lawrenceville School has an endowment of five or ten million, the amount varies according to the imagination of the speaker, and it may very well be that a slight feeling of envy has been unconsciously aroused in the bosoms of the authorities of other schools who find themselves hampered in many ways by insufficient endowment. As a matter of fact this tale of Lawrenceville's exceeding affluence may be given as much credence, and no more, as the legend of the founding of Rome. It was generously endowed by its founders, but its income does not permit of any expenditure but the most well considered, and like many schools less well equipped,

Kimball, Concord, Photo.

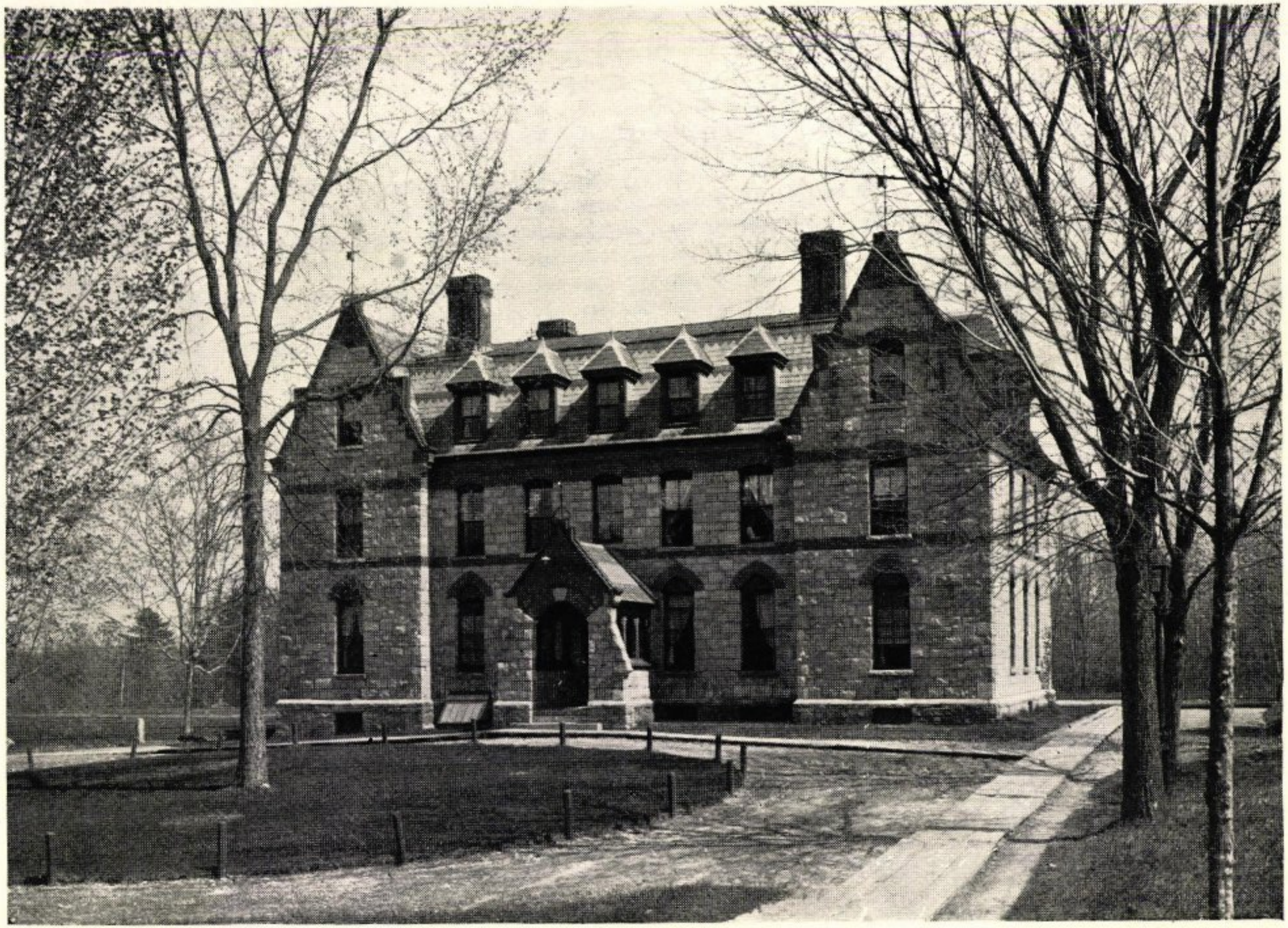
THE STUDY, SAINT PAUL'S.

it is obliged to await the accumulation of funds when new enterprises are desired.

Whatever prejudices there may once have been in certain quarters against Saint Paul's on the score of its being a "church" school, have long since vanished, but one cannot escape hearing the assertion made that Saint Paul's boys are kept so continuously in an atmosphere of church-going that when once emancipated from it, they determine to go to church thereafter as little as possible. No doubt that just this same declaration of ecclesiastical independence has been made now and then by Saint Paul's graduates, as it has been made by those from other schools, but it may be seriously questioned if it indicates the existence of any such general spirit. It is at least a supposable case that these ecclesiastical insurgents would have acted on the principle of abstention from church attendance if they had never heard of Saint Paul's. One thing, at least, is very clear to the writer, which is that whatever may have been the case in the earlier decades of the school's history, at present the flame of devotion in the juve-

nile bosom runs no risk of being extinguished by multiplicity of church services or weight of ritual. The boy who would seriously cavil at the present requirements at Saint Paul's in this regard would most probably object to any restraint at all upon his freedom of movement. It is quite conceivable that a boy might not like to attend church; it is much less likely that he would regard the amount of attendance required of him at Saint Paul's in the light of a hardship.

It is not so very long ago that the writer passed a Sunday at Saint Paul's. At half-past eleven in the morning there was a service in the school chapel lasting not much over an hour, and at half-past three came the service of evensong, measurably shorter. No doubt the far-off Puritan ancestors of these lads, who shivered in fireless meeting-houses while they hearkened to sermons of interminable length, and incomprehensible substance, would have been decorously thankful in their childhood to have been able to exchange their Sabbatarian experiences for



Kimball, Concord, Photo.

UPPER SCHOOL, SAINT PAUL'S.

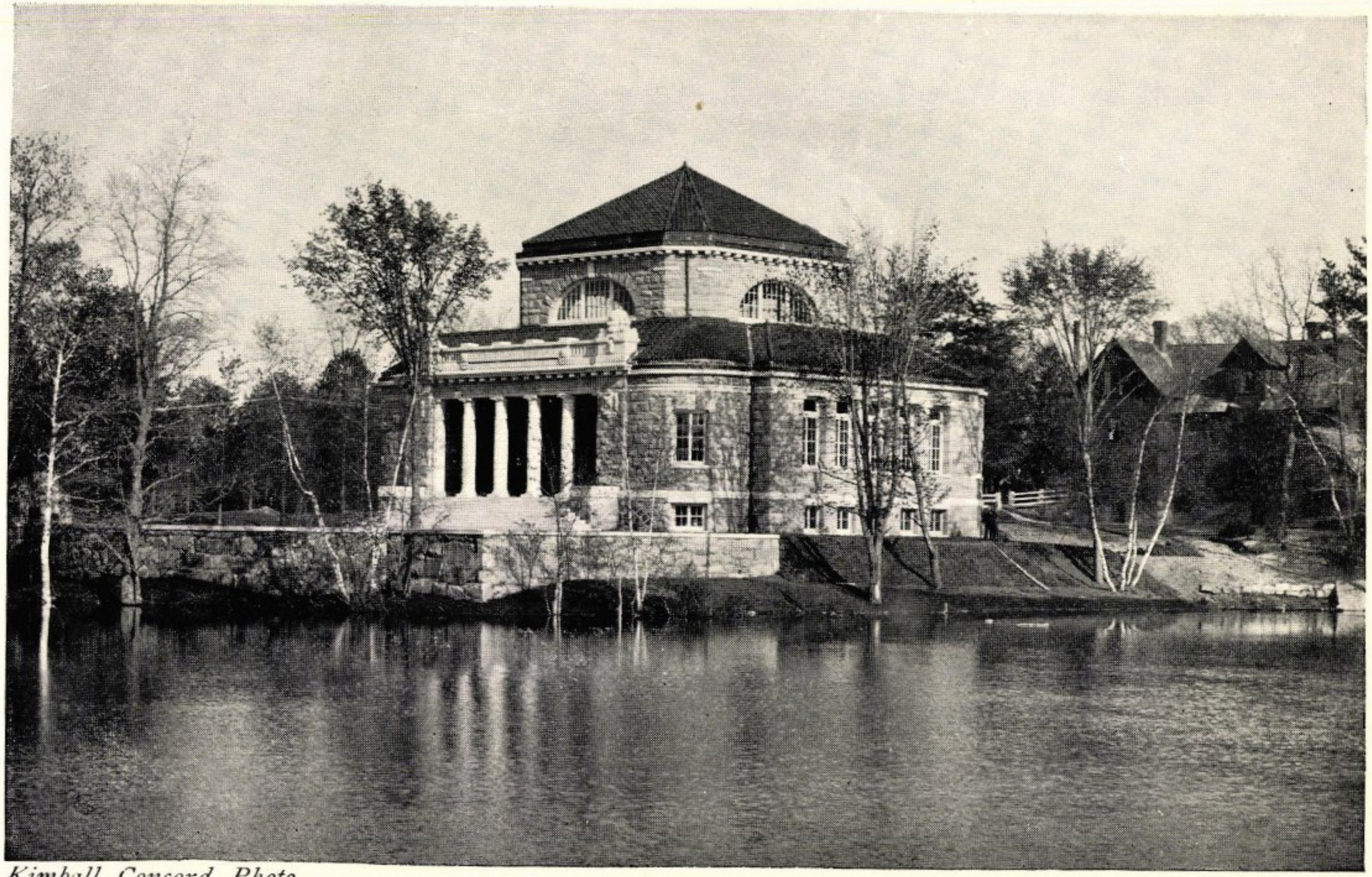
the abbreviated services in the chapel of Saint Paul's.

Two miles west of the Main Street of the city of Concord, New Hampshire, the Dunbarton highway makes a gradual descent to the valley of the Turkey River, where nearly two centuries ago the stream was widened into a pond by the construction of a dam to serve the needs of a saw-mill and a grist-mill. The district had been known as the Lower Mills for some length of time, and there were a few houses in the vicinity when Doctor Shattuck, whose summer residence it had been, conceived the idea of founding a school here. For its purposes the site of the school was not ill chosen. The valley is irregular in shape, its windings affording considerable variety of outline and offering advantages in the way of building sites which a more level territory would have lacked.

A half-century ago, besides the mills, the brick house of the founder, a small district school, and a farmhouse or two, there were no other buildings at this point on the Dunbarton road. Now the sixty

buildings great and small, connected with the school, with several others not belonging to it, constitute a goodly village in themselves. From the eastern boundaries of the school property, where the highway begins its leisurely descent, there is a somewhat extended prospect to southward, but as one goes westward, the views, though sufficiently pleasing, are circumscribed.

The first building of Saint Paul's passed in going in this direction is the Alumni Hall, a spacious structure, exceedingly attractive as to its interior, erected in very recent years, as a house of entertainment for visiting alumni and other guests, and the last is the immense Upper School now (1903) building, on the rising ground above the river on its western side, the distance between the two being at least a third of a mile. The grounds attached to the institution comprise about two thousand acres of woodland, farmland, and water area, and infinite possibilities in the way of playing-fields are here, needing only the expenditure of large sums to render them available.



Kimball, Concord, Photo.

LIBRARY, SAINT PAUL'S.

Not that much has not already been done in this direction, as the visitor soon discovers when some loyal son of Saint Paul's has piloted him about from one field to another and sedulously pointed out all their many excellencies from the athletic point of view, but the capabilities are even more interesting, and one cannot help anticipating the time when, through the generosity of loyal alumni, they will be utilized to their full extent.

Architecturally Saint Paul's offers less of interest as a whole than Groton or Lawrenceville, or perhaps Saint Mark's. It is less showy than Shattuck with its huge stone tower, less picturesque, it may be, than Belmont. But Saint Paul's was a gradual evolution from a small beginning. There was no thought of architecture in anybody's mind when it was founded. Americans who knew or cared anything at all about architecture in the fifties were almost as scarce as hens' teeth, and what they thought about it in the sixties or early seventies was seldom worth much, and in the majority of cases had better never have been thought at all.

But while Saint Paul's as a whole is less interesting architecturally than Groton or Lawrenceville, or several middle schools of even later date, this is not to say that architecture, as architects understand it, is not represented here. Overlooking the river just above the dam is the new library building given to the school and designed by the well-known architect, Ernest Flagg. It is of white granite, roofed with the reddest of tiles, and its exterior is disappointing, despite the really fine entrance portico. It impresses the beholder as startlingly new, and not for another generation will it take on that air of repose which a library, of all structures, should possess. But the interior seems admirably adapted for the purposes of a comparatively small school library — an octagonal central reading-room, lighted from a dome, and easily converted into an effective lecture-hall by the removal of its furniture, and, circling about it, the several departments of the library proper.

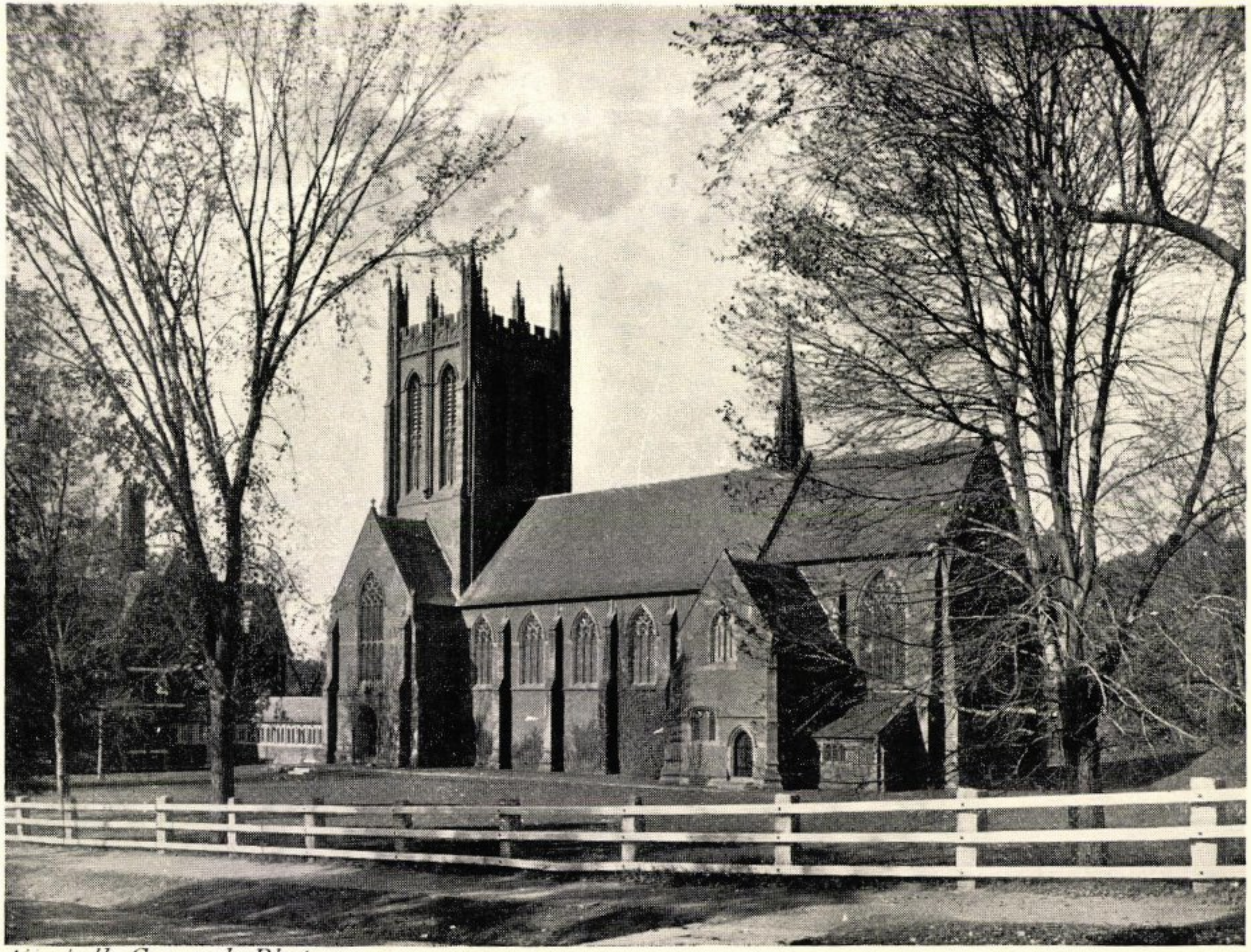
The great building in process of erection on the slope west of the river was too much obscured by scaffolding to be seen to advantage at the time of

the writer's visit, but it is a very distinctive advance upon all the buildings which preceded it, with a single exception, the chapel, and its irregular outline is a merit in itself. One of its especial features is a lofty and spacious dining-hall. Whether the rather pale brick of which it is built will ever assume the mellow hue which lends so great a charm to certain century-old houses in Mount Vernon Street, in Boston, only future generations will know for a certainty, but the probabilities are that it will not.

