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MOUNT HERMON FROM 1881 TO 1971:  
AN HISTORICAL ANALYSIS OF A DISTINCTIVE  
AMERICAN BOARDING SCHOOL

A Dissertation Presented

By

JOSEPH ROBERT CURRY

Submitted to the Graduate School of the  
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Foundations of Education: History

MOUNT HERMON FROM 1881 TO 1971:  
AN HISTORICAL ANALYSIS OF A DISTINCTIVE  
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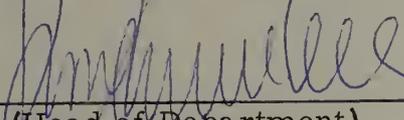
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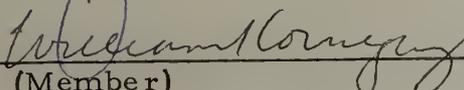
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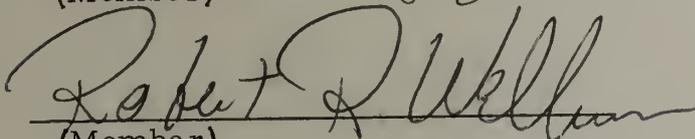
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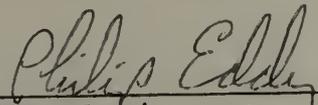
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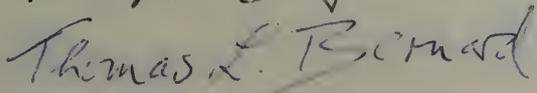
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May 1972

MOUNT HERMON FROM 1881 TO 1971:  
AN HISTORICAL ANALYSIS OF A DISTINCTIVE  
AMERICAN BOARDING SCHOOL

Joseph R. Curry, B.A., The Citadel  
S. T. B., Harvard University  
M. A., Trinity College  
Ed. D., University of Massachusetts

Directed by: Dr. George E. Urch

Mount Hermon was founded by Dwight L. Moody in 1881 "to provide a Christian education for boys of high purpose and limited means." Moody intended that the school should not "compete" with the "many excellent academies already in existence," that it should, rather, "fill a gap" in the educational spectrum.

At its founding and for the next fifty years, five characteristics distinguished Mount Hermon from other secondary boarding schools:

1. It embodied Protestant Christianity of a decidedly evangelical and fundamentalist stamp.
2. It sought boys who were older than the average secondary school student. The minimum age for admission was sixteen, and many students were in their thirties.
3. It was for poor boys only. Tuition covered approximately half of the costs of maintaining the school. The differential was

made up through small contributions from Moody's supporters.

The school had virtually no endowment until the nineteen-thirties. No student was accepted if he could afford the fees of more expensive schools.

4. Students worked ten or fifteen hours each week on the school's farm and in the kitchen, laundry and power plant. This labor reduced the school's operating budget by nearly ten per cent.
5. Though a minority of the students went to college, the school followed the dicta of the Committee of Ten and offered only a college preparatory curriculum.

The educational norm from which Mount Hermon varied until the 1930's was represented in 1881 by three institutions: the academy, the boarding school and the public high school. By the late nineteenth century the academy was being displaced by the two newer institutions which were better adapted to meet the needs of an increasingly urbanized, industrialized society. Public high schools provided inexpensive training for the literate workers required by the rapidly growing American industrial complex. They also served as an adequate preparatory institution for the new state universities, especially in the midwest.

During the later nineteenth and through the first half of the twentieth century, the more selective colleges, especially those in the northeast, gave admissions preference to boarding school graduates.

When pressure for college admission became intense following World War II the boarding schools enjoyed a period of prosperity and expansion. However, by the nineteen-sixties the public high school had displaced the boarding school as the leading preparatory institution for even the most highly selective colleges. This loss of preferred status led to a steady decrease in applications to boarding schools and to severe financial distress. Such schools are being forced to adopt far-reaching changes in organization and curriculum in an effort to avoid collapse.

During the nineteen-thirties external pressures as well as the preferences of administrators moved Mount Hermon to the fringe, and by the nineteen-fifties to the center, of boarding school tradition. Mount Hermon was able thereby to benefit from the period of growth that boarding schools experienced during the nineteen-forties and -fifties. But the school also inherited the difficulties that befell boarding schools during the nineteen-sixties and -seventies.

In an effort to overcome those difficulties, the trustees of Mount Hermon and its sister school, Northfield, effected a merger of the institutions in 1971. The new coeducational boarding school remains committed to providing the best possible college preparation for its students. Known as Northfield Mount Hermon, the new institution faces the problems that all boarding schools must overcome if they are to survive.

Survival for residential schools can be insured only if they develop to the full their potential for fostering affective as well as cognitive growth in their students.

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## INTRODUCTION

By the fall of 1970 the faculty of Mount Hermon School could look back on ninety years of institutional history. As one of the country's most highly regarded independent secondary schools, Mount Hermon had opened in September of that year with an enrollment of more than six hundred and fifty boys, a faculty of seventy men and women, over ten million dollars in endowment funds shared with its sister school, Northfield, and a respectable record of placing its graduates in Ivy League colleges. The school's catalogue, striking in a new format and replete with pictures, began with "A Word From the Headmaster": "The last five years," he wrote, "have initiated radical changes in education at the college level." He saw Mount Hermon responding "constructively to those changes," however, and anticipated that the school would continue to adjust to needs that were expressed, "in one way or another by our students." But the magnitude of the adjustments that would be called for within a month after the September opening of school was unanticipated and the reasons for those adjustments are attributable to causes much more basic than either "our students" or "radical changes in education at the college level." Mount Hermon would not even exist when school opened in 1971, having been forced into a total merger with Northfield

in an attempt by the trustees of both institutions to pool students, faculty, facilities and financial resources in an effort to stave off the collapse of both schools.

The corporate institution of which Mount Hermon was a part, The Northfield and Mount Hermon Schools, was led to an acute awareness of the implications of its relationship to the broader society by events during 1970. The deficit loomed a debilitating half million dollars, ten percent of the total operating budget, and student applications indicated that enrollment would decline by at least ten and possibly by as much as twenty percent from the previous year. Students abundantly indicated their restlessness. Marijuana, drugs and alcohol were not uncommonly a part of a weekend's activities in the dormitory. Dress and personal appearance declined. Absence from class and lethargy in preparing class assignments became endemic. School worship services ceased to have any except structural meaning. Similar awareness was being forced upon boarding school management throughout the country. A significant number of those other schools would fail to open their doors at all in 1971 and others would remain open only because mergers had helped them to pool their resources and thus purchase survival for a while.

Mount Hermon was better equipped than most boarding schools to overcome its limitations and to move toward an awareness of its place within society. During the 1969-1970 academic year, a Faculty-Trustee Study Committee was appointed and a firm of educational consultants re-

tained to help the school's management solve the problem of directing two separate but equal institutions, one for boys and the other for girls. Consultants worked closely with faculty committees and with individuals on both campuses. When the firm's interim report was submitted to the Board of Trustees in October of 1970 their recommendation came as a resounding shock to administrators, faculty and students alike. For the firm had recommended, and the Board of Trustees directed, that the administration of the school develop a program for merging the two institutions that had heretofore been separate schools into a coeducational school on two campuses. Where there had been two headmasters, two deans of faculty, two deans of students, two chaplains, the directive pointed to one. Where there had been two faculties and two student bodies, each with salary scales, perquisites, tuitions and regulations peculiar to the needs of the separate schools, there would now be one. The trustees had approved, upon the recommendation of the consultants, "the concept of a unified administration and single faculty to support separate dormitory residential coeducation and general programs outlined by the Study Committee." The Administration and the Study Committee were directed "to bring in recommendations for administrative organization at the January, 1971 meeting of the Board." Recommendations were submitted and adopted for implementation beginning with the academic

year 1971-1972.

Thus, rather than evolution within the context of a well established institution which the headmaster's "Word" had confidently foretold, Mount Hermon was in the midst of a revolution that had as its foredrawn outcome the end of the school after nearly a century of operation.

There was little to distinguish Mount Hermon in the 1960's from other schools founded in the tradition of American boarding schools. But similarity to other boys' boarding schools was not part of the founder's purpose. He sought to avoid creating a school similar to the academies of the late nineteenth century. At its founding and for the following three decades Mount Hermon was distinct. The early history of the school can be written in terms of the development of five characteristics which made the school distinctive. The later history of the school must be concerned with the forces within the school and within the society which caused those unusual characteristics to change as the social forces and the personalities which brought Mount Hermon into existence gradually disappeared. Pressures upon the school's administrators to follow the strongest model available to them, the private boarding school, were overpowering. Mount Hermon followed that model.

The five characteristics which distinguished Mount Hermon from other boarding schools at the turn of the century were:

1. Mount Hermon had emerged from the revivalistic impulse of the late nineteenth century. The school retained a strong fundamentalist Protestant tradition as an integral part of its make-up.
2. Mount Hermon sought boys who were older than the average high school student. The minimum age was sixteen, the average age more than twenty and some students were in their thirties.
3. Mount Hermon sought as students boys who lacked the advantage of access to public schools--those who, because of their poverty, were unable to attend a private school or academy.
4. Through a student work program that was centered around a farm, each student worked to reduce the costs of food and labor at the school. Students farmed, carpentered, cooked and cleaned.
5. A minority of Mount Hermon's students continued their education formally after they left the school.

The evangelical, fundamentalist tradition at Mount Hermon began to weaken during the twenties and was finally supplanted by a more liberal brand of Protestantism during the thirties.

Mount Hermon has maintained a commitment to "disadvantaged" students. Since the 1930's increasing cost for education has required the acceptance of a large number of relatively affluent students. How-

ever, a financial aid budget of half a million dollars enabled boys from poverty backgrounds--blacks, American Indians, poor whites--to attend the school long before such programs as A Better Chance (ABC) and Model Cities had placed such youngsters in other private schools.

The older student body was a development of the mid-eighteen-eighties. A minimum age of sixteen was established at that time and maintained until after World War I when the development of public secondary schooling was largely an accomplished fact.

A farm centered work program remained an integral part of the school through World War II. During the fifties the value of this program for the student was thought to be low, especially in view of demands being made upon secondary schools for high quality training in science and mathematics. The farm animals and equipment were sold in 1960-1961. Some vestiges of a work program remain, but not as a major commitment from the student.

College preparation as the most valid secondary education was accepted by Mount Hermon's administration after the Report of the Committee of Ten even though only a minority of the students entered college. During the early years of the school other "courses"--a Biblical course and an agriculture course most notable among them--were available to the student though the focus was upon the course of study recommended by Eliot and his colleagues. By the late thirties most students attended college after they left Mount Hermon and after the forties virtually all did so.

If the crucial division in the life of the school prior to 1971 could be set during the thirties, the present is obviously a significant departure for the future, not only logically but operationally as well. The future of Mount Hermon will, to a degree, be contained in its past. But to an even greater degree the future of Mount Hermon is contained in social conditions that are now exerting tremendous pressures upon private secondary schools in the United States. Those pressures can be outlined as follows:

1. There is a strong trend among students and their parents toward coeducation.
2. The quality of education available in suburbs and in middle and upper middle class areas is improving rapidly.
3. The content of public school programs in many communities has improved so markedly that a private school cannot be seen to offer an educational product for which additional funds should be spent. There is now clearly an increase in the price-quality competition between public and private schooling. Economic downturns, such as the one that has beset the early 1970's, accentuate this differential.
4. Adolescents now demand of parents greater freedom in their personal lives than can be consistent with the requirements of even the most liberal boarding school. Young people are also reluctant to sacrifice the greater freedom of the home or the increased

responsibility for creating the mode of their own existence that such freedom entails.

5. Parents are increasingly interested in keeping their children at home because of their concern for drugs, alcohol, sex and other social pitfalls.
6. Young people are sensing acutely the need for community involvement in social service and politics.
7. Birth statistics indicate a leveling off of the population born of the pre-war years. This means an overall decline in the numbers of young people in the mid-1970's and -1980's.

These conditions are exerting a direct effect upon all American boarding schools. Virtually all such schools are being forced to adopt new programs and to become involved in new approaches to education that are in no sense factors of their past but are in every sense an attempt to come to grips with forces in contemporary society. Not only has Mount Hermon been changed. Taft, Groton, Saint Paul's, Choate, Andover and Exeter are currently in the midst of plans for coeducation and are engaged in rethinking their purposes and their resources.

The present study explores the development of a single independent school from its founding to its termination as a single institution in 1971, a time span of ninety years. The study consists of three parts, equal in importance though unequal in length and in the methodology employed. Part One is devoted to the first half century of the school's existence.

During this period of time the five characteristics which distinguished Mount Hermon developed. The methodology employed in this part of the study is that of the historian. Part Two is devoted to the last forty years of the school's existence. During those years the school changed, losing its distinctiveness as it grew to resemble other boarding schools. As in Part One, the methodology employed is that of the historian. Part Three concerns the future, obviously an inappropriate time dimension for the historian. But the educator, particularly the educator whose field is administration, must pay great attention to where he hopes his school will stand tomorrow or next year or five years from now--where it will stand not only in relation to its own past but in relation to other institutions of the same type. So the final part of this work is the attempt of an administrator to suggest some of his hopes as well as some of his concerns for independent schools in the future, near and distant.

In dealing with the history of Mount Hermon the five characteristics outlined above were isolated and selected because they seem to be absolutely central to the school during its early history:

1. Mount Hermon had emerged from the revivalistic impulse of the late nineteenth century and retained a strong fundamentalist Protestant tradition as an integral part of its makeup.
2. Mount Hermon sought boys who were older than the average high school student, the minimum age of sixteen having been established during the mid-eighteen-eighties.

3. Mount Hermon sought as students boys who, because of their poverty, lacked access to other schools public or private.
4. Each student worked to reduce the costs of food and labor at the school.
5. A minority of Mount Hermon's students continued their education formally after they left the school.

Other characteristics which simply identify Mount Hermon as a school or an administrative unit or a social organization have been given little attention in this study.

Two descriptive methods have been used: quantitative and impressionistic. Quantitative measures have been given preference wherever possible. For example, characteristics four and five--the age of the students and their post-Mount Hermon schooling--have been outlined largely in quantitative terms. Characteristics two and three--the financial, social and ethnic backgrounds of the students and their participation in the work program--have been developed using both quantitative and impressionistic methods. The first characteristic of Mount Hermon, its adherence to the enthusiastic Protestantism of Dwight L. Moody, should not be treated in quantitative terms even if it could be. This tradition was both creative and destructive for Mount Hermon. Feelings on the religious orientation of the school ran very strong. They can and must be encountered as questions of value.

In assessing the problems that face the school today a similar guide-

line has been followed: quantitative terms have been used wherever possible. However, this part of the study is of a theoretical nature. Tendencies are not necessarily entirely clear, and judgment must be made upon data that are not entirely in hand. Birth statistics, enrollment figures, tax rates and educational costs are easily quantified. But adolescent "demands" and parental preferences are in no sense hard data.

