ST. ANDREW’S MAGAZINE

Seventy-Five
First Days
of School
This fall, St. Andrew’s opened its doors to students for the 75th time. This moment provides an opportunity to reflect on the rich tapestry created over our 75-year history.

EVERY ALUMNUS, PARENT, TRUSTEE AND FRIEND OF ST. ANDREW’S REPRESENTING AN INTEGRAL THREAD, WEAVING THE ESSENCE OF WHAT IS ST. ANDREW’S.

ONE

As today’s stewards we need to do all we can to protect the valuable attributes of St. Andrew’s. We have nearly reached our comprehensive goal of $25 million, but to do that, every St. Andrean who has not yet participated in the Cornerstones Campaign must consider increasing, even doubling, his or her gift to the Annual Fund this year. This year, your gift counts more than ever before. Will yours be the gift that puts us over our goal?

We hope you will join us in speaking with one voice to support the unique, eternal qualities of this great school. If there were ever a moment at St. Andrew’s when EVERY ONE COUNTS, THIS YEAR IS THAT MOMENT.

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In early July, Suen Hwang, a staff reporter for the Wall Street Journal, wrote a front-page article on what the headline editors described as “enrollment woes” in boarding schools across the nation. Hwang suggested that the rise of the over-committed, over-invested and over-protective parent population within contemporary American culture makes the prospect of boarding school much less attractive for families. She cites other factors for the admission challenges boarding schools face—competition from a larger private day school industry, the rise of home schooling and faith-based schools and stereotypical perceptions about boarding school peer cultures.

In September, Curtis Sittenfeld, the author of the recent novel Prep, joined this rather one-sided debate by writing an Op-Ed piece in the New York Times arguing that she, a boarding school graduate, would not send her own children to boarding school. In her article, she made the following claims:

§ Boarding school students immerse themselves in a 24-hour-a-day peer culture that is ultimately an unhealthy one for their development.

§ Parents need to be with their children during high school to help guide them through adolescence and its inevitable moments of confusion and challenge.

§ Teachers at boarding school cannot influence or inspire their students in the ways parents do.

§ Boarding schools are campuses and communities that are affluent, entitled and indulged.

Of course, I found Hwang and Sittenfeld’s articles interesting, thought provoking, misleading and ultimately affirming. Let me explain.

Hwang’s article suggested that the new 21st century parent, caught up in an obsessive desire to market, package, control and manipulate their children’s lives, finds the very notion of boarding school to be difficult to accept. After all, the boarding school parent must trust the school and its faculty to provide a comprehensive and extensive program for the education of their students. The boarding school parent must trust the essential generosity, humanity and professionalism of a school’s faculty to provide educational inspiration and opportunity, as well as superb advising and mentoring. Somewhere along the way, a very small percentage of American independent school parents, perhaps five percent by Dr. Michael Thompson’s informal estimate, lost their faith in schools and their ability to
provide quality education for students. These parents express their distrust of schools by not allowing their children to experience the challenges and inevitable frustrations and disappointments of adolescence, and they undermine their children’s development towards maturity and independence.

The St. Andrew’s parent body, in contrast, supports the culture, energy and optimism of St. Andrew’s. They see St. Andrew’s as a remarkable exception to the private schools they have known. They trust the faculty to serve as inspirational teachers, role models and mentors to their children. They watch their children grow and develop here. And they are humble enough, confident enough, secure enough to say that St. Andrew’s teachers have made a difference in their children’s lives. I can say it: St. Andrew’s teachers have made all the difference in the ways my two oldest children view education, view citizenship, view the responsibility and opportunity of their own lives. I admit it: St. Andrew’s teachers are more influential and inspirational to my children than I am.

What Ms. Sittenfeld misses in her novel, and what she neglects to understand in her essay, is that schools like St. Andrew’s do not see themselves, organize themselves, or live with the paradigm of creating two disparate worlds on our campuses: a student culture with its own private culture and value system—an adult world with its own system of values and expectations.

What makes St. Andrew’s a community in the best sense of the word is our student and faculty consensus and agreement on what we value, what we are willing to accomplish and fight for in the spirit and culture of the School. How do we achieve such a consensus? First, we appeal to the community’s desire to be part of an educational institution willing to seek excellence in human relations, in academics, in athletics, the arts and community service. I ask our students whether they want to go to a school where everyone is valued, heard, accepted, celebrated and encouraged. I ask our students if they want to go to a school where diversity, difference and dialogue lead to a new understanding of human relationships and communities. I ask our students if they want to go to a school where learning true understanding is celebrated, where students reject cheating and other forms of dishonesty, where students and teachers treat one another with respect, admiration and care, where students reject attitudes of classism, sexism, racism, religious intolerance, homophobia.

Great boarding school teachers close the gap between the world of the adolescent and the world of the school. They see their work day as a 24-hour-a-day opportunity for education, mentoring, engagement and challenge. Our teachers work in multiple roles every day, and all these roles bring them into important communication and connection with our students. We teach great classes and follow up those classes with tutorials in the morning, afternoon and evening. We have advisee groups that meet on a weekly basis for desserts, dinners and trips. Our teachers coach, direct plays and choirs, advise clubs and activities. Our teachers are on the dorms every night between 8 p.m. and 11 p.m. to tutor, to supervise study hall, to talk to students before they go to bed. Our teachers dine with students at family-style meals, attend Chapel, school meetings, games, practices, recitals. Our faculty work through the weekends, offering their support and participation.
in a wide range of cultural, athletic, artistic and social occasions, on and off campus. Where are the teachers, the role models, the inspirational men and women in Ms. Sittenfeld’s unfair portrayal of boarding school?

All of us who work in private schools, day or boarding, must to a certain degree accept the notion that we serve a narrow, socio-economic group of Americans capable of paying the tuition bills that are necessary for private schools to continue to operate. Our dependence on tuition income is in many ways the weakness of the private school industry in America. In an ideal world, schools, public and private, would be accessible to all young men and women in America—they would be funded well; they would be full of great teachers; they would contribute to the ideals of the democracy; they would be diverse, multicultural, dynamic and challenging.

I am at St. Andrew’s because the School since its inception has sought to be the very antithesis of the private day or private boarding school. In 1929, A. Felix duPont created a school not for the rich and the entitled, but specifically for those who could not dream of a private school education. He dreamed of and created a school with a private school campus and a public school student body. He believed that poor students could learn as much, accomplish as much, contribute as much to America as those who attended established schools to the north and south.

Today, we celebrate a School that has maintained a deep commitment to socio-economic diversity. Forty-seven percent of our students receive financial assistance—our average grant is about $25,000; our financial aid budget is about $3.15 million this year. These numbers reflect the kind of School and kind of community we strive to be. All our students, teachers and, yes, their headmaster, bristle at the stereotypical and worn-out presumption that we are entitled, self-satisfied and complacent.

As I read Ms. Sittenfeld’s novel and articles, I must confess that I do not recognize what kind of school she is imagining and depicting. And, therefore, I found her fiction and her essay affirming. She succeeds in telling us exactly what St. Andrew’s has never been and never will be. And for that, I thank her.
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Three new trustees appointed to Board

Amy Barto ’86
Amy lives in Phoenixville, Pa., with her beloved dog. Amy is the co-owner and general manager of Barto Pool & Spa, a family-owned business in Phoenixville, Pa. Last year Amy was named one of the top 50 women in business in Pennsylvania by Governor Rendell. She is a member of the board at The Phoenixville Community Health Foundation, Great Valley Nature Center (secretary), Phoenixville Healthcare Access Foundation, Phoenixville Area YMCA and West End Fire Company Public Safety Board (treasurer). She also serves her community as a volunteer firefighter, where she is a fire lieutenant as well as a dive lieutenant. In addition to her duties at the fire department, Amy also volunteers as an EMT and rescue diver. Her hobbies include fishing, quilting, gardening, cooking, reading and renovating houses in the remainder of her free time. Although she belongs to University Barge Club on Boathouse Row in Philadelphia, she hasn’t been on the river in years. She holds a B.A. from Yale University.

Viviana (Vivi) Davila ’85
Viviana Rodriguez Davila has been a member of the faculty since 1994 at Episcopal High School (EHS) in Alexandria, Virginia, where she teaches Spanish language classes and coaches field hockey, lacrosse, cross-country and track. The department coordinator for the Spanish Department, she also does Spanish translations for the employees of Episcopal’s food service. She holds a B.A. from Middlebury College and an M.A. in Spanish literature from George Mason University. Vivi plans to pursue her doctorate in linguistics. She and her husband, Derrick, and their daughters, Nina, Elisa and Alani, live on campus at EHS.

Dr. Carolyn Matthews ’77
Carolyn grew up as an army brat, moving regularly but spending more time in Virginia than anywhere else. She graduated magna cum laude from Williams College where she received the Class of 1925 Scholar Athlete award in 1981, after having been co-captain of the varsity crew during her junior and senior years. After attending the Medical School of Virginia, she moved to Texas to start her fellowship in gynecologic oncology at M.D. Anderson Cancer Center in 1989. Since 1991 Carolyn has been significantly involved in teaching at Baylor University Medical Center, where she was residency program director until having her second child. In addition to her responsibilities at Baylor, Carolyn also works part-time as clinical associate professor at the Texas Tech Health Sciences Center. Her clinical practice involves surgery and chemotherapy for women with gynecologic cancers, and she is particularly interested in nutrition and its role in health. She has two children, Church (10) and Marion (6). She and her husband, Curtis H. Humphreys, and family live in Dallas. They enjoy traveling, working together on their organic garden and taking care of their German Shepherd and Welsh Corgi.

Tomas A. Puky ’89
Tomas also joins the board this year. Tomas is the new president of the Alumni Corporation Board and therefore holds a seat on the board of trustees. Please read his profile in the ACB section on page 46.
The Naudain Farm Barn

We found this picture of the original barn on the Naudain Farm in the St. Andrew’s archives this summer. With its northern French design, Palladian windows, gambrel roof and dormers, the barn was a scenic and agricultural landmark in southern New Castle County for decades. It burned to the ground in the 1970s when an arsonist set fire to it.

If any St. Andrew’s alumni have memories about this noble structure, we would love to hear them! E-mail alum@standrews-de.org
Faculty Remarks:
John P. N. Austin ’83
academic dean
Convocation Address
September 10, 2005

Good morning. I’d like to begin by welcoming, once again, everyone to St. Andrew’s, faculty and students, and especially those of you who are new to the school. I am very honored to be speaking to you as we start this, our seventy-fifth, school year.

I wanted this morning to make an argument for education, to reflect on what it means to be a part of a learning community, and to talk to you a bit about what it means to be a student. It’s something I know a little about, since I have been a student for most of my life. I say “most” because school was not something that came easily or naturally to me, and my real education—that is the moment when I decided to take responsibility for my own learning—began fairly late.

As some of you probably know, I went to St. Andrew’s. What you don’t know is this. On May 24, 1978, my parents received a letter from Robert E. Dobson, director of admission at St. Andrew’s School. It read:

Dear Mr. and Mrs. Austin,
I regret very much to tell you that the Admission Committee, after careful consideration of John Peter’s academic qualifications, feels we cannot offer him a place at the school.

Yes, I stand before you this morning as perhaps the only graduate of St. Andrew’s also to have been denied admission.

To be honest, I had thought things had gone pretty well in the interview. I chatted at length about skateboarding and surfing on the Outer Banks of North Carolina where I grew up, and I thought I had written a brilliantly succinct application essay. When asked “If you could do anything you wanted, what would you do,” I wrote: “Go to the moon.” Not that I did, I just thought this was the kind of thing they wanted to hear. I whipped it off in about two seconds, waited five more minutes to impress the admissions office with how thoughtful I was, and then, triumphantly, I brought it back.

As my father looked on in horror and my mother glared at me—I knew there would be hell to pay in the long car ride back to North Carolina—Mrs. O’Brien, the admissions officer who was interviewing me and who was the wife of then-headmaster Jon O’Brien—the couple after whom this extraordinary building is named—told me kindly that perhaps I could expand a little on that thought and she gently nudged me back out of the room.

Expand on a thought? I had never expanded on a thought in my life and I had no idea how to go about it, so, I simply kept going. “Be President. Be on television, and meet with all the heads of State. Meeting new people like athletes and Actors and Millionaires. I would
want to make all the right decisions travel all around the world to the Far East and Africa and Parts of South America. And, “I concluded, making I thought excellent use of the conjunction ‘and,’ ‘And to live in luxury for one day.’” [sic]

In a ringing endorsement on the back of this illiterate masterpiece, Mrs. O’Brien wrote: “nice little kid…also rather immature and disorganized…” And then in a reference to the then-president and prime minister of Egypt and Israel, she wrote: “He’d sure boggle the minds of Begin and Sadat.” I guess the interview didn’t go so well after all.

Soon after we received the letter informing me that I was a fine young man but not exactly St. Andrew’s material, a series of phone calls ensued between St. Andrew’s and my parents, and, after what I imagine to be some fairly desperate negotiating on the part of my father—clearly he had been dealt a weak hand—it was agreed that I would attend St. Andrew’s but that I would repeat my eighth-grade year—which is what I did.

When I got to St. Andrew’s I did my best, which in their great wisdom was all my parents ever asked of me, but I admit it was hard slogging, and it was not until my junior year that this began to change. It was then that I found myself, with the help of an extraordinary group of teachers, a couple of whom are in this room this morning, developing new interests and new passions; things I could have scarcely imagined myself doing a few years earlier, I found myself actually enjoying.

It was then that I discovered the pleasures and joys of reading. Until this point in my life the major literary influences on me had been “Gilligan’s Island,” the “Six Million Dollar Man” and the Saturday morning cartoon—yes, you got it—“Conjunction-Junction What’s Your Function.” Now I found myself reading, with attention and pleasure, Tennyson, T.S. Eliot, James Joyce, Virginia Woolf, Karl Marx, Adam Smith, Catullus, Plautus, Sophocles and, of course, Shakespeare.

It was during my junior year that I first read Hamlet, and, even though he neither surfed nor, as far as scholars have been able to ascertain, skateboarded, I identified with the young prince. Some of you, I know, have read Hamlet and will remember the moment, when Hamlet, having endured the death of his father, the betrayal of friends, the hasty and questionable remarriage of his mother, turns to his friend Horatio and says:

There are more things in heaven and earth, Horatio, Than are dreamt of in your philosophy.

When I first encountered those lines, I felt as if one part of me was talking to another, that, like Hamlet gently chiding his friend Horatio, I was speaking to a former self that I had left behind. A new world had begun to open up to me.

At about the same time I read Hamlet I also read Richard Wright’s great memoir Black Boy. As I remember, it was the first book I ever got through on my own, without the benefit of a class to help me crutch along, and I read it quickly, virtually in a single sitting.