The single exception noted in the preceding paragraph is one of extreme importance, however, for at the time of its erection in 1888, it was surpassed in excellence by no school or college chapel in the United States. Thirty years earlier Bowdoin College had erected a chapel whose interior followed in its general lines the usual design of such structures at English colleges. It was lofty as well as long and narrow, and it was for a long time the best building of its kind at any American college. It was an object-lesson, so far as its interior was

concerned, in college chapel construction, but one that unfortunately was far too little heeded.

The chapel at Saint Paul's follows much more closely than that at Bowdoin the English type of college chapel, its interior resembling more nearly that of the chapel of Marlborough College, than any other. It was designed by the Boston architect, Henry Vaughan, and the style adopted is that of the Curvilinear development of the Middle Pointed, or Decorated style. It is of red brick and red sandstone, and its outline includes a nave and ante-chapel with west tower and what from its position may be called a tower transept, and a constructional choir with organ chamber. The entire length is one hundred and fifty feet, and the apex of the ceiling is fifty feet above the floor. A lofty reredos of carved oak, the gift of Cornelius Vanderbilt in memory of his son William Henry, who died in 1892, is the most conspicuous feature of the choir. With its gilding and colours it is at present a little too obtrusive to be altogether pleasing, but when age has darkened the woodwork the general effect will be



Kimball, Concord, Photo.

CHAPEL, SOUTH SIDE, SAINT PAUL'S.

improved. Carved stone sedilia are placed on the south side of the sanctuary, and on the north side is the recumbent marble statue of the school's first rector, Reverend Henry Augustus Coit. High above the choir stalls on the south side is the organ. The seats in the nave face each other across the aisle, and a row of oaken stalls lines the walls behind them on each side. A carved oak screen with gates divides the nave from the ante-chapel, and above it is a small gallery.

The stone tracery of the windows of nave and choir is of good design, but the stained glass which fills the most of them need not excite in the beholder any particular enthusiasm. That in the heading of the great east window is the most effective. Deeper, richer colours might have been used to greater advantage, while the introduction of so many figures as are here represented hardly commends itself. But the subject of modern stained glass is a dangerous one, to be carefully avoided by him who would live peaceably with his neighbours.

As the writer looked down from his seat above the

ante-chapel screen, upon Saint Paul's three hundred and fifty boys, it seemed to him, as to his companion, that the type represented was of a slightly more intellectual character than that to be traced at Lawrenceville, although at the latter school the type is distinctly higher than it was a decade ago. It may have been purely a matter of fancy with the two observers in the gallery of Saint Paul's, but it was a fancy they shared in common, and they likewise agreed in thinking the type observable at Exeter indicated a finer strain than that at Andover, but here again they would not wish to dogmatize, and if mistaken are very willing to be convinced of the fact. If, however, the differences apparently noted do really exist, the causes may be easily traced to their legitimate source, — original environment of the majority of the lads, in each school, their ancestry, their local training. The Saint Paul boys, in physique, resemble more nearly the boys at some such English school as Winchester, rather than their compatriots at Lawrenceville, Andover, or Shattuck. In other words, they are slighter, less stocky, as one

Kimball, Concord, Photo.

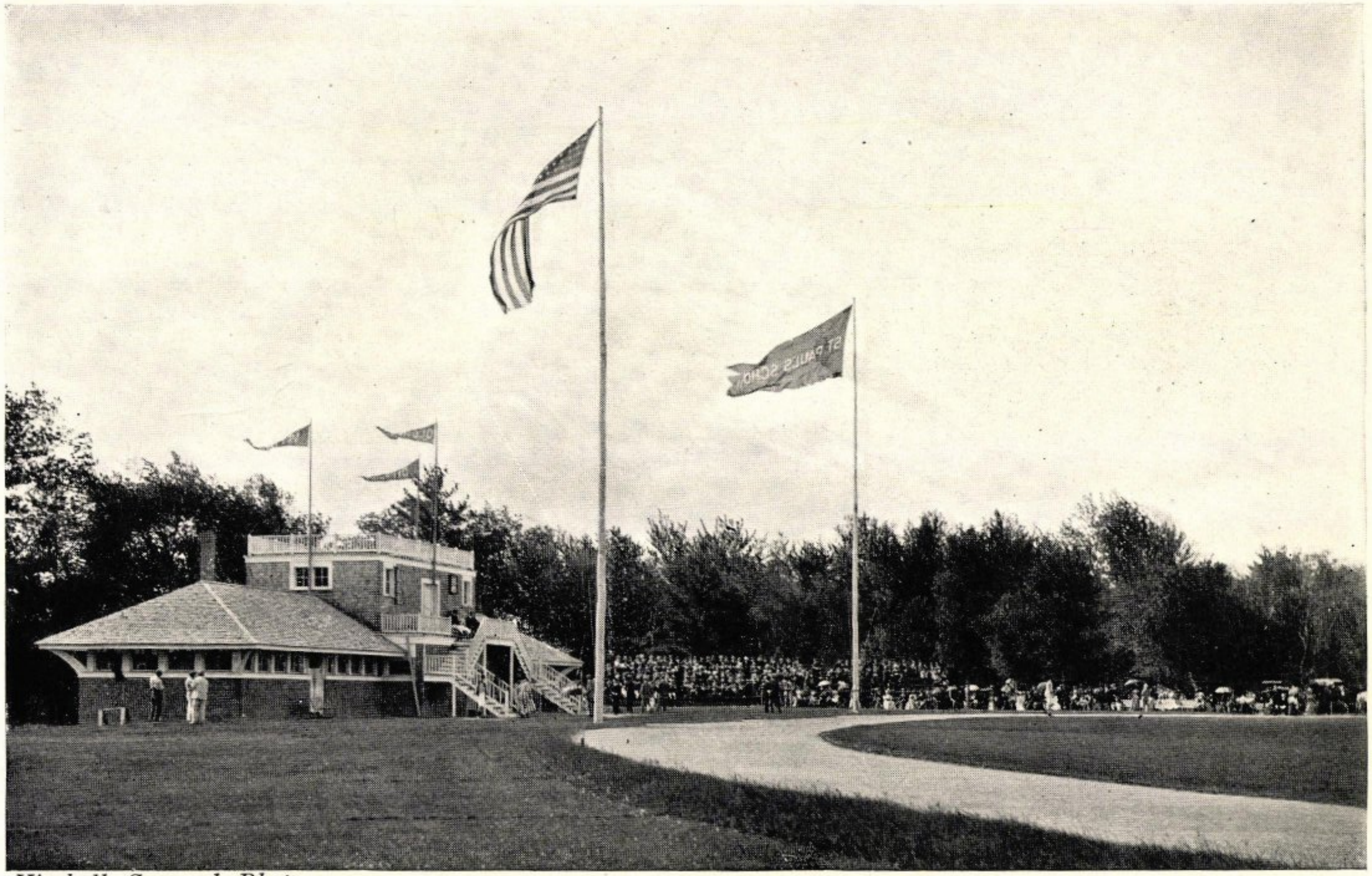
INTERIOR OF CHAPEL, SAINT PAUL'S, LOOKING EAST.

may say, than the generality of American boys of the same class. It is the common impression that English lads are much stouter in build than American, but however true this may have been at one time, it is not true at present, in the writer's opinion, founded upon observations in both England and the United States.

Next to its scholarship Saint Paul's prides itself upon its prowess in rowing, possibly even more, in the opinion of undergraduates. Be this as it may, interest in rowing was awakened in the earliest days of the school's history, and a generation ago this was greatly quickened by the formation of the Shattuck and Halcyon rowing clubs in 1871. Not a few famous oarsmen of the past in American universities and colleges had their earliest training on Long Pond, a sheet of water two miles to the northwest of the school. How dear to the heart of the Saint Paul students is this particular form of sport is shown by the presence of the rowing-tank in the school gymnasium, a building completed in 1879.

After rowing, cricket comes next in favour here, and indeed is reckoned as especially the school game, since from the nature of things rowing is a sport in which but a limited number of the school can indulge. The founder brought with him from England in 1857 a cricket outfit, and the earliest cricket clubs were started in 1859. The cricket clubs of the present day contest for challenge cups given to the school from time to time for this purpose. The first cricket-house was built in 1880, but was removed in 1893, its site being occupied by the present Athletic House. Racquet courts were added to the attractions of Saint Paul's in 1882, and the Fives Courts of the Lower School were the popular novelty of 1896.

A level stretch of turf to the south of the school, below which winds the Turkey River, is known to Saint Paul's men as the "Lower Grounds." It is an exceptionally pleasant spot, nearly if not quite surrounded by a line of white birches whose pale, slender trunks gleam out among the leaves, but it is not to be supposed that its natural beauty appeals



Kimball, Concord, Photo.

CLUB HOUSE, LOWER GROUNDS, SAINT PAUL'S.

to enthusiastic schoolboys when an exciting game is on. These grounds include a running track, football fields, and tennis courts and the Athletic House, already mentioned. Golf links there are in the western limits of the school property, and whatever else is needful for the physical culture of the sons of Saint Paul's, it is fair to presume that they have, since it is not the policy of the school to stint in this direction.

Owing to the extent of territory occupied by the various buildings of the school, one does not at first realize its importance so far as size is concerned, or receive that impression of the omnipresent boy which is so often gained at much smaller schools where the buildings are more compactly clustered. It is only after one has moved in diagonals from one portion of the estate to another, that the full scope of the institution begins to make itself felt, nor is the number of students appreciated till one has come upon them precipitating themselves *en masse* from schoolroom or gymnasium. And if one chances to meet them filing along the walk between the chapel

and the Lower School, for instance, he will be ready to declare that instead of three hundred and fifty there are nearer three thousand.

What Saint Paul's loses in architectural effect from the scattered character of its many buildings and the hopelessly uninteresting exterior of some of them, is more than made up in the minds of many observers, at least, in the picturesqueness afforded by their apparently haphazard disposition, and the historic evidence of growth from small things, an impression certainly not received at Groton or Lawrenceville, even although the latter school in its Hamill House possesses a fabric older than anything at Saint Paul's, but which, as it does not form a portion of the general architectural scheme, may be overlooked in considering the impression obtained of the whole. Those who have watched from one decade to another the gradual development of the Concord school, from what is playfully termed its "Saxon period" to the present, would hardly be willing to exchange its architectural equipment, into which the history of the school is inextricably inter-

woven, for the stateliness of Lawrenceville's modern grouping, Groton's air of youthful newness, or Belmont's atmosphere of completeness.

To each its own. In the lapse of years the newest of the schools and the most recent of its buildings will gradually assume the aspect of dignified maturity that is oftentimes considered so desirable in things scholastic, while the older ones will pass into the catalogue of things venerable unless iconoclasts arise with a mania for having everything "up-to-date," to employ the atrocious slang of the period.

Despite its half-century record Saint Paul's has seen but little change in its headship. Its first rector, Doctor Henry Coit, lived to see the school, with its original three pupils, to which he came in April, 1856, become the great institution of to-day, known far and wide throughout the United States, with its graduates scattered along almost every walk of American life, and its single building multiplied sixty-fold. He died February fifth, 1895, and Saint Paul's chapel not only contains his recumbent

statue, already mentioned, but a memorial window to him above its entrance. Statue and painted pane, these are the conventional memorials of this great American teacher, but the actual memorial is in part the school to whose welfare he devoted the labour of forty years, and in part — and by far the larger part — the hundreds of American lives which have felt the impress of his strong, Christian character, which are better fitted for the stress of living because of him. He might without doubt have worn the mitre had he so chosen, and prominent churches would have gladly had him to minister to them, but he was not to be persuaded to leave the work to which he had been so genuinely called.

He was succeeded as rector by his brother, Dr. Joseph Howland Coit, who had been vice-rector since 1865, and to whom every school detail was thoroughly familiar. He has for some time been incapacitated by ill health from active duty, and during his absence in Europe at the present time (June, 1903), his younger brother, J. Milnor Coit, presides

as acting rector. His labours are shared by forty resident masters.

From the saintly Muhlenberg the first rector imbibed his *loco parentis* theory of school management, and upon this principle Saint Paul's has ever been conducted. It has undergone some minor modifications inseparable from changed conditions brought about by increasing numbers and alterations in customs, but in the main it continues dominant and its workings are apparent in many directions. The present acting rector is open-minded and disposed to consider the welfare of the school in preference to the maintenance of theories, but that any radical change will be made in the governing principle is unlikely. Saint Paul's success in the past has come about through its obedience to the Muhlenberg theory, and there appear at present no adequate reasons for reversing the policy of the last half century.

On the face of things it might appear well-nigh impossible to carry into effect such a principle in dealing with between three and four hundred boys,

and the writer is by no means able to explain how the impossible is attained in this particular instance, but that it is so attained he has very little doubt. Unceasing application, and a most careful disposition of time on the part of the governing authorities, are probably responsible for much of the success in this regard.

In the earlier history of the school it is recorded that the rising bell rang at five in the morning, a custom happily passed into oblivion long since, for whatever may be the delights of that "untoward hour," as it may be styled, when the dew lies glittering over the grass and there is a faint prospect of meeting the rosy milking-maid of romance, continued observance of that hour for rising would make life anything but one grand, sweet song. Still, if one is obliged to do the work of several men in the time of one, there must be a striving after the heroic, and the acting rector of Saint Paul's, mindful, possibly, of the circumstance that, according to report, the Waverley novels were all written before breakfast, rises at six o'clock the year round, and begins the

Kimball, Concord, Photo.

SCHOOLROOM, SAINT PAUL'S.

day by a visit to the school infirmary, the first of seven daily visits made by him to that adjunct of the institution when any of its beds are tenanted.

Much can be accomplished, indeed, when one treads so closely as this upon Aurora's heels, or even precedes her at certain seasons of the year, and it is this same spirit, shown in a detail like this, which when carried out in many others doubtless makes it possible for the heads of a school to preserve an intimate knowledge of the boys entrusted to their care. The *loco parentis* principle as a working theory applied to the training of younger boys will no doubt be conceded by most persons to be the best, and in the majority of schools is really put in practice. When applied in the case of older pupils such as those in the upper forms, the desirability may, as was remarked on a previous page, be open to debate.

In the university life it is very certain that no such theory can be successfully carried out, except in a very few details, and colleges which have attempted it have failed more or less completely in its enforcement. If self-reliance is ever to be

acquired a beginning must be made in college, if one is not to enter the larger world all unprepared for its strife, and in the opinion of the heads of some preparatory schools the beginning may be made in the last year of school life, as a prelude to the fuller, freer life of college and university, and the still wider existence in the world at large. Local conditions have their due influence, however, and in a secluded locality like Saint Paul's a theory of school management may be advisable which at Lawrenceville, Exeter, or Andover would be in the main inexpedient. To each, again, its own.

Saint Paul's has not figured in literature in any but the most casual way, so far as a *locale* for novel or poem is concerned, but it has sent out into the world not a few who have become famous in literature. The monthly school periodical, the *Horæ Scholasticæ,* was established in June, 1860, and a search among its files would reveal the very earliest "efforts" (a happily descriptive term as applied to schoolboy effusions oftentimes) of the well-known novelists, Francis Marion Crawford, Owen Wister,

and Winston Churchill. Other names there are of Saint Paul's boys also known to the literary world, such as those of Stephen Bonsal, William Roscoe Thayer, James Barnes, and John Jay Chapman, the essayist.

As a preparation for work in the *Horæ Scholasticæ*, a literary society called The Cadmean was formed in 1885, and a second one, The Concordian, in 1898. The *Horæ* does not differ materially from other school periodicals. It is extremely well printed, shows care in editing, and is newsy, as such a publication should be. From its pages the outsider obtains a very fair notion of the current of school life, albeit certain allusions here and there might partake to him somewhat of the nature of Elusinean mysteries. But one expects that in school papers, as a matter of course.

There is much at Saint Paul's upon which one might like to touch, but the details already mentioned are perhaps those the most likely to impress one seeing the institution for the first time. In general outlines the school work in the middle schools

does not differ very much as one school is compared with another. Its details, except in the case of the professed student of educational systems, do not take strong hold of the memory. The visitor remembers vaguely what was told him of the study customs of one school until he finds himself at another, and then his first vague notions are still further obscured by what he learns of similar details at the second.