To the extent that the focus of the study is upon Mount Hermon alone it may seem to suffer from the parochialism that has regrettably characterized most other school histories. Such a study must inevitably deal with individuals who responded to social conditions in developing the institution as they thought best. Mount Hermon was created out of the desire of the founder to bring into being a distinctive institution unlike any then in existence thus, as he put it, "filling a gap." He was successful in his intent and, as has been suggested above, Mount Hermon was characterized by five factors that made it unlike any other boarding school or academy of its time.

It is precisely in the attempt to develop the distinctive character of Mount Hermon before the 1930's and its growing similarity to other boarding schools after that period that parochialism is avoided. For while the focus of this study is upon a single school, more than passing reference has been made to the practices of other boarding schools and to the societal context within which all exist. Initially, the founder and

the administrators of Mount Hermon responded to different social forces than did administrators at St. Paul's, Groton, Deerfield or Choate. However, during the mid-nineteen-thirties--and increasingly thereafter--Mount Hermon's leaders chose to respond to essentially the same social forces as did their counterparts in other boarding schools. And during the nineteen-sixties the need to demonstrate Mount Hermon's putative place among such schools became virtually a fixed idea.

In this work I have had access to the Archives of Mount Hermon School and to the Reports of all the headmasters. The Archives are located in the basement of the school's library, Schauffler Memorial Library, and contain materials of great variety. Letters, pictures and memorabilia of Dwight L. Moody are piled on tables and flutter down from shelved boxes and binders. Much of the school-related correspondence of the early administrators is also here, as are letters from alumni, parents, teachers and friends of the school. These materials are virtually unsorted and unorganized though the school now has the services of a retired teacher as archivist. The Archives also contain complete files of the student newspaper and yearbook from the 1880's to the present as well as a complete collection of the school's annual catalogue and a file of alumni publications during the last ninety years. Headmasters' Reports are kept in the safe along with minutes of faculty meetings and of the more important of the faculty committees.

While no scholarly history of the school has been produced there are brief historical accounts of the school which were written to celebrate the twenty-fifth and the fiftieth anniversaries of its founding. The former, by one of the first students to attend the school, Thomas Coyle, The Story of Mount Hermon (Mount Hermon, Massachusetts, 1906), conveys the great admiration that the writer had for D. L. Moody and probably reflects well the spirit of the early years of the institution. Stephen Stark, Fifty Years of Mount Hermon, an Impression and an Interpretation (Brattleboro, Vermont, 1931), was really not intended to be a history at all but it does convey the impressions of a teacher at Mount Hermon who was sensitive to the profound changes that the school was experiencing after fifty years. Stark, like Coyle, saw his book as a tribute to D. L. Moody.

In his A New England Schoolmaster, The Life of Henry Franklin Cutler, Richard Ward Day has produced a scholarly biography of the headmaster who served longer than any other individual and who put his stamp more firmly upon the school than any other person save only Moody. This book is of great value to anyone who seeks an insight into the school between 1890 and 1932.

Cutler's Annual Reports to the Board of Trustees provide a wealth of information about the school. A substantial portion of each report was given over to a statistical analysis of the student body: the number of students who enrolled during the year, their age, their home community,

their trade, their ethnic background, their religious preference--and how many were "converted" during a given year--and their plans for the future.

Dwight L. Moody has been the subject of many biographies, two of them recent. J. C. Pollock's Moody (New York, 1963) lacks both scholarly depth and readability. James Findlay's Dwight L. Moody, American Evangelist (Chicago, 1969) is readable. He has placed Moody within his social and intellectual context and his work conveys some of the warmth and the dynamism that Moody had in such abundance. William R. Moody's The Life of Dwight L. Moody (New York, 1900) is an appreciative work by the evangelist's eldest son. It is a most useful book because it captures the human warmth which Moody must have radiated. The Moody papers have never been collected for publication. This is most unfortunate since the students of nineteenth century Protestantism are severely hampered without direct access to the thought of one of the most influential figures in "enthusiastic" religion. William G. McLaughlin's Modern Revivalism (New York, 1959) is the best account of the religious movement out of which Mount Hermon emerged.

Histories of American boarding schools have been numerous. Perhaps the best of the lot is the now badly out of date history of Phillips Academy, Claude Fuess, An Old New England School: A History of Phillips Academy, Andover (Boston, 1917). Other histories of individual schools are listed in the bibliography.

Fortunately for students of American secondary education, we have an excellent study of independent schools in James McLachlan, American Boarding Schools (New York, 1970). McLachlan's book is both scholarly and eminently readable. Through selecting a few schools for detailed treatment--Saint Paul's, Groton, Exeter, Andover--he has conveyed something of the nature of all such institutions. He places the schools squarely within their social, economic and intellectual context; while he is clearly partial to such schools his view of their place in past and present American society is much more balanced than that of Digby Baltzell in his The Protestant Establishment (New York, 1964). In the present study I am particularly indebted to the McLachlan work.

## PART I

THE PURPOSE OF MOUNT HERMON IS "TO TRAIN AND EDUCATE YOUNG MEN WHO HAVE NATURAL ABILITY BUT WHOSE OPPORTUNITIES HAVE BEEN LIMITED; AND ESPECIALLY YOUNG MEN OF THIS CLASS WHO LOOK FORWARD TO CHRISTIAN WORK, THUS FILLING A GAP AND NOT COMING INTO COMPETITION WITH OTHER SCHOOLS."

(Letter from D. L. Moody appealing for funds, 1885)

## CHAPTER 1

### MOUNT HERMON, THE BOARDING SCHOOL AND PROGRESSIVE EDUCATION

In May, 1881 the first student for D. L. Moody's new school arrived at the South Vernon, Vermont, station of the Connecticut River Railway. A wagon was waiting to bring him to the large white frame house that served as dormitory, classroom building and teachers' residence. A total of twelve such arrivals during 1881 marked the beginning of Mount Hermon School, an institution which Moody had created to provide "a Christian education for boys of limited means," an education "of the sort that would have done me good when I was their age."

The school was one of Moody's responses to conditions in American cities, conditions brought about by industrialization, immigration, the closing of the frontier and the influx of people from rural areas to the new cities. Moody had experienced such conditions at first hand during the thirty years prior to his opening of the school. And his life is in many ways representative of the experience of thousands of others who came to maturity during the years just prior to the Civil War. But Moody's decision to found a school for boys grew out of the practical

experiences of his own life and out of his religious views rather than out of the matrix of ideas that produced the boarding schools which Mount Hermon ultimately grew to resemble.

Born in Northfield, Massachusetts, in 1837, Moody left home for Boston in 1853.<sup>1</sup> His early career gave no hint of the notoriety that he would later acquire as an evangelist, working primarily among the native born American Protestants who had, like him, left farm for city during the great surge of industrialism in the eighties and nineties. Moody's career both as preacher and educator is a useful contrast to the careers of progressive educators such as John Dewey and of such school founders as George Bancroft, George Shattuck and Endicott Peabody. For while all were reacting to social and economic conditions, they reacted by using different sets of assumptions and on behalf of different populations.

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<sup>1</sup>Biographical data on Moody is taken passim from the biography written by his eldest son and published shortly after the death of the evangelist: see William R. Moody, The Life of Dwight L. Moody (New York, 1900). A revision appeared thirty years later: D. L. Moody (New York, 1930). Two recent biographies have appeared: Richard K. Curtis, They called Him Mister Moody (New York, 1962) and J. C. Pollock, Moody (New York, 1963). Both are disappointing. See also Paul Moody (another son) My Father (Boston, 1938); Gamaliel Bradford, D. L. Moody: A Worker in Souls (Philadelphia, 1928); W. H. Daniels, Moody, His Words, Work and Workers (New York, 1877). An unpublished manuscript by Elmer W. Powell, Moody of Northfield, was highly praised by Moody's younger son, Paul. It contains little of value. See also Wilber M. Smith, An Annotated Bibliography of D. L. Moody (Chicago, 1948). Three collections of Moody's letters exist: one at Crozier Theological Seminary in Philadelphia, another at Moody Bible Institute in Chicago, another in the possession of the family of Mrs. Emma Fitt Powell of Northfield, Massachusetts.

Dwight L. Moody's life is similar to that of many other thousands of young men of his time. Orphaned at an early age, Moody had gone to Boston at sixteen to escape the drudgery of a small village in the upper Connecticut River Valley and the rural poverty caused by the loss to the Ohio Valley of the markets in the East. His letters to his family in Northfield reveal the loneliness and frustration that he experienced upon his arrival in Boston. "I experienced a chill" in my "soul," he wrote, "as I walked up and down the streets trying to find a situation." "It seemed . . . as if there was room for everyone else in the world but none for me. For about two days I had the feeling that no one wanted me."<sup>2</sup>

As he was eventually to discover, there were thousands of farm boys in that identical situation in every city in the country. Unable to make a living on the farm, they had gone to the city to find work. Eventually Moody did find a job and managed to save some money--which he used to buy a train ticket to Chicago. He found Chicago to be "a very lively city, much more so than Boston," and, more important, "I can make money faster here than (sic) I can in Boston and go home once a year at that." But the eighteen year old boy from the small New England

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<sup>2</sup>This and the following quotations from Moody are from an unpublished collection of his letters. Moody's papers have yet to be collected and edited. The materials used in this study are in the possession of the family of Emma Moody Fitt Powell of Northfield, Massachusetts.

village did not find the booming city of the west to be entirely perfect:

"You don't know how anyone feels to be off in a city like this for it is so wicked," he wrote to his brothers a few weeks after his arrival in Chicago.

There was work available and, for the first time in his life, some reason for optimism: he was able to get a job, "one of the very best situations in the city," in a retail shoe store. "I have met with the very best of success. I got me a good place." His income steadily increased and he found himself well on the road to financial success. He even wrote home to say that he expected to be second only to Marshall Field within a few years.

Moody had managed by dint of hard work, boundless energy and self confidence to overcome narrowness and ignorance and he would never again experience poverty. But hundreds of thousands of Americans from farms, joined within a few decades by millions of immigrants, would never know the success that Moody had won. They would remain in the city unable to find work, pawns for the industrialists who bought their labor as cheaply as possible, perpetually tied to a sweat shop as unskilled labor. "Land of opportunity, you say . . . You know damned well my children will be where I am--that is, if I can keep them out of the gutter," was the resigned sneer and self-fulfilling prophecy of a Chicago laborer.<sup>3</sup>

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<sup>3</sup>Ray Ginger, Altgeld's America (New York, 1958), p. 6.

Such conditions within the cities seemed to give supporting evidence to the laws of nature such as those of Ricardo and Malthus and to Spencer's Darwinism. Ricardo's law explained that the income of workers could never rise above the level of bare subsistence because a raise in wages simply meant that the poor had more children whose care absorbed any additional income. Population, according to the Malthusian law, invariably increased more rapidly than the food supply. Thus enough food for everyone was an impossibility. Survival of the fittest, according to Social Darwinism, explained the discrepancy between the rich and the poor. Those who reached positions of wealth and power were the most fit; those at the bottom of the social and economic chain were obviously there because they were unfit.

Acquiescence to such conditions in society may have been the prevailing attitude at mid-century. But there was a growing number of activists within the cities who were unwilling to watch the poor exploited and the cities corrupted. The Young Men's Christian Association began its work in Boston and other major American cities. Although the operative word in the name of the institution was at first "Christian" and the movement had a decidedly Protestant, revivalist tone, the organization did much to relieve the loneliness and frustration of many young, displaced farm boys--among them Dwight L. Moody in Boston and later Chicago.<sup>4</sup>

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<sup>4</sup>The best history of the Young Men's Christian Association is

Moody had undergone a conversion experience in Boston and had been brought to accept an evangelical form of Christianity. Shortly after arriving in Chicago he became affiliated with an evangelical church and with the Y. M. C. A. Through the church he became interested in the Sunday school and its work at attempting to achieve conversions among children in Chicago's fast-growing slums. Soon Moody was devoting more time to saving souls than to selling shoes. He rented a large room above a saloon to use as his own Sunday school, unaffiliated with any church. Because of the location of his new establishment, he was prudent enough to arrive early on Sunday morning to clear away the beer barrels and lethargic celebrants.

In an experience that was virtually a microcosm of Puritanism, Moody had undergone a spiritual awakening that was followed almost immediately by worldly success. Cause and effect were clear to him. He later remarked, "The whole of my early life was one long struggle with poverty. But I have no doubt it was God's way of bringing me to himself. And since I began to seek first the Kingdom of God I have never wanted for anything." The shoe business was abandoned for the new and fascinating business of saving souls. In 1860 he gave up his

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C. Howard Hopkins, History of the Y. M. C. A. in North America (New York, 1951). See also the discussion in Timothy L. Smith, Revivalism and Social Reform (Nashville, 1958). An older but valuable study of the Y. M. C. A. especially for the beginnings of the Boston Unit in L. L. Doggett, History of the Young Men's Christian Association, Volume I (New York, 1896), pp. 108-123.

job with the shoe store and invested his life's savings of some seven thousand dollars in his Sunday school. An ancillary interest was the Chicago Young Men's Christian Association.

The Civil War presented Moody with a dilemma, but with opportunity for significant personal growth. His career as an evangelist in the United States and in England was launched during and immediately after the war years. A staunch Republican and devoted to Lincoln, Moody could not, however, take a human life. Since he was not an ordained minister he could not serve as a chaplain. The Y. M. C. A. provided an opportunity to serve the Union without going against his conscience. He organized an Army and Navy Committee of the Association and served throughout the war tending the sick and wounded, visiting prisoners and conducting revival meetings. At the end of the war he returned to Chicago. His reputation had grown and he was a much sought after speaker. In the midwest and then in England he began to achieve marked success with his revival meetings, incurring in the process the displeasure of Friedrich Engels who complained that the British capitalist "not content with his own native religious machinery . . . imported . . . Moody . . . from American revivalism . . . to keep the masses drugged with the opiate of religion."<sup>5</sup>

Throughout his life Moody directed his energy toward the one goal he thought to be worthwhile: the saving of souls. He often contrasted

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<sup>5</sup>Quoted in William G. McLaughlin, Modern Revivalism (New York, 1959), p. 356.

the world, "the land of the dying," with heaven. Moody deprecated attempts at political and social reform: "The nation is crying reform," he wrote in the 1890's. "I don't know how long they are going to continue that cry; they have kept it up ever since I can remember; but there will be no true reform until Christ gets into our politics. Men are all naturally bad and cannot reform until the reformer gets into their hearts."<sup>6</sup> Moody saw the ills of American society essentially in terms of individual shortcomings. He failed to realize that the causes of poverty, prostitution, ignorance and corruption were more complex than the "sins" of the individuals whose lives were affected by such evils. His remedy was the salvation of the soul. Picturing himself in a lifeboat, he sought to save as many as possible from a "sinking world" through revivalism. Such other-worldly Christianity was quite possibly the essence of the religion that John Dewey had reacted against long before he came to Chicago. Even though Moody believed that the end of the world was imminent, he founded three educational institutions: Northfield School for Girls in 1879, Mount Hermon School for Boys in 1881 and the Moody Bible Institute in 1887. All three schools, according to Moody's intent, were to be involved in the saving of souls of their students and in preparing those students for work as evangelists. With the passage of time the two earlier schools became college preparatory schools while the Bible Insti-

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<sup>6</sup> Ibid., p. 278

tute remained close to the founder's purposes.