When Richard Wright was growing up in Mississippi in the 1920s he was barred, by custom and deep-rooted racial prejudice, from borrowing books from the public library. But Wright was curious—about the world outside Mississippi, about what others thought and felt—and not so easily discouraged. He found a way into the library—with an inspired act of deception—and it changed his life. Of that experience he wrote:

It had been only through books that I had managed to keep myself alive… Whenever my environment failed to support or nourish me, I had clutched at books…
had been my reading of fiction and literary criticism that had evoked in me vague glimpses of life’s possibilities. Of course, I had never seen or met the men who wrote the books I read, and the world in which they lived was as alien to me as the moon... It was out of these novels and stories and articles, out of the emotional impact of imaginative constructions of heroic or tragic deeds, that I felt touching my face a tinge of warmth from an unseen light; and in my leaving [Wright was to move to Chicago and take up a career as a writer] I was groping toward that invisible light, always trying to keep my face so set and turned that I would not lose the hope of its faint promise.

It’s still, many years later, the loveliest and most powerful evocation of the power of books to illuminate and comfort that I know. Reading Wright, I began to realize what education could be. Wright’s experience reminds us that an education can never be given to us; it has to be seized. And sometimes, as in Wright’s case, it has to be stolen.

Wright’s example reminds us that being a student is not just an institutional role one plays—getting good grades, attending class, dutifully completing one’s homework—but a way of conceiving of life, a kind of vocation, even a strategy of survival. It’s an act of self-assertion and potentially, at least, one of radical transformation. It’s an exercise in freedom. Or at least it’s supposed to be.

Last winter a graduate of Harvard, reputedly one of America’s best universities, writing in The Atlantic Monthly, confessed that his education had been a near complete botch. Here was a young man who had won all the awards, had won the approval of his teachers, parents and peers, but who, reflecting on his own experience, wrote: “I lived for prizes, praise, distinction, and I gave no thought to any other goal higher or broader than my next report card. Learning was secondary; promotion was primary. No one had ever told me what the point was, except to keep on accumulating points, and this struck me as sufficient.” After four years of college, he characterized himself as “a facile ignoramus,” and he felt lost and alone—the very opposite, you will notice, of Wright.

This story is not, I am afraid, atypical. Many students move through high school and college with little...
urgency, purpose or excitement. One of my favorite writers on education, a teacher at a leading state university, argues that today’s students have “a stunted capacity for enthusiasm.” “They are,” he writes, “the progeny of 100 cable channels and omnipresent Blockbuster outlets . . . On good days they display a light appealing glow; on bad days, shuffling disgruntlement.”

The most recent National Survey of Student Engagement, a nationwide attempt to measure academic, civic and community engagement among college students, reports that only 11 percent of full-time college freshmen and seniors spend more than 25 hours a week preparing for class—the absolute minimum number that faculty members say is needed to do well in college. Almost half spend 10 or fewer hours preparing for class.

And then there’s this from Rebekah Nathan, a professor of anthropology, who enrolled as a freshman in college in order to study and directly experience student life. “Not once,” during her nine months in the dorm, according to an article in the Chronicle of Higher Education, “did Ms. Nathan overhear a political or philosophical conversation. Discussion of their bodies, relationships and experiences with drugs and alcohol were a constant [among students]; chats about academic work were not.”

One symptom of rising academic disengagement among young people is the increase in all forms of academic dishonesty. A 2002 survey of over 12,000 high school students by the Josephson Institute of Ethics found that 74 percent of those polled admitted to cheating on a test or an exam. Ninety-seven percent of American high school students have allowed someone else to copy their academic work. The Internet is full of sites designed to aid students who have no wish to be students—like the aptly named Anti-Student.com where for $24.95 you can purchase a monthly subscription or—I checked it out—echeat.com, where for $9.95 you can actually pay for the opportunity to plagiarize an essay on plagiarism.

The rise in academic dishonesty of all forms, the decreasing time students spend on their academic work, the malaise and sense of confusion that so many graduates of even the best schools feel—all of these suggest that we have somehow lost the spirit of impassioned engagement that characterized Wright’s experience. They remind us that attending a great school does not mean that you will be well educated.

Lest you think I am pointing fingers at your generation, I should say that my generation is little better. It’s probably much worse. The prominence of cheating among young people mirrors the much more serious ethical lapses of our business, political and community leaders. The decline in academic engagement reflects deeper declines in civic and political engagement that, to our shame, distinguishes America among other Western democracies. The writer and environmentalist Wendell Berry puts it best when he writes: “We wish to rise above the sweat and bother of taking care of anything—of ourselves, of each other, of our country.”

We live in an age of disengagement. We have disengaged from our local communities, we have betrayed our responsibilities as stewards of the natural world, and we have grown indifferent, sometimes savagely indifferent, to the suffering of those outside our national borders where America exercises, virtually unchecked, a power of a force and scale that dwarfs any civilization that has preceded it. To wake us up and stir us from our collective complacency, it takes nothing less than a catastrophic hurricane or an international tragedy like 9/11.

All I can say is that it doesn’t have to be this way. A few weeks ago I had the opportunity to hear former President Clinton speak. I still haven’t forgiven him for the disaster of his second term, but his talk was an inspiring one. Clinton argued that ordinary people

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today have more power to effect change then ever before in our history. For the first time a majority of the world’s population live under governments they have freely elected—an extraordinary statistic, he noted, when you consider that China, a dictatorship, accounts for almost 20 percent of the world’s population.

Clinton also noted that information technologies are changing the way we conduct political business, making governments more open, more accountable to the public will, and more genuinely democratic. He argued that the growth of the Internet has allowed ordinary citizens to organize and exert power in ways previously impossible. And he argued that some of the most important actors in the world today are not the heads of government or elected officials, but private ordinary citizens who are solving problems beyond the reach of government. “You don’t have to wait until the next election to do your part,” Clinton said, “Ordinary citizens have more power to change the world than ever before.”

Clinton did not speak about education, but I would argue—and I am sure he would agree with me—that schools like St. Andrew’s have a special obligation to teach the kinds of civic responsibility and deep intellectual engagement that, in the absence of a catastrophic event like Katrina, so often seem to be missing in our country.

Throughout American history young people, people not unlike you, driven by their own idealism and sense of justice, have struggled to create, often in the face of fierce opposition, communities of learning that are open, tolerant and governed by a civic spirit. I will mention two that I have always found inspiring—one from the 18th century and one from the 20th. One was in Philadelphia, the other in Mississippi. They are far apart in time and place but nearly identical in spirit and purpose.

No one reads Benjamin Franklin’s autobiography anymore but at one time it was, next to the Bible, the most widely read book in America. It describes a man who, like many of that generation, placed the idea of learning at the very center of his being. Franklin came of age before the era of mandatory schooling and at a time when school was reserved for a privileged and a wealthy elite. Like many boys at that time he was apprenticed at a young age, first to his father, a maker of candles and soap, and then later to his brother, a printer, a trade Franklin quickly mastered.

Franklin had always been a hungry learner, and when he was about 19, he decided that it was time for him to begin his formal education again. Since no schools were available to him, he was forced to invent his own—which is exactly what he did. It was informally known as the Leather Apron Club—since its members were glassworkers, surveyors, shoemakers and clerks—but its more common name, the name he gives it in The Autobiography, is the Junto.

The Junto was not a school in the modern sense—the members met, not in a schoolhouse but, as was the custom of the 18th century for those interested in enlightened conversation, at a local tavern. It offered no degrees. It had no teachers. It had no formal curriculum or requirements except the questions and interests that its members brought to their meetings.

Each week, in a format not unlike the one we use for exhibitions and spring tutorials, a member of the Junto would read a paper on a topic of significance and importance. Some were scientific in origin. (Franklin was an accomplished inventor and scientist who accurately charted the Gulf Stream and conducted experiments in electricity.) Some were literary, like “What makes a piece of writing good?” Some were philosophical, like “What accounts for happiness?” Most were political or civic in nature.

One in particular that I like—since, like many of the questions Franklin and his fellow students explored, it is still relevant—stimulated a series of papers and proposals. Franklin asked: “Have you lately observed any defect in the laws of your country which it would be proper to move the legislature for an amendment?” It was through the Junto that many of the great civic projects for which Franklin is known originated: the first subscription library in America, the University of Pennsylvania (which Franklin helped found), the United States Post Office, publicly supported...
fire and police forces, among many others.

The Junto put learning in the service of engaged citizenship. As one of Franklin's biographers notes, the deliberative, serious and thoughtful tone in which the Junto conducted their discussions—the emphasis was on dialogue, Socratic questioning and consensus—was one Franklin urged on Continental Congress when it first met in 1774 and the Constitutional Convention 13 years later. In the meetings of the Junto—in those seminar discussions—a nation was imperfectly invented.

But my favorite part of the Junto—and the part I want to emphasize—was its strict requirements for admission. How do get into the Junto, you ask? Aspiring members were required to stand, lay a hand on their breast and answer “properly” four questions:

1. Do you have disrespect for any current member [of the Junto]?
2. Do you love mankind in general regardless of religion or profession?
3. Do you feel people should ever be punished because of their opinions or mode of worship?
4. Do you love and pursue truth for its own sake?

Notice that there is nothing here about test scores or previous accomplishments. Entrance into Franklin's school is predicated not on series of artificial requirements but more simply on a student's willingness to be an active, engaged member of an intellectual community devoted to learning and citizenship.

His admissions oath says to its members: if you want to go to school, you have to respect others regardless of their differences from you, you have to conduct yourself with fairness and civility, and you have to pursue truth in a way that is responsible and ethical. The mission statement of St. Andrew's—the very history of the school—expresses the same values and stands in that great tradition.

But perhaps the most powerful—and to me the most moving example of engaged schooling we have this century—are the Freedom Schools that began in Mississippi at the height of the civil rights movement in what has been called the “freedom summer of 1964”—a massively organized attempt on the part of civil rights workers—black and white, male and female, young and old (but it's worth emphasizing mostly young)—to register African-Americans to vote. That summer, some of you might recall, was back in the news this June and July with the trial and conviction, 40 years later, of Edgar Ray Killen for his role in the brutal execution of three young civil rights workers: James Chaney, Andrew Goodman, and Michael Schwerner.

Although the 1954 Supreme Court decision of Brown v. the Board Education integrating public schools was now ten years old, the public schools serving African-Americans in Mississippi were, in that summer of 1964, still segregated and still terribly under-funded—state government spending on white students was as much as 50 times that spent on their African-American peers. These schools were no better then they were when Richard Wright was growing up there in the 1920's.

The climate of these schools was harshly oppressive. According to one historian of the period, teachers in the segregated schools serving African-Americans, in order to maintain their jobs, were not permitted to allow their students to ask questions. Think about that for a moment: teachers who, if they wanted to continue teaching, actually had to suppress, rather than excite, the curiosity of their students. In essence,
the state of Mississippi had criminalized the asking of questions.

Which is why the Freedom Schools put questions at the center of their efforts. “The purpose of the Freedom Schools,” one statement of their mission read, “is to help [you] to begin to question.” The first question students were asked to wrestle with was one we should ask ourselves: Why are we here?—by which they meant, why go to school, why learn, what’s the point?

One teacher, a young woman, wrote: “It was the asking of questions, as I see it, that made the [Freedom Schools] different from the . . . voter registration projects and other civil rights activities everywhere else in the South . . . The transformations that occurred out of the Freedom School experience occurred because for the first time in their lives kids were asking questions.”

The results of this experiment were extraordinary. Attendance, of course—this was, after all, summer—was voluntary. The organizers of these schools—there were 41 in 20 different communities across the state of Mississippi—had hoped to attract about one thousand students. But in a kind of educational version of The Field of Dreams—“If you build it they will come”—over 3,000 students enrolled. The schools were intended for children, but adults as well came, some as old as 80.

Students published their own newspapers. They created The Free Southern Theater “to liberate and explore creative talent and to assert that self-knowledge and creativity are the foundations of human dignity.” One school wrote their own Declaration of Independence. They declared their “right to petition, to assemble, [and] to use public spaces.” They catalogued their grievances, demanding better schools, more public libraries, the integration of colleges and universities, and in the bit I like the best, “they declared independence from the unjust laws of Mississippi which conflict with the United States Constitution.”

Many of these young people expressed an understandable desire to leave Mississippi—to go north or west to California where, they believed, there was greater opportunity. But by the end of the summer almost all were committed to staying in their local communities, as dangerous as that was—and not merely because they had learned over the course of the summer that Chicago and California were not the promised lands they had believed them to be. They wanted to stay because they realized that they could take action against the injustice that kept them unhappy and powerless. They recognized and embraced, with one another, their own powers of creation, intellect, and self-expression—and they put them to work in the service of their communities and their nation.

I don’t think it’s too much to say that the purpose of your education is to help you consider what is meant by the word “citizenship.” The idea of citizenship has always been at the center of the best schools. Or to put it another way, great schools are, and always have been, Freedom Schools. They celebrate freedom—not the empty kinds of freedom that our popular and consumer culture so often celebrates (what I think of as the MTV Bill of Rights): the freedom to do nothing, the freedom to buy stuff, the freedom to sit on my couch and watch cable television, the freedom to be, as the popular, cult TV show has it, a jack-ass.

No, school is about the deeper and more disciplined freedoms of responsible citizenship and thoughtful inquiry. The students in these schools took responsibility for themselves and for the direction of their own educations. They took responsibility for one another and for the climate and tone of their schools. They created an atmosphere where learning and inquiry were valued, recognized and celebrated. They persevered in the face of considerable obstacles.

I do not know what kind of difficulties or frustrations you might encounter over the course of your own education, but they will come. And with patience and perspective and the support of one another we can overcome them—just as Wright and Franklin and the students of the Freedom Schools overcame the obstacles of class and race that confronted them.

It’s true that sometimes your work here—the problem sets, the reading assignments, the essays, tests and projects that will be so much a part of your day-to-day life—might seem irrelevant to the issues that are shaping the world you and your children will live in. What, you might ask, does all this homework have to do with what’s happening in Afghanistan and Iraq,
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what’s happening (and not happening) in the Gulf states? And I will answer: everything.

Your work here has everything to do with these things. Your studies in art and literature will sharpen your powers of empathy and imagination and offer you a perspective on the world you can get absolutely nowhere else. Your study of other languages, religions and civilizations will give you essential insight into ways of feeling and knowing and organizing the world different from your own. Your study of history will allow you to consider how men and women have confronted, with fortitude and hope and intelligence, what Wright called great and tragic events. Your study of science and math will give you an understanding of our natural and physical worlds without which a citizen of this new century can hardly function: scientific knowledge—an understanding of what real science is and how it moves forward—is essential if you are to make sense of the great issues facing your generation. The way you will learn to use language—with precision, power, and sensitivity to the views of others—will allow you to take part and help shape the world of my children and your children.

In talking about these schools this morning I hope you will realize that I have been talking about St. Andrew’s. For great schools like St. Andrew’s are acts of willed and purposeful creation. They exist in the minds and imaginations of the teachers and students who make them. They are more than buildings and classrooms and fields and facilities; they are a set of attitudes and habits of mind.

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Great schools are Richard Wright stealing his way into the public library, Franklin and his friends convening the Junto, the students and the faculty of the Freedom Schools reflecting on the nature of freedom, citizenship and America’s founding principles. They are the many graduates of St. Andrew’s who have gone on to lives of service, learning and civic engagement.