But certain matters, like position, buildings, manners, and customs, and whatever pertains to a school's individuality, the visitor does remember, and it is the ordinary observer's impressions of such as these that are here recorded in relation to Saint Paul's.

Saint Mark's School

1865

Note

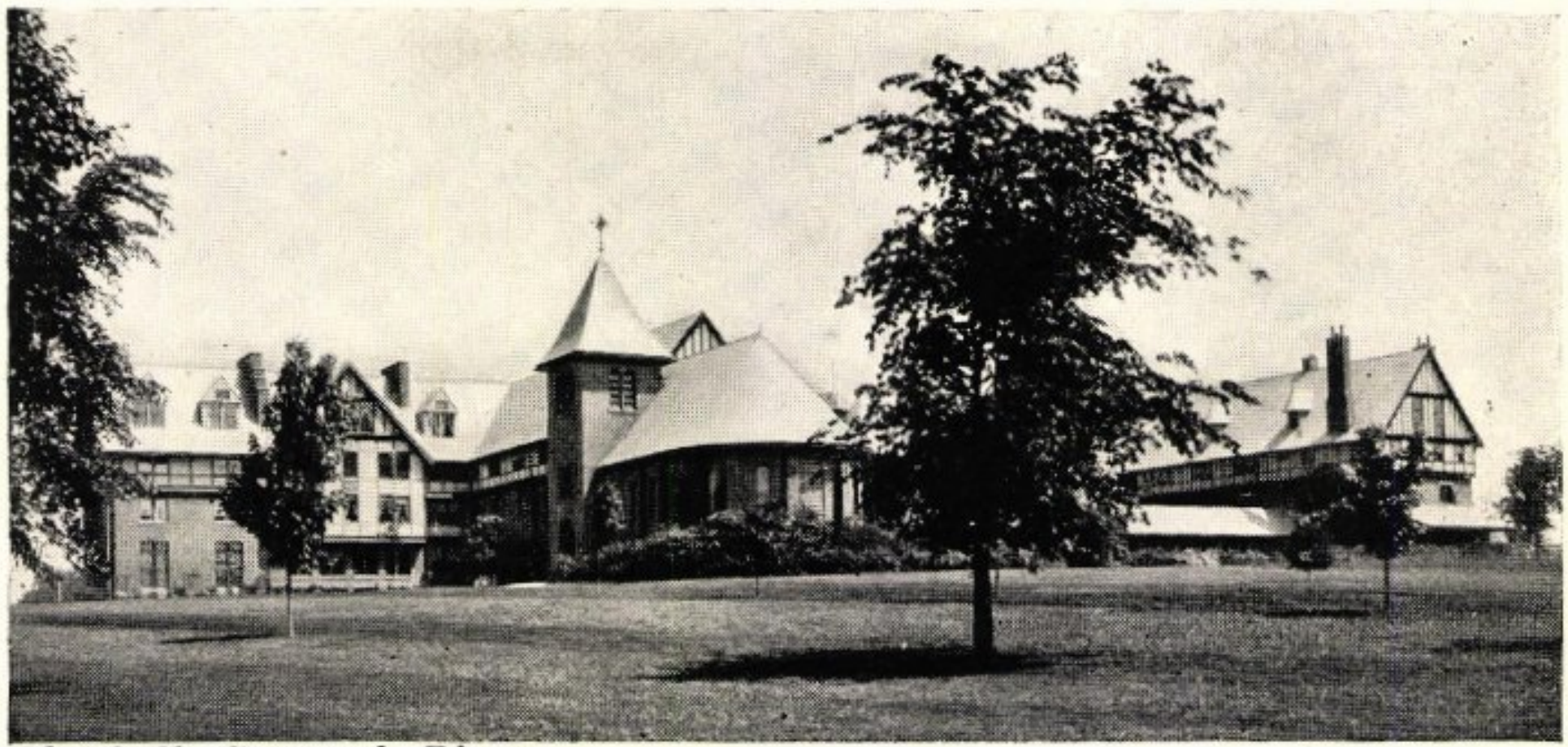
Founded by Joseph Burnett in 1865. Under control of the Episcopal Church. Daily morning and evening prayers in school chapel. Sunday attendance at parish church. School year begins third Wednesday in September; ends last Wednesday in June. Christmas and Easter vacations. Prepares for universities, colleges, and scientific schools. Six forms of one year each. Applicants for admission must be at least twelve years old. Fifteen masters. Board of trustees appoint a head master in whom the administration of the school is vested. The bishop of the diocese is visitor of the school.

Saint Mark's School

IN the midst of pleasing, though by no means striking scenery, a region of low, rounded hills, shallow valleys, and tilled farm lands banded by strips of woodland, the traveller through central Massachusetts, when half-way between Framingham and Marlborough, comes suddenly upon what appears like a group of many windowed and gabled structures standing on rising ground not far from the railway station in Southborough. But for the very chapel-like appendage visible from some points of view, the buildings might be taken for those of a summer hotel with its flag floating from the tall mast before it. But although in these days of ours a library may very well be numbered among the attractions of a hotel, who ever heard of a chapel as one of them, at least of an American one? If not a hotel, then, surmises the traveller, this must be a

school, and he is right. He is looking at Saint Mark's School at Southborough, a name familiar to schoolboys for more than a generation.

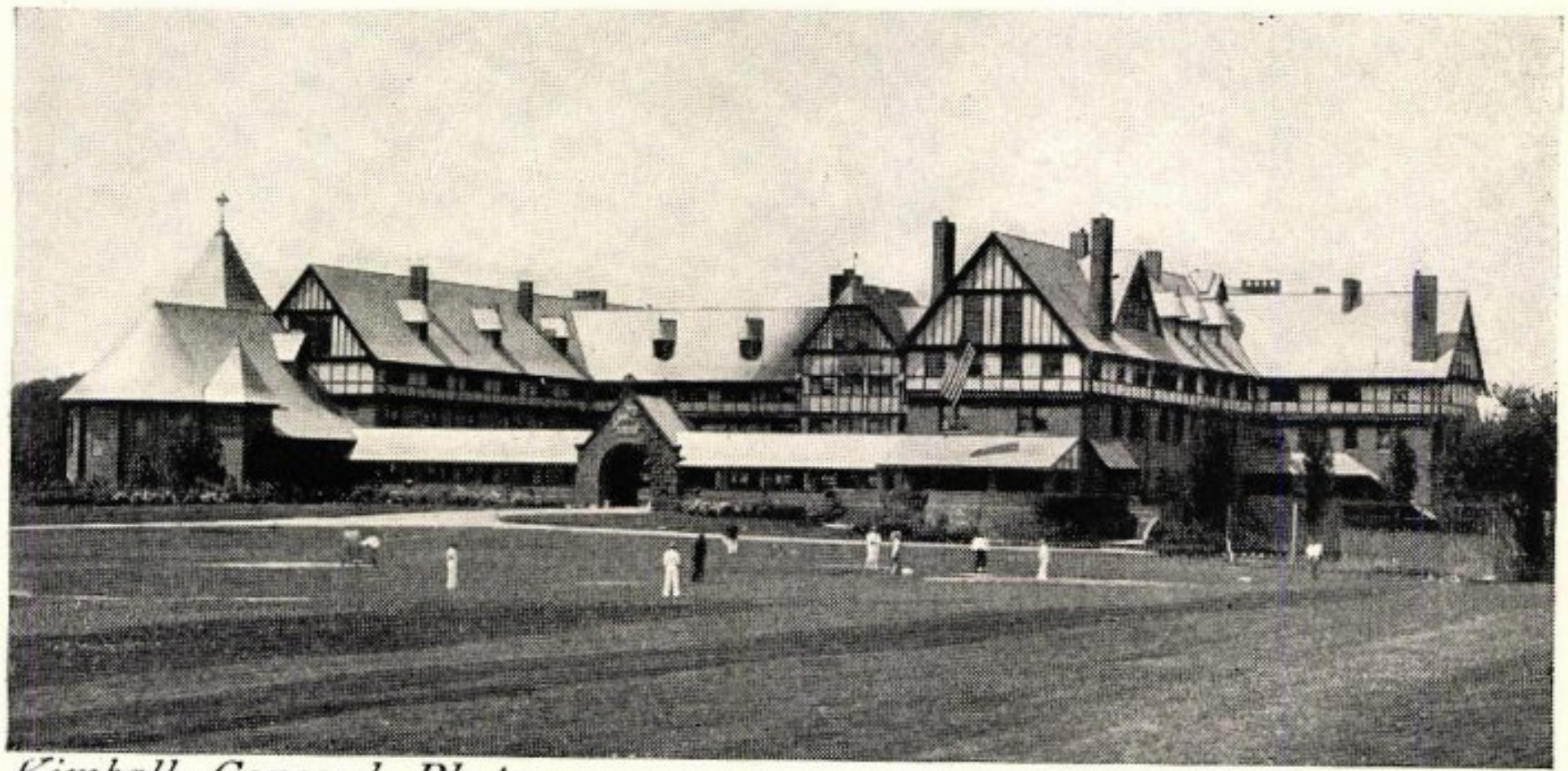
As one leaves the village and comes nearer to the school, the group of buildings it may at first have seemed to be is found to be but one in reality, a circumstance sharply differentiating Saint Mark's from many of the influential preparatory schools of America. Where other important schools have purposely planned to separate their members into several household groups, as notably at Lawrenceville, Saint Mark's has as intentionally pursued an opposite course and brought its entire life under one roof. Each method has its distinct advantages, and, no doubt, its enthusiastic advocates. The question practically resolves itself to a matter of numbers. The system that works well at Saint Mark's, with its one hundred and twenty-five boys, would scarcely be feasible at Lawrenceville, with its larger numbers. That which makes for convenience and simplicity at the smaller school might very well bring about complexity and confusion in the larger.



Kimball, Concord, Photo.

SAINT MARK'S SCHOOL.

View from southwest.



Kimball, Concord, Photo.

SAINT MARK'S SCHOOL.

South front.

The wisdom of each system as applied in particular instances must be judged by its practical workings in such differing types of schools as these of Lawrenceville and Southborough.

Save incidentally in the magazine tale already named on a previous page, the New Jersey school has never figured in literature, but it is reasonably certain that St. Mark's is the *locale,* more or less idealized, to be sure, of that most spirited as well as natural portrayal of boy life at school, "Antony Brade," by the third master of the school, the Reverend Robert Traill Spence Lowell, an elder brother of the author of "The Biglow Papers." Thirty years have elapsed since the book was written, it is true, and the school, with its neighbourhood, has seen many changes in that time, but the tale remains true to essential conditions yet prevailing at Saint Mark's, and may be accepted as a faithful study of a wholesome, healthful school life. It is much pleasanter reading, on the whole, than that somewhat overrated book, "Tom Brown at Rugby," and one receives from its entertaining

pages the impression of a healthy, happy life at school; just the kind of existence, indeed, that Saint Mark's aims to afford her charges of the present.

Saint Mark's is happily placed. The building fronts the south, forming three sides of a quadrangle, of which a cloistered passage, connecting the east and west wings, constitutes the fourth. A stone gate-house, gabled and cross-tipped, forms the central feature of the cloister, and above its arched entrance is the winged lion of Saint Mark, with the motto of the school appearing below, "Age Quod Agis." A much happier inscription, indeed, than one which the author of the "Heir of Redclyffe" assured the writer she herself saw sculptured beneath the open mouth of a carven lion at the doorway of an infant school in a small English town, — "Suffer little children to come unto me and forbid them not." No such grim welcome as this confronts the new boys who year by year find their way to Southborough and the shelter of Saint Mark's.

A chapel of several bays and with an apsidal end forms a southern prolongation of the west wing, and

Kimball, Concord, Photo.

ENTRANCE TO THE QUADRANGLE, SAINT MARK'S.

is entered from the cloisters, as well as from the low, spired tower on its west side. It is a Romanesque structure of excellent proportions, and if we enter we shall find an interior that is both simple and impressive. There is a lofty, open-timbered roof with massive hammer-beams, oaken seats follow the lines of the building, and there is a small organ in its organ chamber on the east side. The seats for the vested choir of St. Mark's boys are raised a single step above the nave, and the chord of the apse is marked by the altar rail. The chapel was a gift to the school by Mr. August Belmont in memory of his brother, Raymond Rodgers Belmont, while cloisters and gateway commemorate Arthur Welland Blake.

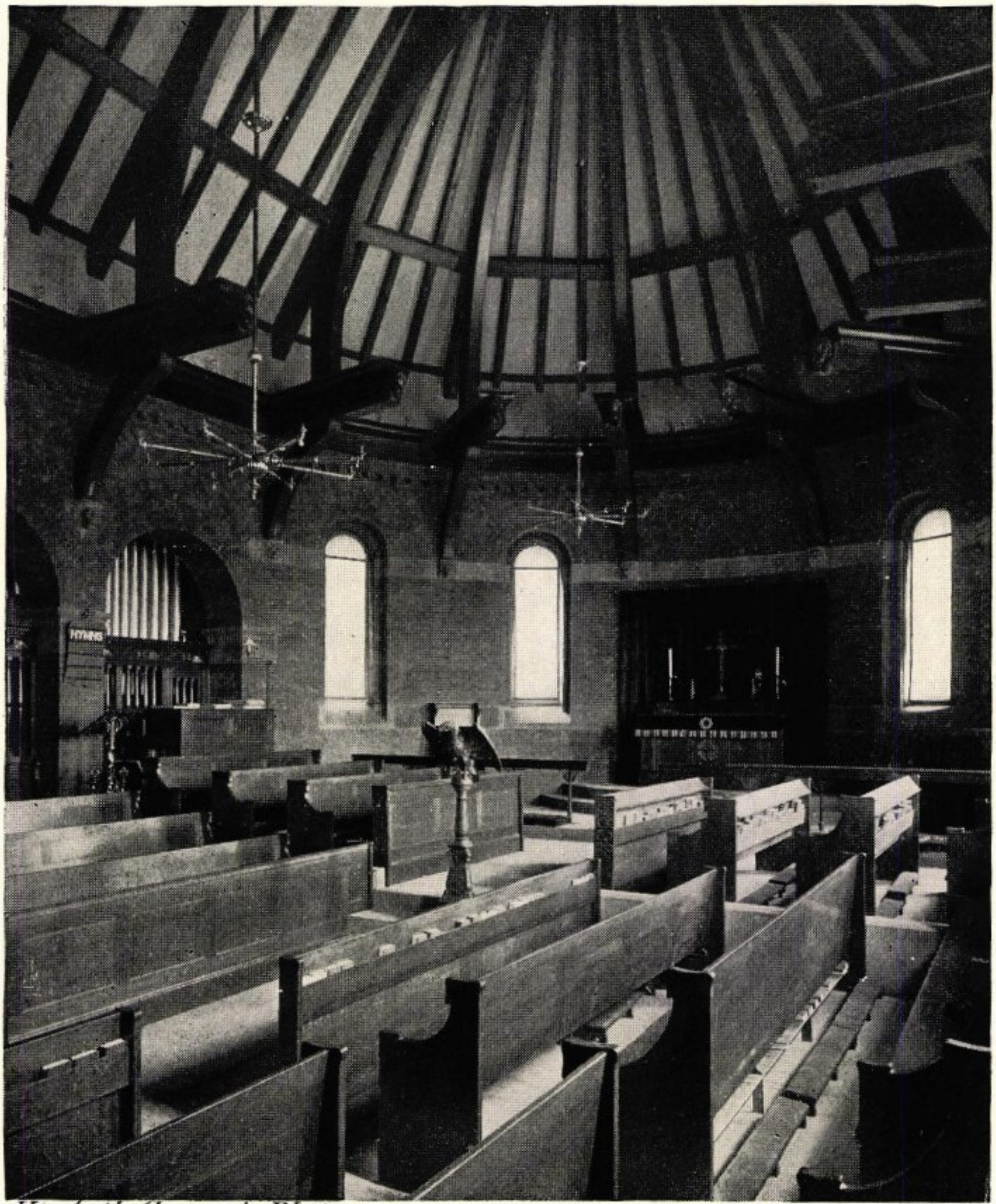
As at Saint Paul's and several other American schools under the control of the Episcopal Church, English customs and nomenclature are followed to a slight extent. Consequently one hears of "forms" instead of classes; of an "upper school," and of Christmas, Easter, and Trinity terms.