At times Moody believed that the end of the world might come before his own death, and he thus had no interest in society or in social reform. He had matured before Darwinism became popular in America and though he lived to see the beginnings of Progressivism and the Social Gospel he fought any tendency that would divert men from saving souls. A product of economic scarcity, Moody had known real poverty in Northfield and there were thousands of others in rural areas as well as in cities who had no hope of relief from scarcity. Not until after the Civil War would the industrial plant of America produce an economic abundance of agricultural products and of manufactured goods. By then Moody's ideas were formed and he lacked the intellectual equipment to change.

"Only the man whose hand never touches the realities of life," Senator Albert J. Beveridge of Indiana wrote in 1900, "despairs of human progress or doubts the providence of God."<sup>7</sup> Such a notion of progress is a vital part of the intellectual equipment of the Progressive and in large measure that equipment was supplied by John Dewey, especially for education. "Education," Dewey said in his Pedagogic Creed, "is the fundamental method of social progress and reform. The teacher is engaged not simply in the training of individuals, but in the formation of

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<sup>7</sup>Quoted in George Mowry, The Era of Theodore Roosevelt (New York, 1958), p. 62.

the proper social life" and "in this way the teacher always is the prophet of the true God and the usherer in of the true kingdom of God."<sup>8</sup>

If the public schools were the means of accomplishing progress and of bringing about some secularized kingdom of God on earth for Dewey, one must conclude from his family life that not all were to follow the same set of prophets. For Dewey sent his own children to the Laboratory School of the University of Chicago as did many of his academic colleagues. And other Progressives joined hundreds of well-to-do urban parents, Theodore Roosevelt perhaps the most "progressive" among them, in sending their sons to private rather than public schools.

Theodore Roosevelt had supported Endicott Peabody, his old friend and cousin of his first wife, through the founding years of Groton School. Roosevelt could see in Groton an opportunity to accomplish some of his own purposes. "It is very unlikely that I shall be able to go on in politics after my term of Vice President is over," Roosevelt told Peabody, "and when I have gone out of public life I shall be able to do very much less in trying to steer straight young fellows of the right type, who ought to take an interest in politics. Therefore I am particularly anxious to use the next two or three years to good purpose as far as I am able, and you are giving me a chance to do this." The "chance" referred to a plan that Roosevelt had developed for attracting young college men

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<sup>8</sup>John Dewey, My Pedagogic Creed, in Martin S. Dworkin, ed., Dewey on Education, p. 93.

into government service. His assumption seemed to have been that an improvement in both politics and government service would be effected by an influx of young men who had been trained in the leading colleges. The ideal of the Progressive gentleman was always dear to Theodore Roosevelt. "I feel most strongly with you," he wrote to Endicott Peabody in 1894, "about drilling into the minds of such boys as are many of yours that they must aright the gifts given them and that they must render service to the state of a non-remunerative kind. Of course by service to the state I do not only mean politics, but I mean work to raise the condition of the people in our great cities, work for the cleanliness of mind and body generally."<sup>9</sup> This concern of Roosevelt and Peabody to awaken a social consciousness in Groton students is strikingly similar to the concern which Moody hoped to fulfill at Mount Hermon through sending out sidewalk preachers. The great difference lies in the Progressives' belief that society could be changed. The Evangelist believed that Society was doomed but that individual souls could and therefore must be saved.

Groton was one of a large number of family style boarding schools that were established during the nineteenth century. Such institutions grew naturally out of the efforts of rich, urban, established families, especially in the East, to solve the problem of schooling for their sons.

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<sup>9</sup>Quoted in James McLachlan, American Boarding Schools (New York, 1971), p. 287.

To a large degree, boarding schools were a reaction to the urban conditions--both in society at large and in the urban school--that had produced progressivism and the progressive education movement. However, Roosevelt's hope that somehow Groton could contribute directly to the progressive movement by creating incipient progressives does not seem to have figured prominently in most of these institutions.

The clear cut motive was to remove the child from the corrosive effect of the city which was filled with immigrants, disease and corruption. How much better in every regard were remote areas such as Concord, New Hampshire; Lakeville, Connecticut; or Lawrenceville, New Jersey.

If the rise of big industry spawned a series of conditions which led to the need for reform in schools or the need to escape the city to a school "in a garden" if you had money, the rise of the great university, also spawned a series of movements which led to a redirection of the energies of many schools, especially the secondary school. This reform, encouraged by the university, led not so much to attempts at reforming society through the school as to attempts for the reform of the college through reforming the secondary school. William Torrey Harris in his graded school and later through his work with the Committee of Ten was one of the most significant leaders of this movement on the secondary level.<sup>10</sup>

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<sup>10</sup>The most thorough treatment of the Progressive Movement in

The prototype of the family style boarding school, The Round Hill School, was established in Northampton, Massachusetts, in 1823. Round Hill grew out of the aspirations of Joseph Greene Cogswell and George Bancroft, both Harvard educated and both concerned with strengthening American character and American culture through education. Both had traveled widely on the continent, where they had become familiar with the educational work of Pestalozzi and Fellenberg--and where Bancroft had acquired the Hegelianism that he would later put to use as a means for interpreting American history.

John Thornton Kirkland, president of Harvard during the 1820's, encouraged the two young idealists to create a school to prepare young men for college--an encouragement that was more than verbal, since Kirkland was able to arrange a loan to Round Hill of some \$8,000 through Harvard.<sup>11</sup> American colleges, and Harvard among them, were struggling for their identity as institutions of higher learning during the early decades of the nineteenth century. Because pre-college training in academic subjects, especially the classics, was rudimentary, Harvard was forced to be little more than an academy accepting students in their mid-teens and graduating them four years later. Kirkland was ambitious and wanted to make Harvard a great university, but he realized that his

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education is Lawrence Cremin, The Transformation of the School (New York, 1961).

<sup>11</sup>McLachlan, Op. Cit., p. 82.

ambition would be frustrated until the preparation of incoming students was improved. Such an improvement could only come as the result of improvement in secondary schools.

Greek, Latin and Hebrew were prominent in the curriculum of Round Hill.<sup>12</sup> Many of its graduates were so well prepared that they completed their college requirements in less than the anticipated four years--much to the consternation of college presidents who often tried to force the families of such students to pay tuition for four full years of college residence. But it was with the quality of life of its student body that the founders were most concerned. Students at the school were to live and be treated as Christian gentlemen. They would live as a world apart from the wretched masses of the cities, astride their hill overlooking the Connecticut River. Round Hill was a successful attempt to remove the adolescent from his society, a society which was becoming urbanized and debased.

The controlled environment of the family boarding school institutionalized withdrawal from such a society, even as it institutionalized reforms in college preparation. This withdrawal had its counterpart in Germany, France and England, where adolescents were similarly cut off from society and placed in a world of their own. Philippe Aries has characterized this tendency as the "claustration of the child." This move-

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<sup>12</sup>The following data concerning Round Hill are drawn from McLachlan, Op. Cit., pp. 71-101 et passim.

ment to create a world apart for adolescents in a boarding school has survived to the present, a tendency that Peter S. Prescott described well in A World of Our Own, his recent book describing Choate during the closing years of the 1960's.<sup>13</sup>

Round Hill's life was short. It closed its doors in 1834. But the ideas that were institutionalized there formed the pattern for dozens of later boarding schools. Among those ideas were the removal of the school and the student as fully as possible from the corrupting influence of the city. Another was the emphasis upon academic work of high quality with a rather narrow purpose in mind: that of college preparation.

If industrialization, immigration, the rise of the city and the ambition of college presidents had created the conditions that led to Round Hill in the decade after the War of 1812, these conditions were increased by geometric proportions after the Civil War. And if Kirkland was ambitious for a newer and greater Harvard in the 1820's, his aspirations pale beside those of Charles W. Eliot, Timothy Dwight and James McCosh. Social forces and educators worked together to create the conditions for a new generation of boarding schools and a new direction for all secondary education which, after the Report of the Committee of Ten, became college preparation. St. Paul's, Groton, Choate, Taft, Hotchkiss, Lawrenceville--all owe their foundation to these forces: urbanization, industrialization, child clausturation and college preparation. The

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<sup>13</sup>Peter S. Prescott, A World of Our Own (New York, 1970).

public schools, too, were profoundly influenced by these developments. They were to be concerned during the early decades of the twentieth century with the Report of the Committee of Ten, Carnegie Units, accreditation by the Regional Association of Colleges and Secondary Schools and the results of College Board Examinations.

Mount Hermon owed nothing at its foundation to the rise of big education or to the tradition of the American boarding school. Moody's purpose was to create a school unlike any that then existed, to "fill a gap," as he phrased it, and to serve a population that no other boarding school was serving: the poor. Moody had experienced the sorts of difficulties that were the lot of the poor, the ignorant and the unconnected in the rapidly growing cities of the pre-Civil War period. And he had spent the decade following that war working in the slums of Chicago on behalf of the Y. M. C. A. and his own Sunday school. But Moody lacked a doctrine of society, so his approach was different from that of the progressive educators a generation later. They conceived of society in Darwinian terms--whether social or reform--and attempted to work through the school for the betterment of that social order. Moody thought in terms of individuals and as a premillennialist he had no doctrine of an organic society that could be improved by school or social action or by any other means. The world would end soon, he believed, and his mission was to save souls from a "sinking ship." Mount Hermon School was created in that spirit. Efforts would be made to save the souls of those who

came there as students and they, in turn, would be expected to go out into the slums and save the souls of others.

Since the great Chicago fire of 1871 Moody had not had a permanent home. He had lost a house and most of his possessions in that holocaust, a loss that played no little role in his decision to go abroad. Upon his return from England he determined to establish himself in Northfield. He purchased a house and for the rest of his life Northfield was his permanent home. Always a man with strong paternal instincts, Moody assumed the role of pater familias for his many relatives. Of particular concern to him was the absence of an adequate school in the village, for he had by now three children who would soon have to be fitted for college, a niece, of whom he was particularly fond, who was anxious to begin at once preparing for Wellesley College. Moody also knew of other girls who would be deprived of an education unless something were done quickly. He therefore acquired property, hired teachers, built a dormitory, and, in 1879 admitted the first twenty-five girls to his Northfield Seminary.

A year after the founding of the Seminary, Hiram Camp, a New Haven clock manufacturer, provided twenty-five thousand dollars for the establishment of a school for boys similar to Northfield. Moody eagerly accepted the gift and as a site for the proposed school chose land only two miles from Northfield in the town of Gill, and designated in the records as "Grass Hill." Camp was so impressed by the natural beauty

of the hilltop site that he suggested that the school be named for the mountains he considered one of the world's most majestic, Mount Hermon.<sup>14</sup> Neither Moody nor Camp was an educator. Very likely neither had ever heard of Francis W. Parker, John Dewey or progressive education. But Camp believed in Moody, and Moody believed that if a boy knew how to read and write, how to perform manual labor and, most importantly, if he knew the Bible after the spirit of American evangelical religion he was educated enough. Mount Hermon School was not modeled after the family boarding school or the academies flourishing in various parts of New England. Rather, Moody drew for his model upon his personal experiences as a Sunday school teacher in Chicago and upon the frustrated efforts of his youth to acquire an education in Northfield, Massachusetts.<sup>15</sup>

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<sup>14</sup>Thomas Coyle, The Story of Mount Hermon (privately published, 1906), p. 14.

<sup>15</sup>Very little has been published on Moody as an educator aside from articles in the publications of his various schools. There is no history of the Northfield Seminary. Northfield and Mount Hermon were the subject for an early handbook which was produced largely for advertising but which contains much valuable material: see H. F. Rankin, Handbook of the Northfield Seminary and Mount Hermon School (New York, 1889). For Mount Hermon, Thomas Coyle, The Story of Mount

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Hermon (Mount Hermon, 1906) is a narrative produced for the twenty-fifth anniversary of the school. Stephen Stark, Fifty Years of Mount Hermon, An Impression and an Interpretation (Brattleboro, 1931) was written by a faculty member for the school's fiftieth anniversary. It is valuable chiefly for the insight it gives into Mount Hermon in the thirties. An extremely useful study of Henry F. Cutler, Principal of Mount Hermon from 1890 to 1932, is Richard W. Day, A New England Schoolmaster (Bristol, 1950). The book contains many valuable insights into the career of the man who was chiefly responsible for the development of the school as an educational institution. James F. Findlay, Jr., Dwight L. Moody American Evangelist (Chicago, 1969), includes a chapter on Moody's schools.

## CHAPTER 2

### THE EVANGELICAL TRADITION

In the creation of his boys' school Moody was too busy acting to take time to share his thoughts with his associates, there being no record of his purpose. "As I look back now I can realize even more clearly how perplexed Mr. Moody was in those days" wrote Mary Lizzy Hammond, the school's first director.<sup>16</sup> Her successor, N. E. Hubbard, mused that while "the purpose of the school was known in a sort of general way . . . there was no direct statement of that purpose on record, and no definite plans for the accomplishment of that purpose."<sup>17</sup> Hubbard retired as Superintendent of the school after serving only two years. As a final gesture he began a history of the first three years of the school's existence. "These three years," he wrote, have been an "experimental period. It may or may not already have passed beyond that period, but it has been difficult to determine that an experiment was successful because there was uncertainty as to the result desired."

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<sup>16</sup>Letter from Mary Lizzy Hammond to Thomas Coyle, February 16, 1906, Archives, Mount Hermon School.

<sup>17</sup>N. E. Hubbard, History of Mount Hermon. Unpublished manuscript in the Mount Hermon safe.

There were, however, "two or three things fixed": The school was to be Christian. But what kind of school it was to be in other respects was not fixed. The study of the Bible was to be prominent, but apart from that, whether the school should be classical, or English, or both . . . was not fixed, nor was it settled that the quality of the instruction or the grade of scholarship should be of the highest and best type. Again--the boys were to work a part of each day. A farm of three or four hundred acres, forty cows and other stock settled that. But the relation of the farm to the school was not fixed.