I wanted to end by reading the prayer that Eleanor Roosevelt recited each night before she went to bed. I encountered it a number of years ago, and I have kept it above my desk ever since:

Our Father, who has set a restlessness in our hearts and made us all seekers after that which we can never fully find, forbid us to be satisfied with what we make of life. Draw us from base contentment and set our eyes on far off goals. Keep us to tasks too hard that we may be driven to thee for strength. Deliver us from fretfulness and self-pitying; make us sure of the good we cannot see and of the hidden good in the world. Open our eyes to the simple beauty all around us and our hearts to the loveliness men hide from us because we do not try to understand them. Save us from ourselves and show us a vision of a world made new.
As we began thinking about our sabbatical year, we agreed that, whatever we did, we should find a way to live abroad for a while. France? Italy? South America? We indulged in a few days of fantasy until, one afternoon, Monica’s brother John ’89 called from Cairo and offered to have us spend the year with him in Egypt, where he lives, and where both he and Monica had spent part of their childhood. We jumped at the opportunity to live there for a while and began planning our year in earnest.

We decided to spend the fall in our house in Newport, Rhode Island. John had enrolled in Ted and Nancy Sizer’s course on the American High School at Harvard’s Graduate School of Education—and Maia was due to be born in September. So John spent the fall commuting to Cambridge and traveling to various public, private and charter schools across New England while both of us spent those three months acclimating to a household with three children under the age of six (Isabel and Alexander were homeschooled). After Christmas, with nine suitcases, Isabel (age 5½), Alexander (2½), and Maia (3 months) in tow, we set off from Logan Airport trying to remember what had made this seem even remotely like a good idea.

As it turned out, our five months in Cairo were even more wonderful than we had hoped. We moved into the house on the Nile that Monica had grown up in, and Isabel and Alexander quickly settled into their new lives as Cairenes. They had great experiences at their schools—Isabel at the British School in Zamalek, Alexander at a French preschool. John decided to take his fate into his own hands and began driving around Cairo, rapidly learning the local ways of the road (de rigueur heavy and expressive use of the horn, aggressive disregard of lanes, etc.) and blending right in behind the wheel. We explored Cairo; we visited...
some of the many new international schools that have recently opened in Egypt and studied their curricula, with particular interest in the International Baccalaureate; we read a lot.

Monica worked hard to resuscitate her French and Arabic, and John wrote a good deal. He researched and designed a new course on Globalization, published some articles in *Independent School Magazine* and prepared another essay on 19th century American fiction that will be published in a new *History of the World Novel* (forthcoming from Princeton University Press).

We traveled to Beirut (the first time Monica had been back since she had left at the outset of the civil war, when she was 10 years old), to the Sinai peninsula, to the Alexandria coast, and spent two weeks in London. We spent time with Monica’s family in Lebanon and Egypt, met people from all over the world, making friends with whom we will be sure to keep in touch. And Maia, who went everywhere with us, proved to be a natural traveler and a true cosmopolitan.

In many ways, it was an interesting time to be in Egypt. The elections (in America, in Great Britain); a burgeoning pro-democracy movement and the prospect of more open elections in Egypt; the continued tensions between the Arab world and the West—all made our time there stimulating and offered a different lens on America. We had anticipated some fraught encounters, but not once did we feel any anti-American sentiment directed at us—on the contrary, we were overwhelmed by the warmth, goodwill and generosity of all the Egyptians we met, from the poorest up. And we were reminded of what a gentle and child-friendly culture Egypt is—a fact that helped make Isabel’s and Alexander’s experience so memorable.

Mostly, we were struck again by how misunderstood so much of the Arab world is, at a time when, arguably, cultural understanding and mutual interest has never been more important. (Monica has begun exploring the possibility of helping to start a semester abroad program in Cairo for high school and college students.) We return to the United States reenergized both personally and intellectually, and, after a summer in Rhode Island where John did a seminar with the historian Gordon Wood at the Gilder Lehman Institute at Brown University, excited to be coming back to St. Andrew’s. We are deeply grateful to St. Andrew’s for the wonderful year we had.
Instruction in the classics at St. Andrew’s dates back as far as the founding of the school itself. Both Walden Pell and Felix duPont were accomplished classics scholars when they founded St. Andrew’s. Both felt strongly that instruction in the classics would be one of the bases of a St. Andrew’s education.

While every student at St. Andrew’s no longer receives a Classical education of Latin and Greek, this year approximately 60 of St. Andrew’s 270 students will be enrolled in a course in the classics department. Nathan Costa, who serves as director of studies at St. Andrew’s, has taught classics here for six years. This year, the School has added a new faculty member, Chris Childers, to round out the department. (See his faculty profile on page 24 of this Magazine.)

Each year, St. Andrew’s offers Latin instruction at five or six levels. In general, one section is offered at each level, but in some years the number of students demand more. For example, this year’s Latin III will be taught in two sections—there are too many students for just one section. The sixth-year Latin course has often been a class with one or two students, but Nathan feels that students who wish to pursue Latin at the highest levels should be offered the opportunity to do so, even at a school as small as St. Andrew’s. Our Latin students frequently continue their study of classics at college, with many choosing schools on the strength of their classics departments.

Classics at St. Andrew’s does not only mean Latin. For the past 10 years, ancient Greek has been taught in the department as well. The department offers three levels of Greek instruction. Last year, 16 students took a course in ancient Greek with Nathan. Chris will also teach Greek in addition to Latin and also brings a background in Sanskrit to his work in the department. The first-year minor course, Introduction to Ancient Greek, will be taken this year by 12 students in the IV and V Forms. While students in Greek are often Latin scholars who wish to pursue another ancient language, several students each year are not Latin scholars but have taken courses in modern languages (Chinese, Spanish or French) thus far in their careers at St. Andrew’s.

St. Andrew’s classics students are very dedicated to the discipline. Although classics may be decried as less practical than other, spoken languages, students like Giselle Furlonge ’03, winner of the Voorhees Prize for achievement in classical languages in 2003, still find this discipline an integral part of liberal education. Giselle says, “For me, the practical is gaining a basic appreciation and understanding of human relations. Humanity, humans, are so ridiculous that the only way to get at anything positive is to study modes of language
People think of a language like Latin as a ‘dead’ language, but to call it simply that and move on is to miss the opportunity to learn about and study a culture that dominated the known world for over a thousand years...

and communication...But this is the reality—classical studies are mind-opening and completely exploratory...studying [classics] requires a very specific mental orientation to detail, thoroughness and creativity.”

While the study of classics does not offer the opportunity to learn a means of direct oral communication, it does encourage students to look at the deeper meanings of structure and language. The study of classical languages, in spite of their lack of everyday conversation, does communicate across the centuries, according to another Voorhees Prize winner, Sam Baroody ’05: “People think of a language like Latin as a “dead” language, but to call it simply that and move on is to miss the opportunity to learn about and study a culture that dominated the known world for over a thousand years... People spoke Latin, and wrote in Latin just like we do in English, French, Spanish, and German (just to name a few) today. You see that those people were troubled by the same things that people are troubled by today.”

The study of classics, Nathan says, forces students to “read slowly and deliberately, to linger over words and phrases, commit them to memory, and be sensitively attuned to the details and multivalence of language in ways we can all too easily miss in our native language and in other spoken languages. But classical languages are living languages, too; they must be read and spoken aloud and re-read and re-interpreted by each generation.

“In studying classics, not only do students come to understand language’s deeper structure, grammar and syntax, but they learn to read and write with a greater sensitivity to language. Classics has always been an interdisciplinary discipline, long before interdisciplinary learning was in vogue: it trains the mind to confront history, art, architecture, linguistics, literature, philosophy and ancient understandings of mathematics and science all as part of an ancient worldview that continues to influence even our own time.”

Giselle says that classics has helped her in every discipline she has studied in her undergraduate career at University of Pennsylvania, especially in pushing the limits of scholarship to digest the human experience.

“Studying classics,” she says, “is making a commitment to intellectual curiosity and discipline. It is a commitment to the pursuit of perfection (linguistically), however unlikely that attainment might be. But that’s what makes it fun. No translation is ever perfect. It makes you realize that any language is just an approximation of actual meaning.”
Child care

Since the opening of the new 4,000 square-foot child-care facility in the fall of 2004, spaces around the campus previously used for child care have been adapted for other uses. Spaces in the Annex once devoted to child care have been returned to two one-bedroom faculty apartments.

Gymnasium

The School has converted the second floor of Cameron Gymnasium, also previously used for child care, into a spacious and light-filled office for the directors of athletics. Newly available space has also enabled the Social Activities Committee (SAC) to establish a secure storage area for its stereos, speakers, lights, decorations and other equipment.

The gym saw further changes this summer, including a total renovation of the roof structure in the old section and the installation of new windows. In addition, the gym’s slate roof and contiguous rubber roofing were replaced. The windows in the Cameron Room, bricked up in the 1950s, were restored to their original dimensions. The School’s architect Richard C. Meyer, along with an engineering firm, the Breckstone Group, have collaborated in an effort to detail the new windows to capture architect Arthur Brockie’s original design. At the same time, these new windows blend with the new façade of Amos Hall and the Jonathan B. and Joan D. O’Brien Arts Center. The windows in the squash courts have been included in the scope of this summer’s project.

These projects in the gym reinforced the building’s structural stability while tailoring the space to the School’s current needs.

Founders Hall and campus-wide fire safety

The School’s campus has developed in new ways over the past year, most notably with the completion of the O’Brien Arts Center. The heart of the School still remains in Founders Hall, an aging building with further maintenance and repairs completed this summer. Trustee Frank Giannmattei ’47 and the Building and Grounds Committee continue to direct summer projects targeting critical updates to the building’s infrastructure.
This summer marked the first part of a four-phase project to bring Founders Hall into alignment with Delaware’s fire code. Delaware House Bill 291, enacted in 2002, requires all dormitories to install fire-suppression systems by 2009. Sprinklers as well as an updated fire detection system were installed this summer in the “old wing,” lower level, first and second floors and attic.

This massive and important project required all faculty and staff to vacate offices and apartments in this area of Founders while the work was completed. Administrative offices in the original wing of Founders (headmaster’s office, dean’s office, registrar’s office, business office, admission office, School Store, college counseling, technology and counseling) were moved to other areas of campus in late May and early June.

In order to maximize the efficiency of this undertaking, the School upgraded and replaced the HVAC (heating, ventilation and air conditioning) and electrical systems as well. Components of this project included:

- Installation of a new four-pipe HVAC system that uses hot water rather than a steam source. This new system is more economical both to operate and maintain. All offices and faculty apartments in this wing now have central air conditioning.
- The exterior building envelope of Founders, so well loved and remembered by all who know the School, is in need of serious attention in order to preserve and maintain it. This summer, in the old wing, contractors installed new slate roofing, flashing, gutters and downspouts. They repaired and painted the building’s dormers, fascias and soffits as well. Repairs were made to caulking around windows.
- The School has upgraded the electrical service to Founders over the past two years. This summer the work continued, as electric panels throughout the old wing were replaced. Contractors brought all distribution systems up to code, and added additional outlets in dormitories, classrooms and offices to meet the evolving demands of our students and faculty. Lighting upgrades focused on improved lighting in dorm rooms and energy efficiency throughout.

All across campus work was also completed to bring all the girls’ dormitories up to fire code. The School installed a fire-suppression system in the three faculty residences in Gaul Hall as well as in Moss Hall. The Fire Marshal requires all residences connected to dormitories have such systems in place.

Moss Hall bathrooms were renovated as well. New partitions, sinks, counters and plumbing fixtures, as well as updated lighting and ventilation systems were installed. The rooms in Moss were also skim-coated to conceal the cinder-block walls.

**Campus walkways and roads**

Other projects across campus included assessing the long-term stability of the road near the end of Founders Hall, near the Trapnell Alumni House. The retaining wall and contiguous bank appear to be eroding. This summer, work crews excavated the area to determine the road’s condition and what repairs may be needed in the future. In a similar project, the aging and uneven steps from the Kip duPont Boathouse
to the Annex and Gaul Hall were replaced with a walkway this summer. In addition, the cracked bluestone walks at the entrance to Founders, the front walk to the headmaster’s house, and to the Cloister and McKinstry Garth were replaced. In the process, both the front entrance to Founders and the exit from the Cloister to the front lawn were made handicap accessible.

**Faculty residences**

A number of smaller repairs and upgrades to faculty homes were also accomplished over the summer, as the School works to maintain the integrity and functionality of its extensive faculty housing resources. St. Andrew’s now maintains 50 faculty residences on the campus.
Levinson, Crump lectures set for year

Two endowed lectures at St. Andrew’s, the Levinson History Lecture and the Crump Physics Lecture, have been set for the 2005-2006 school year.

The Levinson History Lecture will take place in the evening of Friday, November 11, 2005, at 8:00 p.m. Vice president for policy at the American Foreign Policy Council and noted expert on Iran, Ilan Berman, will address students and faculty at this year’s lecture. An expert on regional security in the Middle East, Central Asia and the Russian Federation, Berman is a frequent contributor to leading journals and newspapers. He is also the editor of the Journal of International Security Affairs. His areas of expertise include U.S. Middle East policy, Caspian energy issues, missile defense, terrorism and proliferation. The talk will be followed by a book signing. This is the fourth annual Levinson History Lecture, which was endowed by Marilyn and David N. Levinson ’53 and their son, Micah ’05.

This year’s Crump Physics Lecture will feature Alan Lightman, scientist and author of Einstein’s Dreams and other works. The lecture, “At the Crossroads of Science and the Arts,” will take place on Friday, February 3, 2006, at 8:30 p.m. in Engelhard Hall. Recognized for his dual achievements as both a scientist and as a writer, Alan Lightman is one of a select group of thinkers whose work has successfully bridged the gap between the worlds of art and science. The New York Times calls him, “a scientist in love with words, one who can write clearly and appealingly about his subject for a lay readership.” Lightman’s writing has been featured in many national and international publications. Lightman’s talk will be followed by a book signing.

The Crump Lecture, now in its seventh year, was endowed by William A. Crump ’44, who died in 2005. He wished to provide St. Andrew’s students with access to the best minds in the world of science, because he felt that St. Andrew’s provided him with an education that benefited him throughout his own life and career.

If you have further questions or wish to attend the lectures, please contact St. Andrew’s advancement office at 302/285-4257.

Michael Thompson returns to St. Andrew’s to meet with faculty

Michael Thompson, an educator and psychologist who consults for more than 30 schools each year, returned again this August to St. Andrew’s to help faculty and VI Form leaders gear up for the coming year. In a morning session with the faculty, Thompson led a discussion about distinguishing normal adolescent behavior from more serious issues that would merit the attention of professional counseling or medical staff. The centerpiece of Thompson’s program was a collection of actual case studies, gleaned from his many years working in independent schools. Faculty members responded to the situations as they were described, and Thompson encouraged the group to think of how they would handle similar circumstances at St. Andrew’s. In the afternoon, Thompson met with VI Form leaders—residential leaders and committee heads—to talk about their concerns and ideas as they take on leadership roles in the School.

This year marks Thompson’s third visit to work with St. Andrew’s teachers. He is a prolific author; his recent books include Best Friends/Worst Enemies: Friendship, Popularity and Social Cruelty in the Lives of Children (with Catherine O’Neill Grace), Speaking of Boys and Raising Cain.
Sarah Bowers
Sarah is a 2000 graduate of St. Andrew’s, where she won the drama prize, acted in numerous theater productions, sang in the concert choir and served as a Residential Leader.