There are six forms at Saint Mark's, a year being

required for the work of each. The fifth and sixth forms constitute the "upper school," and to arrive at this stage of scholastic progress is the goal of all the younger boys. The members of the "upper school," it should be known, are favoured above their fellows, for to them is accorded the privilege of studying in their own rooms, and other distinctions are theirs, no doubt, in return for having climbed so far up the hill of learning.

The boys of the three lower forms are not assigned to separate rooms but to dormitories with windowed alcoves. An air of almost military simplicity pervades their quarters, for the members of these forms are not permitted to surround themselves with very much in the way of impedimenta. Accumulation of that character comes about only with translation to rooms of their own, when they shall have become "upper form" fellows. Adjoining each dormitory is a master's room, a natural conjunction not perhaps fully appreciated on the part of the occupants of the dormitories.

There is not unnaturally a good deal of rivalry



Kimball, Concord, Photo.

CHAPEL INTERIOR, SAINT MARK'S.

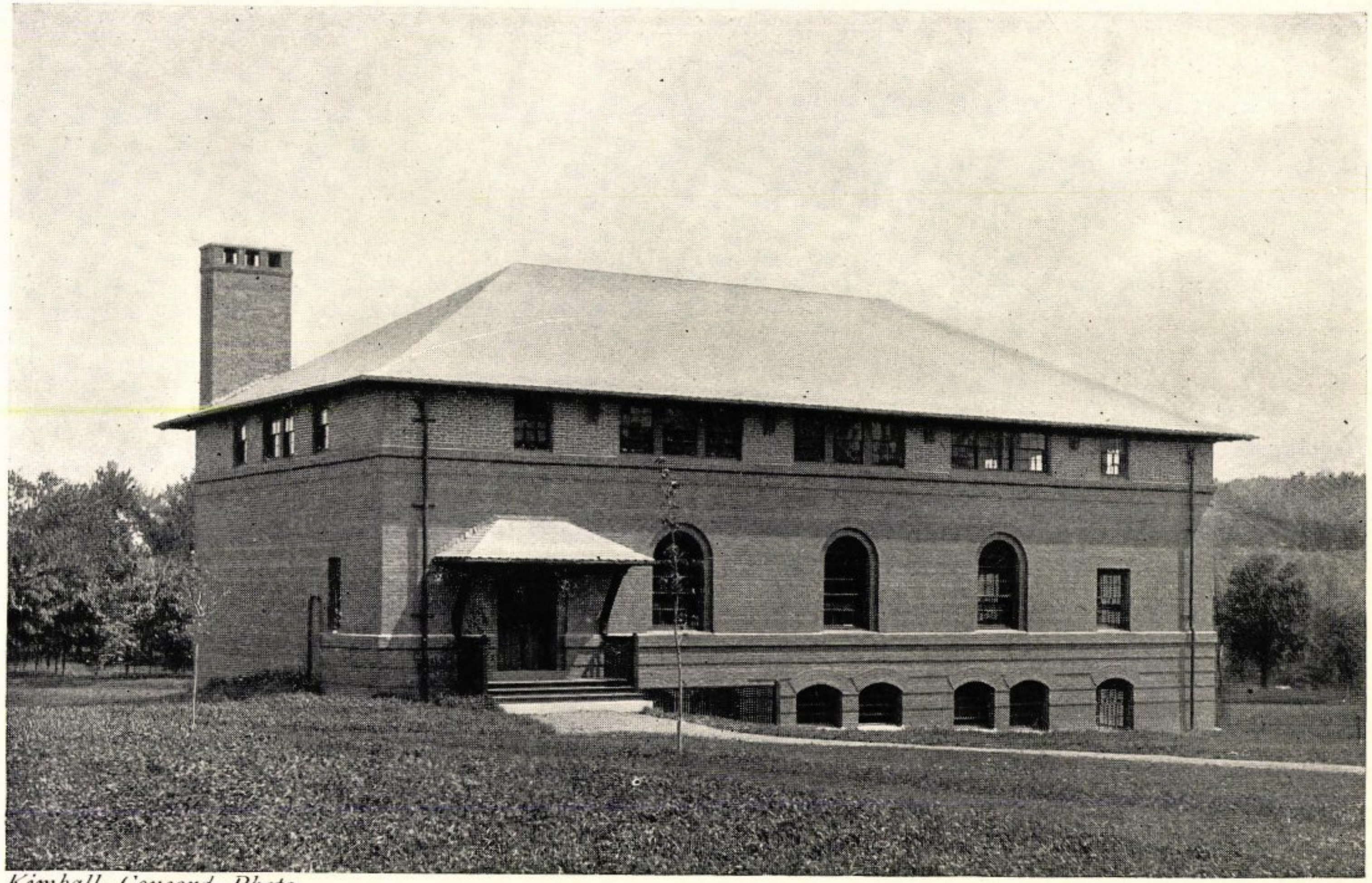
among the forms, but it is of a healthful character, confined to advancement in school work and to prowess in athletics. One hears often of "Saint Mark's Scholars," for although all of the pupils are hers in the wider sense, there are at least six boys who are Saint Mark's Scholars in a very special sense indeed. These are the fortunate winners of scholarships, the highest with an income of four hundred dollars, two of two hundred each, with three more to which no stipend is attached, but which are allotted to boys of the highest rank. In each form, also, there are prizes awarded for a certain specified rank in conduct and attainments, and Founder's Medal is the coveted prize of that member of the graduating class who stands the highest above a specified rank, of course, in both studies and conduct, for the previous three years. The holder of the Founder's Medal at Saint Mark's certainly earns his honours.

Athletics are encouraged within reason at Southborough, and the privileges of the spacious athletic field, given not so long ago by Mr. August Belmont,

and of the Fives Courts, also, are very fully appreciated. Athletic victories are always made festival occasions at Saint Mark's. The meets of the Athletic Association are important local events, and the Groton spring game calls out a tremendous deal of enthusiasm when it comes to Southborough. As the sons of William of Wykeham's ancient foundation at Winchester send forth their famous "Dulce Domum" on occasions of rejoicing, so do St. Mark's boys respond to a school victory with *their* school song:

> "Above thy gates the Lion bold,
> Proud emblem which for years has told
> The story how, in strenuous game,
> Thy sons have fought for thy fair name.
> Symbol of strength! thy name we sing,
> O Lion with the Eagle's wing."

The doubtful experiment, as it appeared to some, of founding a "church" school in New England, in the fifties, soon ceased to be in any sense doubtful, and ere Saint Paul's School had completed its tenth year its dormitories were filled, and applicants for admission could obtain it only after a



Kimball, Concord, Photo.

GYMNASIUM, SAINT MARK'S.

long period of waiting. Evidently the time was ripe for establishing a similar foundation elsewhere in New England, and so in 1865 Saint Mark's was founded by Mr. Joseph Burnett. It was its founder's intention that it should be a "home school," and such it continues to be at this day when, from a building sheltering twelve boys, it contains, still under one roof, one hundred and twenty-five. "That the entire life of the school should be under one roof," writes one of its masters, "its chapel services, study, recitations, eating, and sleeping, means much, not only for convenience, but also for community of interest among the boys, and between masters and pupils."

The larger part of the present school fabric was completed in 1890, the architect being Henry Forbes Bigelow, an alumnus of Saint Mark's, but in 1902 another wing was added to the structure, in which laboratories and a library are provided.

In its thirty-seven years of existence the school has had six head masters, the third of whom

was the Reverend Robert Lowell, already mentioned. Upon his removal to Schenectady in 1873 he was succeeded by the Reverend James I. T. Coolidge, who resigned in 1882, and has long been an honoured resident of Cambridge, Massachusetts. The fifth head master, Mr. William E. Peck, remained at the head of Saint Mark's for eleven years, and had the satisfaction of seeing the institution greatly increase in strength and efficiency during that period. His skilful management, indeed, made possible much that is now doing at Saint Mark's. Upon his leaving in 1893 to found a school in Pomfret, Connecticut, the present head master succeeded, the Reverend William Greenough Thayer.

From the beginning the various members of the Burnett family have been watchful for the interests of the school. Discouragements and obstacles there were at the outset, but these the founder overcame by his persistency and foresight, serving for many years as its treasurer, an office in which he was fol-

Kimball, Concord, Photo.

CORRIDOR, LOOKING TOWARD THE CHAPEL, SAINT MARK'S.

lowed by his son, Mr. Harry Burnett, who is also a trustee of the school.

Year by year Saint Mark's grows more attractive to the eye. Nature, as Mr. Lowell has said, took kindly to her, enfolding her in ivies and woodbines, and permitting the friendly grass to come close to her feet. And in these very latest years her work has been intelligently supplemented, for even kindly Mother Nature needs not only encouragement but some little well-meant hints now and then as to the best methods of doing things. Accordingly shrubbery has been judiciously planted, trees set out in effective conjunction, lawns made soft as velvet, while indoors, photographs and casts render the already attractive interior yet more so.

Such is Saint Mark's School to-day. A homelike institution admirably following out the aims of its founder, and sending into the world of university life, or into the larger world of business, those for whom a well-balanced system of school training has done whatever training can do, toward equipping them for the future. Saint Mark's has given them

the education she deems most fitting for the sons of Christian gentlemen, and sends them forth from her walls in the confident expectation that they will prove themselves all that Christian gentlemen should be.

Shattuck School

1865

Note

Organized October, 1865. Corporate name of Shattuck School and Seabury Divinity School is "The Bishop Seabury Mission." Controlled by the Protestant Episcopal Church. Visitors: the Bishops of Minnesota, Duluth, Iowa, Nebraska, and North Dakota. Sixteen instructors, two hundred students. English, classical, and scientific courses. Four memorial scholarships. Military drill: cadet corps with four companies; artillery platoon with two detachments. Cadet Band; Shattuck Orchestra. Five forms of one year each. House system. Christmas vacation of two weeks. No vacation at Easter. Applicants for admission must be at least thirteen years old. Daily chapel service at 8 A. M. Two chapel services on Sunday. Daily drill, 3 to 3.30. Rising call, 6.30 A. M.; lights out, 10 P. M.

Shattuck School

THE story of Shattuck is the old tale of the slow development of strength from weakness, of gradual evolution from small, unpromising conditions to fuller life and ampler opportunities. And thirty-five years have seen it all.

In the minds of nine persons out of ten Minnesota and Bishop Whipple are names that are inseparable. No matter what the person's creed may chance to be, he expects to find the modern "Apostle to the Indians" more or less intimately associated with whatever is best in Minnesota, and it is no surprise, therefore, to come upon the shining track of the good bishop on the very first pages of the history of the great preparatory school of the Middle West, the Shattuck School at Faribault, Minnesota.

To this spot on the frontier had come in 1857 the Reverend James Breck, with the intention of found-

ing a school for pupils of all grades. A forlorn hope, it would have seemed to most of us. What is now the lovely town of Faribault was then a small settlement in the midst of a region inhabited mainly by Indians, whom the generality of persons believed to be practically untamable, and surrounded by the most primitive conditions of life on the edge of American civilization in the West. But he was not a person easily discouraged, missionaries in any cause seldom are, it will be found, and presently he had a day school established, a small affair, it is true, but still he had made a beginning.

In May of 1860, the newly consecrated Bishop Whipple visited Faribault, and with his keen perception of possibilities he gazed into the future and saw Faribault a cathedral city with schools and seminaries clustered about a common centre, the church. In a very short time the small day school was incorporated as the "Bishop Seabury Mission," for "the diffusion of religion and learning." In 1864 Seabury Hall was built as a theological seminary, and the next winter several lads were received

into the hall among the divinity students, and thus the nucleus of a grammar school was formed.

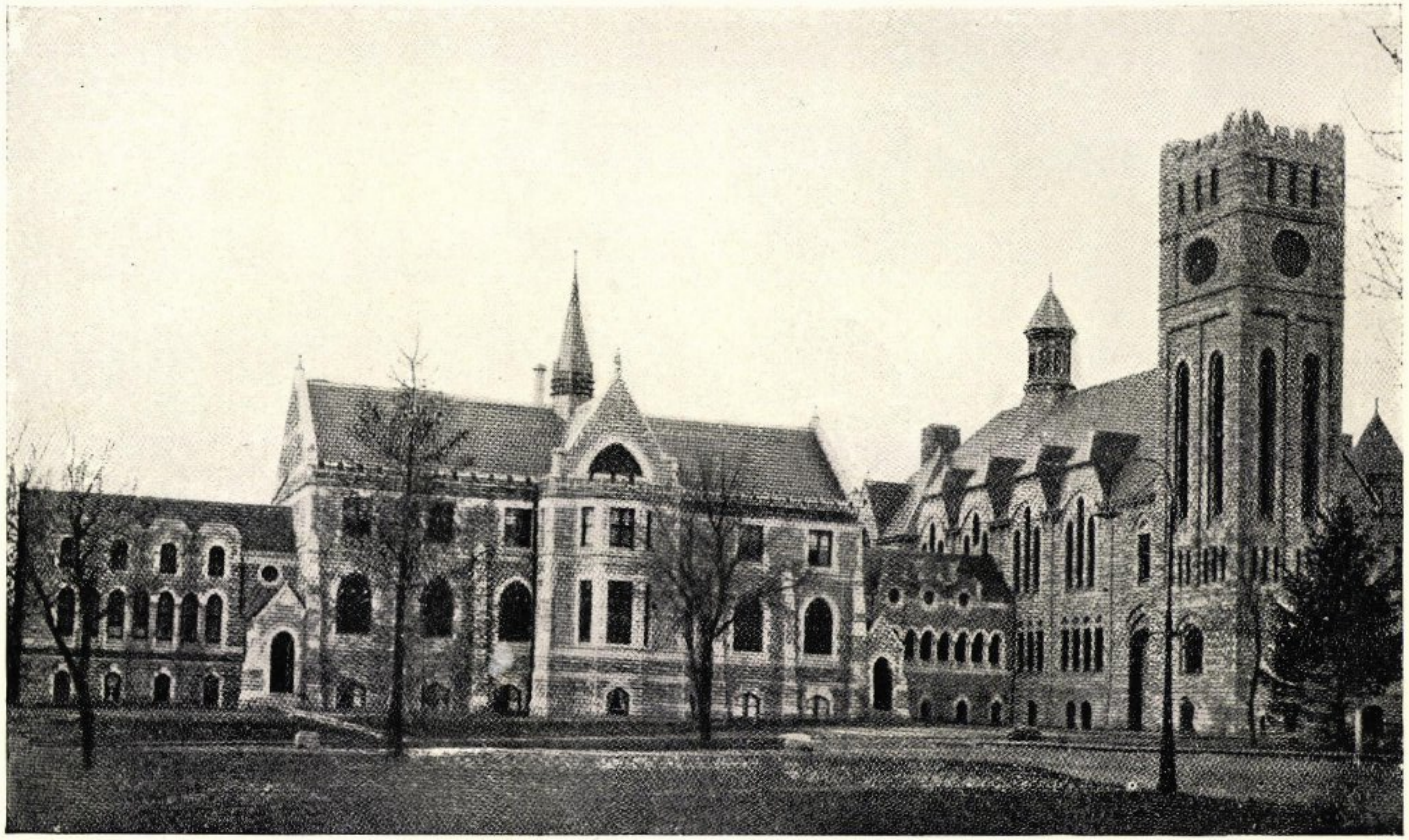
It soon became manifest that any such arrangement could be only temporary, and Shattuck Hall, built in 1869 for the use of the growing grammar school, provided a separate home for the boys apart from the theological students. The funds for its erection were largely contributed by Doctor George Shattuck, of Boston, the founder of Saint Paul's School, in Concord, New Hampshire, and in his honour the school was presently named, its organization as a preparatory institution practically dating from 1865. But the new hall was soon outgrown and another structure was erected for school purposes, known to-day as the Lodge, and occupied as a dormitory.

In 1872 the school chapel was erected by Mrs. Shumway, of Chicago, as a memorial of her daughter. Although it has been called a "beautiful and satisfactory example of church architecture," the writer is unable to share in this flattering estimate of its merits. Very little American Gothic produced

in the sixties and seventies was either beautiful or satisfactory, and the best that can be said of the chapel at Shattuck is that it is rather better than much contemporary work in that style. The exterior, more or less shrouded in foliage, is not unattractive, from certain points of view, but the interior is weakly ineffective from an architectural standpoint, however admirably it may serve its ritual purpose.

Seminary and school were now about to be more widely separated than before, for on the burning of Seabury Hall in 1872 the theological school was removed to another part of Faribault, and the few grammar school lads formerly housed there were now provided for in Whipple Hall, erected in 1873. By this time the number of pupils in the school had risen to one hundred, and Faribault had long since ceased to be a frontier settlement.

How quickly the school fell into line in respect to certain modern essentials is shown by its acquirement of a gymnasium in 1880. In 1887 the great Shumway Hall was built from the bequest of Mrs.