These things were not definitely known. But despite the problems and uncertainties that he experienced--or perhaps the thought of a successor lightened his spirits--Hubbard concluded optimistically: "With added years the purpose will doubtless become better defined, the plans more mature, the means for accomplishing the good sought more abundant, and the school be a real blessing to the world and the founder."<sup>18</sup>

William Graham Summer has observed that institutions consist of an idea plus a structure to accomplish that idea. Through his prodigious energy Moody was able to wrestle into existence the structure of Mount Hermon School. The raw material of the school, however, was drawn from his own experience much more than from his ideas. As he had known poverty as a boy, Moody would create a school de-

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<sup>18</sup>Ibid.

signed for poor boys, to give them an opportunity "to better their lot." As he had had a rural upbringing, his school would be a farm, meeting the needs of farm boys. As Moody had known at first hand the city, the urban poor would be brought there to gain strength from the rural environment. As he had not had a college education and as, given the conditions of the nineteenth century he could see little "good" in college, he initially discouraged college preparation at Mount Hermon--a position that he changed during the first decade after the school's founding. The central event in Moody's life, the event that changed the course of his life from that of a poor farm lad struggling to survive in a city, was his conversion to an evangelical form of Christianity. From that event Moody had gone on to achieve a measure of financial security, world-wide fame, and enormous power over his converts. In addition, Moody derived a great deal of personal satisfaction from his sense of well-being and his influence. Thus it was only natural that he would seek to institutionalize at Mount Hermon the conditions of his own conversion in the hope of similarly changing the lives of his students. More important than novels or history or art at Mount Hermon would be the study of the Bible and the worship services in the chapel. The young men whose lives were touched by evangelical Christianity would become, Moody believed, a great force in gaining conversions and thus a great blessing to a troubled era. Evangelical protestantism thus became the central fact of Mount Hermon's

life, the characteristic that the founder prized among all others and the one that his successors, until a quarter of the way through the century after his death, would identify with most clearly.

Hubbard's work had made the school far stronger in 1884 than might have been expected from such inauspicious beginnings only three years before. As Hubbard's replacement, Moody chose Henry F. Sawyer, a graduate of Dartmouth College and a former schoolmaster in New Britain, Connecticut. Sawyer arrived on campus on September 20, 1884 to take over a school of seventy-five boys and four teachers. The boys were housed in the four cottages and the two original farmhouses. Six years later when Sawyer left, Mount Hermon had undergone a period of great physical growth. The student body numbered nearly two hundred and fifty. A new dormitory had been built; new classroom facilities had been added. Sawyer was unable to follow up at once Hubbard's design in grading the school and establishing a Classical and an English course but by the next year the student could opt to follow either a Classical, an English or a Biblical course of study.<sup>19</sup> Those few boys who anticipated attending college elected the Classical course which enabled them to concentrate in Greek and Latin. An English course prepared students for technical schools or for occupations as clerks, bookkeepers and the like. The Biblical course, the largest by far of the three, was of two years' duration. It was designed for

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<sup>19</sup>Catalogue of Mount Hermon Boys School, 1886.

the student who desired to enter the ministry or a related field without further formal education. The study of the Bible was given prominence in all three courses and the "extracurricular" life of the school was decidedly evangelical.

Most of Sawyer's correspondence has, unfortunately, been lost. However, a few very important letters have been preserved and they reveal him as a man who saw himself simply as the agent for accomplishing Moody's aims for the school and an agent willing to pursue those ends vigorously. "I only wish to carry out as well as I may the purpose of Mr. Moody in the school," he wrote. "I stand ready to shape my work to that end so far as I may know what he wants. Beyond that I have no plan of my (own) . . . but given the aim the plan shall not be wanting." Moody's aim, as Sawyer understood it, was "to send out from Mount Hermon not thoroughly educated ministers, but men of deep piety and with more knowledge of the Bible than most Christian laymen have, to tell or sing the story of the cross in neglected old towns, on the far and new frontiers, and in the degradation of city slums." To Sawyer, Moody had seemed "to be burdened with a sense of the need of men familiar with the English Bible to devote their lives to the work of evangelization, and to desire, first of all, that this school should send out such men."<sup>20</sup>

Insofar as the materials Moody sent out over his signature could

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<sup>20</sup>Letter to H. F. Rankin, May 20, 1889. Archives, Mount Hermon School.

be said to reflect the founder's thinking, Sawyer had correctly divined the purpose of the school's existence. In a letter written in 1885, Moody stated that the purpose of the school was "to train and educate young men who have natural ability, but whose opportunities for education have been limited; and especially young men of this class who look forward to Christian work, thus filling a gap and not coming into competition with other schools."<sup>21</sup> The letter was sent to such men as William E. Dodge in New York, Cyrus McCormick in Chicago and John Wanamaker in Philadelphia. These men were Moody's friends and they gave generously in his support. Like them, Moody was a self-made man of some affluence. His assumptions were similar to theirs and he bespoke their fears as well as his own when he alluded in the letter to the labor difficulties which were within a year to culminate in the great Haymarket riot in Chicago: "If the lower classes of our cities are ever to be reached for Christ," he wrote, "it must be through the agency of men trained especially, not perhaps in classical education, but in methods of work and in knowledge of the Bible." Moody did not propose to train social workers at Mount Hermon, or labor arbitrators, or schoolmasters. His solution to the problems of the laboring men was the one that had resolved his own problems thirty years before: conversion to Christianity. He would "train (youths) . . . for evangelists, city mis-

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<sup>21</sup>This circular letter is filed in a box of Moody's papers in the Mount Hermon Archives.

sionaries, secretaries of Y.M.C.A.'s, etc." The young men whom he sought for his school would go into the cities to "hold meetings as many evenings a week as the theatres and saloons are open." To be sure, Moody believed that once converted the laborer was insulated against ever becoming an object for charity, or a drunkard or a thief. But his interest was in the salvation of the individual soul; the social consequences of salvation were desirable after-effects. His aim for Mount Hermon, then, was to train such Christian workers, and to further his aim Dodge, McCormick, Wanamaker and Camp gave generously.

The uncertainty as to the purpose of the school which both Lizzy Hammond and H. E. Hubbard had lamented appeared from the evidence of Moody's letter of 1885 to have been replaced by a clear sense of direction. The purpose of the school, the letter stated, was to train young men as evangelists or for other Christian work. In Sawyer, Moody had a man willing to implement that--or any--purpose.

There is no reason to conclude that either Moody, McCormick, Dodge or Wanamaker was cynically attempting to use Christianity to solve social problems, or that they regarded Moody's preaching as Engels had, as "the opiate of the masses." Moody certainly, and the others perhaps as well, found that Christianity had filled a void in his own life, allayed his feelings of malaise and forebodings about present and future. The social context of these men and their attitudes was, of course, a country in the midst of recovering from a traumatic Civil

War and adjusting to the transformation from an agrarian, rural based economy to an urban, industrial one. Moody's institution at Mount Hermon was his attempt to bring his own experience to bear in dealing with the problems that confronted his society.<sup>22</sup>

In establishing Mount Hermon Moody had conformed to type. Though evangelism in America has generally been considered within the context of the "anti-intellectual" tradition, nearly every prominent evangelist in American history gave time and raised money for a college which he hoped would train young ministers. Mount Hermon is, in this respect, as representative as Oberlin, Rensselaer and Rochester of this tendency of American evangelists to attempt to give structure to their concept of the ministry.<sup>23</sup>

Mount Hermon thus owes its origin to a tradition of school-founding different from that of the academies that it came to resemble.

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<sup>22</sup>Moody's conservative attitude toward social reform was typical of many of his contemporary evangelists, as McLaughlin had made abundantly clear. However, there were earlier evangelists who had been notably involved in social welfare projects, among them Charles G. Finney (to some extent) and Edward Norris Kirk. On this point see Timothy L. Smith, Op. Cit., and William G. McLaughlin, Jr., Op. Cit.. Arthur Mann has a chapter on the role of the Protestant clergy in social reform (as well as chapters on the Catholic and Jewish religious leaders) in his excellent Yankee Reformers (Cambridge, 1954). The writings of Walter Rauschenbusch are of course indispensable for the period when the Social Gospel was at its height before World War I. Especially useful are his Christianity and the Social Crisis (New York, 1909) and A Theology for the Social Gospel (New York, 1918). Robert M. Miller's Protestantism and Social Issues 1919-1939 (Chapel Hill, 1958) is good for the years covered.

<sup>23</sup>Timothy L. Smith, Op. Cit., p. 27.

Lawrenceville (1883), Groton (1884), Taft (1890), Hotchkiss (1892) were all established during the first decade of Mount Hermon's existence. And since it underwent a reorganization as basic as to constitute virtually a refounding during this period, one could add Phillips Exeter Academy to the list of late nineteenth century boarding schools which make up, in large measure, the country's most influential independent schools.

"The family boarding schools of the 1880's and 1890's were founded in response to many motives," observes a recent historian of the independent school. They "would be shaped by a complex of often conflicting ideological and social traditions and pressures . . . ." These traditions would serve to guide the great boarding schools during their early years, to give them a sense of purpose that Mount Hermon lacked. But they also smacked of a primness and an exclusiveness that Mount Hermon would successfully avoid. The "family boarding schools" were shaped "by a reaction against the rigidity of the emerging urban school bureaucracies [of the 1850's and 1860's], by the admission standards of the new universities, by the needs and aspirations of the urban and suburban rich, by much the same Victorian notions of childhood innocence and isolation as has moded St. Paul's and St. Mark's and, not the least, by many parents' undefined hope that they provide the 'best' education available for their sons."<sup>24</sup>

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<sup>24</sup>James McLachlan, American Boarding Schools (New York, 1970), p. 217.

Moody would not have understood the reasons for such schools. His heritage and the pattern of his life had placed him squarely among the rural-based population and those former rural-dwellers who had been drawn into cities during the last half of the nineteenth century. This latter group included a few individuals such as Cyrus McCormick who had grown rich and powerful and who generously supported Moody's work. Moody's milieu was, however, decidedly different from that of the well established Easterners whom Jefferson and Adams referred to as the "artificial" aristocrats.

Protestantism of a decidedly enthusiastic stamp permeated Mount Hermon from its beginning through the 1920's. Henry F. Cutler, the man whom Moody had selected as Headmaster in 1890, was deeply committed to evangelical Protestantism and he was firmly convinced that he had a responsibility to the school to uphold the religious views of its founder. So for thirty or forty years after Moody's death fundamentalism was the only permissible interpretation of the Bible and pietism characterized the extracurricular life of the school. Cutler's position with regard to the importance of the Bible is revealed in a letter which he wrote to a Mount Hermon student:

If you don't believe in the Bible and don't want to and don't intend to believe it, I don't want you back here. I want men who believe the Bible and I would rather the school would cease to exist than that it should send out such men.<sup>25</sup>

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<sup>25</sup>Quoted in Richard W. Day, A New England Schoolmaster, the Life of Henry Franklin Cutler (Bristol, Conn., 1950), p. 104.

His position could not have been more clearly stated. The same sentiment, stated positively rather than negatively as above, occurs in the text of one of Cutler's regular chapel talks to the student body:

We are conducting this school on the principles of Christ and what he stood for. Those of you who believe as we do and who have determined to live a better life may let the whole school body know where you stand by rising.<sup>26</sup>

Such public profession of faith, an integral part of the revival technique of Moody, was often called for at Mount Hermon.

A less muscular brand of religion appears in one of Cutler's

Reports to the Board of Trustees:

We believe the year (1904-1905) has been spiritually the best year we have ever had. Perhaps the very stress of circumstances made us hold fast to God. Surely the angels of God have encamped round about us day and night. The work of regeneration began in the fall term; very quietly the work went on; one after another came forward here and there, in the meetings or in the rooms, or in the open air, until scores had accepted the Lord Jesus as their personal Savior, either for the first time or in reconsecration. It was said about one young man who gave his heart to God, after many years of open and decided opposition, that the school might feel itself well repaid for the year's work if no other result was reached than the conversion of this one man. His earnest consistent life here is to this day a constant inspiration to us all.<sup>27</sup>

Perhaps it is significant that in that academic year nearly one quarter of the entire student body of 433 intended, as Cutler wrote in his Report, "to enter some form of Christian work." Forty-three students anticipated entering the ministry, thirteen planned to enter the "mis-

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<sup>26</sup>Ibid., p. 124.

<sup>27</sup>Principal's Report, 1904-1905. Safe, Mount Hermon School.

sion field" (a category which would have included sidewalk evangelists), seven would go into Y. M. C. A. work and thirty-six Christian work in "other forms."

Both faculty members and students were active in seeking "confessions for Christ." Some students organized groups for prayer meetings and others, apparently, went from student room to student room conducting prayers and readings. There were efforts from the administration to discourage the more ardent "workers" lest they interfere with some study hours.

Such fervor apparently reached a high pitch among the students in the years prior to World War I and then subsided to a marked degree during the war years and the twenties. But among many of the faculty and among the alumni there was still a commitment to the enthusiasm and fundamentalism of an earlier time.

In his Fifty Years of Mount Hermon, Stephen Stark, a teacher at the school, attempted in 1931 to characterize the institution. He seems overly eager to assert the religious context of the school as though by calling attention to Moody's religion he could rekindle the fervor that was by then gone forever. "The real genesis of the school," he wrote, "is to be found in Mr. Moody's intense Christian experience of the love of God and the consequent evangelistic impulse to disseminate the same experience as widely as possible."<sup>28</sup>

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<sup>28</sup>Stephen Stark, Fifty Years of Mount Hermon (Mount Hermon, 1931), No p.

## CHAPTER 3

### THE AGE OF THE STUDENTS

In his Report to the Trustees for the academic year 1922-1923 Henry Cutler expressed his concern that the school had "gone through the year with about fifty students less than our capacity." That situation, he stated, "has caused us considerable concern and we have tried to find the reason for the situation." First among the reasons that Cutler and his faculty considered as cause for a decline in enrollment was the possibility that "there may not be the same demand for a school like this as there was in earlier years":

The large increase in the number of public schools and particularly high schools, together with compulsory education up to a certain age at public expense, must certainly have its effect in the education of the youth of this generation . . . . It may be that there is a limited number of young men who have reached the age of eighteen or twenty, who have not had the opportunity to attend the public grade schools or even the public high schools, and this also at public expense including transportation.<sup>29</sup>

Acting upon his judgment as to the reason for the decline in admissions in 1923, Cutler lowered the age limit for acceptance from sixteen to fourteen. Thus the student body ranged in age from fourteen to thirty

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<sup>29</sup>Principal's Report, 1922-1923.

during the late twenties and the thirties. With that great age span and because of an increasing number of younger students, Mount Hermon remained full. The spirit of the school changed with the younger students and Cutler was never sure that he liked the change.