Sarah continued her education at Boston University. She graduated summa cum laude with degrees in English and Psychology and received the College of Arts and Science Award for Writing Excellence. Serving as president of her sorority, Sarah was involved in the execution of many on-campus philanthropy events. She also worked as a tutor for children in low-income areas surrounding Boston.

After graduation, Sarah moved to Washington, D.C., where she taught high school students at a special education school for learning disabled and emotionally disturbed boys. For the last two summers, Sarah has worked as a teacher at SummerQuest, a month-long program for Delaware eighth graders that takes place at St. Andrew’s. She served as director for the 2005 program.

Sarah enjoys reading, writing, music and traveling. While at St. Andrew’s, Sarah will direct the theater program as well as Voices of Drama.

Chris Childers
Chris graduated Phi Beta Kappa from the University of North Carolina at Chapel Hill in 2005 with a B.A. in the Classics (combined Latin and Greek) and a minor in Creative Writing. His thesis of original poetry was granted Highest Honors by the English faculty, and he has received several translation and other prizes from the Classics department, including four Chancellor’s Awards. At UNC, he also studied French, English and Sanskrit, along with philosophy, and pursued his broad love of poetry, in any language. His scholarly interests include the lyric and epic verse of archaic Greece and the appropriation of this tradition by Augustan poets, as well as the Indo-Europeans generally; he is particularly drawn to the challenge of translating great poems into English verse.

In addition to his poetry thesis, Chris published a poem, “Archaeology,” in the Carolina Quarterly, and was granted a full scholarship to attend the West Chester Poetry Conference in the summer of 2004. In collaboration with Patrick Miller, he worked to edit and revise in manuscript the new translation of Plato’s Republic by C.D.C. Reeve from Hackett Publishing, and also worked as undergraduate reader for the Carolina Quarterly his junior year. After returning from his summer in Rome with the Classical Summer School at the American Academy, he hopes to devote himself to verse translation of Pindar, and to an article he has been planning on the role of kharis in the poetry of Pindar and Richard Wilbur. He has also done study abroad programs in London and Greece.

In high school, Chris played varsity tennis and was ranked in the top 15 in Tennessee in boys’ singles his junior year. While at St. Andrew’s, Chris will teach Classics and creative writing, as well as coach squash and tennis.

Wilson C. Everhart, III
Having grown up in Camp Hill, Pa., Wilson graduated from St. Andrew’s in 1995. While at St. Andrew’s, he was a Residential Leader on Hillier Corridor and an active participant in the School’s chapel program. Wilson also competed in cross-country, swimming and crew. In his VI Form year, he was a co-captain of the cross-country and swimming teams, a first team all-conference runner and the recipient of the Warwick Crew Prize. At graduation, Wilson was awarded the Henry Prize for outstanding leadership in athletics.

Wilson went on to Colby College where he was a double major in history and government. He was also a four-year member of the cross-country, indoor track and crew teams. Wilson was a two-time captain of Colby’s cross-country and track teams, and he earned All-New England honors in each of his three sports.
Following college, in September of 1999, Wilson moved to Holderness School in Plymouth, N.H. During his six years at Holderness, Wilson taught history, ran a boys' dormitory, served as the Assistant College Counselor, co-chaired the Discipline Committee, led winter backpacking trips, and coached cross-country running and JV girls' ice hockey.

In the summer of 2002, Wilson was awarded a fellowship to the Klingenstein Summer Institute through Columbia Teachers College. In the summer of 2005, he completed his MALS degree, with a concentration in social sciences, at Wesleyan University.

In his spare time, Wilson enjoys running, hiking, reading, watching movies and cheering on his favorite sports teams. Wilson teaches United States History and 20th Century History, coaches cross-country and crew and lives on Schmolze Corridor.

Terence Gilheany

Terence returns to St. Andrew's after three years as a college counselor, teacher, coach and dorm parent at Middlesex School in Concord, Mass. Prior to Middlesex, Terence taught at St. Andrew's for nine years, also serving as boys' housemaster, the faculty advisor to the honor committee and a college counselor.

Terence attended St. Paul's School in Concord, N.H., and Amherst College, where he captained crew. Graduating magna cum laude in religion, Terence went on to earn his MTS from Harvard Divinity School. He concentrated in world religions in the United States, and simultaneously took courses at the Harvard Graduate School of Education, earning his teaching certificate.

At St. Andrew's, Terence directs the college counseling office, teaches a class in the history of the Middle East and coaches crew. He and his wife Hilary, who met each other in their first stint at St. Andrew's, live in Noxon House at the end of the pond.

Penn Graves

Penn graduated from Davidson College with a B.A. in English in 2002. While at Davidson, she tutored elementary school children, served as an officer of Connor Eating House and played varsity soccer for four years. During her senior year she captained the soccer squad and was named team MVP. She also spent one semester traveling and studying in New Zealand.

Upon graduating from Davidson, Penn joined the faculty of Blair Academy in New Jersey. During her three years there she taught English, monitored a dorm of underclass girls, worked as Assistant Athletic Director and coached soccer and lacrosse. Currently pursuing a master's degree in English, Penn has studied for the past two summers at the Bread Loaf School of English. She also spent much of June 2005 traveling in Africa with five Blair graduates.

A 1998 St. Andrew's graduate, Penn served as captain to the varsity soccer; basketball and lacrosse teams during her senior year. She led the girls' lacrosse team to its first state championship and won the King Prize for excellence in sportsmanship.

When not chasing after her puppy, Tui, Penn enjoys reading, traveling, running and watching UNC basketball. Penn's roles at St. Andrew's include teaching English and coaching soccer and lacrosse.

Richard Hutton

Richard grew up in Fairfax, Virginia, as one of four boys, and came to St. Andrew's as a IV Former in 1998. While at St. Andrews, Richard played varsity football, basketball and lacrosse, earning all-conference honors in basketball and lacrosse. He served as head of the Social Activities Committee, was active in the Silver Lake tutoring program, and earned the Cresson Prize and Harry C. Parker Award upon graduation in 2001.

After graduation, Richard went on to the University of Richmond, where he double-majored in history and classical civilization. As a member of the ROTC program at Richmond, Richard spent part of his college summers in training, and was commissioned as a Second Lieutenant in the U.S. Army upon graduation. He will leave St. Andrew's this spring to begin fulfilling his four-year military commitment.

During his senior year at Richmond, Richard studied abroad for a semester at Otago University, New Zealand. He spent five months studying, traveling, hiking, climbing and having the time of his life down-under. After the semester ended, Richard set off on a six-week backpacking trip through Southeast Asia, finishing up with a 10-day trek through Nepal.

In his spare time, Richard enjoys reading, hiking, traveling and playing basketball. He lives in an apartment on the third floor of Founders Hall. At
St. Andrew’s Richard will work in the admission department, teach history and coach football and basketball.

Hope McGrath
Hope grew up in Smyrna, Del., and graduated magna cum laude from St. Andrew’s in 2001. As a student, she was active in the Vestry and a Silver Lake Tutor for four years.

After graduation, Hope struck out for New York City. She graduated cum laude from Columbia University in 2005, with majors in English and history. As part of the work-study program, she assisted professors at the Columbia University School of Social Work in their research on poverty and welfare policies. The city’s many community initiatives allowed her to serve as the volunteer leader of an advocacy and counseling program for the homeless, and act as an overnight coordinator for a women’s shelter. Continuing her experience at St. Andrew’s, Hope also tutored 7th and 8th graders from the city’s underserved public schools.

An avid bluegrass and country music fan, Hope likes discovering new bands and going to concerts. She loves to travel, play cards and eat. She is trying to learn how to cook. Hope lives at a house across the road on Silver Lake. Hope is the assistant director of advancement and teaches English and history at the School.

Jennifer O’Neill
Raised in Ohio, Jennifer graduated from Bowling Green State University where she received her B.F.A. in two-dimensional studies. In 2000 she graduated with her B.F.A. in photography from the Corcoran College of Art and Design in Washington, D.C., and went on to earn her Master’s degree in Photography in 2002 from the University of Delaware.

Prior to coming to St. Andrew’s, Jennifer was the assistant professor of art and director of the Larrabee Art Center at Washington College in Chestertown, Md., for three years.

Jennifer’s work in photography has been exhibited in a variety of galleries, including the SFA Gallery in Nacogdoches, Texas, the Pleiades Gallery in New York City, the Perkins Center for the Arts in Moorestown, N.J., and the White Walls Gallery at the Corcoran College of Art and Design. Jennifer’s work has been published in The Photo Review on two occasions, and was awarded for excellence in 2001. Most recently Jennifer received the Artist House Artist Residency Fellowship at St. Mary’s College in Maryland where she will continue her research this summer. Jennifer joins the arts department where she will be the photography instructor.

Morgan Scoville
Returning to Middletown from Nashville, Tenn., Morgan graduated from St. Andrew’s in 2000. While a student, Morgan served on the Honor Committee, taught Sunday school, and enjoyed athletic successes as a member of both the varsity cross-country and crew teams. He captained the cross-country team and stroked the Senior 8 in V and VI Form. He won two cross-country state championships and still holds course records throughout the state.

Morgan attended Villanova University in Philadelphia, Pa., where he graduated in 2004 with a B.A. in economics. He continued his competitive distance running at Villanova, running varsity cross-country and track. His cross-country team earned a sixth-place finish at the 2000 NCAA National Championships. Morgan spent the summer months at Camp Mondamin in Tuxedo, N.C., teaching kids how to whitewater canoe and kayak.

An expert whitewater kayaker, Morgan organized and led 14 individuals on a strenuous 21-day kayaking expedition through the Grand Canyon in the winter of 2004-2005. He and his team successfully navigated 230 miles of Colorado River, home to some of the largest navigable whitewater in North America.

Morgan enjoys hiking, fishing and playing golf. He will work in the admission office and help coach the cross-country and crew teams.

Beth Elaine Shapinsky
Beth has taught French at the secondary and collegiate levels since 2000. However, her passion for French began in the sixth grade. She studied French literature at Kenyon College and at the Université de Grenoble, Stendhal III. In 1999, she graduated cum laude, Phi Beta Kappa, and received the Charles Singer-Williams Prize in French. She spent the following year teaching ESL in Dole, France, as a Fulbright Teaching Assistant.

At St. Andrew’s, Beth teaches French and assists with the girls’ soccer and tennis teams.

Other interests include reading and writing poetry, playing the violin and baking. Beth lives in Gaul Hall.
Jamie Devereux ’06

**Activities**

- School president
- Lacrosse
- Soccer
- Organic farming club
- Independent film club
- DJ at school dances

**Classes**

- Physics
- Film Studies
- English
- Middle Eastern Studies
- Calculus AB
- Religious Studies: Religion and violence

**What have you done recently that you think will affect your outlook on life and your work at St. Andrew’s this year?**

I spent time building a fieldstone wall this summer; which was challenging and inspiring. I was interning for my cousin who specializes in constructed fieldstone walls. I was amazed at the art involved in constructing a wall—the way the stones fit together just like brush strokes of a painting to create an amazing end product. Also I had absolutely no idea how tedious the work can be. You must search for the perfect stones with the right faces depending on their size, color and shape. Fieldstone is much harder stone than the sandstone you would find in a quarry. This makes the job of shaping stones much more difficult. You must tediously chip away at the stone with a hammer and chisel to shape it, and the stone might split in half in the middle of this task. This leaves you with no stone and wasted time.

Characteristics of the wall must be perfectly balanced so that certain patterns do not form. Not only is the art tiring, but so is the manual labor of mixing mortar so that its consistency is perfect, and moving stones which can weigh several hundred pounds. Though the outside of the wall must look good the inside must be solid. Filling in the backside of the wall is extremely tiring and labor intensive. The project as a whole really gave me an appreciation for field stone structures, as well as any other form of structure. Before this job I was unaware of the intense labor involved in creating stone structure. The project has taught me that to create art it takes a great deal of time and effort but the end product is worth it. I was also amazed to find out that some forms of art are also extremely practical. Though this project may not have changed my life at school, I have gained an appreciation for the stone structures around campus. I have also gained a new respect for people whose jobs entail much manual labor because I am now convinced it is more challenging than academic work.

**What do you want to accomplish at St. Andrew’s this year as a co-president of the School?**

As a co-president I want to further the school’s mission to be a tight-knit community. That is the aspect of St. Andrew’s I value most. There are not many schools where a student or teacher can walk down a hall and know and say “hi,” to anyone who passes. Right now I feel as if the school is about as accepting as possible. I want it to remain that way throughout the year. I want every student on campus to feel equal and to feel like they have a voice. There is nothing that makes any one student better than another. I cannot say I would change any one thing about St. Andrew’s (except to maybe allow for more sleep), because I love every aspect of the school. As co-president I want to provide the best year possible for the other students. At the end of the year I want to be able to say that St. Andrew’s is a place where students can grow socially and emotionally, as well as academically. To make this possible there is nothing to do besides to work towards a wholly egalitarian community, so that everyone feels like they have a role.
what did you do this summer?

The summer months of 2005 provided the opportunity for travel and study for many St. Andrew’s faculty, through the endowment provided to fund St. Andrew’s faculty summer study program. St. Andrew’s students were also busy around the country and the world, as well, taking their time “off” to work, study and travel. They have all learned more about their fields of interest—in language, culture, art and even astrophysics.

Marti Dumas ’06
Kinston, North Carolina

I kicked off my summer with a plane ride to Lima, Peru, with my Spanish III teacher, Donald Duffy, his daughter, his son, and my best friend from home. We stayed with Duffy’s mother-in-law, who had a three-story crib in Lima, Peru. The mother-in-law did not speak or understand any English, which was all the more helpful—for my friend and I were forced to communicate in Spanish. This was, of course, the idea of going down to Peru.

However, after staying there for more than two weeks, I learned that learning a language also means learning a culture. You can’t truly understand a language with out exploring the cultural background (or forefront) of the language. I thought I went to Peru to improve my Spanish. Yet, I came out not only with improved Spanish speaking skills and new lingo, but with a deeper understanding of the heart of the people of Peru and a history that is so fascinating. I cannot wait to return to school and do further research in college for a semester abroad.

The hot spot of our exploration to Peru was traveling to Cusco and Machu Picchu for four days. The irony of this trip was that I planned an imaginary trip to Cusco with an itinerary and everything for a class project in my Spanish II class two years ago, and I enacted it in reality. In Cusco, I learned about the Quechua people, their deep sense of community, and their impressive advancements in the 16th century such as aqueducts, bridges and stone fortresses. My interest was sparked by the construction of these stone fortresses that are still intact some five centuries later.

The Quechua used the idea of gravity, instead of mortar; and perfectly cut stone (even our laser-cutting today cannot cut through stone as well as the Quechua had done) to hold a building together. The exciting detail is that no one as of yet knows how this civilization constructed these fortresses or how they lifted individual stones (some weighing over 50 tons) to fit them together like pieces in a puzzle. So what happened to this advanced, mysterious civilization? They were infected by Spanish conquistadors in 1535 and this civilization as well as its progress came to a stifling halt. They just disappeared from the historical timeline, leaving behind a mysterious awe that a person today feels when standing so small beneath their towering stone ruins.