SMYSER, MORGAN, AND SHUMWAY HALLS, SHATTUCK SCHOOL.

Shumway, a building strikingly effective from several points of view, its tall massive tower being visible for a long distance. Connected with it by a many-windowed corridor is Morgan Hall, whose lower story is a most attractive, lofty-ceilinged dining-room. Adjoining Morgan Hall on the west is the smaller Smyser Hall, like Shumway and Morgan Halls, a gift to the institution. Other buildings there are, attached to the institution, but these are the chief, though three or four more of considerable size are planned for in the near future.

It is not always given to the pioneers of a movement or an institution to see movement or institution reach an advanced stage of growth, an advance measured by more than the passage of a generation, but Bishop Whipple lived to see the small day school which he found at Faribault develop into the great and flourishing school now famous throughout the Middle West, while the assistant master, who came thither in 1866 and became the head of the school in the following year, the Reverend James

Dobbin, still holds his place as rector, after thirty-five years of continuous and honourable service.

Shattuck did not spring into active being as the result of munificent endowment. In the whole of its existence the sum total of gifts received by it is not over a quarter of a million, nor has it a general endowment at present. It is a little difficult, even for persons accustomed to close calculations, to perceive how Shattuck has contrived to maintain its high standard of efficiency for so many years, with what may be called its slender resources as compared with those of many American schools. Its buildings, situated in the midst of ample grounds, might do credit to a far wealthier institution, and the appearance of the two hundred lads within them offers testimony of another, but equally convincing, character to the prosperity of Shattuck.

Nearly two thousand boys have been trained in its halls, and among its graduates are a bishop and several deans and rectors, while the various professors, bankers, journalists, manufacturers, and other men of prominence who have been educated

MORGAN AND SHUMWAY HALLS.
From the campus, Shattuck School.

here are more than may be named in these pages. They are found scattered through the States from Chicago to the Pacific, and their appearance in so many walks of life is an evidence that the training which they received at Shattuck was by no means one-sided in character.

Unlike Saint Mark's, a "church school" with all its departments under one roof, Shattuck has adopted, with modifications, the household system of which Lawrenceville offers the most complete example. The system in this case was a gradual development brought about by the necessity of providing for a comparatively small increase in numbers demanding immediate provision for their accommodation, and did not spring into existence all at once as at Lawrenceville, when established under its present foundation.

So at Shattuck, therefore, we find the school broken up into families or groups of varying proportions, from twelve boys to forty. There are six of these families housed in stone and wooden buildings scattered about the school grounds, the size of

the household being determined by the size of the house. In each case the house is in the care of a master who is responsible for the boys in his household, his responsibilities in some instances being shared by an assistant master. Perhaps one might say when comparing the opposite systems pursued at Saint Mark's and Shattuck that, while the first has its manifest conveniences, the latter has its manifest advantages.

When Benjamin Franklin in 1749 sketched his "Proposals relating to the education of youth in Pennsylvania" he was mindful to recommend the encouragement of sports for the physical good of the students, among which running, leaping, wrestling, and swimming are specified. The authorities at Shattuck are very much of Franklin's opinion as to the importance of a sound body for the habitation of the sound mind, and under their encouragement athletics flourish apace. "Teams" therefore abound, and in the rooms of the Shattuck boys one comes upon innumerable pictures of basket-ball teams, football teams, baseball teams, and if

there be "teams" of other sorts these are there, also. One can easily imagine the approving smile on the face of the shade of Franklin should it be permitted him to visit Faribault. Ample spaces are devoted to ball-grounds and tennis courts, while that last desideratum of athletic minds, a quarter-mile cinder-track, is also one of the joys of Shattuck.

But the physical culture practised at the school does not end with its "teams," its tennis courts, and its cinder-path. It is a military school, as one does not need to be told, after one has caught the first glimpse of a Shattuck cadet. Very stern these young sons of Mars appear when seen on drill; preternaturally so, indeed, after the manner of youth on such occasions, but the pose is fortunately too severe to be maintained for long, and at other times they are very much like non-military pupils elsewhere. But their military exercise is no mere trifling matter of the moment, for the cadets are put through their military paces by a United States army officer trained at West Point, and whatever else may be

said of the training at West Point, it was never said that its graduates were in the least indifferent to matters of discipline. The muskets used are supplied by the government, as well as the other details of equipment, and both the property of the government and the work done is annually inspected by an army inspector-general, whose report is made to the Secretary of War.

To lads indifferent or disinclined to military drill, this feature of life at Shattuck will most probably not seem like one that appertains to an earthly paradise, but to the majority of active lads the thoughts of the drill, the uniform, and even of the strict West Pointer, will not be so very repellent. A battalion parade in the shadow of the great tower of Shumway is a very inspiriting affair in its way, and the average lad would much prefer to be in it than out of it, while as for the artillery drill, one look at the fellows engaged in it testifies to their enjoyment of the exercise.

If the seductive cigarette or beloved pipe find worshippers here, the worship must be conducted in the

SHATTUCK SCHOOL ARTILLERY

most secret fashion imaginable, for the use of tobacco in any form by Shattuck boys is strictly prohibited, a provision that probably brings joy to the breasts of anxious mothers, although the fathers are possibly prone to speculate whether the rigorous enforcement of such a Spartan enactment should not be ranked with the labours of Hercules. Each school in the end doubtless adopts the measures which seem justified by experience, and Shattuck may have found complete prohibition practicable, — on the surface. A non-partisan observer, however, may be permitted to question whether the Lawrenceville system of regulation, rather than absolute prohibition, may not produce the better results.

Mothers who seek to make their sons' rooms at school an æsthetic " dream " by means of artistically disposed draperies at doors and windows, and window-seats or alcoves overflowing with gorgeous silk pillows, as is the manner of certain mothers who desire their boys to be reminded of home, are distinctly discouraged from engaging in such pious labours at Shattuck. The regulations are not Spar-

tan, certainly, but they are uncompromisingly and prosaically rigid on this point, and most undeniably bear the impress of a masculine mind in their composition.

"Rooms must not be littered up" — shades of æsthetes, dead and gone, listen to these unfeeling words — "littered up with tapestry and hangings that will gather dust and render the room unwholesome."

The views of the mothers of Shattuck cadets upon this regulation have not, apparently, found public expression, but the youths themselves, though forbidden to "litter up" their rooms with "tapestry and hangings," do not seem to suffer materially from this form of privation. It is greatly to be feared that the fathers of Shattuck lads do not perceive any peculiar hardships in the situation.

Systems of education have their day and cease to be, but certain school requirements remain the same whatever else disappears or is sent spinning down the ringing grooves of change. Now, as then, Holmes's "Maiden Aunt" in her school-days would

be expected to bring with her to boarding-school, "as the rules require, six towels and a spoon," or their equivalents. Shattuck lads are implored to bring with them "tooth-brush, clothes-brush, Bible, and Prayer-book;" Nazareth boys are reminded of the needful "six towels" and "six napkins" also; while Lawrenceville demands that each pupil surround himself with vastly more impedimenta than either Shattuck or Nazareth, for nothing short of "twelve towels, twelve napkins," and various other details in the way of linen, will satisfy the requirements of this particular school. Nothing is said as to the necessity of the Lawrenceville student bringing a Bible with him, probably its presence in the trunk of each is taken for granted, but as Lawrenceville is not distinctly a "church" school, no mention of a prayer-book is made among the requirements either. On the Pacific Coast an up-to-dateness is expected, and we are therefore not surprised to learn that Belmont boys are requested to bring with them to school a Revised Version of the Bible, with "six towels and six napkins," of course, in addition

to two pairs of duck trousers and other strictly personal requisites.

It should be mentioned that Shattuck differs slightly from the majority of schools in not requiring the customary "six towels and six napkins," these indispensables being supplied by the institution, while the bringing of umbrellas is definitely discouraged.

As at Saint Paul's, Saint Mark's, and several other schools described here, the Faribault institution divides its school course into "forms," there being five in all, each form corresponding to a year in the usual fashion. In effect there are several additional forms out of a lower grade, for at the distance of a mile is a school preparatory to the larger institution, "The Lower School for Little Boys." It was established in 1901 by the Reverend James Dobbin, and is intended for the accommodation of twenty lads between the ages of seven and twelve. Like their elder neighbours, the small boys of the Lower School wear the uniform of cadet gray, and in both schools the uniform is continuously worn.

SHATTUCK SCHOOL GROUNDS.
View from a point north of the chapel.

The Shattuck School stands within the municipal limits of the city of Faribault, but divided from the main portion of it by what is called the "Straight River," and is about a mile distant from the business quarter of the city. Its various buildings are placed irregularly along a plateau which on the west terminates in a bluff nearly one hundred feet above the river, and toward the eastward the land rises yet higher. Ravines cutting into the bluff north and south add not a little to the picturesqueness of the situation. If the grounds do not exhibit the same finished appearance as those of Lawrenceville and Saint Mark's, the natural advantages of the Minnesota school are greater, and with increased endowment will come in time, no doubt, greater beauty of immediate surroundings.

On the same bluff on which Shattuck is situated, and within a radius of two miles, are seven notable educational institutions, four of which are controlled by the Episcopal Church (the Shattuck School, Seabury Divinity School, Saint Mary's Hall, for girls, and the Lower School), the other three, intended for

the deaf, blind, and feeble-minded, belonging to the State. Not many small cities can point to so many schools within so limited an area as Faribault is thus enabled to do.

That Saint Mary's Hall should be in such close proximity to Shattuck was, perhaps, to be looked for in the natural order of things, for never yet was college or boys' school planted in any locality but within a period longer or shorter, and usually shorter, a school for girls was founded, if not in actual sight of the other, at least within a distance easily compassed by active youth.

Groton

1884

Note

Opened, Oct. 15, 1884. Studies not confined to requirements for college examinations, but curriculum controlled by these examinations to some extent. Head master, Rev. Endicott Peabody; fifteen other masters. Head master by regulation must be a Protestant Episcopal clergyman. One hundred and fifty pupils. Entrance age not less than twelve, nor more than fourteen years. A senior prefect and six assistant prefects selected from sixth form constitute a part of the administration. Gymnasium; fives courts; tennis courts; golf links; baseball and football teams. School course includes six forms, each corresponding to one year. Two debating societies: Senior and Junior. Prizes: Latin, Greek, English literature, English, writing, reading debating, form. Holidays: Christmas, Easter, and midsummer.

Groton

IF any object which is set on a hill may be called secluded, then may Groton School be thus described, for though its buildings crown a rolling ridge or down, they yet remain unperceived until one has arrived within a comparatively short distance. At least this is the case when one approaches from the direction of Ayer Junction. That thriving involuntary Mecca of most travellers through Northern Massachusetts having once been left behind, a drive of rather less than three miles through a pleasant bit of countryside brings one to the school. The ascent is continuous, though gradual, and when perhaps half the distance is passed, a richly pinnacled church tower peers over the down, in a very alluring English rural fashion, as if one were journeying through Somerset or Wiltshire. Presently a turn in the highway shuts

it from the view, and it is not till one has gone considerably further that it appears in sight again.

When the scholastic haven has been reached its surroundings are discovered to be those of the most distinctively rural character. Not even the sparsely peopled parish of Groton in English Suffolk, for which the Massachusetts town was named, and reached only after a six-mile drive or walk from Hadleigh in one direction, or one of similar length from Sudbury in the other, can seem more remote. And for the purpose which the founders of Groton School had in mind, perhaps this seclusion is well. But it is not without certain manifest disadvantages in the depth of a New England winter.

To the north and west of the school the land descends in wooded slopes to the valley of the Nashua River,while far to the north are the rolling waves of the Pack Monadnock range in New Hampshire, and above and beyond them Grand Monadnock itself. But no village or city is visible in all the wide prospect, and only to the eastward is there a hint of anything but entire seclusion from the world at

large, for in that quarter two miles away is the village of Groton, not wholly invisible, yet rather guessed at than actually seen. In apparent seclusion Lawrenceville resembles the Groton establishment, for the hamlet beside it is insignificant as regards size, but though five miles from Princeton in one direction and from Trenton in the other, two much patronized lines of electric railway passing near it effectually prevent the seclusion from becoming burdensome.

But at Groton the silence is that of the open country, broken only by the comparatively infrequent roll of wheels along the highway, the sound of the quarter chimes from the pinnacled chapel tower, and the shouting and laughing to be expected from one hundred and fifty boys in recreation hours. But seclusion is not to be hired. It pursueth him that flies from it and flees from who courts it. And in these twentieth century days of electric cars he were indeed a reckless prophet who should proclaim of any locality, however remote, that the "broomstick train" would never invade its solitude.

For long years Saint Mark's School contentedly purred over its dignified exclusiveness on the outer edge of a farming town, where the only rude echoes from the outer world were those of the occasional railway train on its way to Marlborough or Framingham. And now the electric car circles through Southborough below the school, and two or three times an hour the allurements of those small cities are thus placed within the range of temptation for the sons of Saint Mark's. Groton may similarly find Ayer Junction thus in effect brought to its very doors. And some day, without doubt, the inevitable school for girls will be established in sight of Groton and Saint Mark's, and the usual Embargo Act be consequently proclaimed.

In other words, it may well be questioned if scholastic seclusion is worth much conscious effort in the endeavour to obtain it. It has its advantages, of course, and it may have its disadvantages as well. When procurable without seeming to be sedulously sought, it may be an aid in carrying out the purpose of the school, but in the writer's opinion the world

Kimball, Concord, Photo.

HUNDRED HOUSE, GROTON.

need not be too severely shunned by the founders of schools. Winchester and Harrow have not done less good work in their long day because they were situated in the midst of small towns, and Eton and Marlborough, to name no others, are apparently not much hampered by their nearness to small centres of town life.

At Groton, more readily than elsewhere, it is the architecture which first impresses itself upon the attention of the observer. Indeed it hardly ceases to dominate and compel attention so long as one is within its influence. There are no surprises at Groton due to variety of situation; the entire range of structures is perceived from the first, and nothing is partly screened by foliage as at Lawrenceville, or discovered by changing the point of view, as at Saint Paul's. Details, to be sure, reveal themselves at Groton after acquaintance, but outlines and general effect are at once apparent.

Architecture being then so prominently in the foreground at Groton it is a fortunate circumstance that it is of so uniformly excellent and, in one in-

stance, of so thoroughly satisfying a character. At Clark University in Worcester, Massachusetts, a building outline similarly unrelieved by foliage or picturesqueness of site, is equally manifest, but anything that can be truthfully termed architecture is non-existent in the latter instance.

As at Lawrenceville, the buildings at Groton are ranged at intervals around a wide, circular expanse of level lawn, those in which the domestic life of the school is carried on differing in general character from gymnasium and school, as both differ widely from the crowning feature of all, the chapel. To the south is the long range of the Hundred House, so called because the abode of one hundred boys, and opposite it, on the north side of the lawn, is the older Brooks House, named in honour of Bishop Phillips Brooks. The feature of the west side is the School House, while on the east are the great gymnasium and the noble school chapel.

Perhaps one would not call the long curving façade of the Hundred House beautiful, but its irregularities of outline and its varieties of roof are

Kimball, Concord, Photo.