Moody's first vision was for boys much younger even than the fourteen-year-olds that Cutler had dreaded to see at the school. In Mount Hermon's first announcement, distributed in 1881, the school was opened to boys "between the ages of six and fourteen years." The age was gradually increased. In 1883 it was "for boys between the ages of eight and twelve years," and in 1885 the stipulation first appeared that "no boys under the age of twelve years are received, and many of the pupils are over twenty years old." Presumably it was those older pupils who in that year began to petition that the name of the institution be changed from Mount Hermon Boys School to Mount Hermon School. In 1886 the minimum age was raised to sixteen--and the name changed to accord with the expressed wishes of the young men who made up the student body.

During his forty year tenure as headmaster, Cutler took particular interest in reporting the ages of Mount Hermon students and he apparently felt that the older the better. Cutler's biographer believes that the headmaster sensed the significance of Mount Hermon's older student body: "It was not only because Moody envisaged Mount Hermon as a school for older boys that Cutler was so anxious to keep it that way," observes Richard W. Day. "Mount Hermon had been unique,

not because of its work hour or its religious basis, but because it answered needs which no other school [during the years prior to the first World War] was equipped to handle. Its great field of service lay in educating the older student."<sup>30</sup> Perhaps Day has placed too little value on the other characteristics which would have made the school unique regardless of the age of the student body. But there can be no question that Mount Hermon students differed most strikingly in age from those at other boarding schools. The statistics outlining the age of the students at Mount Hermon at several periods in the institution's history are sufficient in themselves to suggest that the school was unique among American boarding schools at the time. The figures also reveal something of the gradual growth of public education in the country. The gradual decline in the numbers of students who were over sixteen should be taken as an indication of the effectiveness of school attendance laws if not of the effectiveness of the public schools themselves.

Much about the nature of the internal procedures of Mount Hermon takes on added meaning when the age of the student body is considered. For example, the school's largest dormitory is today an unwieldy, large structure which contains rooms for two hundred and fifty students. When those students ranged from sixteen to thirty-five the limitations of counseling such numbers appear less formidable than the prob-

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<sup>30</sup>Op. Cit., p. 197

lems of dealing with a like number of adolescents. Cutler was, as every subsequent schoolmaster at Mount Hermon would agree, prudently concerned about a younger student body given the limitations of a physical plant built for older students.

TABLE 1

AVERAGE AGE OF STUDENT BODY (Given in Years-Months, i. e. 17-6)		
<u>Year</u>	<u>Entire School</u>	<u>Senior Class</u>
1894-1895	20-1	20-8
1899-1900	20-4	22-3
1901-1902	20-2	24-1
1923-1924	18-3	21-6
1926-1927	18-9 (109 of a total 667 were under 16)	21-6
1930-1931	18-4	unknown
1932-1933	17-10 (Boarding students ranged from 13-32; 7 were under 14, 69 were 20 or older)	19-6

## CHAPTER 4

### THE POOR BOY'S SCHOOL

Aside from the stipulation that prospective students should be "between the ages of six and fourteen years" and that "good health" would be "insisted upon" there is little direct indication in the school's initial announcement in 1881 of the kind of student Mount Hermon sought.<sup>31</sup> Almost certainly the suggestions that the purpose of the school was to provide "practical Christian education" for boys and that "the boys will be required to assist in the lighter work of the farm, under the supervision of a practical farmer," would have been ample evidence that Mount Hermon was to be no Groton. The announcement for 1883 is delicately put but more straightforward:

This school is designed for boys between the ages of eight and twelve years, of good mental capacity, but who, from their condition and circumstances, would otherwise find it difficult, perhaps impossible, to obtain an education.<sup>32</sup>

With few qualifications, there the matter remained. Mount Hermon was, as Cutler put it in 1905, "the poor boy's school." D. L. Moody,

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<sup>31</sup>Brochure for Mount Hermon Boy's School, 1881. Archives, Mount Hermon School.

<sup>32</sup>Brochure for Mount Hermon Boy's School, 1883. Archives, Mount Hermon School.

wrote Cutler, had wanted it that way. "The young man in need appealed to him and he was ready to do all in his power to meet the young man's need." Mount Hermon, in keeping with Moody's wishes, "still holds out the invitation that any young man without means, but with a good purpose and good heart may have the opportunity here for an education such as Mr. D. L. Moody would have liked when he was a boy." Cutler obviously had numerous specific instances of students in mind for he continued his Report:

It is a great work to take a boy from the newsboy's ranks and lead him through the school years, and direct him into college years, and so bring him in later years to the great work of an editorship of a city paper. To take another from the farm and encourage (him) through the same process until after years of study and travel and experiment he comes to adorn the department of agriculture which is his chosen profession. And still another from his lowly home and aid him in getting the means to help finish his courses here, and in college, and follow him in his medical course until he is well established in a great city, the much sought counsellor and advisor in many a home and by many a colleague.<sup>33</sup>

When he wrote these words Cutler was attempting to justify to the Board of Trustees the school's first deficit. They apparently agreed with him that the work of the school was, indeed, to serve the underprivileged and they provided the funds needed to meet outstanding bills.

Mount Hermon's first student is representative of the thousands of other students of "limited means" who followed. "I found him when he was, I think, about nine years old," John C. Collins wrote of Willie

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<sup>33</sup>Principal's Report, 1904-1905.

Tonkin.<sup>34</sup> "His people were good people, but with very, very little of this world's goods. He joined the Sunday school of which I was the superintendent, a mission school into which we took no children already attending any other Sunday school." Collins later became Secretary of The Friends of Boys, Inc. of New Haven, Connecticut. His letter of September 30, 1924, after he learned of Tonkin's unexpected death, is worth quoting at length:

He joined the Sunday school of which I was the superintendent . . . . It met at nine o'clock in the morning and I maintained the highest possible efficiency with the chief purpose in mind that I would build into the character of the children habits of life, which would make them of more importance than they otherwise would be in their future work. The instant City Hall clock stopped striking nine, the outside door from the vestibule was locked by one of the pupils who was stationed there for that purpose. Every child entering the Sunday school before the last stroke of the bell, or teacher for that matter, was confronted with a great placard marked "punctual." When the doors were opened about five or six minutes later after the singing of the first hymn, a great placard marked "late" had taken the place of the one marked "punctual." Will Tonkin, Sunday after Sunday, in rain or shine, cold or heat for three years, I think, never failed to be in the Sunday school before the close of the last stroke of the City Hall clock. He also knew his lessons, which consisted of knowing several verses of the Scripture, giving him for years the first honors in every session of each quarter, and he was so entered on our records.

Hiram Camp, president of the New Haven Clock Company, through plans I worked out, gave Mr. Moody in '79 or '80 \$25,000 to start his Mount Hermon School. Mr. Camp was president of our city missionary society here in New Haven, of which I was the head worker, and the fact that I made the plans that gave Mr. Moody \$25,000, followed later by about \$80,000 more, and of Mr. Camp's official

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<sup>34</sup>Letter from John C. Collins, September 30, 1924. Mount Hermon Archives.

connection with our Sunday School, lead to my claiming the right to put the first boy into Mount Hermon School. I asked Mr. Moody when it was going to be opened. He set the date, and I told him that I would have my boy there. So the night before the day Mr. Moody said the school would open, I arrived in Northfield with Willie J. Tonkin, about twelve years old, I think, but I am not sure. I said to Mr. Moody: "Here he is, Mr. Moody." Mr. Moody said: "What do you mean?" "Here is the boy," I replied, "for your school, which you said would open tomorrow." His reply was: "I am not ready yet." "Makes no difference to me," I told him. "Here is your boy, and it looks to me as if you would have to open." Then Mrs. Moody, one of the best women in the world said to him: "Dwight, you might as well take him, and start in," or words to that effect. So Willie Tonkin became the first boy to enter Mount Hermon, followed by many thousands since. You can believe that he made the most of his chance in Mount Hermon School, as he did in my Sunday School, and everywhere else. Under the circumstances, I was not surprised afterwards to find his name next to yours on your letter-head. Glory be! For such a fine life. What a memory and an inheritance for his daughter! What a beautiful home he had and a good wife and everything that makes life desirable! No one need tell me that such a life will live on and on, and continue to do good in this world, and fill a sphere in another world such as the infinite wisdom which put him here on earth has provided for him and others. As I write, I can look back and seem to see that little ten year old boy running errands for me, sitting on the bare chair in old English Hall, where I held my mission, going with me up to Northfield, and the like. How I wish he could have stayed with us longer! Hating as I do to fail in anything, I mourn that I had not the power in some way or somehow to keep him here with us at least as long as I remained.

Tonkin's death was noted in the Mount Hermon Alumni Quarterly in 1924 in "A Tribute to the 'First Boy'." The writer was obviously as proud of Tonkin's humble origin as he was of the fact that "the promise of youth (was) fulfilled in manhood."

As the average age of the student body increased there would be no more "small boys" such as Willie Tonkin whom the faculty and staff could "take into their hearts." But the fact that a large number of the students came from families of limited means is as clear from statis-

tics that Cutler kept of their occupations prior to their entry into Mount Hermon as from their advanced age. Mount Hermon's students were drawn largely from families at or near the poverty line. Many of the students had been forced to go to work as laborers and had thus missed out on schooling. Their trades reflect their circumstances. Mount Hermon's financial policies made it possible for them to attend.

TABLE 2

## TRADES REPRESENTED 1904-1905

As usual there have been representatives of the different trades, and, as before, the majority of the students have been self-supporting, wholly or in part, just before coming to the school. The following is the list for this year:

Carpenters	12	Painters	4
Printers	7	Telegraph operators	3
Machinists	4	Weavers	3
Bookkeepers	4	Shoe makers	3
Laundry men	4	Tinsmith	1
Book binder	1	Plumber	1
Bakers and Cooks	3	Meat cutters	2
Nursery men	3	Photographers	2
Clerks	2		

One each of the following: Mechanical draftsman, Upholsterer, Silversmith, Barber, Carriage painter, Carriage trimmer, Piano tuner, Shell jeweler, Hatter, Framework knitter, Block maker, Chair maker, Cabinet maker, Mechanic, Engineer.

TABLE 3

## TRADES REPRESENTED 1914-1915

Having no trade or occupation:	178	41%
Having trade or occupation:	255	59%
In offices or stores	74	
Agriculture	31	
Bakers, Cooks, Butlers, Hotel Assistants	13	
Mechanics, Machinists	13	
Painters	10	
Silk weavers, other mill hands	10	
Carpenters	8	
Teachers	6	
Electricians	6	
Railroad men	5	
Butchers	5	
Shoemakers	5	
Y. M. C. A. Workers	4	
Canvassers	4	
Seamers	4	
Printers	4	
Engineers	4	
Telegraph Operators	3	
Stone Cutters	3	
Photographers, picture dealers	3	
Engravers and jewelers	3	
Nurses	3	
Plumbers	2	
Laundrymen	2	
Barbers	2	
Pistol and revolver makers	2	

One each of the following: pattern maker, shirt cutter, tailor, wire maker, hand sawyer in furniture shop, lath layer, box maker, button manufacturer, embroidery designer, pottery maker, journalist, piano tuner, lumber man, silicate slate painter, quarry man, glove maker, watch repairer, brass caster and sorter, car factory worker, cigar maker, carriage maker, newsboy, janitor, fireman, golf field attendant, collector.

TABLE 4

TRADES REPRESENTED 1925-1926		
Having no trade or occupation:	322	56%
Having trade or occupation:	253	44%

The list of trades is quite similar to that twenty years earlier with several exceptions which indicate some of the shift in our culture.

There were in 1925 thirty "clerks", among them soda clerks and drug clerks. There were four "chauffeurs" and two "truck drivers". And at least one student gave as a trade each of the following areas: advertising, highway, radio. By 1930-1931, however, there is no chart listing the trades of students. Instead there are statistics concerning the performance of athletic teams and I. Q. distribution of Mount Hermon students.

TABLE 5

I. Q. INFORMATION 1930-1931	
Median	112.8
Range	68-138
18.9% above 120	
41.7% between 110-120	
39.4% below 110	

Cutler had forecast a trend in his report of 1922-1923 in his efforts to explain a decline in enrollment:

Then also another factor, which doubtless has had much to do with the student situation here, is the condition of labor--young men of age of twenty, which is the average age of Mount Hermon students,

are able to command higher wages. We desire young men of earnest purpose, good ability and good character. These are just the kind of men who at the present time and always are sought for in commerce, in manufacturing, in construction work, in business of every kind. The remuneration they receive is large and the call and necessity for preparatory education seems to them indistinct and remote. Most young men of this age will decide to remain at their work, and the number of such students applying for admission here is necessarily diminished.

Certainly the presence of so many men who had acquired and earned their living in a trade would have made a profound impact upon a secondary school. And a change from a student body made up of such men to a student body of younger students would have had immediate impact upon every aspect of the school.

At the outset Mount Hermon attracted students from very varied ethnic, racial and national backgrounds. The earliest available verifiable indication of that variety is to be found in Sawyer's reply to an "inquiry by the United States Commissioner of Education Respecting Public High Schools, Private Schools, Academies, and Seminaries Affording Secondary Instruction of Preparing Pupils for Universities, Colleges, and Scientific Schools." The reply is dated September 22, 1887. The form reads in part:

"Some schools to which this form is sent admit colored pupils; if such is the case in your school please give

Number of colored pupils 16."

All are listed as "male" and their distribution is as follows: 2 Negroes;

8 Chinese; 5 Indian; 1 Japanese.<sup>35</sup>

Cutler's Reports through the following four decades indicate a similar broad representation from American minority groups and from foreign countries, though judging from yearbook and athletic team pictures Blacks numbered less than one per cent of the student body. The student body at Mount Hermon was amazingly cosmopolitan. Perhaps the chief reason for the wide distribution of students from foreign countries was the missionary impulse that accompanied Moody's brand of revivalism. Scores of Mount Hermon students went abroad as missionaries (twenty-eight students had such plans in 1895), and Moody inspired countless other young men and women around the country to give their lives to foreign missions. These men and women encouraged youngsters from abroad to apply to Mount Hermon and the administration was obviously generous in accepting them and granting them financial assistance. The number of foreign students peaked during the twenties with a dramatic downturn in the depression years of the thirties.

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<sup>35</sup>This document is contained in a manila folder with "early papers", Mount Hermon Archives.

TABLE 6

## STUDENTS FROM FOREIGN COUNTRIES

January 1, 1889 - January 1, 1900

Canada	8	Scotland	4
Ireland	5	Turkey	3
England	6	Japan	2

One each from: Africa, China, France, Germany, Hawaii, Holland, Jamaica, Norway, and Sweden.

TABLE 7

## STUDENTS FROM FOREIGN COUNTRIES

January 1, 1904 - January 1, 1905

Canada	37
England	15
Germany	9
West Indies	8
Ireland	7
Japan	7
Sweden	7
Austria	5
China	4
Italy	4
Scotland	4
Bohemia	2
Denmark	2
Holland	2

One each from: Armenia, Brazil, Burma, Finland, France, Hungary, Korea, New Zealand, Norway, Persia, Peru, Switzerland, and Turkey.