John McGiff
Painting, Drawing, Art History, Introduction to the Arts

I spent the middle of the summer painting in Brittany, France, on a fellowship from the Maryland Institute College of Art. The Maryland Institute, in conjunction with the French Government, runs a summer residency program in Rochefort-en-Terre. Fellowship winners live and work in a 16th century chateau, which was bought and restored by an American artist named Alfred.
Klots around the turn of the 20th century. Artists are juried by a panel of peer professionals at the behest of the Maryland Institute each year.

The chateau has an interesting connection to St. Andrew’s through painter Rob Seyffert ‘71 and his mother and father, who were both teachers at St. Andrew’s in the 1960s and 1970s. Fifteen years ago Rob and Isabel Klots, the widow of Trafford Klots, son of the man who originally bought and restored the chateau, worked together to start a program for American mid-career painters to spend a month in Rochefort-en-Terre, with no demands placed on them but those of their art. Rob now oversees the work of the Rochefort-en-Terre/Maryland Institute program.

At the chateau I worked with professors from the Maryland Institute and painted every day, sometimes in the small town of Rochefort-en-Terre, most frequently at the seashore. The landscape there in northern France is nothing short of astonishing. The chateau itself made an interesting subject, and is pictured here in one of my paintings. The French government owns the chateau and it serves as a museum. My room in the chateau overlooked the valley and was filled with fascinating antiques—it was almost like living in a strange kind of museum, filled with 16th century French artifacts and Alfred and his son Trafford’s collections. I am still astonished that they would open this place to the likes of us, a bunch of artists from the mid-Atlantic.

Before going to France, I spent three weeks in Florence with my daughter, Olivia, who stayed with friends outside of the city. I rented an apartment in the city and had signed up for a course on the High Renaissance and Mannerism—but turned out to be the only student in the class. I worked for two hours twice each week with my professor, one-on-one. We discussed—in Italian—Michelangelo, Raphael, Leonardo and Caravaggio. It was a fantastic intellectual experience and, of course, the surroundings were inspiring as the city teemed with great art, architecture and culture. I cannot imagine a better summer.

Christopher Childers
Latin, Greek
Squash, Tennis

This summer I attended the Classical Summer School at the American Academy in Rome. The six-week class, composed largely of high school Latin teachers and graduate students in the Classics, provided an on-site introduction to many of the most important historical and archaeological monuments in and around Rome.

Thanks to connections with the American Academy, we were granted access to many sites closed to the general public: we visited the on-going excavations of Andrea Carandini in the Sacred Way, and Darby Scott at the House of the Vestals, and heard explanations of each reflecting the divide between Italians and Americans in contemporary archaeology; in tombs at Tarquinia and Cerveteri (ancient Caere) we saw and discussed Etruscan wall paintings with a noted specialist; in Palestrina (ancient Praeneste) we observed the earliest large-scale use of concrete in Italy; in Rome itself we explored the manubial temples of the Largo Argentina, the houses of Augustus and Livia on the Palatine, the fora of Caesar, Augustus and Trajan, and even got to climb Trajan’s column; in antique insulae (tenement buildings) at Ostia, Rome’s port on the mouth of the Tiber, we saw post-Pompeian wall frescoes and developed an idea of how everyday Romans lived under the high empire; we descended into columbaria along the Appian Way (i.e., “dove-cotes” where Romans deposited the ashes of their dead) and visited the necropolis under St. Peter’s; and so much more.

Moreover, through the course of the summer I learned a great deal about the modern city of Rome and the Italian language, and made connections with other students and teachers which I hope will extend beyond the walls of our pleasant haven on the Janiculum.
John Wang ’06
Sugar Land, Texas

I spent the majority of the summer attending the six-week Summer Science Program on the New Mexico Tech campus. During the program, I attended daily lectures, observation sessions once or twice a week and the occasional guest lecture. The daily lectures divided into two sessions, the math and physics lecture and the astronomy lecture. Both lectures provided students the means to determine the orbit of an asteroid, the primary purpose of the program. So through observations of the asteroid 103 Hera through the Takahashi astrograph and a CCD camera, two teammates and I determined the position of the asteroid at three separate times and then completed the process of calculating the orbital elements for orbital determination. To supplement the process, we attended the guest lectures, which ranged from a presentation on pseudoscience by the “Amazing” James Randi, a lecture on malaria by a professor from the University of Washington, to a presentation by the director of music for National Public Radio.

The Summer Science Program was located on the campus of the New Mexico Institute of Mining and Technology in the sleepy college town of Socorro, New Mexico, located approximately one and a half hours south of Albuquerque. During the program, the 36 students from all over the United States and foreign countries such as South Korea and Italy lived, studied and observed on campus, while taking weekly trips to locations such as the Los Alamos National Laboratory, Trinity Bomb Site in the White Sands Missile Range and the Very Large Array.

During the program, I learned much in the fields of astronomy, astrophysics and physics in the classroom, but most importantly gained many of those little understandings and friendships from the diverse student body. Only at the Summer Science Program will the students discuss Brian Greene’s book on string theory, United States foreign policy and the Simpsons over the course of one dinner conversation. The most valuable insights from the program exist in all of the social interactions between a group of nerds who learn about astronomy and physics for one reason: fun.

The Summer Science Program has definitely boosted my previous interest in astronomy and astrophysics. Although I plan to concentrate in neither of the two in college, they will nevertheless influence what colleges I apply to. Next year, I will assist my St. Andrew’s roommate, Adam Mantha, in building and creating interest for the St. Andrew’s Astronomy Club. Perhaps we will hold regular observation sessions next year on top of Amos with the telescope.

Although the work at the Summer Science Program was very similar in nature to the work at St. Andrew’s, it was much more difficult. Every single homework assignment in New Mexico was about as rigorous as one of Mr. Kemer’s Multivariable Calculus take-home examinations. Learning at the Summer Science Program was based more from applications of what we learned in class during the evening observation sessions. Instead of studying for a major examination, we acquired methods and knowledge for the orbit determination, due two days before the program’s commencement ceremony.

Kevin Schroedter
Spanish III, French III, AP French
Squash
Community Service

I took part in a summer program for high school and university teachers in Aix-en-Provence. I had the opportunity to take four courses with nine other American teachers and live with a delightful family in Aix-en-Provence for three weeks.

I studied advanced French grammar, a course that delved into the real fine print of French sentence structure. I also took a course in phonetics that taught us how to better teach French pronunciation to our students. The instructor for the phonetics course was Aline Germaine-Rutherford, a professor from Middlebury’s French department and the head of the French School in the summer. In a French civilization course with Daniel Jourlait, who is also a Middlebury professor, I studied the many regions of France and their personalities and cultures. It was wonderful to unfold the many aspects of a culture that we often lump together as simply “French” into a diversity of regions, landscapes, language and history.

The fourth course I took will have a direct impact on my teaching at St. Andrew’s. It was taught by a French teacher from St. Paul’s School in New Hampshire who has introduced the use of the Internet into his classes. I am now composing my own Web site for my French classes here, which will include online resources and links to interesting sites on French language and culture. The capacity of the Internet to help us teach languages is
Faculty look for curriculum improvements during summer study

Many St. Andrew’s faculty continued work to improve St. Andrew’s curriculum in various departments and also furthered their own educations through advanced degree work at schools around the country.

Ben Kennedy ’97, member of the English department and director of boys’ residential life, continued work on his M.A.L.S. degree at Wesleyan University. He took courses in modern Chinese history, European history from the French Revolution to World War I, and a course in photography.

Christina Kennedy, a math teacher and head of the Honor Committee, also pursued her M.A.L.S. at Wesleyan. She took courses in multivariable mathematics, modern Chinese history and dance.

Penn Graves ’99 traveled in Africa with students from Blair Academy, where she has been a faculty member for the past three years. She then continued her work at Bread Loaf School of English at Middlebury College, taking courses in Elizabethan and Jacobean drama and a course on the Bloomsbury group, including the work of Virginia Woolf, and E. M. Forster.

This year for the first time, students taking honors courses in the sciences will take Honors Chemistry before they take Honors Physics. Associate Academic Dean Eric Kemer redesigned the Honors Chemistry course, so that the new curriculum in Honors Chemistry takes explicit advantage of the Honors Physics course the students have already taken. The new course attempts to put students in the position of scientists—instead of teaching science the course will ask students to be scientists. An emphasis will be placed on experimentation, in particular the replication of the work of key figures in the development of chemistry in the 19th and early 20th centuries.

Wilson Everhart ’95, who joins the History Department this year, wrapped up his fifth summer at Wesleyan University, completing his master of arts in liberal studies (MALS) degree. Wilson’s degree work focused on the social sciences, including history, but he also took a sampling of English literature classes. This summer, his course work included the study of literature from the Harlem Renaissance, modern Irish literature, and a class entitled “Democracy and Dictatorship.”

The entire Mathematics Department—David DeSalvo, Kim Klecan, Betsy James, Margaret Coffey and Andrew DeSalvo—headed to New Hampshire for the The Anja S. Greer Conference on Secondary School Mathematics, Science and Technology at Phillips Exeter Academy. Math faculty each took two courses that will reinforce their subject areas. Courses often focused on technology that works in math classrooms around the country, such as Geometer’s Sketchpad, Excel, PowerPoint and the use of Smart Boards. Courses also emphasized new kinds of problems and applications of mathematics that help students visualize how math is used to solve problems in many disciplines, such as biology, statistics and engineering.

Dana Daugherty ’06
Orlando, Florida

I went to Guatemala on a mission’s trip this summer with my church down in Florida. We stayed in a small town called El Rosario in Zacapa, Guatemala. We were down there for a men’s conference to help solve the problem of physical and verbal abuse of wives and children and help the men to start changing this part of their culture so they could respect their wives as equals. I wrote a story called “The Chronicles of Guatemala” and this was how I described our purpose in Guatemala: “We were there for a men’s conference Tuesday and Wednesday to help the men to stop beating their wives by telling them that God intended for men to love their wives and respect their wives. They were to treat their wives as equals in the unity of their marriage. This was something that they were not used to at all.”

It was an intense week as we helped the church build their parking lot, participated in a youth service, had several healing services, spent time with the people in the impoverished sections of town, and saw men’s hearts transform at the two-day conference. I grew a lot spiritually and I used my Spanish all the time. This trip helped me to serve others more and made me stronger in my belief in God.

Gary Harney
Religious Studies
Chairmaster, Organist

I had the rare opportunity to be coached by and work with two of the finest collegiate choir directors in the country—Simon Carrington (Yale) and Jerry McCoy (University of North Texas) in a workshop called “Becoming the Choral Poet,” held at the University of North Texas in June. The workshop group consisted of about 20 conductors, so we got lots of individual attention. The demonstration choir was a group of graduate choral students and professional singers from the area. Because they were so quick and good, you could immediately tell whether
what you were doing was working, or if you hadn’t yet gotten across the point you were trying to make.

Perhaps the most valuable part of the experience was that Simon and Jerry come from about as diverse backgrounds as you could ask for. Whereas Jerry received his doctorate from the University of Texas, sang for American conductor Robert Shaw, has held positions at Oklahoma State University and UNT, Simon was a Choral Scholar at King’s College, Cambridge, and one of the founding members of the King’s Singers, with whom he sang almost 3000 concerts before retiring and pursuing a career in academe.

They brought entirely different approaches to the music, and to our conducting, which was immensely valuable. Jerry focused on our physical gesture. Were we communicating effectively with the singers, or was our conducting confusing them? He gave each of us specific and very helpful suggestions to improve the physical art of our conducting. Simon focused more on how we were interpreting the music. In particular, he forced us to think more deeply about the poetry itself and how the meaning of the poem could be conveyed in our interpretation. As musicians, we have a tendency sometimes to see the music first, and the text second. Simon reminded us of the importance we need to give the text in our performance. As with Jerry, Simon’s comments tended to be both specific and general, so we could apply them not only to the pieces under discussion, but to others in the repertoire as well.

Because of this experience, I will approach the literature we are singing this fall in a very different way. Indeed, already I have been carrying on email conversations with my singers about the meanings of some of the texts we will be singing, in order to get their minds around the poetry before we approach the music.

Chris Kim ’06

In the summer of 2005, I attended Summer Science Program in Ojai, California. Thirty-six students and six faculty stayed at Happy Valley School for six weeks and worked on orbit determination problems. We went to a set of two three hour-long lectures each weekday, on either math/physics or astronomy/astrophysics. Once or twice a week, each team, consisting of three students, went out at night to observe asteroids by using astrograph and Meade & CCD camera. After obtaining a successful, “measurable” film or image, each team measured the location of the asteroid in relation to the surrounding stars of known locations, down to a very fine precision. After obtaining three successfully measured films and two CCD images, each participant then independently worked to determine the orbital elements, which are necessary to define a unique orbit in space, by programming the necessary steps with IDL computer language. Final reports on orbit determination were due a few days before the end of the program, and every one of us completed the task.

Apart from this huge, academic project, there were many different activities like three-on-three basketball tournaments and movie showings each weekend. Also, there were various guest lectures from time to time on topics ranging from malaria to NASA’s Rosetta mission, from sand dunes to “mad science.” On Wednesdays, there were beach trips to different beaches and sometimes field trips to planetarium, NASA Jet Propulsion Lab, California Institute of Technology, etc. On Saturdays, there were town trips to Ojai, in which students can socialize in the park, in an ancient bookstore called Bart’s Books, in a movie theater, and so forth.

Attending this program completely transformed my life. It not only gave me an intellectually stimulating, college-like experience, but also made me realize the value of friendships and the true meaning of teamwork. Spending six weeks with over 35 students, four teaching assistants and two teachers was such a wonderful, lifetime experience that I’ll never forget.
CHAPEL TALK
THE ROLE OF CHAPEL AT ST. ANDREW’S TODAY
In his report to St. Andrew’s trustees in the summer of 1931, Walden Pell II reviewed every aspect of the first year at the young school. From the state of the seedling grass on the Front Lawn, to the boys’ scores on the College Board examinations, to the dismal football season, to the need for more bathroom space in the infirmary, the first headmaster gave a comprehensive account of all that went well and all that needed work at St. Andrew’s.

As even the name of the governing body suggests—the Episcopal Church School Foundation—St. Andrew’s was established as a diocesan institution. These ties to the Church were made explicit in the School’s mission statement, which declared St. Andrew’s intention to provide a “secondary education of a definitely Christian character,” even as “membership in another religious body will not exclude an applicant from admission.”

Headmaster Pell was an ordained priest of the Episcopal Church, and the Bishop of Delaware, Philip Cook, was the president of the Episcopal Church School Foundation. Yet his remarks to the trustees reflect the way he understood the religious life of school as inseparable from the lives of the students at St. Andrew’s, and related to aspects of the School community in ways we might today find somewhat surprising. Dr. Pell told the trustees:

“In discussing the more spiritual side of the School life, I find myself unable to separate the religious and disciplinary. We go on the assumption that human nature in a Christian environment will bear trusting and tend to pursue the good rather than the bad. Hence discipline here is founded on discipleship and personal relationship between boys and masters.”