DINING-ROOM OF HUNDRED HOUSE, GROTON.

wonderfully picturesque, while the building as a whole is an excellent example of the intelligently treated so-called colonial style. It is of deep red brick, and its western end is the residence of the head master, the Reverend Endicott Peabody. The range of long windows seen near the other end are those of the great dining-hall of the House, architecturally effective in its interior, but, with its long tables, quite wanting in the homelike, social aspect which attracts one in the dining-hall at Andover, for example, with its many small tables, or in the pleasant dining-room of the Upper House of Lawrenceville, which is similarly furnished. In the deep bay-window of the Hundred House, and raised a step above the rest of the apartment, is the table at which are seated the head master and the prefects, possibly a wise arrangement from a disciplinary point of view, but effectually checking any effervescence of spirits on the part of those thus overlooked by the eye of authority. At the extreme west end of the Hundred House is the spacious and altogether delightful library of the head master, where on especial occa-

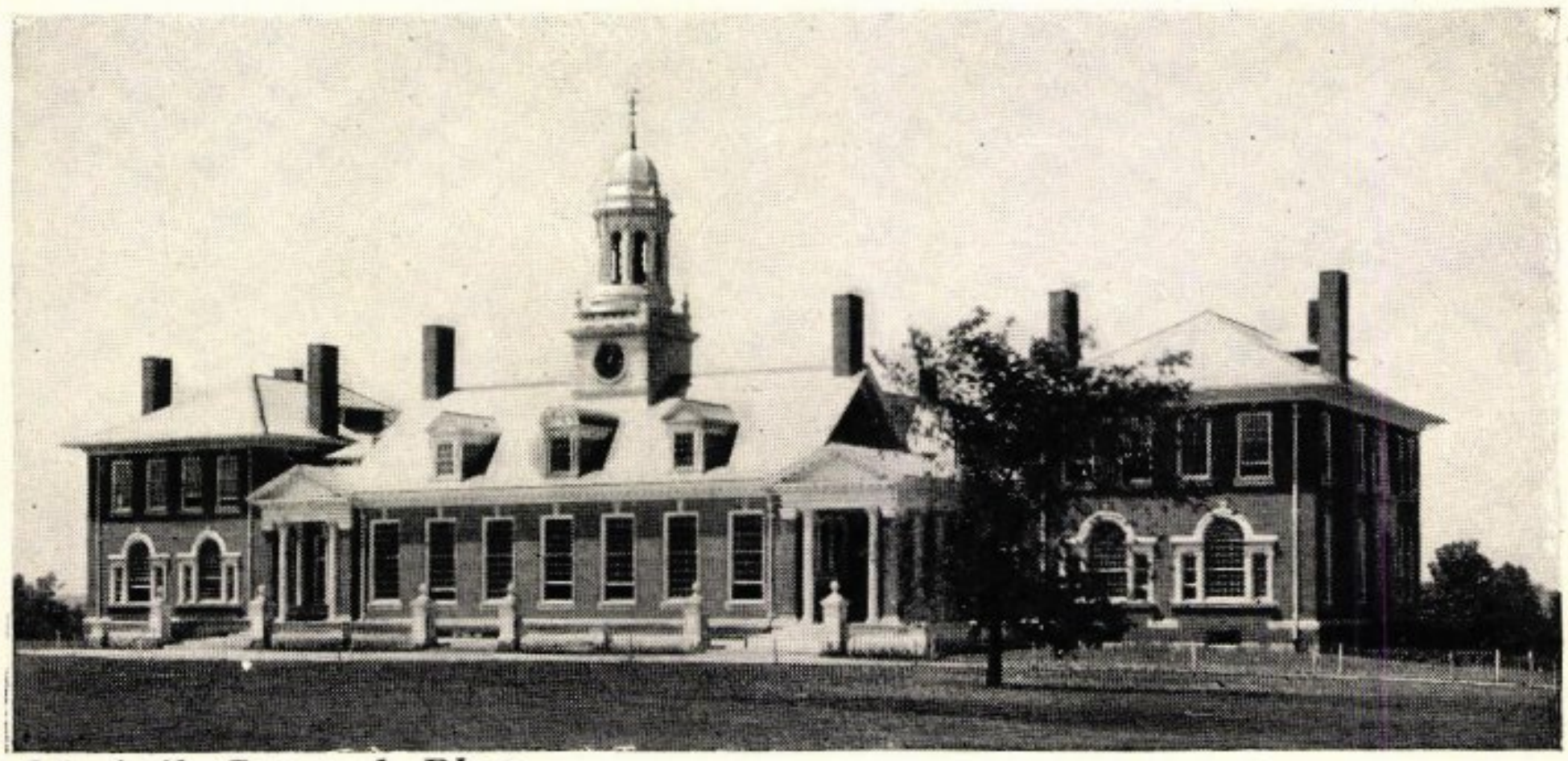
sions the entire school can be gathered for familiar talks from the masters.

Brooks House, the only other school dormitory, is a smaller structure, in essentials, however, like the Hundred House, and, if less ambitious in point of art, is still very pleasing to the eye. A certain number of masters are assigned to each house and are responsible for the preservation of order therein. A few of the masters, however, reside in houses of their own apart from the other school buildings. From the foregoing it will be seen that Groton has adopted the house system, though with important differences from Lawrenceville, since here the entire school are gathered in two houses, and of course the internal management at the two schools must therefore vary.

The School House, an immense building with a central portion and two wings, displays much evidence of thoughtful care in the treatment of its extensive façade, but the effect is not in all respects pleasing, a result due to the circumstance that the walls of the central portion are much lower than

Kimball, Concord, Photo.

BROOKS HOUSE. CHAPEL, GROTON.



Kimball, Concord, Photo.

SCHOOLHOUSE, GROTON.

those of the flanking wings, while its dormers and cupola do but very little emphasize the importance of the centre as such.

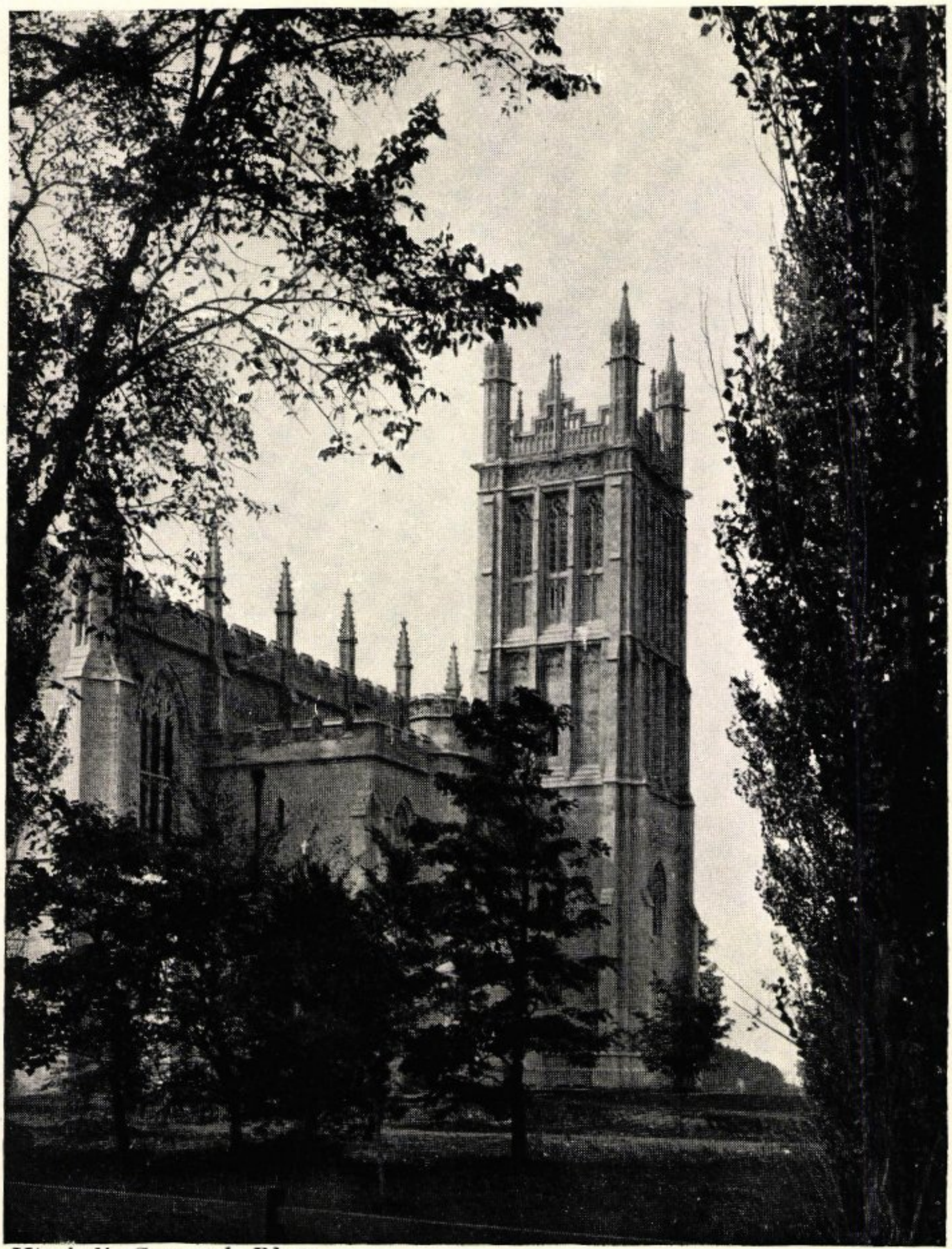
Once within the edifice, its immense size cannot fail to impress the beholder. One might almost be tempted to declare that there were acres of corridors and lobbies. Indeed one would perhaps exclaim at the amount of room thus needlessly sacrificed in creating these lordly corridors did there not appear to be abundance of room everywhere else. The beautiful study hall whose seven long windows look out upon the school lawn is a memorial to one of Groton's graduates, George Zabriskie Gray, who died in 1898, and whose father was for many years the dean of the Episcopal Theological School in Cambridge, Massachusetts, a fair young life, too early closed.

Ample as the building appears to be, it is so constructed as to be readily extended in the future in accordance with the original design, though why extension should ever become necessary, while the

institution has no wish to add to the number of pupils, is not quite easy to see.

The newest structure at Groton is the gymnasium, completed only very recently and towering high above the former gymnasium, soon to be removed. Like the similar new buildings at Andover and Lawrenceville, it appears to want for little in the way of athletic equipment, and those who disport therein probably concern themselves not at all as to its architectural merits. Merits of this class it has, apparent in the matter of proportion, but the entrance hardly seems adequately impressive for so large a structure, and the pale red colour of the outer walls is more or less repellent in effect. Time may soften this aspect somewhat, but at present the gymnasium seems to glare all too fiercely at its vis-à-vis across the lawn, the School House, which with its gleaming white porticoes, cupola, and window dressings, returns the stare with interest.

The earlier gymnasium has played a prominent part in the school life, as its successor is destined to do, for athletics have been encouraged from the first



Kimball, Concord, Photo.

GROTON CHAPEL FROM THE NORTHEAST.

at Groton, and football, baseball, and rowing were the three sports most enthusiastically pursued at the beginning. In those early days of the school's history, it had but a single boat upon the bosom of the neighbouring Nashua, where now there is a perfect flotilla of canoes and four-oared craft. And of tennis courts, golf links, and fives courts there is no lack.

Organized athletics are firmly believed in at Groton, and the lads quickly learn in these things to conceal personal preferences in furtherance of the success of the school as such. Hockey, skating, skiing, and fives are the winter sports here, and double-runners, skates, and hockey-sticks are not merely esteemed as luxuries, but become the indispensable necessities of juvenile existence when the mercury goes down. But the pursuit of these particular joys is not suffered to interfere with regular gymnasium practice, for in the late afternoon the entire school is summoned to the gymnasium for regular gymnastic exercise. The Groton boy may not like this exercise when considered in the light

of daily duty, but, willy-nilly, he goes to it, and in this manner a certain amount of definite, vigorous exercise is insured him every day.

The distinguishing detail at this school, in maturer eyes, if not in juvenile ones, is the chapel, the gift of William Amory Gardner, and the design of the architect, Henry Vaughan, the same who built the beautiful chapel at Saint Paul's. Its outline comprises a nave of five bays and a choir of two, a tall, pinnacled tower on the north with its western face forming a portion of the western front of the building, an organ chamber, and a narrow north aisle serving merely as an ambulatory. The tower is in four stages, the two lowermost being plain, thus carrying the gaze upward to the others, which are richly panelled. The period chosen is that of the Curvilinear half of the Middle Pointed style often called the Late Decorated, but so far along in the style that its transition to the Third Pointed, or Perpendicular, is already manifesting itself. The tower, indeed, with its pinnacled upper stage of the Bristol type of Somerset towers, seems to indicate

Kimball, Concord, Photo.

GROTON CHAPEL, NAVE AND CHOIR, LOOKING EAST.

that the transition has already been made. Stone of a greyish-white is the material employed, and when this has taken on a little of the aspect imparted by age and weather the effect will be even more satisfying than at present.

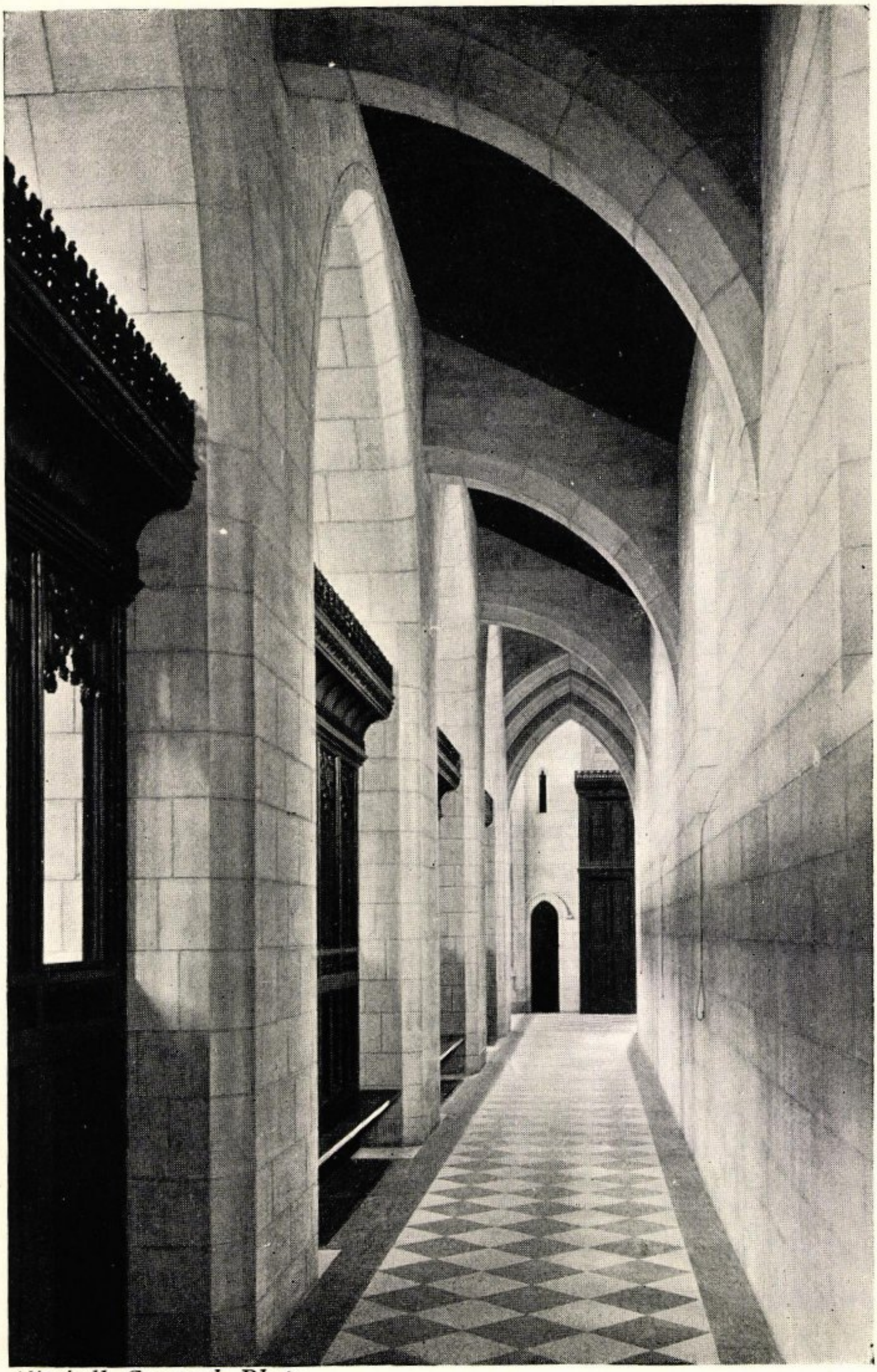
The interior is most dignified, the actual height seeming yet greater from the presence of the rows of vaulting shafts and the comparative narrowness of the nave and choir. The ceiling is an open timbered one of dark wood, its colour emphasized by the whiteness of the stone walls, and the nave arches are filled with carved and canopied stalls. High above the stalls on the north side of the choir is the organ. Rush bottom chairs, as in an English cathedral, occupy the floor of the nave.

The Groton chapel is not only the finest school chapel in the United States, but it is one of the best specimens of modern Pointed or Gothic to be found here, either. A copy of mediæval work? Yes, for modern Gothic must of necessity be a copy, but it is in no sense a servile imitation. On the contrary, it is an intelligent rendering of mediæval design

with not a little of originality in the matter of treatment, and the more of this intelligent copying we have in this country the better, if such admirable results are produced as at Groton.

As an aid to the religious life of an educational institution, the influence of a chapel of this high architectural character can scarcely be overestimated. Boys are affected by an atmosphere, though usually unconsciously, and if the atmosphere be of an inspiring nature, results will be commensurate.