TABLE 8

STUDENTS FROM FOREIGN COUNTRIES  
January 1, 1922 - January 1, 1923

Canada	9
China	7
Cuba	6
Italy	5
Japan	4
England	3
Spain	3
Asia Minor	2
India	2
Korea	2
Persia	2
Scotland	2

One each from: Adrianople, Argentina, Armenia, Assyria, Australia, Brazil, British West Indies, Cilicia, Costa Rica, Germany, Haiti, Macedonia, Mexico, Poland, Russia, Sweden, Switzerland, Syria, and Turkey.

TABLE 9

STUDENTS FROM FOREIGN COUNTRIES  
January 1, 1932 - January 1, 1933

Canada	1
Cuba	4
Egypt	2
Greece	1
India	2
Japan	1
Syria	1

It does not appear from the documents that the school used wisely this greatly varied student body. The emphasis was upon the common religious impulse that the faculty and students shared. Many of the foreign born students were naturalized and several former foreign students from the peak years of the twenties are today among the most loyal alumni of the school.

Mount Hermon's commitment to "boys of limited means" was manifest by a policy of low tuition and generous financial aid. The boys themselves contributed, through the work program, to keeping tuition and fees at a very low level. So did the faculty who worked for subsistence salaries because they believed the aims of the school worthy of sacrifice. Funds for the substantial amount of financial aid awarded each year were raised through solicitations from alumni and from people who shared Dwight L. Moody's religious convictions and who wanted to participate in the school's efforts to help needy young men to obtain "the kind of education that would have done Dwight L. Moody good."

## CHAPTER 5

### THE WORK PROGRAM AND THE FARM

In 1892 Henry Cutler arranged through Charles W. Eliot to have the Schools' Examination Board of Harvard University evaluate the academic program at Mount Hermon. The examination committee spent several days at the school during the academic year 1893-1894. Their report was primarily devoted to the academic program:

The Board desire to express in general their hearty approval of the scholarly aims and achievements of the school--the only part of its work on which their judgment was asked. At the same time they wish to congratulate the management upon securing so effective a principle of association and so strong a motive power to carry out their aims into successful results.

In what seems to have been a particularly strong statement, Paul Harris, writing as Secretary of the Schools' Examination Board, continues, "(We) have been especially impressed by the unanimity of judgment shown by a group of examiners differing very widely, one from the other, in training and in the points of view from which they would be likely to approach any school." All of the examiners "became convinced that (Mount Hermon) . . . is a most promising and interesting experiment."<sup>36</sup>

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<sup>36</sup>Report of the Schools' Examination Board, Mount Hermon Archives.

The work program also received "unanimous" approval from the examiners "in spite of its economic wastefulness." "The Board believes that, with some slight modifications, the system is one which may safely be retained permanently as a feature of the school life." Very perceptively the examiners recognized that the students were engaged in some very hard farm labor and they suggested that the school make certain "modifications" which would "tend to some early discrimination in the nature of the work so as to avoid the evident evil of keeping boys for any length of time at labor which can neither interest them or profit them":

It seems possible that some gradual transition from manual labor to manual training might in time accomplish the result indicated. The Board do not wish, on the other hand, to undervalue the discipline which may come from the steady performance of uninteresting or even disagreeable duty, and they realize how much depends in any institution upon a certain uniformity of practice in creating a spirit of cheerful loyalty.<sup>37</sup>

No better analysis of Mount Hermon's work program was ever made. From 1881 to the present there have been debates and controversies surrounding the value of farm labor--or work of any productive sort--as an integral part of the school.

Perhaps the earliest word of caution was expressed by Dr. E. L. Sturtevant, Director of the New York Agricultural Experiment Station at Geneva, New York, in a letter to William F. Lee who was then serving as Trustee and Treasurer of Mount Hermon. "A farm school must

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<sup>37</sup>Ibid.

be the equal, even if primary in its intention, to the best school that is furnished to our citizens."

Manual labor, or in other words, paying the way is not educational, but only prudential, and as long as the general opinion of citizens is that brains are superior to hard labor, the mere fact of required work tends to deprecate the manual labor school in public estimation.<sup>38</sup>

Mount Hermon never followed Dr. Sturtevant's advice in the full though a flourishing "agriculture course" was offered for several years prior to 1914. The farm and the work program in general remained at the level of manual labor.

From the first circulars sent out advertising Mount Hermon Boys School one detects a note of idealism surrounding the farm, idealism that soon gave way to the uneasy relation to the academic program that has characterized Mount Hermon's work program through most of its history. For 1881 the announcement read in part:

A tract of land, embracing about three hundred acres, has been purchased, upon which a school and other buildings are in process of erection. The location was carefully selected with reference to a healthy site, combining a wide range for occupation and amusement, and removed from the pernicious influences and temptations of a crowded neighborhood.

Moreover, the school is to be "situated on high, sloping land, affording an unobstructed view of the Connecticut River." "Nothing," we are told, "will be left undone to make the institution pleasant and attrac-

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<sup>38</sup>Letter of E. L. Sturtevant to William F. Lee, September 21, 1883, Mount Hermon Archives.

tive." Boys "between the ages of six and fourteen years will be received" and their education attended to by "carefully qualified and selected Christian teachers, whose aim will be, while training the intellects, to develop in each pupil the highest attainable moral and physical manhood." To that end, "as well as to establish habits of manly industry, the boys will be required to assist in the lighter work of the farm, under the supervision of a practical farmer, who will be placed in charge." As Lizzy Hammond and the other early administrators of the school quickly discovered, little boys are more trouble than help to a farm if they are not farm bred--and farms always take more time than anyone ever expects. But work connected with the farm, in the kitchens and in the other buildings of the school as well as on the grounds remained an integral part of school life as it had been an integral part of the founder's purpose. Until mid-twentieth century the uneasy alliance of farm and academy continued, sometimes as an embarrassment to students who were called "shit kickers" by their rivals in interscholastic athletics during the 1930's. Sometimes, and for some students, it was a great opportunity to break the academic pace.

During the years after World War II several factors converged: as a result the work program was sharply curtailed and the farm abolished. The younger student was more a liability than an asset to the farm. Not knowing how to work, he had to be trained. The orientation of the farm had never been instructional: it had been operational and

the tensions that a new role implied were a source of great stress.

Costs of maintaining the farm soared during the forties and fifties and it soon became apparent that farm products could be bought more cheaply on the open market than they could be produced at Mount Hermon.

Colleges became much more competitive during the forties and fifties and since Mount Hermon was a college preparatory school the farm and the work program were ancillary to its main purpose and in a re-assessment of values, the ancillary activities were curtailed.

## CHAPTER 6

### THE BEGINNING OF ACADEMY TRAINING AND COLLEGE PREPARATION

By 1887, Moody had decided that the time had come for the writing of a definitive history and description of his two schools. The task was assigned to Henry F. Rankin. A graduate of Phillips Academy and Princeton, Rankin had come to Northfield in 1881, had heard Moody preach and had then and there decided to dedicate his life to whatever labors the evangelist should assign. While studying medicine the previous year, Rankin had become convinced that he had only a few years to live. His desire to serve may have sprung from a singularly un-Protestant desire to perform a work of supererogation. But, in any event, Moody hired him and Rankin lived to enjoy poor health for more than half a century after first coming to Northfield. He died in 1937 at the age of eighty.

A man of learning, fond of books and music, Rankin did not conform to the type of Moody's associates who were for the most part rough-hewn. Because of his interest in scholarship, Rankin became concerned over the lack of a library at Mount Hermon, and it was through his efforts that books were obtained and a room found to store

them. Many of the books were Rankin's own and a substantial proportion of the funds for additional acquisitions came from his personal funds. The varied nature of Rankin's tasks was reflected in his title of "general helper." Moody recognized that the helper had real talent as a writer; thus, in 1887, when Moody decided that it was time for a permanent record of the two schools to be published, Rankin was assigned the responsibility of writing the book. Called simply a Handbook of the Northfield Seminary and the Mount Hermon School, the two-hundred page book was published by the schools in 1889. The Handbook was designed as "a correct and explicit statement of the purpose, history, present work, needs, and prospects of the institutions . . . ." <sup>39</sup> Moody intended using the book primarily as an aid in the raising of funds for the schools.

Aside from the fact that Rankin was perhaps the only man on the staffs of the two schools who had the time and ability to write for publication, Moody's reasons for assigning him so important a task are a matter of conjecture. Rankin had a mind of his own--as Moody had good reason to know. In 1886 Rankin and Moody apparently differed on a question of educational policy, for Rankin wrote a letter of resignation--which Moody declined--over the issue. Rankin stated in his letter that he had "been connected with the schools" all his life "and had been

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<sup>39</sup>Henry W. Rankin, Handbook of Northfield Seminary and the Mount Hermon School (New York, 1889), p. 8.

deeply interested in educational principles and methods." Thus he had "views" of his own "upon these matters (of policy) formed from personal experience and study." He concluded his letter with the assurance that while he had "not always liked" the "plans and methods" of the founder, he had "loved" his "purposes, and . . . believed that sooner or later the rest would come to right."<sup>40</sup>

Rankin's private vision of Mount Hermon was presumably colored by his recollections of Andover. In his draft of the Handbook he stated "that the supreme aim of the school . . . is to provide an academy training, either English or Classical."<sup>41</sup> To this vision Sawyer, the then principal took vehement exception. "I cannot accept your statement," he wrote to Rankin after reading the page proofs. "If I have misinterpreted Mr. Moody's purpose, I am sorry, but I have heard him say in effect that he had no desire to start another academy or high school like the many excellent ones already existing."<sup>42</sup>

The offending phrase was omitted from the published Handbook, but Rankin's retreat was only partial. While he stressed the religious nature of a Mount Hermon education, there was no indication that the chief purpose of the school was to train evangelists. Much, however,

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<sup>40</sup>Rankin to Moody, March 23, 1886.

<sup>41</sup>Handbook, p. 9.

<sup>42</sup>Sawyer to H. F. Rankin, May 20, 1889. Mount Hermon Archives.

was made over the value of sound academic training for a Christian life, whatever one's calling.

At issue would appear to have been nothing less than the direction that Mount Hermon would take in education. Sawyer clearly believed that the institution should serve as a training school for evangelists. Rankin as surely envisioned an academy with a strong evangelical basis. The two positions were basically unreconcilable though they did exist together until the 1920's. Moody and the trustees adopted the Handbook and in the spring of 1890 Sawyer was asked to resign. There is evidence that members of the faculty, including Rankin, were unhappy with Sawyer as an administrator. Perhaps these difficulties were of greater significance in his dismissal than the question of the purpose of the school, for as early as 1887 Rankin had written Moody that "a school with an opportunity for service such as Mount Hermon's should be developed to its fullest." But, he continued, "I feel perfectly certain that first class results can never by any possibility be reached through the management of any very ordinary man." Driving the spur deeper, he concluded, "It may be extremely difficult to find this perfect man, but God is not likely to send him to you so long as you remain content with anything less than the best he has to send."<sup>43</sup> Whatever the reason--Sawyer's incompetence or Sawyer's views concerning the purpose of the school--Rankin prevailed, and in the spring

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<sup>43</sup>Rankin to Moody, March 27, 1887. Mount Hermon Archives.

of 1890, Moody was searching for a new Principal.

The man he chose was Henry F. Cutler.<sup>44</sup> Twenty-eight years old, Cutler was already well acquainted with Mount Hermon, having taught there for one year following his graduation from Amherst College in 1886. After his year at Mount Hermon, Cutler had continued his studies for two years in Germany and had taught for a year in Pennsylvania. His academic qualifications for the job were impressive. Also in his favor was the fact that he had recently married Harriet Ford, a young woman whom Moody had brought to Mount Hermon to teach Greek to his son. Miss Ford, a highly successful teacher, was much beloved by faculty and students, and by both Moody and Rankin. Under such favorable auspices, Cutler began a career as principal which was to terminate forty-two years later with his retirement at the age of seventy.

Cutler stamped his character permanently upon the school. The years of uncertainty and instability were behind Mount Hermon as, under the vigorous leadership of young Cutler, a new epoch approached. With the passage of time, the untimely death of his young wife, war and depression and changing social conditions, Cutler tired and the school drifted with the nation into the uncertainty of the twenties and the early thirties. But the direction that he gave to the school during

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<sup>44</sup>Biographical data on Cutler is taken passim from Richard W. Day, A New England Schoolmaster.

his forty year tenure would continue long after his death in 1945.

Like Moody, Cutler was the son of poor but deeply religious country people and his early years were spent on his father's farm in western Massachusetts. Life was a constant struggle, first to wrestle a living from soil that had done much to drive Daniel Shays to despair a century before, then to obtain an education. Despite the efforts of Horace Mann in Boston, school reforms had not much affected the rural communities of the state. Nevertheless, Cutler persevered and ultimately was able to graduate from Amherst. The experience of farming with his father and the frequent frustrations in his quest for an education made Cutler singularly well-qualified to direct the lives of the young men "of limited means" who came under his influence at Mount Hermon. As a further qualification, Cutler wholeheartedly endorsed the evangelical Protestantism of Dwight L. Moody. While still an undergraduate at Amherst he had heard and had been deeply impressed by the evangelist and, throughout his long life, Cutler tried to live and direct the school according to the beliefs of its founder.

When Cutler arrived on the Mount Hermon campus in 1890, seventeen faculty members were ready to receive some two hundred and ninety students. Only eight of the faculty were educated beyond high school, and three of that number were women. The physical plant was largely unchanged since his departure three years before. The farm

still provided the school with most of its produce as it was still doing seventy years later. The student body was, as it had been in 1886, older and more mature than that of other high schools, public or private. Most of the students had come to Mount Hermon to resume an education interrupted by financial difficulties.

There was nothing Cutler could do during his first year to change the faculty, but he began to make adjustments. A great period of building activity would expand the physical plant through the addition of a library, a dining hall, a gymnasium, an administration building, a science building and many lesser facilities during the first twenty-five years of his principalship. Remembering his own struggle for an education, he heartily approved of the school's policy of admitting only older boys. They gave the school character; they were more mature and more responsible than the younger students. The curriculum in 1890 consisted of a Biblical course, an English course and a Classical course. If Rankin had done much to orient the school in the direction of an academy, the real work of moving in that direction was still in the future.

By the end of his second year as principal, Cutler had instituted changes which brought the faculty and the course of study into line with his ideas. The number of college graduates on the faculty now more than doubled. Gradually the Biblical course was eliminated from the curriculum, though the study of the Bible has always remained a require-

ment for graduation. A new elective course was created to provide each boy with an opportunity to capitalize upon his academic strength, and the old English and Classical courses were abandoned. Latin and Greek gained new prominence. In designing the curriculum and in bringing new teachers to Mount Hermon, Cutler ignored the advice of others and of the statistics which he compiled to reveal the accomplishments and the intentions of his students. Those statistics revealed that only about half of the students enrolled in any given year until the 1930's planned to graduate from Mount Hermon. And of those who contemplated graduation, only about one in ten entered college. But Cutler adamantly refused to institute courses providing vocational training. The one exception was the agricultural course which he sanctioned in 1904 to capitalize on the farm--and even that course could lead to an agricultural college.