Today we hear in Pell’s voice a certain hopefulness about the behaviors and attitudes the School’s spiritual identity would help foster. Likening his approach, at least in theory, more to discipleship than strict discipline, the young headmaster envisioned a place where the chapel program complemented policies and activities in other areas of School life.
At the Reunion chapel service this past summer, Headmaster Tad Roach spoke to the returning alumni and their families about St. Andrew’s identity today as a Christian school. He offered the following remarks:

“As an Episcopal Church school, St. Andrew’s, since 1929, has linked its identity to being a school dedicated to learning, to questioning, to research, to study—hence our School motto carved on the doors of Pell Hall: ‘Faith and Learning.’ This pairing, this juxtaposition, this blending of faith and learning is important if we want to understand who St. Andrew’s is and what St. Andrew’s wants to be working on as a school.”

Indeed, while many aspects of the chapel program have changed over its 75-year history, St. Andrew’s continues to value its religious identity as a way to teach and practice values of service, inquiry and care for others.

Dean of Faculty Will Speers calls the weekly chapel services “sacred times when the whole School is together.” Along with family-style meals and the weekly school meeting, chapel services on Wednesday night and Sunday morning provide a time for all students and faculty, regardless of their faith, to gather together, listen to each other, and share a common experience.

In the School’s early days, students attended services daily, but traveled to St. Anne’s in Middletown for Sunday Eucharist. Pell spoke highly of the rector in town, Mr. Donaghay, noting to the trustees his “sympathy and kindliness.” He told them that, “the effort to get into Middletown on Sundays is well worth the lesson it teaches, namely that the School Chapel is not a thing apart but merely one small part of a larger organism.”

Pell’s conviction and dedication that the School not be “a thing apart” must indeed have guided him as he continually considered whether St. Andrew’s was a living, working example of a Christian community. Today, we can identify a consistency of values expressed in the Chapel at St. Andrew’s. A commitment to service, care for others and respect for humanity still motivate weekly chapel services, Student Vestry projects and other programs that find a home in the chapel. At the same time, the chapel, like the rest of the School, is a dynamic place and program, and one that has continued to change and evolve with time.

This year marks an especially important moment in School and chapel history, as St. Andrew’s welcomes Joy Walton as the new chaplain. She joins Associate Chaplains Jay Hutchinson and Dave DeSalvo, who together work to direct the various aspects of religious life at the School. Joy comes to St. Andrew’s after serving for seven years as rector of St. Cyprian’s Episcopal Church in Hampton, Va., and as associate rector at Old Donation Episcopal Church in Virginia Beach.

While settling into her new role as both chaplain and teacher of IV Form Religious Studies, Walton already has begun to articulate the purpose of the chapel and how it relates to the School’s identity in the present day.

Recently she wrote, “The founders identified [St. Andrew’s] as a Christian school for educating qualified students, regardless of their economic means. This ethos, as it has evolved, encourages respect, open-mindedness and a spirit of hospitality extending even beyond the students, faculty and staff. And one’s religious affiliation is not a limiting factor.”

Located in Time and Place

The Catalogue of 1932-1933, which described the School’s academic and co-curricular program to prospective students and their families, said about the chapel: “The life of the School centers in the Chapel, which is a large room in the Main Building with pew accommodations for over a hundred.”

Joy E. Walton
Chaplain
B.A., U.S. International University
M.S., Old Dominion University
M.Div., The General Theological Seminary
Appointed 2005

Joy came to St. Andrew’s after serving for seven years as rector of St. Cyprian’s Episcopal Church in Hampton, Va., and as associate rector at Old Donation Episcopal Church in Virginia Beach. During more than 30 years in the Diocese of Southern Virginia as an active layperson and as clergy, she was involved in the work of the church at the local and national levels. For several years, she served on the diocesan Liturgical Commission and the board of Episcopal Relief and Development (ERD). In 2003, Joy chaired the deputation from the diocese to the General Convention of the Episcopal Church. Prior to ordination in 1994, she worked in the field of Community Health Education.

Joy lives in a house overlooking Noxontown Pond. Her two daughters, Kellye and Dana, live with their families in Columbia, Md. She is the proud grandmother of Jordan, CJ and Justin.
Like the dining hall and Front Lawn, the Felix duPont, Jr. Chapel remains a quintessential St. Andrew’s location, especially favored by alumni for important life ceremonies such as weddings and christenings. The School’s first Chapel was dedicated on October 14, 1930. Students, faculty and friends of the School gathered to celebrate not only the completion of the main school buildings, but also the tenth anniversary of The Rt. Rev. Philip Cook’s consecration as Bishop of Delaware. Cook himself wrote in *A History of St. Andrew’s School* that 2,000 people attended the day’s events, which began with the dedication of the Chapel.

The School now had a chapel space, but it sadly lacked a chaplain. Indeed, the early loss of the young man recruited by Pell for this purpose was the first tragedy experienced by the fledgling School community. Mr. Pell described James Craig King, Jr. as “a brilliant scholar, and conspicuously friendly and outgoing.” One of the first faculty at the School, he arrived at St. Andrew’s immediately following his graduation from the General Theological Seminary.

In November of 1930, a boating accident on Noxontown Pond claimed King’s life. The young School reeled with grief, and Pell was also left the task of finding a new teacher and chaplain mid-year. While he was unable to find a chaplain-teacher, he did hire William H. Cameron, who at the time was pursuing a graduate degree at Columbia University in New York City. Thus, a rather unexpected turn of events led this famous master, who would be known as “Bull” Cameron to generations of students, to St. Andrew’s.

The first proper chaplain after James King’s death, John Ellis Large, arrived at St. Andrew’s before the Chapel we know today was built. In Pell’s history, Large recalled that when he first received a letter from the headmaster inviting him to visit the School, “In the provincial fashion of a typical New Yorker, not only didn’t I know where Middletown was, but I was not even yet certain of the location of the State of Delaware.” Despite this initial ignorance, Large and his new wife Dorothy were excited about the prospect of coming to this new school.

Large was the chaplain and a teacher of English and religious studies when the new Chapel, the one in which services are still held today, was dedicated in 1937. Pell told the trustees this would always be considered “the year of the Addition and New Chapel” in the School’s history. New dormitories, faculty homes, classrooms and athletic facilities were part of this great expansion.

The Chapel underwent renovations in 1995, but otherwise has remained the same since 1937. With the new additions, the Chapel was built at what was then the center of the School, beneath the classroom corridor. But beyond the physical, what sort of space is the Chapel in the everyday life of the School? What happens in the Chapel today?

Each Sunday morning students and faculty gather in the Chapel to celebrate the Eucharist. This service, in the Episcopal tradition, consists of readings, hymns, a brief sermon, or homily, typically given by one of the chaplains, and communion. Yet at the center of the weekly schedule is the Wednesday night chapel service, held after a family-style supper. Faculty and staff members often address the School in this community-oriented service, delivering memorable “chaplain talks,” while at other times speakers from the larger community take this opportunity to visit the School.

Will Speers recalls one of Simon Mein’s great legacies as the transformation of the Wednesday night service. Mein, who served as the chaplain from 1971 to 1992, “demystified church” and made it accessible so that students would actually want to come to Chapel,” according to Speers.

History teacher and long-time faculty member Nan Mein notes that Simon also tried to “declericalize” chapel.

“In the Moss years, Simon tried to involve students more in the preparation of services. On Good Friday, which used to be a day without afternoon classes, we would have banner makings in a classroom. Students would make new frontals for the altar and new banners for the chapel with felt. In this way, students felt a kind of ownership for the Chapel.

“On Easter, we started with an outside procession. Larry Walker would lead a student brass ensemble in playing ‘Jesus Christ Is Risen Today.’ This was quite different from an ordinary Sunday service. And it didn’t matter if the brass sounded some wrong notes.”

In 1988, Louise Howlett joined the faculty as a layperson; she was ordained in the St. Andrew’s chapel in 1990. Nan remembers that, “Louise was responsible for a lot of student participation. She had a pick-up band with Dave DeSalvo and a few students, and they would lead singing.”
Indeed, the Chapel has traditionally served as a place for celebrating important joys, for mourning at times of loss and tragedy, and for exploring difficult moments both as individuals and as a community.... Not infrequently, the Chapel resounds with laughter, as is so often the case during a chapel talk given by a beloved teacher.

Over time the Chapel opened itself to non-clergy participation. Speers said, “Simon and Sandy Ogilby opened up the Chapel to faculty speakers and student voices. They transformed Wednesday services with outside speakers. Many alumni can point to chapel talks by faculty members and students that were very meaningful for them. In recent years, Chaplain Jay Hutchinson began a wonderful tradition of inviting members of the staff to speak each semester.

“I can remember Sandy Ogilby’s Wednesday night talk after the first Iraq war. The war started on a Wednesday, in the afternoon. Jon O’Brien announced it at supper. Sandy threw out the sermon he had prepared and gave a powerful sermon about war and peace and religion.”

Along with the chaplains, students involved in the chapel guilds—the Acolytes, Sacristans, Lecterns and Communion Assistants—work to maintain the Chapel space and assist with services held outside as well as in the Chapel. In addition to helping conduct the services, members of these groups also decorate the Chapel for festive occasions, as when they deck the walls with fresh-cut greens for the Advent season.

Of course, the Chapel has played a greater role than simply its function as a physical setting at certain points in the School’s history. Indeed, the Chapel has traditionally served as a place for celebrating important joys, for mourning at times of loss and tragedy, and for exploring difficult moments both as individuals and as a community. Sometimes the gatherings are planned, as when Jay Hutchinson led a celebration of the life of counselor DyAnn Miller last year, and mourned her loss. On September 11, 2001, the School instinctively gathered in the Chapel by eleven o’clock that morning, hoping to make sense of events as they were unfolding. Not infrequently, the Chapel resounds with laughter, as is so often the case during a chapel talk given by a beloved teacher.

Chaplain Joy Walton hopes the Chapel will be far more than simply a forum for the services and traditions in which St. Andrew’s takes part each week. She writes of chapel as a “safe place to try new things—new ideas, perspectives, responsible adult behaviors—to change your mind or screw up, then learn and try again. It is, and is intended to be, a safe place for students to rehearse for the next stage of life and thereafter. It’s even a safe place for adults to try new things, perhaps to fail, then learn and try again.”

Many different kinds of conversations have taken place in the Chapel throughout the School’s history. Roach notes that the second headmaster, Robert Moss, was a “real visionary” in terms of integration; one of his approaches to this contentious issue was to invite speakers to chapel services who were intimately and powerfully involved in integration efforts at the national level. Similarly, Reverend Carl Kunz, who retired in 2004, introduced to the Chapel dialogue questions of gender, sexual orientation and other issues with which national religious bodies continue to struggle. Last year, Jay Hutchinson and Dave DeSalvo helped the School continue important dialogue on issues connected to sexual orientation.

Headmaster Tad Roach praised Carl for his 11 years of service to the School at the Commencement in his final year as chaplain. He told the students, faculty, trustees and families that, “the essence of the Chaplain’s responsibility is to transform the liturgy into authentic action, authentic engagement in the world. By his words and example, by his immersion in the daily life of teaching, advising, counseling at St. Andrew’s, Carl helped to make the concepts of love, compassion, forgiveness and charity come alive in the lives of staff, teachers and students.”

Roach describes Jay Hutchinson and Dave DeSalvo as Chaplains who combine their spiritual and pastoral roles with versatile engagement in the life of the School. Jay Hutchinson serves as member of the Diversity Committee, as Religious Studies Department chair, leader of community service, head varsity lacrosse coach and advisor. DeSalvo chairs the Math Department, coaches baseball and serves as an advisor. Both men represent a unique and unusual perspective. They are ministers, teachers and fully committed to the St. Andrew’s community.
Even as new voices, perspectives and traditions have found a place in the Chapel over its history, the Chapel has indeed moved out of the confines of one set location. Simon Mein began the practice of holding services outdoors. The chapel calendar now includes a variety of outdoor services, including the St. Francis Day and Earth Day ceremonies.

“I’ll never forget one of the outside services,” Nan Mein recalled. “During the service, someone said, ‘Look! There’s an eagle!’ And sure enough, one of the eagles was circling over us. Everyone was looking up. Then a dog stole the bread. He stole it off the altar, and trotted off with it in its mouth! (This was before it was blessed, of course.) Everyone roared with laughter. Everything had to stop, while someone ran home to get another piece of altar bread to use.”

“I think it says something about the St. Andrew’s community,” said Nan. “We’re comfortable having a ritual outside, and you can stop and laugh without destroying the feeling of community and oneness with nature and God and all God’s creatures.”

“…merely one small part of a larger organism”

Locating the Chapel is a difficult proposition, especially given Walden Pell’s exhortation to think of the Chapel as “one small part of a larger organism.” What larger communities does the chapel program today take part in?

In many ways, the Student Vestry has historically linked the Chapel to the rest of the School and broader community. Through its service projects, one in each season, the Vestry supports local and international organizations financially and by raising awareness at St. Andrew’s. Students elected from each form serve on the Vestry, and under Ms. Walton’s leadership will choose several new projects to support with chapel offerings and other fundraisers over the course of the year. This fall, chapel offerings will support relief efforts for victims of Hurricane Katrina, as the Vestry works with other groups to rally students, faculty and staff around this cause. In October, Jay Hutchinson led a relief mission to New Orleans with fellow teachers Dave Miller and Mike Hyde.

In addition to special projects decided by the Vestry each year, the group also sponsors school-wide events that have become staples of the school calendar. Each fall, the Vestry sponsors the Turkey Trot, a school-wide run that supports Andrew’s Place, a soup kitchen in Wilmington, Del., where students and faculty also volunteer throughout the year. Last year, the event raised about $700 for Andrew’s Place.

Similarly, the Vestry Auction is a highlight of the winter term. The proceeds from this event support St. Andrew’s sister school in South Africa, St. Mark’s, another cornerstone of the Vestry’s efforts. Last year, the auction raised $7,000 for scholarships to the School. This year, Phuti Senyatsi, a student from St. Mark’s, joins the VI Form as he studies and prepares to attend college in the United States.

The Sunday School program is another way St. Andrew’s students play a major role in strengthening the spiritual life of the School community. Members of the VI Form serve as Sunday School teachers to the roughly 60 faculty children on campus.

Sunday School teacher Katlin Garvey noted that, “Faculty children play an important role in our community because they are a big part of what makes St. Andrew’s so much like a family. Teaching the Sunday School class not only gives me a chance to share my knowledge of the Christian faith with spiritually growing kids, but also gives me a chance to learn
“Teaching the Sunday School class not only gives me a chance to share my knowledge of the Christian faith with spiritually growing kids, but also gives me a chance to learn more about my faith from them.”

Sophia Fleischer, who has also served on the Vestry since her freshman year, is also a Sunday School teacher this year. She wrote, “I love children—I have three younger sisters—and I love community service. And I also want to encourage an understanding of other religions—which is so critical today—and to point out similarities between different religions, so that the children will see the basis for Christianity, the values of giving and love that are taught at St. Andrew’s.”