That the boys at this school are overchurched seems as unlikely as that the lads at Saint Paul's are similarly afflicted. Matins and evensong in the chapel on Sunday, neither a long service, the first named with a sermon; and on week-days ten-minute prayers just prior to recitations and immediately after supper. Surely if a school is to have religious exercises at all, here are not too many. The plant called reverence needs watering fairly often in order to thrive apace, and if there are those who object to expose their offspring to these frequent though brief waterings, there are schools, like the Middle-



Kimball, Concord, Photo.

NORTH AISLE, GROTON CHAPEL.

sex School at Concord, Massachusetts, which for the present dispense with formal religious exercises. The point, however, which is sought to be made here, is that at such distinctively "church schools" as Groton and Saint Paul's, ritual is not made burdensome to the boys, nor religion suffered to make their pleasures measurably less.

In this matter things have changed within a generation in Episcopal institutions, as they have in secular academies. The writer recalls memories of a small "church" boarding-school with which he once had relations where Monday was made purgatorial by the requirement of a verbatim recital of the Sunday's collect, from each pupil, and that of the nearest saint's day or other holy day, also, and in case of a vacation a further recital of all the collects which had accumulated during that interval. And as collects appeared to multiply almost at the rate of geometrical progression during the long or summer vacation, September, therefore, was as doleful a month to the youthful pilgrim returning to

scholastic shades as is "the long dull time of the Ramadan" to the follower of Mahomet.

Like other preparatory schools, Groton aims to fit its pupils for successfully passing college examinations. Probably no school authorities would declare that the purpose of the institution under their charge ended at just that point. Yet in the nature of things, that must be the end, practically speaking, in many instances. The crowding interests, the increasing requirements, the want of time, — these and other things make anything else difficult if not almost impossible in schools where authority cannot be exerted at all times, or in others whose existence is dependent upon financial success, and this in turn dependent upon the number of pupils attracted on account of a reputation for successfully fitting boys to pass a college entrance examination.

At Groton, and doubtless at Saint Paul's and other schools herein named, examination passing is considered incidental rather than as a main purpose. Definite principles of action, high ideals of life, these are the real aims of education, and Groton

has very distinctly placed them before the strictly utilitarian one of preparation for college entrance examination.

In pursuance of this idea she has endeavoured to steer a course between the complete following out of the *loco parentis* plan as at Nazareth, and the opposite one of allowing large freedom, such as one finds at Andover and Exeter. Self-reliance, she deems, may be bought too dearly, while on the other hand, the *loco parentis* theory too strictly applied may prolong the period of dependence beyond a legitimate period.

Accordingly, while we find the house system at Groton as at Lawrenceville, it is with very serious modifications. Its two houses, the Hundred and Brooks, are with their larger numbers necessarily controlled in a different fashion from the less populous masters' houses at Lawrenceville. The Upper House board of directors at the latter school finds to some extent its counterpart at Groton in the seven school prefects, chosen from the sixth form, but not only do the prefects exercise a measure of authority

beyond that of the Lawrenceville directors, but the entire sixth form are likewise accorded the exercise of a certain amount of authority. This system certainly has the advantage of lessening the load of the masters, and no doubt was adopted with the idea of infusing into the older pupils a sense of responsibility, and of obtaining their aid in securing the best interests of the school.

That, we may assume, is the underlying theory of the arrangement, and some persons may detect in the prefect system the shadow of the English monitorial scheme. It has no doubt worked well at times, and a boy of naturally high principles will be strengthened by the exercise of his duties as prefect, but it is no light thing to place the average boy in a position of authority over others younger than himself, and if the prefect system has worked well at Groton, it is in spite of its inherent weakness, and by reason of especial care on the part of the faculty. That it is, as some persons would say, "un-American," is nothing against it in itself. If a method be good and commend itself to unbiassed judgment, by all

means let it be adopted, no matter how unusual it may appear in American eyes. Nor can reasonable objection be urged against the testing of this or that system about whose ultimate workings one is not fully assured.

But the prefect system in one form or another has been tried for generations in England and elsewhere, and both its merits and demerits have there the sanctity that attaches to long usage. That the latter are outweighed by the former is by no means an established fact, but ancient customs are not easily altered, and we should not expect to see Winchester therefore materially changing her practice in this regard, no matter what the defects in it may be. In America, however, the conditions are vastly different. The bonds of custom are slighter; the mental attitude of the schoolboy not at all that of his English cousin in many things.

The English schoolboy expects to be commanded by those above him not only socially, but as regards school rank. The American schoolboy expects to obey a head master and his staff; he not only does

not expect to obey another schoolboy, but he instinctively rebels at having another schoolboy set over him in a position of authority. All this may be exceedingly misjudged on his part, but it is something to be reckoned with, and the difference in the attitudes of the American and English schoolboys can hardly be left out of the question by heads of schools who are considering this feature of English education.

By those who dissent from this position it will be urged that American lads readily obey the orders of the captains of their various athletic teams, the directors of their various juvenile societies, the officers of their military companies, and the like. All of which is true enough. But the workings of other impelling forces are here discoverable. Military discipline instinctively appeals to most active lads. They recognize that nothing can be accomplished in this direction without obedience, and the attractions of the uniform and the muskets and swords outweigh the inconveniences of the situation. In very many other juvenile organizations the officers are

chosen by the boys themselves, not set over them by an outside power, and when class or school loyalty and enthusiasm are awakened the orders of the captain of a team are complied with without a thought to the contrary.

Disregarding, therefore, what seems to many a radical difference between English and American lads, Groton has adopted the prefect system, and owing to the personality of the heads of the school, no doubt unconsciously exerted oftentimes, it has not materially hindered the prosperity of the establishment. That it has been for the school's best interest, nevertheless, one would hesitate to assert. It was not adopted merely from a desire to imitate an old English custom, but with the intention of introducing into the school management whatever features should seem most admirable. It at all events gives individuality to Groton, and as an educational experiment in American school government is worthy of careful, dispassionate attention, on the part of those who hold other theories.

One hears more or less discussion regarding the

dormitory arrangements presented at different schools, and whether the cubicle or separate room principle be the better. Upon that particular burning topic the writer cannot venture to hazard an opinion. Andover and Exeter most unhesitatingly condemn in practice the cubicle or alcove system, and so at those institutions we find such arrangements as prevail at Harvard or other university dormitories: the common study for two, with wide bedroom; the common study with two small bedrooms; or the single room for one person only. Lawrenceville, also, avoids the cubicle. Saint Paul's, on the contrary, adopts the cubicle system for its new Lower School, where the younger boys are domiciled. At Groton the cubicle plan is followed both in the Hundred House and Brooks House, and this particular domestic feature has its strenuous advocates in more recently organized institutions, still, for the very new Middlesex School at Concord, Massachusetts, has its cubicles, likewise.

Where this system is in vogue, it follows, of course, that the sense of personal ownership attach-

Kimball, Concord, Photo.

BROOKS HOUSE, GROTON.

ing to a boy's own room at school is thus reduced to its lowest terms, and the heterogeneous array of objects more or less decorative in their nature which cover the walls of such apartments finds no counterpart in the contracted cubicle or sleeping closet. At Groton the boys of the two upper forms are provided with studies, while the remaining forms study at desks in the schoolrooms of the two houses.

Groton School was opened on October fifteen, 1884, with twenty-four boys and three masters, and the head master of that day, the Reverend Endicott Peabody, fortunately remains at the head still. Fortunately, because opportunity has thus been afforded for carrying out for a relatively long period, under one guiding hand, the particular aims with which the institution was established, and because, also, of the subtle but no less potent influence exerted by the abiding presence through a long series of years of a personality at once as winsome as it is forcible. The first president of the board of trustees was the Reverend Phillips Brooks, whose interest in the school remained warm and vital till the

close of his life, and who was succeeded by the Right Reverend William Lawrence, the Bishop of Massachusetts.

Says Mr. William Amory Gardner, writing of that early period in the school's history:

"No one had much experience, and in consequence the school began, unhampered by prejudice, to build up its own traditions. Manners and customs which prevail to-day, and which give the place its peculiar flavour, can be directly traced to the happenings of the first year. The school was particularly fortunate in the boys of that day, for they made possible the simple and familiar relation which has ever since existed between master and pupil. All took part in the same sports, and the relation was exactly like that between older and younger brothers, without a trace of the traditional opposition between government and governed. In sports like skating and coasting the whole school went forth in a body. This produced a spirit of unity, which even now is intensely vital, though of course greatly modified by

the necessary subdivision of organization which the increased size of the school has brought about."

A feature of Groton life concerning which a word may be said is a Missionary Society, which, in addition to holding religious services in various localities in the surrounding district, is largely interested in the work of the Boys' Club in Boston, directed by the clergy of Saint Stephen's Church. Groton men in Harvard at regular intervals entertain the boys of the club for an evening, and the Missionary Society assumes the responsibility for the club's expenses. A still more important work of the society is its management of a summer camp situated on an island in Lake Asquam, New Hampshire. Parties of twenty-five or thirty boys from Boston or New York are taken there for a fortnight's pleasuring under the care of a management varying in composition from one week to another, yet always comprising a master from Groton, two or three graduates, and several of the sixth form boys. The benefits of such an intercourse are reciprocal, but perhaps are of greater moment to the lads whose outward

advantages in life have been many, than even to those whose lives have lacked these things.

One can readily apprehend the charms of school existence at Groton, for if the path to knowledge has its pains, as every schoolboy is eager to testify, it has also its pleasures, and since the setting up of so many temples in these latter days where Apollo may be said to be worshipped as the patron of physical culture, the thorns and shards along the way are gladly endured for the modern compensations thereof. One comes to see how, with a school no larger than is this one, an intense feeling of school loyalty should spring up. One gladly recognizes the beneficent influence of personal devotion to their work, on the part of the masters, the effect exerted unconsciously to themselves upon the minds of these young lads by the constant presence of so much beauty and order as are here. But one does not go away with the feeling that here is being solved in the best way possible the problem of secondary American education.

" Should you send your boy to Groton, if you had

one?" asked one friend of another, after a visit to Groton, in the course of which they had seen and been delighted with much.

"Not if I wanted to make a live American of him," was the reply.

"The hysterical, my-country-right-or-wrong kind, I presume you mean?"

"Not at all," said the other. "But perhaps I should have said *loyal* American. The kind of American we used at one time to hear more about than now, whose ideals were 'plain living and high thinking,' and who was supremely indifferent to considerations of wealth or social prestige as set against native worth. No doubt it is the type I speak of which they aim to produce at Groton, but conditions are too strong for them. Rightly or wrongly, the school has a widespread reputation for being exclusive. Look at the waiting entrance-list that was shown us just now. There are names of candidates entered on the very day of their birth, and the struggle to place one's boy here, with no higher motive now and then than the consequent

ability to declare that, 'I have a son at Groton,' bids fair to equal one day the strenuousness of the efforts of the *nouveaux riche* to become enrolled among the Four Hundred. The prevalence of a spirit like this outside the school must inevitably make itself felt within it; an atmosphere is thus unconsciously created. I felt it to-day, and so, no doubt, did you. It is an un-American atmosphere, or perhaps I should rather say a *new*-American one."

"Not very easy to define its limits, I should say."

"No, I could not tell specifically how the impression was received from what we have seen to-day, unless in the matter of the waiting-list, and that accounts for but little of the force of the impression, but it was intensified the longer we were there, and is not likely to be soon dispelled."

"It is just possible that you may be mistaken in your conclusions, you know."

"Yes, I know," but at that moment the road began to descend a slope, the pinnacled tower of Groton slowly slipped from sight, and no more was said.

Belmont School

1885

Note

School opened, Aug. 5, 1885. Hopkins School merged with it, May, 1893; incorporated 1893 as Belmont School on W. T. Reid Foundation. Twenty-five miles from San Francisco. Ten masters and a military instructor; one hundred and forty pupils. Two scholarships; Bertram medal. Military drill: one battalion, composed of two companies. School journal: *The Cricket,* monthly. Camera club; glee club. Saturday holiday. School year begins in August, closes in May. Modified house system. Chapel service and Bible classes on Sunday. Gymnasium; tennis courts, football and baseball teams.

Belmont School

AT the distance of some twenty-five miles south of San Francisco, on the lower slope of foothills encircling an open valley facing the Bay of San Francisco, one comes upon the most important of the preparatory schools of the Pacific Coast, the Belmont School, so named from its proximity to the small village of Belmont, a little more than a mile distant. Without appearing to have anxiously sought seclusion for the institution, as the founders of Groton seem to have done in the case of that noted foundation, seclusion sufficient for its purpose the founder of Belmont has secured, while at the same time accessibility, and the advantages appertaining to comfortable nearness to a great city, have not been left out of the question. Within the distance of a few miles north and south are the small towns of San Mateo and Palo Alto, the latter

the seat of the Leland Stanford University, while twelve miles to westward is the Pacific.

The scenery, though not especially striking, is sufficiently varied to offer prospects that are both picturesque and beautiful, and if the hills behind the school are climbed, there is spread before the observer a panorama including the broad bay of San Francisco, the Santa Clara Valley, Mounts Diabolo and Tamalpais, and the Contra Costa Hills. All about lies a countryside admirably adapted for rambling pleasures. Shut in among the hills to the west lie the Spring Valley Lakes, pleasing, river-like stretches of water quite within an easy walk from the school, and the thirty-five acres which comprise the school grounds, with their groves of live-oaks and other trees, and their irregularities of surface, render the immediate surroundings attractive both to eye and foot.

The history of Belmont School is a short one. It was founded on the fifth of August, 1885, by Mr. W. T. Reid, who had retired from the presidency of the University of California not long before.

BELMONT SCHOOL, GENERAL VIEW.

Gymnasium. Head Master's House. Moses Hopkins Hall.

In May of 1893 the Hopkins School was merged with it, and the enlarged institution was then known as the "Belmont School, W. T. Reid Foundation," a cumbersome title for daily use, and mercifully shortened to Belmont School. Its head master has been from the first its founder, Mr. Reid. While the school has passed through successive stages of growth in its nearly twenty years of existence, its six principal buildings were for the most part contemplated at the start, and planned therefore for school uses with extended acquaintance of school buildings elsewhere.

The house system, which at Lawrenceville finds its fullest American development, appears at Belmont in a modified form, but with the home feeling that is so marked a characteristic of the New Jersey school, equally evident in the California institution.

A small stream, whose winding course through the ground is defined by a fringe of laurels and live-oaks, separates into two groups the buildings at Belmont. To the south of this are to be seen the Head Master's House, the School House, the Gym-

nasium, with certain domestic structures such as the laundry, power-house, and dairy. "The House," as the head master's house is most commonly styled, is the central factor in the family life of Belmont. It is a very large, irregularly shaped structure, with small pretensions as to architecture, but looking vastly comfortable, nevertheless. It contains the three spacious dining-rooms in which the entire school gather for meals. Twenty large windows, among which are two bay-windows, light the rooms, and the nine tables are each officered, as one may say, by one or more of the masters. Except in the ball season, when the teams sit together, the boys are arranged by classes.

To many persons one important drawback to the occupancy of these cheerful dining-rooms would be found in the circumstance that the breakfast hour is at 6.30, but possibly the California constitution takes more kindly to early rising than is the case elsewhere in the civilized world. At the morning recess the House is again an object of general interest, for the post has arrived by this time, and the

HEAD MASTER'S HOUSE, BELMONT SCHOOL.

boys are permitted to come hither for their letters, and, a refinement of scholastic existence whose introduction into other schools would doubtless be viewed with complacent fortitude, for slices of hot toast should they desire them.

In the House some twenty of the youngest boys are lodged under the general oversight of the head master and his wife, and the more particular care of a house mistress, who is in effect a house mother, attending to their welfare in a hundred ways, and seeing them tucked into bed, so to speak, at half-past eight. The House contains a reading-room for students' use and a miscellaneous reading and reference library of eight hundred books. A memorial fund commemorating an instructor who died in 1898, and known as the Harry Hill Library Fund, provides for a yearly increase to the library.

A covered porch at the rear of the House connects with the School House, whose lower floor is devoted to recitation-rooms, and its two upper ones to dormitory purposes. Its windows open into a live-oak grove that must seem especially enticing when

classics and mathematics are beginning to weigh heavily upon juvenile spirits as they have a fashion of doing at even the most paradisiacal of educational institutions. A master and his wife are in charge of this building likewise.

Near at hand, and still on the south side of the stream, is the Gymnasium, one hundred feet by seventy-four, with running track, armory, fencing-room, shower rooms, corridors for handball, and all the rest of it. Athletics flourish apace at Belmont, baseball and football being the games that arouse the most general interest, and at certain seasons there have been four nines on the field at one time, inter-class games being frequent. Not until 1894 did football begin at Belmont, but in that year the parents of eleven boys, flinging caution and prudence to the winds, consented to permit their offspring to brave the perils of the game, and since then foot-ball has never wanted for enthusiastic devotees at Belmont. Tennis courts there are, for the use and behoof of two tennis clubs, nor do the sports of Belmont youth end here, the climate lending itself

in most accommodating fashion to out-of-door amusements every week of the year.