By holding a steady course toward college preparation, Cutler probably did a disservice to the large majority of his students, for until the United States became involved in the First World War, older boys continued to seek admission in greater numbers than the school had places to offer. But the draft took many of the older students from the school and discouraged many others from seeking an education which might be interrupted. Also, reforms in public education and in labor legislation did much by the 1920's to lessen the number of young men in

their late teens and early twenties who might seek admission to Mount Hermon.

Had Cutler met the needs of the majority of his students during the first twenty years of his administration, had he developed a curriculum which provided for vocational training, had he constructed facilities for a business course, he would have had little difficulty in finding older boys to fill the school during the years after the war. But his purpose had been college preparation, and that purpose had, by 1925, forced him to accept a younger student body. This led inevitably to an institution which was precisely the kind that Moody had wished to avoid: "an academy . . . like the many excellent ones already existing."

The question as to the purpose of Mount Hermon, whether the school should train evangelists or should provide an academy training for young men who were college-bound, was settled by Henry F. Rankin. Cutler, apparently, never had to confront that question. His assumptions as to the purpose of the school were stated in his first letter of information to friends of the institution: "I do not write to you in order to advertise our school," the letter began, "for every year we have many more applicants than we have places at our disposal. My object is to ask you to cooperate with us in trying to reach the boys who most deserve a chance to get an education, and who should be encouraged to prepare themselves for a larger work than is at present their

purpose."<sup>45</sup> Cutler's devotion to education as the route to a more "meaningful" life is readily apparent. The aim of the school, he continued, "is to afford a place where young men of limited means may secure an education and equipment for a noble life-work, under helpful conditions and at a nominal expense." Cutler had secularized Moody's purpose in founding the school without being aware of the fact. The change from a training school for evangelists to a school for training useful citizens was clear when Cutler concluded with the promise that "if any of your young men come here, we shall hope to send them back, in case they return to you, better equipped to help you in your church work and to uphold the cause of Christ and righteousness in your town and community." There was something approaching religious fervor in Cutler's emphasis on the power of education to transform the lives of Mount Hermon students, but the transformation was less for Christian than for secular usefulness.

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<sup>45</sup>Letter in Mount Hermon Archives.

TABLE 10

POST MOUNT HERMON EDUCATION/PLANS  
1894-1895 (Total Enrollment 404)

Future Intentions as to Life Work

<u>Seniors</u>	<u>18</u>
Expect to enter college	11
Not expecting to enter college	4
Uncertain	3
To become missionaries or ministers	4
To enter Christian work	1
To enter business	4
To enter medical profession	3
To become teachers	3
To enter scientific work	4
Uncertain	1
<u>Other students</u>	
Expect to enter college	113
Not expecting to enter college	93
Uncertain	81

TABLE 11

POST MOUNT HERMON EDUCATION/PLANS  
1904-1905 (Total Enrollment 714)

<u>Seniors</u>	<u>17</u>
Intending to enter college	16
Not intending to enter college	1
<u>Entire School (433)</u>	
Intending to graduate	225 (52%)
Not intending to graduate	108 (25%)
Undecided or no data	100 (23%)
Intending to enter college	292 (67%)
Intending to enter other higher institutions	14 ( 3%)
Not intending to enter college	60 (14%)
Undecided	67 (15%)

TABLE 12

POST MOUNT HERMON EDUCATION/PLANS 1922-1923 (Total Enrollment 618)	
<u>Graduates</u>	<u>70</u>
To enter college or other higher institutions	70
<u>Future Plans</u>	
To enter engineering professions	16
To enter Christian work--all forms	10
To study medicine	9
To enter business	8
To study law	3
To become scientists	3
To become teachers	2
To study agriculture	2
To become dentist	1
To become physical director	1
Undecided or no data	15

TABLE 13

POST MOUNT HERMON EDUCATION/PLANS 1932-1933		
<u>Classification</u>	<u>First Term</u>	<u>Second Term</u>
Seniors	67	102
Juniors	78	83
Sophomores	68	88
Freshmen	83	110
Unclassified	225	114
Total	512	497

TABLE 14

COLLEGE PLANS  
1932-1933

Number of Candidates for Graduation: 101

Yale	14	Alabama	1
Massachusetts State	8	Bates	1
Mass. Institute of Tech.	6	Brown	1
Colgate	5	Dartmouth	1
Columbia	4	Dickinson	1
Cornell	4	George Washington	1
Duke	4	Haverford	1
Harvard	3	Northeastern	1
Middlebury	3	Phila. Coll. of Osteo.	1
Amherst	2	Rochester Mech. Inst.	1
Boston University	2	Rutgers	1
Colby	2	Taylor Institute	1
Coast Guard	2	Trinity	1
Hobart	2	Univ. of New Hampshire	1
New York University	2	Univ. of Virginia	1
Rensselaer	2	Union	1
St. Lawrence	2	Worcester Polytechnic	1
Tufts	2	Whitman	1
Univ. of Pennsylvania	2	Williams	1
Univ. of Vermont	2	Undecided	3
Wesleyan	2	No college plans	4

Table 14 shows more clearly than the others the nature of Mount Hermon's student body and the plans for the majority of students. Clearly, a minority of the students who entered Mount Hermon did so with plans for entering college. The majority of those who became classified as "seniors" or "candidates for graduation" did plan to enter college. There were numerous instances of students coming to Mount Hermon to make up a course or two--during a semester--and then entering college without ever having been clas-

sified as a senior or without having graduated. However, the majority-- nearly ninety per cent of the total enrollment--of the students who came to the school during Cutler's administration did not contemplate going to college. Cutler remained convinced that "college preparation was the best preparation" and gradually the school began to attract those students who anticipated college training.

PART II

"MOUNT HERMON NOW STANDS FIRMLY IN THE  
FRONT RANKS OF LEADING SCHOOLS FOR BOYS."

(Special "Advancement Fund" brochure appealing for funds,  
1969).

## CHAPTER 7

### EVANGELISM BECOMES MODERNISM

Although Henry Cutler had looked forward to retiring in 1930 after forty years as Mount Hermon's headmaster, he permitted himself to be persuaded by trustees and alumni to remain for another two years, largely to assist the school in its first endowment fund drive.<sup>46</sup> Quite possibly Cutler was eager for retirement not only because of his advancing age. He was a vigorous seventy when he did step down in 1932. Problems had begun to weigh increasingly on him and perhaps he saw on the horizon the need for solutions which would require the years and the energy that only a younger man could bring to the task. Cutler had been instrumental in forging Mount Hermon into a distinctive institution. Now social forces quite beyond his control, if not beyond his vision, were undoing his structure.

The keystones of that structure were the revivalistic fervor of Moody's evangelism and the relatively advanced ages of the students at Mount Hermon. Cutler believed deeply in both. But there was no longer the same religious fervor in the school that there once had been.

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<sup>46</sup>Richard W. Day, Op. Cit., pp. 208 ff.

Since the war years even the catalogue had grown less evangelical and more oriented toward the values of a modern, liberal Christianity. In a sense, Cutler was at least partly responsible for this shift at Mount Hermon away from the revivalism of Moody. The Evangelist had been premillennialist and while he had enjoyed a share of financial stability and worldly success, Moody had always regarded education as the servant of religion. Cutler had placed great weight upon education as a means of social mobility for Mount Hermon's students. Education had for Cutler been the means of attaining security and power. He continually urged his students to get the best education possible and to do "well" in life. This stress on accomplishment could not coexist with the premillennial fervor of Moody. Further, there was always in Cutler and his contemporaries at Mount Hermon the suggestion that God would look kindly upon the well educated, industrious boy who was also an active Christian.<sup>47</sup>

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<sup>47</sup>Cutler's attitude toward the interrelationship of education and Christian piety as prerequisites for social and economic advancement is revealed in the following excerpt from a speech that he made in 1926 to the Mount Hermon Club of New York:

You men who have followed the meanings of history and the teachings of history and the teachings of the works of men know that there is none greater in all the annals than the Christ himself, who takes twelve men, ordinary simple men, and makes of them a galaxy of marvels whose names have been handed down, so that in this city in which we are tonight, those names are attached to churches and individuals . . . . As you look about you, look over the men of Hermon. I think you will agree that these men who caught that secret of power of a life that is in touch with the Christ, as D. L. Moody's was, are the men that wield power and influence in their surroundings and in their communities.

When Cutler retired the Trustees named as his successor Dr. Elliott Speer, a young, liberal clergyman who had been serving as President of the Board of Trustees since 1926. The impact of the younger man was immediately noticeable to the students as well as to the older alumni. "Dear Sir," wrote one graduate of the class of 1896:

My visit to Hermon last June did not intensify my desire to return frequently. An atmosphere polluted with cigarette smoke is unattractive to me. I do not have to travel so far to find such an atmosphere. Hermon's ideals cannot persist in that atmosphere. Does not loyalty to Hermon include clinging to Hermon's ideals?

The records of the Alumni Association will reveal that I have shown my loyalty to Hermon in a practical way. My interest is in her ideals. I think she is losing faith in her traditional ideals.<sup>48</sup>

The writer was apparently mollified by the reply he received from the Secretary of the Alumni Association. But the changes at Mount Hermon continued to assert themselves and that alumnus continued to react strongly against them. His second letter is long but it abundantly indicates the fundamentalist ethic under which Mount Hermon lived until the twenties and thirties.

This is Founder's Day at Hermon. I have just read the last issue of the Alumni Quarterly. Its attitude toward popular amusements is the opposite of Mr. D. L. Moody's. I regret that it repudiates Mr. Moody's teaching on that subject.

In evangelistic work, Mr. Moody discovered that dancing and card-playing destroyed Christian character. He condemned them. In denouncing them, he expressed the mind of the Holy Spirit as truly as when he proclaimed the Saviourhood of Jesus Christ. Listen to him:

"If there is a dancing Christian here and he isn't quite sure whether it is right or wrong just let him give Christ the benefit of the doubt.

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<sup>48</sup>Letter from Samuel McDowell to "Dear Sir," May 10, 1933. Mount Hermon Archives.

Let him pray over it; and if he has any doubt then, why give it up. You couldn't conceive Paul dancing. The idea of Noah dancing and playing cards in the ark, while the world was perishing! The world is perishing now, as much as then. It is your duty to try to save souls."

Hermonites wound Mr. Moody's heart when they abandon his ideals. I'm for traditional Hermon.<sup>49</sup>

Fundamentalism was at bottom an attitude toward the Bible but it was also a commitment to a life style. Those alumni who reacted strongly against smoking, dancing and card-playing would have been thoroughly aware of the more basic theological shifts that underlay campus rules. Under Cutler's leadership the school had moved perceptibly away from the fundamentalism of Mount Hermon's first generation. But under Elliott Speer and Speer's successors the movement became rapid. These changes are reflected clearly in the excerpts which follow, each taken from the school's catalogue because it reflects the spirit of the school at representative periods. The first selection is taken from a period during which evangelical piety was at its height. The second selection is from the period after Cutler's retirement when evangelism was declining, replaced by theological liberalism. Selection three is from the modern, rationalistic period of the school's life. Note that the Bible course is not justified entirely as an end in itself: it is recognized for academic credit "by an increasing number of colleges." The final selection is from the

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<sup>49</sup>Letter from Samuel McDowell to Albert E. Roberts, Alumni Secretary, Mount Hermon School, February 5, 1936. Mount Hermon Archives.

catalogue of the "new" school, Northfield Mount Hermon, that emerged from the old. There is evident here an interesting commitment to the past along with an ecumenical thrust. Both concerns are recent in Mount Hermon's history.

### SELECTION 1

#### CATALOGUE OF MOUNT HERMON SCHOOL 1915-1916

#### III General Advantages

##### Religious Privileges

The school is distinctively Christian in character. The Mount Hermon Church, founded in accordance with Mr. Moody's wishes, just before his death, promotes the spiritual life of the school and affords a channel for its religious activities. It is evangelical and Scriptural in its articles of faith and unsectarian in its spirit.

Under the direction of its Committee on District Work, gospel services and Sunday schools are held in the surrounding region, and cooperation is also rendered in the work of neighboring churches. Opportunity, subject to the supervision of the Faculty, is thus given to many to engage in active Christian work.

## SELECTION 2

MOUNT HERMON SCHOOL FOR BOYS  
MOUNT HERMON SCHOOL BULLETIN  
March 1934

Mount Hermon School offers to earnest boys the advantages of secondary school education in a large boarding school. It has maintained low tuition rates so that these opportunities might be open to all promising boys.

Mount Hermon believes that secondary education is more than preparation for college or university work. It believes that the development of such qualities as high purpose, earnestness, diligence--the qualities of character--equal or surpass in importance the sharpening of mental ability which results from preparation for college entrance examinations. The school believes, therefore, that it makes its best contribution to a boy's education through emphasizing high academic standards combined with the life of the school community. This means contact with the men of its faculty, a program of manual work, uniquely organized athletics, and above all, through the maintenance of the Christian traditions inherited from its founder, D. L. Moody.

## Religious Life

As the school seeks through its whole program to give the student a richer, deeper contact with and understanding of the universe in which he lives, it hopes that he will here come into closer contact with the supremely important fact of this universe--God as made known by Jesus Christ. To this end there is a Student Church, nonsectarian, as are all the religious activities and teachings of the School . . . .

To this same end Bible is a required subject in the School curriculum. These courses seek to acquaint each boy with the English Bible, and the fundamental issues of Christian life and thought.

## SELECTION 3

MOUNT HERMON SCHOOL  
Catalogue 1964

## Purpose

Mount Hermon is an independent secondary school whose aim and policy was first articulated almost a century ago by its founder, Dwight Lyman Moody: "This school is for young men of sound bodies, good minds, and high aims." Since that time, able, motivated boys have been given the Mount Hermon opportunity without regard to religion, race, or economic status.

## Religious Life

The school believes that a religious conviction is an essential factor in the development of a mature and responsible man. This belief is implemented in all phases of school life.

Membership in the nonsectarian School Church is open to the faculty and students. Boys who are already members of churches in their home communities do not sever such affiliations when they become associate members of the Mount Hermon Church.

Chapel services are held each Sunday and at various times during the week. The list of Sunday speakers includes many of the most influential religious leaders in our country.

Bible is a required subject in the curriculum. Courses in this department seek to acquaint a boy with the English Bible, and with the fundamental issues of Christian life and thought. An increasing number of colleges grant admission credit for such courses.