Chapel today
The place of chapel, even in schools with strong Church ties, has not always been secure. As a living voice of history at St. Andrew’s, Nan Mein again remembers a time when the role of chapel was particularly imperiled.

“The 1970s were a difficult time for high schools. There was a lot of student ferment—the Vietnam War was on, and students were still being drafted. They were worried about a lot of things, and there was a lot of questioning of authority.

“The most visible target of dissent in boarding schools is the Chapel. Many schools abandoned required chapel because the students demanded it. That’s when chapel became ancillary, rather than central.

“That didn’t happen at St. Andrew’s. Moss was very firm that St. Andrew’s was a school where you were required to take religious studies and attend chapel. There were questions, there was dissent, but he positively remained firm.”

While St. Andrew’s remains true to the Episcopal heritage of its founders, even in its 75th year, it is nonetheless possible to imagine this tradition as, paradoxically, radical, innovative and modern. After all, in the writing of truly religious men like Walden Pell II, the voice of the timeless, even universal, spirituality still rings clear. For Pell wrote, with conviction, in 1933 that,

“To learn to see all things in terms of the divine dispensation, to find the secret of life in communion with divine channels, to become at home in the Universe as a friendly place, these things a boy can do while he is of school age, if those who love him may have confidence in his future.”

Today the “boy” Pell may have pictured is indeed different: at St. Andrew’s in 2005, the men and women, boys and girls who gather together in the Felix duPont, Jr. Chapel come from different backgrounds, and they understand and approach questions of spirituality as individuals. Indeed, there are as many approaches to questions of spirituality as there are individuals who gather in the Chapel. Yet they nonetheless gather, and this time together affirms that, in Will Speers’ words, “there is indeed a crucial spiritual aspect to every human being.”

Chaplains at St. Andrew’s

- The Rev. James Craig King, Jr.
- The Rev. John Ellis Large
- The Rev. Lynnley B. Wilson
- The Rev. George William Culleney II
- The Rev. James Oren Reynolds
- The Rev. William David Leech
- The Rev. Alexander (Sandy) Ogilby
- The Rev. Edward B. Gammons, Jr.
- The Rev. Canon P. Simon Mein
- The Rev. Louise Howlett
- The Rev. Carl N. Kunz, Jr.
- The Rev. John F. Hutchinson
- The Rev. David P. DeSalvo
- The Rev. Joy E. Walton
Remembrances of Bill (“Bull”) Cameron will be rife among St. Andreans privileged to have known him, for Bull was a remarkable man and an always imposing person. My memories are perhaps unusual, if not unique, because while I admired him as everyone else did, and he treated me with decency and sympathy, I was most distinctly not his cup of tea. Not, at least, while I was at St. Andrew’s—and later would be unfortunately far too late to let him know I turned out OK.

I remember Bull as a rough, tough wrestling coach who’d fix you with a bristling dark beetle-browed glare and rumble “boy!” on any occasion—but I remember him better as a sensitive, analytical teacher of senior English, the teacher who built on Blackburn Hughes’ instillation of beginning interest to fuse, at least in me, an abiding love of literature and the English language. I remember him best, however, in his role as defender of the weak, the weedy (his probable description), the downtrodden: me, the antithesis of the many powerful young athletes with whom, no doubt, he much preferred to spend his time.

I was a late developer with the misfortune of being fully two years younger than anyone else in my class—short, wearing steel-rimmed glasses, somewhat plump and decidedly unathletic, cursed with a huge vocabulary and history of exotic travel and little insight about how to hide either from my peers. The outcome was, I suppose, predictable in those days if not now, but Bull’s use of his awesome powers as head of the Disciplinary Committee was not—at least not to me and not, I have every reason to believe, to those who suffered his outrage when, in torturing me for my differences, they overstepped both letter and spirit of St. Andrew’s law.

Bull could not have liked savaging those who had savaged me, but he did it because it was the right thing to do. As simple as that, but no one else on the faculty at the time came even close to meeting that standard of rectitude. Bull was a true and admirable man. What you thought you saw, he actually lived. I benefited enormously from his teaching and, more, from the basic precepts of decent living his consistent behavior set before me.

The author of this reflection, C. Stephen Baldwin ’55, is the executive director of the Learning Disabilities Association of New York City.
Alumni Perspectives

Bill Brownfield ‘70 reports from Latin America, on his career in the foreign service and echoes of St. Andrew’s he has heard around the world. This is the fourth in a continuing series of perspectives from St. Andreans working around the globe.

After four hours of climbing Cotopaxi, we reached the big crevasse separating the summit glacier from the lower glacier at 5:00 a.m. It was pitch dark—a good thing, since we could not see the depth of the crevasse. It was about 10 feet wide. Early in the season, guides had anchored a ladder across, but as the glaciers shifted, the ladder now hung at an angle, swinging from ropes at the upper end. I was anchor on our three-man rope, so I dug in at the lip and belayed Marcello the guide and John my brother-in-law across. Once I crossed, we were 150 vertical meters from the summit, an hour’s hard slog on ice, but no technical challenges.

The sun cracked the horizon just as we summited. The sky was absolutely clear and blue. We looked out on the Andes from the second highest point in Ecuador. We photographed our shadows visible 50 miles away on the Illinizas. From nearly 20,000 feet, I looked down on the world’s highest active volcano (blissfully quiet at the time). Surrounded by one of our planet’s most incredible views, I squatted on the summit and thought … and thought … and thought about the night in 1970 when I climbed onto the roof of the main building at St. Andrew’s and hid for nearly an hour while “Midnight” the security guard tried to find me. St. Andrew’s pops up at the most unexpected times.

PRE-FOREIGN SERVICE

We all follow our own paths to our lives’ work. Mine started somewhat confused. From St. Andrew’s, I went to Cornell as an engineer and, through a psychological journey that to this day escapes me, graduated with a degree in history. Upon graduation, and finding no compelling demands for the services of a historian, I returned to Texas and worked a year for Gulf Oil, starting as a roustabout on a production (oil well) work gang, and rising to the exulted status of lease operator after a year. Now 23 years old and flush with cash, I set out to spend it on medical bills traveling around the world. To this day, thirty years later, I still recall the trip as follows: bronchitis (Iran), dysentery (Afghanistan), dysentery (Pakistan), and hepatitis (Nepal). My journal should be mandatory reading for first year med students.

Even I was capable of seeing that my life was not on a long-term sustainable path, so I entered law school at the University of Texas in 1976. Like any sane human, I hated the first year. Midway through, I took the Foreign Service exam and, to the amazement of my family, passed it. Government being Government, I did not receive a formal job offer for two years, by which time I was enjoying my final year of law school. So I entered the Foreign Service determined to give it two years before returning to practice law. That was almost 27 years ago.

JUNIOR OFFICER: WHEREVER THE BOMBS ARE EXPLODING

I arrived in Washington in a Triumph K75 with all my life’s possessions packed in a footlocker and a suitcase. I was going to be a Middle East expert. No, my personnel officer patiently explained to me after five weeks of training, I was going to Maracaibo. Okay, I said brightly, and then dashed down to the library to locate an atlas and find that Maracaibo is located in Venezuela. Thus began the career of a State Department Latin America hand. Maracaibo turned out to be a terrific assignment. There were just two officers there, we learned to do every job in the Foreign Service, and being a young unmarried diplomat in a go-go oil town offered its own compensations.
My second tour was El Salvador from 1981-83. There, for the first time, I encountered a society in total crisis. I investigated U.S. citizen murders, watched my labor and campesino contacts disappear one by one, made weekly estimates of corpses at the El Playon body dump outside San Salvador, and learned something about the dark side of foreign relations. Alas, the wise men and women who run the State Department also decided I was a specialist in combat zones. Two months after returning to Washington in 1983, I was off to Beirut to serve for a month as the Secretary’s staff liaison to our bombed out Embassy. At the end of my assignment to Argentina in 1989 when some of the Armed Forces rose against the government, I was on the scene. A year later, when we intervened in Panama during Operation Just Cause, the State Department was good enough to fly me down on Christmas Eve. And who do you suppose organized the world’s first international police monitoring operation in 1994 in Haiti?

SENIOR OFFICER: LIFE AIN’T THAT GOOD, BUT NOT THAT BAD EITHER

Any junior foreign service officer will tell you that senior officers are lazy, stupid and incompetent. I was fortunate as a mid-level officer to work consecutively for three of the finest officers ever produced by the Foreign Service: Career Ambassadors Deane Hinton, Tom Pickering and Mike Armacost. I was fortunate in receiving assignments that put me in contact with major decisionmakers in positions of responsibility. So when I reached Senior Foreign Service rank in 1995, I was perhaps a little less stupid and incompetent (although still plenty lazy) than the vision of the typical junior officer would have it. My first senior job was as Counselor for Humanitarian Affairs at our Mission in Geneva. We managed a $400 million budget in a three-agency section responsible for addressing humanitarian crises around the world. I like to think that some people are alive today in Bosnia, Rwanda, Congo and northern Iraq due to our efforts. Returning home in 1998, I served twice in the most grueling job in Washington—Deputy Assistant Secretary (known as “DAS” in State Department-speak). The DAS is senior enough to make policy decisions, junior enough to be blamed for those that go wrong, accessible to everyone in the bureau (unlike the lordly Under and Assistant Secretaries), the State Department’s spear-carrier in interagency battle, and invariably the one selected to tell our ambassadors in the field things they do not want to hear. (After all, if it is good news, why waste the phone call on the DAS?) A DAS starts the workday around 7:00 a.m., heads for home between eight and nine o’clock in the evening, and can expect to work every weekend. The U.S. Senate voted to confirm me as Ambassador to Chile in January 2002. After four years as DAS for Narcotics/Law Enforcement and for Western Hemisphere Affairs, I would have gone to Chile as a junior vice consul.

Don’t let anyone tell you the contrary; being Ambassador is one of the greatest jobs in public service. The Ambassador is the President’s representative, so he/she controls all the U.S. Government agencies present in that country. All those interminable interagency battles in Washington are immediately resolved in the Embassy by the Ambassador. And there may be no better place in the Western Hemisphere to be Ambassador than Chile. From 2002-04, we pursued a positive agenda with Chile. Trade grew and disputes diminished. Thousands of U.S. students came to study, and tens of thousands of U.S. tourists came to visit. Law enforcement cooperation skyrocketed. And may the record reflect that I waited until the end of the paragraph to note that Chile’s wine and cuisine are world class, and Santiago may be the world’s best located city for skiing and mountain climbing.

In 2004, the wise men and women who run our government suggested I could best serve
the people as Ambassador to Venezuela, and I never question wise men and women. I now have slightly more than one year in Caracas. The U.S.-Venezuela relationship is the most complicated relationship in the hemisphere right now. On some issues, such as energy and counternarcotics, we are natural partners with decades of cooperation to build on. In other areas, we have different models and visions for the future. The public rhetoric is often testy, and sometimes vitriolic. At times local citizens want to burn me at the stake; at other times they want to elevate me to sainthood. I run an Embassy that includes many different U.S. Government departments and agencies. We sometimes feel beleaguered. But I have never regretted a moment of my service in Venezuela, the same country where I began my Foreign Service career 26 years ago.

SOME (POMPOUSLY TEDIOUS) CLOSING SUGGESTIONS

Believe me, everyone does not want a life in diplomatic service. For 95 percent of us, the concept of packing up all our belongings every three years to move to a new home, job, society, language and group of friends is not attractive. For me, it has been a fantastic adventure. For those that I have not discouraged with this note, here are some suggestions. Some may even apply outside the Foreign Service.

There is no proper preparation for the Foreign Service. I came into this business with background in history, deadly Asian diseases and oil well repair. My wife of 20 years, and a U.S. Ambassador as well, studied political science at Clemson and worked as a congressional staffer. One of our favorite foreign service officers was previously a New York City fireman. There is no correct educational preparation for the Foreign Service.

Be flexible. Follow the professional opportunities as they present themselves. I came in determined to be a Middle East hand; I have never served in the Middle East. My wife is a political officer; in a 25 year career, she has never served in a political section. There is a technical Foreign Service term for foreign service officers who insist on a rigid, inflexible career trajectory; we call them “dummies.”

Don’t forget your family. I have been married to Kristie for 20 years. I am lucky. She is smarter than me, more tactful than me, and is a fellow FSO. For 16 years, we managed to serve together on three different continents. When we both became ambassadors in 2002, she to Ecuador and I to Chile, we took separate assignments for the first time in our marriage. Diplomatic life can be hard on families. Children move from school to school. Spouses may not find employment at many posts. Physical hardship and cultural differences affect families in different ways. The proper time to think about your family is before joining the Foreign Service, not after.

Have fun. Diplomacy is serious work. Foreign Service Officers are protecting U.S. citizens abroad, building U.S. trade and jobs, reducing crime, and protecting our nation as the first line of defense. But it is also a great life. Enjoy it. Please do not join us unless you are prepared to enjoy it.

Six months after my successful climb of Cotopaxi, I was back in Ecuador again trying to climb Cayambe, Ecuador’s third highest peak. I dropped off the rope after three hours at 5,500 meters and turned back due to altitude sickness. It was below freezing; the wind was blowing; we could hardly see 10 feet ahead. As Ches Baum might have said to VI Form English classes in the 1960s, climbing is a metaphor for life; some days really click and some days don’t. And as I trudged down the mountain, I thought of Bill Cameron saying wrestlers won the first two periods on skill, but the third period on conditioning and heart. St. Andrew’s pops into your mind at the strangest times.
During the alumni weekend 2005, Tad Roach gave one of the most thought-provoking State of the School addresses I have heard. Tad described St. Andrew’s mission as a place to impart a sense of community and family through educational values such as leadership, humility, religion and cultural understanding. Tad stated that it is becoming more important today than ever before to protect our values as society is becoming shallow, materialistic and more focused on instant gratification.

I agree with Tad’s assessment and believe that we need to rise to the challenge and help protect these values that St. Andrew’s is teaching. We need to strengthen our roles as leaders, parents, individuals, alumni and business people. The ACB needs to serve the St. Andrew’s community as an association that helps communicate and reinforce the values that Tad so eloquently expressed in his school address. These values are the reason why St. Andrew’s is a lifelong experience. These values are the reason why we love the School so much.

I look forward to working with and serving the St. Andrew’s alumni—and greater St. Andrew’s family—and I invite you to contact me with your ideas and feedback throughout the year.

Tomas Puky ’89
President, ACB
Alumni Corporation Board

Alumni Corporation
New Appointments

The board of directors unanimously elected its new officers to serve a one-year term, as set forth by the By-Laws.

Tomas Puky ’89 was elected ACB president after serving as vice president and five years as an ACB member. He was instrumental in developing the Resource Networking Committee. Tomas works for VA TECH Corp., USA, a leading global technology and service company for the hydropower industry, headquartered in Charlotte, N.C. He speaks four languages and has traveled extensively and lived in Germany, Mexico and Venezuela. Tomas graduated from Syracuse University with a B.S. in Management and received his MBA from Texas Christian University.

Taylor Cameron ’90, a six-year ACB member and former secretary, was elected vice president. He is co-chair of the successful annual Scholarship Golf Tournament and has long been active in alumni events. After St. Andrew’s, Taylor attended the University of Richmond and currently is a vice president with Mercantile County Bank in Middletown. He lives in Warwick, Md., with his wife and two children.