Several rustic bridges span the school brook, and crossing any of these one reaches the group of buildings in this quarter of the grounds. There are three of them, ranged around three sides of a quadrangle opening to the south, the area between them being called Palm Court. One of these, Sierra Hall, was built when the growing institution could no longer be accommodated in the structures across the brook. Seniors and upper middlers, by which uneuphonious title a certain section of the school is distinguished from the rest, occupy this hall, which has a master in charge, and contains twenty-five bedrooms, several parlours, and a reading-room with a small library.

On the opposite side of Palm Court, and parallel with Sierra Hall, is Moses Hopkins Hall, the newest dormitory of all, in plan a replica of its companion, but a story higher. Lower middlers dwell here, and several of the masters, this plethora of masters possibly indicating that lower middlers are

more effervescent in their nature than upper ones. In this hall, too, an attractive room is always kept in readiness for visiting alumni.

Covered corridors connect these two halls with a central structure, eventually to become the dining-room of the Upper School, but now serving both as chapel and assembly-room. It is a spacious apartment, not unattractive, but much better fitted for secular purposes than for devotional ones. It is this absence of a distinctive chapel building which constitutes a weak point at both Exeter and Belmont. The latter contemplates, it is believed, the erection of a school chapel at some time in the future, but Exeter has not apparently its thoughts that way toward. It is the testimony of observers at Lawrenceville that the erection of a dignified, churchly chapel there has been followed by a gain both in outward decorum and in religious feeling, and no doubt Belmont, when it secures for itself a school chapel that shall be devoted to religious purposes solely, and that shall be at the same time archi-

BELMONT SCHOOL.

Sierra Hall. Chapel. Moses Hopkins Hall.

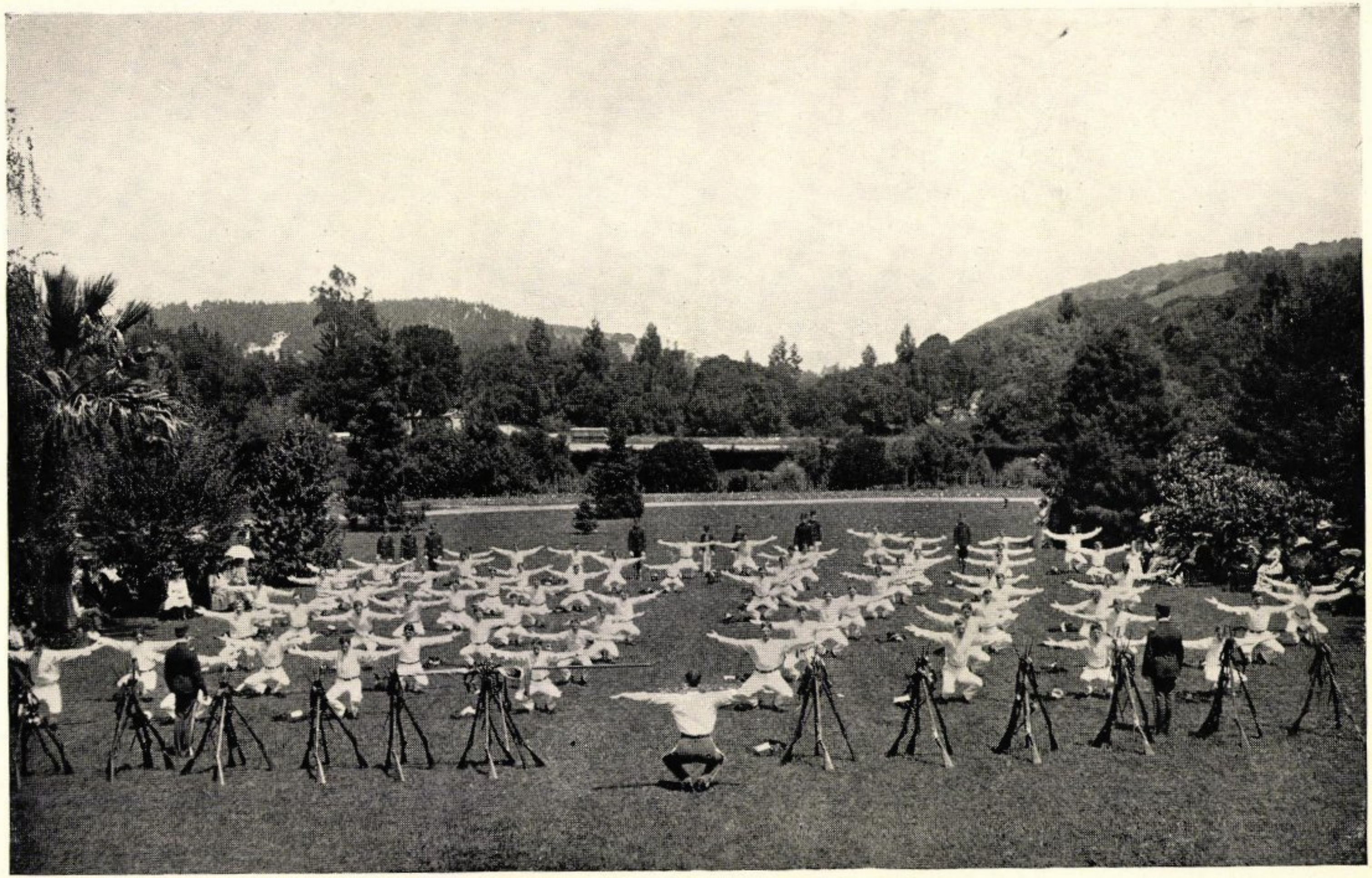
tecturally beautiful, will experience a similar gain in tone.

In the present Belmont chapel services are held each Sunday noon, conducted by the head master, or one of the other masters, at which the students in a body are required to be present in their uniform. There is a choir made up of the younger boys, and this service is prefaced by Bible classes held earlier in the morning. The school is not under the control of any denomination, but is none the less distinctively Christian in its ideal and its spirit. It must be said, however, that to the impartial observer, the tale of religious observances at Belmont seems a little jejune and brown coloured, and that a liturgical service in which the boys themselves took an interested part were preferable to the present arrangement. Where ritual is not suffered to become burdensome it is enjoyed by most boys, and the stateliness of a brief liturgical service with rolling music and spirited singing is not unappreciated by them.

Like Nazareth and Shattuck, the Belmont School is a military institution in the sense of having mili-

tary drill as a part of its system, but, unlike the two others, its discipline is non-military. The drill is considered to promote order and obedience, as well as manly carriage of the body, and is, therefore, required of all the pupils over twelve years old. But the dark blue uniform of Belmont need only be worn at dinner, chapel, and at the various school entertainments, and the order of the day does not include reveille, tattoo, and taps, in its nomenclature, although getting up and going to bed are as regular features of school routine here as anywhere else.

The school forms a battalion of two companies which are drilled three times a week under a military instructor, and the appointments to the positions of commissioned and non-commissioned officers under him are conditioned upon both character and scholarship. An inducement to excel in these particulars is thus offered which is not without its due effect, since the boy does not live who would not be an officer in a school military company if the honour were possible. In place of the drill on



A DETAIL OF DRILL, BELMONT SCHOOL.

two days of the week there are class exercises in the gymnasium, escape from which is no more possible than at Groton.

Two of Belmont's sons, whose first taste of military life was had here, have distinguished themselves in the campaign in the Philippines, and two others went to Cuba in 1898 in the company of Rough Riders. Stanley Hollister, one of these, was wounded several times during the famous charge up San Juan Hill, on the second of July, and though he recovered from his wounds, it was only to die of fever a little later in a military hospital at Fortress Monroe. It is in contemplation by the alumni to place a memorial window to him in the chapel at Belmont, whenever it shall be built.

School life on its scholastic side is in essentials very much at Belmont what it is elsewhere. School work is planned with reference to college entrance requirements, but since these requirements are in themselves an excellent basis for an elementary education, the parents of boys who are not expected to enter college are advised to have their sons pre-

pare for college or scientific school. Where literary or scholarly tastes have manifested themselves the boy is counselled to pursue a regular classical course, with the addition of German or French.

Rules are not manifold at Belmont, and become apparent only where the sense of duty in any individual appears somewhat weak. And so far as appearances go, the absence of rigidly formulated rules has worked well. On a few points, however, the law has been laid down in a most uncompromising fashion. As at Nazareth and Shattuck, smoking, if not considered as one of the seven deadly sins, is as strenuously prohibited as if it were, while any boy who has been known to even enter a saloon is at once dismissed from the school. In these particulars the regulations at Belmont would commend themselves to even the strictest members of the W. C. T. U. An equally stringent prohibition is that against the playing games for money, or any other stake, a wise measure, as every one must feel.

Saturday is doubtless the favourite day of the week at Belmont, except with lads of the Sandford

and Merton type, if there be any such priggish young persons in these days, since all the regular exercises are then suspended, and the boys whose friends have not selected the day for visiting them are free for all sorts of juvenile delights, from camping out for the day among the hills to candy-pulls and masquerades in the evenings. Sometimes, even, a house-party has been given, at which the sisters and other friends of the students have dawned upon the scene, and thus made dancing possible in the evening. The early masters of Exeter and Andover would probably have regarded these diversions in the light of thorns crackling under the pot, but a century has not slipped away for nothing since the day of the "great Eliphalet."

Like Harvard, the alma mater of the head master, the school has a Class Day, the particular Saturday in May when it gives its annual reception to the graduating class. It is in effect a lawn-party, enlivened by a battalion dress parade, followed by dancing in the great gymnasium in the afternoon. And of all this that wisely tolerant genius of the

eighteenth century, Benjamin Franklin, would assuredly approve, though the most of his contemporaries might frown.

The literary organ of the school is *The Cricket,* whose lively chirpings were for some years heard weekly, but now only monthly. Of clubs there are perhaps fewer than in some other schools, but the Camera Club and the Glee Club are very much to the fore, and mandolin, banjo, and guitar have each their devotees. The especial song of the school is "Fair Belmont," sung to the tune of "Fair Harvard," and the words of which are as follows:

"FAIR BELMONT

"*Tune 'Fair Harvard'*

"Fair Belmont! We gather in gladness to pay
At thy shrine, our full homage of praise,
For the hope and the promise so sturdily given
That we, too, may find in our lives
Full scope for our talent, whatever it be,
If conscience and faithfulness guide —
We gather together our plight to renew,
Inspiration anew to regain.

"And while we renew old acquaintanceship dear,
And recall again scenes of the past,

May memories beautiful so fill our thoughts
  As to drive away memories ill,
Refreshing our spirits and warming our hearts
  With the zeal of the years that are gone,
As the sweet warmth of summer melts winter's cold breath,
  Bringing with it new beauty and life.

"And as we look forward to years full of strife,
  May we live with the purposeful thought,
That no lines on our mother's fair face shall be drawn
  By a record unworthy her name.
And may we, too, carry this lesson of life
  As our good mother's heritage dear,
That in the fierce struggle for truth and for right
  We must know neither shrinking nor fear."

As a literary production it is open to the slight objection that, though apparently intended from its arrangement for verse, the writer of the song has nevertheless not troubled himself to find a rhyme till the closing stanza has been reached, when he rounds proudly to a finish with "dear" and "fear." But in respect to literary criticism of school songs, it surely were to consider too curiously to consider so.

The future of Belmont would seem to be assured. It possesses many advantages of site and immediate surroundings, its management is animated by a pro-

gressive spirit, and the homelike atmosphere of the school must make an increasing appeal to parents and students alike. While its present system remains in force it can hardly fail to increase in numbers and influence as the years go on, and every twelvemonth of continued existence adds to its possibilities. It already holds the first place among the preparatory schools west of the Rocky Mountains, and as the neighbouring universities wax strong with years, the scope of Belmont as tributary to them will be recognized as fully as are now the similar relations of Lawrenceville, Exeter, and Andover, to Princeton, Harvard, and Yale.

A Last Word

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THE nine preparatory schools whose characteristics have been lightly touched upon rather than described within the foregoing pages, have their distinctive features, as we have seen. Alike in their general aim, they differ among themselves in respect to theories of management and the like, even more widely than do their English prototypes of Eton, Harrow, and Rugby. Each has its attractions, as it has its loyal defenders among alumni and undergraduates. The impartial observer will assuredly find much to approve and admire in every case, and if moved to criticism of this or that feature in any one of the nine, will, assuredly, criticize in no unfriendly fashion. Such criticisms, indeed, as have been ventured upon here and there in the preceding chapters have been uttered in a

spirit of entire good nature, and if mistakenly made must share the fate of such mistakes. And now, as the end is reached, a last word may be added, regarding a phase of the educational problem that these institutions are doing their conscientious best to solve.

When one has visited them all, and especially when one has noted at the same time the amounts annually required to maintain a boy at any of these institutions where, in Calverley's phrase, "are blended home comforts with school training," a question springs to mind that is not easily answered. At all but one of the nine schools here mentioned this sum amounts to not less than $600, and in the majority of instances to $700, and, in the case of two or three, to nearly if not quite $800. At Nazareth the yearly expenses are $350. But the sums charged at the eight other schools are not unusual in their character, by any means. At the Hill School in Pottstown, Pennsylvania, the annual expenses amount to $900, and at nearly all of the preparatory institutions of this high grade the rate

remains about the same, that is, ranging from $600 to $900.

Now the question that occurs to the impartial observer in view of such facts as these is this:

Where shall, or more properly, where *can* the professional man on a small salary, or the business man similarly circumstanced, send his son or sons to be prepared for college?

There are the excellent high schools in every important town, answers some one. True, and if it be a day school that the parent has in mind, these will serve the purpose well. But it may be that the parent considers that the discipline and experience of a boarding-school is what his child most needs, and in certain localities the companions of the boy in all but the higher grades of day school are, from their nationality, objectionable personal habits, or what not, undesirable. To remove him from these associates will naturally be the wish of the parent who hopes to train up his son to observe the manners and customs of refined surroundings. The discipline of the public school is in most cases pref-

erable to that of the private day school, and for that reason the latter institution does not offer the parent a wholly satisfactory solution of his problem.

The day school of either kind being, for one reason or another, out of the question for him, and with a preference for the boarding-school still lurking somewhere in his mind, the parent who would like to give his son the best, but whose yearly income is scarcely twice the sum required to send his boy for a year to Lawrenceville or Groton, let us say, is far from seeing his way clear to giving his son the education of a gentleman.

But think of the scholarships at these schools; of the assistance often afforded to sons of clergymen and other professional men as regards their education, some one else observes. True, there are the scholarships, by means of which many a deserving lad has been helped toward a higher education. But when all is said, scholarships are not every-day affairs, and their number is not increasing in proportion to the number of boys who need them.

The existence of such excellent "church" and

other schools of the type of the Holderness School for boys, in Holderness, New Hampshire, has been suggested as offering a partial answer to the question we have been asking, but the answer is *only* partial, after all, for schools like Holderness are not too frequently met with.

The plain fact remains that, when all has been said regarding scholarships and other aids, "the equipment and maintenance of a first-class boarding-school and the quality of its teaching make it too expensive for people in humble circumstances," as the rector of the Shattuck School observes in his readable historic sketch of that institution.

The rector goes on to say that since men of ability come up from all conditions in life, it would seem to be for the public good that aid should be extended in some systematic way to boys desirous of benefiting by the instruction obtainable in such institutions of high rank, but to whom the way is closed without such aid. His solution of the problem is an ample endowment, so that the way can

be made much easier and plainer than it now is for people of small means, but of refinement and culture, to educate their sons in the great middle schools, as well as to allow of a certain proportion of ambitious lads from plainer homes enjoying the same privilege. And it may be that his contention furnishes the best answer at present to the question.

There is a story told of a lad of the people who one day applied at the public library in a certain town for "The Adventures of Mike Mulligan, the Masher," but was informed by the somewhat supercilious attendant that there was no such work in the library.

"Well, then," returned the unabashed applicant, "gimme 'Roaring Ralph of the Rialto,' or 'The Gory Galoot of the Gaultees.'"

"We don't have such books here," said the librarian, frostily.

"Wot's this here lib'ry fur?" began the indignant fiction seeker, and then, answering his own query, added, with withering sarcasm, "I know

wot it's fur, I do; it's fur the rich, and the poor workin' boy don't git no chance at all."

As for the moral of this little tale, it lies, of course, in the nature of the application that may be made of it.

THE END.

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