Karen Pupke ’87, a learning specialist at the Town School in New York, N.Y., was elected secretary. Karen has been very active in alumni events in New York, N.Y., as a key member of that regional committee. She is a graduate of Lehigh University and received her Master’s degree from Columbia University.

Another special appointment was also made. In consideration of his long association with St. Andrew’s and generations of its students, the ACB is pleased to make Bob Colburn an honorary member.

The ACB is always in search of new members. Whether proposed by others or self-proposed, candidates must have a history of interest in alumni activities, such as class agent, reunion committee member, or regional involvement. They must be prepared to continue that interest by serving the three-year commitment. Attendance is expected at three ACB business meetings per academic year on campus, together with committee work and occasional teleconference meetings.

The nomination process begins annually at the winter meeting, when all proposals are considered by the Nominating Committee. The final nominees then stand for election by the Alumni Corporation (previously known as the Alumni Association) at its Annual Meeting each reunion weekend.

Anyone interested in joining the ACB may submit names of alumni to Chesa Profaci ’80, director of planned giving and alumni affairs or to Barry Register ’51, chair of the Nominating Committee.
This isn’t Ducky’s math, of course, but it is a magical formula: get together with another St. Andrean and great things will happen.

Dick Crawford ’63 met Letitia Green ’80 as co-hosts for this year’s 75th Reunion Toast in Charlottesville, Va., in April. Since then, Dick and Letitia have teamed up for three different projects in the Charlottesville area.

After meeting many current St. Andrew’s/ UVA students at the Charlottesville toast, Letitia and Dick wanted to make sure that every St. Andrean in the area, and those coming to the area, knew that other St. Andreans are here—and ready to help. Answering a call made by Tad Roach in his 2005 reunion address, Letitia called the alumni office and asked for a list of all who would be attending UVA as new students in the fall and invited them to her home after orientation this past August. Leslie and Fritz ’67 Hoffecker, parents of Tom ’05 accepted. Son Tom had an ROTC commitment but Margaret Hoffecker ’03 drove up from William & Mary and joined her parents at the Greens’ for dinner that evening.

But the St. Andrew’s connection didn’t end there. Keeley Clifford ’79 and her two daughters were on their way home to Annapolis, Md., from a family reunion in North Carolina and accepted Letitia’s invitation to stop overnight in Virginia. Little did Keeley know that she would be sitting down to a dinner that could have been a Wednesday night dinner at St. Andrew’s (sans the green bowl special): Leslie and Fritz ’67 Hoffecker; Margaret Hoffecker ’03, Mark and Letitia ’80 Green and their two children, Kelvin and Meagan, Keeley Clifford ’79 and her two daughters, Keegan and Morgan, and the Greens’ South Korean ninth grade exchange student Dong-Hee. And though Dick Crawford ’63 couldn’t be there, he did call Fritz (who was an underformer when Dick was a student) right before they all sat down to dinner and kibitzed. When you bring St. Andreans together, magic always happens!

Two other projects Dick and Letitia have teamed up for further attest to the power of the St. Andrew’s network. Both Dick and Letitia are also University of Virginia grads. Dick, as Chairman of the Development Committee of the Volunteer Board of the University of Virginia Art Museum, asked Letitia to help the committee raise $50 million to build and endow a new, expanded art museum, which will be part of the University’s new $100 million Arts Center. They are well on their way to that goal but aren’t stopping there. Together with another UVA alumnus, and John May of New Vantage Group in Washington, D.C., Dick and Letitia have formed a professional angel investor management group called TJ Capital Group, LLC that manages their new Virginia Active Angel Network.

You can make your own St. Andrew’s the magic by setting up an St. Andrew’s network in your area and looking up others when traveling. Look on the Web site, look in the St. Andrew’s Alumni Directory, Google them, or call the alumni office and get a list of those in your area. When St. Andreans get together, the math may not be Ducky’s, but it sure is magical! And if you’re in the Charlottesville area, or intend to be, e-mail Letitia and she’ll put you in touch with other St. Andreans in the area.
St. Andrew’s was founded with Felix duPont’s vision “to provide secondary education of a definitely Christian character at a minimum cost consistent with modern equipment and highest standards.” The School, was to be “open to all regardless of means.” The Alumni Corporation Board (ACB) organizing principle is that St. Andrew’s should be a lifetime experience. In New York, the New York Metropolitan Region of the St. Andrew’s community has tried in a very tangible way to combine these two missions.

A couple of years ago, (my now wife) Diane, curious about all the time I spend on St. Andrew’s activities, challenged me with the question: “What’s it all about then? Aren’t there enough preppy cocktail parties around town?” I realized, of course, she was right. A good cocktail should continue to be part of our annual calendar, but it cannot be the calendar if we are to remain true to the founder’s and the ACB’s visions.

And so we went in search of something we could do to serve our community as St. Andreans in the spirit of St. Andrew’s, the founder, and in the Christian spirit suggested by our founding mission. We found just such an opportunity through the nascent Harlem Episcopal School (www.heschool.org). At the time, it was in its formative stage with a vision to become an Episcopal School reaching out to the Harlem Community of Hamilton Heights and providing the best possible education in the Episcopal Church of St. Luke to prepare neighborhood kids of all races to enter the best secondary schools in New York and the East Coast. Heading this effort was and is the school’s headmaster, Vinny Dotoli, a graduate of Kent School and Columbia University’s School of Education.

We were not sure what form the relationship might take, but we began one anyway. We began it at a festive service of Evensong at the Church of Saint Mary the Virgin, Times Square (where I am an assisting priest) in March of 2004. The Concert Choir and Headmaster Tad Roach came up from Delaware and provided beautiful music and inspiring words as over 100 New...
York City area alumni, parents, past parents, trustees and friends gathered to kick off our efforts to serve our community in a tangible way as St. Andreans.

Harlem Episcopal School’s eventual home will be the Church of St. Luke on Convent Avenue in Hamilton Heights. That site will take a great deal of money and effort to turn into a place with nine classrooms ready for a K-8 school. Our first project with them was to help them prepare a temporary site on nearby Hamilton Terrace where they began their first academic year in September 2004 with a first grade and two teachers. We spent an afternoon/evening working hard and though we were few, the effect was great! We had done it. We had helped a school with the same mission as our own get off the ground in a part of our city where the most desperate need of the community is good quality education.

In March of 2005, while the Harlem Episcopal School began to look toward the next academic year and their next temporary site, we met again at Saint Mary’s to sing, pray, listen to the Concert Choir, and be inspired by Headmaster Tad Roach as we recommitted ourselves to serving our community. This summer, more than 25 St. Andrew’s alumni, students, parents and a team from campus, including CFO Mike Schuller, Dave McKelvey, Brian McMillan and Jeff Wilbur of the St. Andrew’s facilities staff, and Evan Guthrie undertook a project in two phases—one in late June and one in mid-July. We sanded, primed, painted and helped to floor the new school site on 111th Street and Fifth Avenue. The new site consists of three classrooms, a common room/chapel, an office and an entryway and will be used as the school expands over the next three years and raises the necessary funds to renovate their permanent home.

St. Andreans in New York are looking forward to sustaining what has been a wonderful relationship with a great new school.
F. Tucker Smith ‘46

F. Tucker Smith, 76, of Lancaster, Pa., died Sunday, June 26, at Conestoga View following a brief illness. Born April 14, 1929, in Lancaster, he was the son of Wilson Heyward and Laura Martin Bretz Smith. He graduated from St. Andrew’s School in Middletown, Del., in 1946 and Yale University in 1950 with degrees in psychology, sociology and literature.

He served in the U.S. Air Force from 1951 to 1953 as a medical technician, working with altitude chambers, and was commissioned as an intelligence officer. From 1953 to 1975, Tucker worked for several brokerage firms including, Hornblower & Weeks, Hemphill, Noyes, Inc., Yarnall, Biddle & Co., Inc. and Warren W. York Co. Inc., all in Lancaster. He was a registered member of the New York Stock Exchange. From 1977 to 1979, Tucker was a counselor at the Gate House, a half-way house in Lititz, Pa., and was a counselor/therapist with Center Gate, a drug and alcohol rehabilitation center in Lewisberry, Pa. From 1980 until his retirement in 1994, he owned and operated Therapy Services, and provided counseling to substance abuse clients.

He had a very strong belief in a Higher Power, whom he chose to call God. His love and complete trust in God was the foundation of his life. He believed that he was powerless over everything, but not hopeless and helpless. He was a grateful recovering member of AA. He was a long standing member of the Lancaster Sertoma and was directly involved with Long Park and the chicken barbeque. Tucker loved to golf and was an avid skier.

In addition to his wife, Lynn, he is survived by two daughters, Audrey, wife of James Baxter, and Heidi, wife of Randal Herr, all of Lititz; a son, Stuart Shepard Smith of Lancaster; nine grandchildren; a sister, Barbara F. Smith Peck of Radnor, Pa.; a brother, Timothy H. Smith of Hempstead, NY, and an aunt, Marjorie S. Heyberger of Lansdale, Pa. He was preceded in death by a brother Thomas H. Smith.

John Pistell ’67

John Chamberlain Pistell, a valiant fighter of kidney failure, died on September 16 in Jupiter, Fla., after a sudden downturn. He was a beloved husband, father, grandfather and brother — and a friend to many. In the course of his illness, he withstood kidney dialysis for more than 27 years, had three kidney transplants and numerous hospitalizations. In spite of this, he moved forward with marriage, children and grandchildren, always steady, loving and generous. His bravery in the face of insurmountable odds was an inspiration to all; he will be greatly missed.

John was born in Long Branch, Fla., in 1949, the son of Sally Ann and John Charles Pistell. He grew up on Oyster Bay Drive in Rumson, N.J., attending the Rumson Country Day School, graduating in 1963. He attended preparatory school at St. Andrew’s School in Middletown, Del., graduating in 1967. John subsequently enrolled in Hobart College, graduating in 1971. In boarding school and college, John was an avid varsity tennis and squash player, and he excelled in French.

John entered the oil and shipping business after college working first for Exxon, and subsequently for his uncle’s firm, Petrarco Oil and Gas in Houston, Texas. There he was instrumental in forming a marine barge company based on the Mississippi River, his first foray into the marine business.

Returning to New York City, John was hired by the shipbroker Dietze and Company, based at 30 Rockefeller
In 1980, Caroline Seamans of St. Peter's School wrote to St. Andrew's about the application of Jay Blum to the school. She wrote: "Jay is supreme in his kindness, honesty and generosity." Ms. Seamans' words capture the essence of the young man we knew at St. Andrew's and the man we knew and loved as a member of our alumni body. As a student at St. Andrew's, Jay was an important member of the exciting and talented class of 1984. He graduated as the recipient of the School's Henry Prize, awarded as the member of the class who made the greatest contribution to St. Andrew's athletics. He captained the varsity soccer team, played varsity squash and rowed for outstanding Washburn crews.

Those of us who taught or coached Jay during those years remember his love of friendship, his appreciation of the opportunities St. Andrew's provided, his warm, gracious and welcoming personality. He was one of the students who helped to define what kind of culture St. Andrew's would develop in the 1980's, and he responded to the School's desire to become a place of humanity, humility, high principle and good will.

As an alumnus, Jay was particularly eager to stay in touch with St. Andrew's and each time he visited I understood how happy and fulfilled he was with his marriage to Terry and his professional life. We will miss him, and we send our love to Terry, Bob, Leslie and Nick.

**Akilah Amapindi ’99**

Originally published on the Newsday Web site (www.newsday.com) on August 8, 2005, written by Katti Gray:

**Staten Island journalist dies of malaria**

To feed her wanderlust and launch a reporting career, Akilah Amapindi signed on in July 2004 as a Namibian Broadcasting Corp. intern, a stint that would let her get acquainted with her father in his homeland.

The 2004 graduate of Ohio's Kenyon College wound up...
anchoring the network’s 5 p.m. news bulletin several times, a rare achievement for a fledgling journalist. When the African internship ended seven months later, the Staten Islander, 23, enlisted as a photographer’s assistant for a film on Samuel Nujoma.

Retracing the exile of the first Namibian president through the Mozambican bush, an unvaccinated Amapindi, it is suspected, contracted mosquito-born malaria, according to her mother. She died early yesterday at a hospital in Atlanta, where she was attending the National Association of Black Journalists’ annual convention.

“We were hoping for something miraculous,” said Harper’s sister, Sybrena “Jackie” Kennedy, who flew in from Kingston.

Classmate Anne Caswell wrote, “I keep thinking back to sophomore year when Akilah, Caylei and I shared that triple on Moss Annex. We didn’t like it much of the time, but we got to know each other pretty well. When you got her laughing, she laughed so hard we thought she would pass out, especially when Ann Awangtang would do her wild animal/beast impressions and chase us around the room. She really liked cookies and milk nights (who didn’t?) and she was the best server on the volleyball team. She had that sharp, karate-chop serve. She was sensitive and a good judge of character, and she was really beautiful. She had so much more to offer the world. She was just beginning.”

Headmaster Tad Roach wrote, “As we learned of Akilah’s death this summer, the entire St. Andrew’s community and Prep 9 community felt a profound sense of loss and sadness, for Akilah was a young woman with enormous potential, talent and ambition. She was in the process of establishing an exciting and engaged professional and personal life, one that was meant to make an enormous difference in the world. All of us at St. Andrew’s send our love and sympathy to Akilah’s family.”
“...I want that...I want that...I want that...I want that, too...”

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Point your mouse and click “Online Store”

Sweatshirts, fleece wear, jackets, bookmarks, keychains, mugs...
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“Herndon Werth is a slim, tireless lad with many interests and talents and a tremendous sense of responsibility to the School. He gives himself continuously and unsparingly. I am confident this boy will become a real servant of society.” So wrote Walden Pell II on Herndon’s college application to Princeton in 1952.

And so Waldy’s prediction came true. Throughout his professional life, Herndon has been: a local, regional and national preservationist, an urban planner, trust administrator and philanthropist. At St. Andrew’s the list of Herndon’s involvement is also long: class agent, reunion host, alumni council officer and long-standing member of the ACB, Founders’ Forum and the Cornerstone Society. Herndon was instrumental in the evolution of alumni organization at St. Andrew’s, recommending and overseeing the merging of the alumni corporation’s assets with the School’s endowment in the late ’80s, signifying the true oneness of School and its alumni.

Herndon has made sure he will continue to assist St. Andrew’s and generations of St. Andrew’s students in perpetuity by providing a bequest to the School in his will. The way he did so is pretty nifty. Since the value of his estate in future time is not known exactly at present, he made a provision making the School the primary beneficiary of the residue of his estate.

“We know being a St. Andrew’s alum is a lifelong experience—why not make it a perpetual experience through a St. Andrew’s planned gift!” says Herndon.

To leave your own legacy to St. Andrew’s, you may include the School in your will or codicil. For specific language and more information on how you can create your own legacy, please contact Chesa Profaci ’80, director of planned giving, at 302/285-4260 or chesa@standrews-de.org

...so is a planned gift for St. Andrew’s!