## SELECTION 4

NORTHFIELD MOUNT HERMON SCHOOL  
1971/1972

A Religious Program that includes Buddha,  
Tillich, Mohammed, Bonhoefer as well as  
Jesus Christ

Northfield Mount Hermon is committed by its heritage and in its desire to educate to raise questions of ultimate concern. We aim at acknowledging tradition while striving to meet the spiritual needs of young people today.

Our roots are in American Evangelism; services today take many forms. The liturgy may be expressed in various graphic, musical, and dance forms. Only five gatherings each year are required but we hope students will participate in seeking a religious experience that is meaningful to them.

Quaker meetings, the Episcopal Eucharist, Jewish Sabbath Eve Services, Roman Catholic Mass and Christian Fellowship of the Evangelical tradition expose students to a variety of forms and help them cross beyond tolerance to appreciation of the genius in each.

The above statements, taken from the annual Catalogue issues of the Mount Hermon Bulletin, reflect striking changes in emphasis, and the change is steadily away from the fundamentalism of Moody's generation toward the liberal Christianity of such academic centers as Harvard, Yale and Union Theological Seminary. The ecumenism of the 1971-1972 statement would have been possible a decade earlier, in 1961, but the evocation of the past that "the Evangelical tradition" in "Christian Fellowship" implied would not. The school was, until

very recent years, quite anxious to make its religious program academically "respectable" and a suggestion of evangelical religion would have seemed to direct a return to the past.

Mount Hermon in 1971 was no better or worse as a school because of its religious orientation. Clearly a commitment was being made to the significance of religion as a valid life experience. Students and faculty were required to allocate time for religious studies and for chapel services. The Trustees appropriated funds for the religious program. But the quantum difference between the religious tradition of the school today and of Moody's day is readily apparent. As a feature sharply distinguishing Mount Hermon from other schools, religion has ceased to exist.

The change at Mount Hermon from Evangelical Protestantism to rationalism is perhaps no greater than the quantum difference between the religious orientation of Andover in 1771 and that which the founder, Samuel Phillips, sought to give it in the eighteenth century. Phillips, like Moody a century later believed that the purpose of education was the salvation of the soul. "The object in educating youth," he told his academy's first preceptor, "ought to be to qualify young persons as ornaments, as blessings, and as comforts in the vineyard of the Lord."<sup>50</sup> In 1971 that religious heritage was summarized with the statement that

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<sup>50</sup>Quoted in McLachlan, Op. Cit., p. 40.

"Phillips Academy was founded as a Protestant Christian Community and in its ministry remains in the Protestant tradition." However, "recognizing the religious pluralism of contemporary society, . . . the Academy acknowledges a responsibility to offer a variety of worship settings" and "it no longer requires the attendance of students at worship services."<sup>51</sup> Dozens of other boarding schools were founded in the nineteenth and early twentieth centuries in a strongly Protestant matrix with soul saving as prominent a goal as academic excellence. Those schools that were founded by the Episcopal Church or by individuals closely identified with that denomination were less evangelical but were most insistent upon religious observances. Few, if any, boarding schools today retain more than a pro forma religious program, having responded to the obvious preferences of students, parents and society.

Mount Hermon changed the style and content of its religious orientation in response to changes in the society that nurtured the school. Cutler's tendency had been to move more slowly than society was moving because he recognized as a value overshadowing all others the necessity that Mount Hermon reflect the views of the founder. Speer was unencumbered by personal loyalty to Moody but he did believe that education should be circumscribed by a Christian framework. A graduate

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<sup>51</sup>Catalogue of Phillips Academy, Andover, Massachusetts, 1972, p. 105.

of Phillips Academy, Princeton and Union Theological School, Speer brought to Mount Hermon the attitudes of academic liberation. He encountered opposition from alumni and faculty in his efforts to move the school into a more modern Christian idiom.<sup>52</sup>

Speer's life ended tragically when he was murdered on the evening before school opened, September 14, 1934. The crime is still unsolved. Opposition to his liberal views was so strongly voiced in some sectors of the school's constituency that a number of newspaper articles speculated that the headmaster was murdered by a religiously conservative faculty member.<sup>53</sup> Speer's death deprived the school of a courageously innovative leader. But the time had come for religious change at Mount Hermon and there could be no return to the conservatism of an earlier day. Speer's successors were men who embraced a liberal interpretation of the Bible and who spoke of Christian education in general terms. In the late thirties and after it required little courage to direct a school into channels of religious liberalism that the church and the university had already made wide enough for all but the most sectarian fundamentalist.

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<sup>52</sup>Interviews with members of the Mount Hermon faculty.

<sup>53</sup>See, for example, The Springfield Sunday Union and Republican, September 16, 1934, p. 2, col. 3.

## CHAPTER 8

### THE DECLINE OF THE OLDER STUDENT

#### AT MOUNT HERMON

No other single characteristic of Mount Hermon was more integral to its fabric than its evangelical tradition. But if religion was the warp then the older student was the woof. Every aspect of the school had been colored by the policy, instituted in 1886, of admitting only students sixteen years of age and older. Several factors had led to the formation of that policy. Large numbers of students began to press for admission to the school during the years just after it opened. Not all could be accommodated because of limited space. The decision was made to serve those who had missed an opportunity for schooling and for whom Mount Hermon could be a once-in-a-lifetime chance to obtain an education. Too, the work of the farm was an ever present need and little boys of eight to twelve years old had proven to be entirely incapable of providing meaningful labor for the school.<sup>54</sup> Moody perhaps realized also that he could give a twenty-year-old man a year or two of instruction at Mount Hermon and send him immediately

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<sup>54</sup>Letters of Mary Lizzy Hammond to William F. Lee. Mount Hermon Archives

into the world to preach. It would take years so to equip the ten-year-old.

For thirty years after Mount Hermon was founded the public school system was still inchoate and many rural communities supported no school beyond eighth grade. Strict child labor and school attendance laws had yet to be implemented in the cities and the towns and needy families often sent an older son to work at an early age to augment the family income. Mount Hermon provided a valuable opportunity for education for such young men who had been deprived of secondary schooling. The youngster without access to a secondary school in his own community and too poor to go to an academy or boarding school was accepted at Mount Hermon. So was the man who had learned a trade and worked to help younger brothers and sisters through school. From among such people Mount Hermon drew a large proportion of its students. The outbreak of war in 1914 and the subsequent draft took its toll of these young men for whom Mount Hermon had existed. During the war years and immediately thereafter the average age of the student body showed a marked decline. But the gain in average age following the war was less sharp even though the school did feel the impact of returning veterans eager for secondary schooling.

More basic changes had taken place in American society than war, however. Cutler saw that "the large increase in the number of public schools and particularly high schools, together with compulsory educa-

tion up to a certain age at public expense, must certainly have had its effect in the education of youth in this generation.<sup>55</sup> Mount Hermon met the decline in enrollment by young men of sixteen and older by lowering its minimum age first to fourteen. Gradually the lower age limit was abandoned entirely and the stipulation was that a boy must have completed grade eight.

TABLE 15

AVERAGE AGE AND RANGE OF AGES OF STUDENT BODY MOUNT HERMON SCHOOL		
YEAR	AVERAGE AGE	RANGE
1934-35	17-4	13-5 to 31-11
1935-36	17-0	11-6 to 32-10
1937-38	16-7	13-6 to 27-5
1940-41	17-1	13-0 to 30-5
1942-43	16-10	12-11 to 20-4
1944-45	16-5	13-3 to 20-9
1945-46	16-7	13-4 to 21-2
1955-56	16-1	12-11 to 25-3
1960-61	16-2	13-6 to 19-9
1963-64	16-2	13-0 to 19-5

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<sup>55</sup>Report to Trustees, 1926.

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1942-43	16-10	12-11 to 20-4
1944-45	16-5	13-3 to 20-9
1945-46	16-7	13-4 to 21-2
1955-56	16-1	12-11 to 25-3
1960-61	16-2	13-6 to 19-9
1963-64	16-2	13-0 to 19-5

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<sup>55</sup>Report to Trustees, 1926.

Every aspect of Mount Hermon was influenced by the older student: the religious life of the school and particularly the Student Church; the work program; the athletic program; the dormitory. The decline and gradual disappearance of older students except for an occasional individual in his twenties or a rare thirty-year-old meant that Mount Hermon was, indeed, a different place altogether than it had ever been before: it could only become a family style boarding school after the age limit was lowered.

Cutler had hoped that Mount Hermon might some day become once again a school for older boys. Such was not to be the case. Throughout the 1920's and 1930's there would be students in their twenties and thirties among the Mount Hermon student body. But after World War II these older students would disappear with the exception of a rare veteran who would raise the upper range of ages unusually high (see Table 15, 1955-1956). The ages of the students had ceased to be a distinguishing characteristic of Mount Hermon by the 1940's.

## CHAPTER 9

### A COMMITMENT TO THE ADVANTAGED AS WELL AS THE DISADVANTAGED

In a special sense, Mount Hermon was an "exclusive" school through most of its history: the school followed a policy that specifically excluded those boys whose families could afford to pay the fees of more expensive schools. The school's catalogue for 1918 made the point very clear. The aim of the school was "to help young men of very limited means to get an education. The charges are very low. A careful investigation is made of the financial standing of each applicant or his guardian. No student is eligible for admission who can afford to attend more expensive schools."<sup>56</sup>

A document created for the 1930 Capital Funds Drive outlines the criteria for students and the reasons for those criteria:

It is impossible to receive each year all the boys . . . who wish to come. Selectivity must be exercised and in this selective process certain principles govern.

First, a youngster's character and ambition must be established. Three references must be given.

Second, the opportunities open elsewhere are noted.

Third, . . . financial need . . . is examined. The faculty pays a heavy price in self-sacrifice in order to keep student costs low and

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<sup>56</sup>Mount Hermon Catalogue, 1917-1918.

it does not seem fair to have these sacrifices made in behalf of youths whose financial resources do not require them. Therefore, lads from well-to-do families cannot be admitted, although the excellence of the school attracts many such applicants. The only exceptions to this ruling are in favor of the sons of alumni, who are not penalized because of their financial resources.<sup>57</sup>

Not for nearly three decades would that position stated in 1930 be substantially altered so that those families who could afford a private school education for their sons could send their sons to Mount Hermon and pay the full cost.

A "Summary of Information" for the year 1963-1964 misunderstood the past policy of the school as articulated in 1918 and again in 1930 but the policy statement for the sixties is accurate. The statement of the mid-sixties asserts that:

Once a candidate's acceptability as to potential and purpose has been established, his . . . financial circumstances are considered. Here the traditional character of the Schools comes to the fore. The Schools have always sought to assemble a student body which makes up a representative cross-section of social, economic and cultural American life.<sup>58</sup>

The extent of the inaccuracy of that statement is apparent from a perusal of a "Survey" made of the school during the academic year 1926-1927 by the Institute of Educational Research Division of Field Studies, Teachers' College, Columbia University. That survey noted that the purpose of the school "restricts the student body to a distinct group,

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<sup>57</sup>A typed copy of the document is in the Mount Hermon Archives.

<sup>58</sup>"Summary of Information," Northfield and Mount Hermon Schools, 1963-1964.

based on the economic status of the individual." The implementation of this policy:

. . . is simply a matter of administration, requiring the fixing of a maximum standard of individual or family income. This standard must necessarily vary with changes in the general economic conditions of society. There is danger, as is realized by those who administer the schools, that applicants may thwart this purpose by not revealing their actual economic status. It might, also, be urged that the segregation of students of the same economic level creates a situation unlike that in which they will later live and makes against a really democratic school life. This is in part obviated by the admission of sons . . . of alumni without regard to this requirement. In view of the emphasis which has from the beginning been placed upon this purpose and the distinctive quality which this has given to the schools, it is recommended that this policy be continued, with such adaptations as are necessary from time to time to preserve its original intent.<sup>59</sup>

Obviously the school had not "always sought to assemble a student body which makes up a representative cross-section of social, economic and cultural American life." The "Summary" of 1963-1964 is on more solid ground for contemporary policy:

Thus, the number of students admitted at the maximum charge is approximately 40 per cent of the total group. For the remaining 60 per cent, student charges based on need are determined individually with financial aid amounting to more than \$500,000 annually.<sup>60</sup>

A full outline of the financial aid policy of Northfield Mount Hermon

School is contained in the Catalogue for 1971-1972:

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<sup>59</sup>Report of the Survey of the Northfield Schools, East Northfield, Massachusetts; School year 1926-1927; made by The Institute of Educational Research, Division of Field Studies, Teachers' College, Columbia University. Hereafter cited as Columbia Survey.

<sup>60</sup>"Summary of Information," 1963-1964.

. . . About half of all students receive aid as a direct grant, loan, or a combination. . . . Parents who are able are expected to pay the full tuition. Families of applicants for financial aid must complete the School Scholarship Service form, supplied on request . . . . Students receiving financial aid are not expected to perform any special duties. All students participate equally in the work program.<sup>61</sup>

There does not seem to have been an abrupt change in policy on the part of the school's administrators in the shift from the stance of 1930, requiring that only needy boys be admitted, to the position held in 1964 which attempted to achieve some social and economic balance. Rather, the depression years of the thirties had meant that a steadily decreasing number of needy students applied to Mount Hermon. The financial resources of the school were severely strapped during those years and financial aid funds were depleted long before the school was filled each year. Empty beds mean financial crisis for any boarding school. Mount Hermon's admissions officers sought to fill their's with students who could pay full tuition. Opposition to the practice was voiced by some leaders of the faculty who believed that the policies of the early history of the school should be followed.<sup>62</sup> But the practical demands of economic stress prevailed and by the nineteen forties Mount Hermon's student body had evolved into a social and economic cross-section. The statement in the 1963-1964 Summary that "the Schools have always

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<sup>61</sup>Catalogue of Northfield Mount Hermon School, 1971-1972, pp: 38 ff.

<sup>62</sup>Interview with Gordon F. Pyper, Director of Admissions at Mount Hermon from 1932 to 1962.

sought to assemble a student body which makes up a representative cross-section of social, economic and cultural American life" was actually true only for the preceding thirty years.

Prior to 1927 the thrust of the school's fund-raising activities had been for operating expenses: since no student paid the full cost of his education, the remainder of the monies needed to run the school were raised through solicitations. Endowment was low. The vast bulk of gifts made to the school went to operating expenses. After 1929 there were fund drives aimed at creating an endowment which would provide funds for financial aid and after the onset of the Depression the school operated on the theory that those who could afford to pay the full cost of a Mount Hermon education should do so. Those who could not afford the tuition and other fees were given financial aid to the degree needed within the limits of the school's financial aid budget.

Tables 16 through 20 illustrate the steady increase in the basic tuition charge from 1913 through 1926 and the proportion of those charges met by students. Moody had set the tuition fee at fifty dollars per semester back in 1881. This fee covered approximately half of the total cost per term and Moody undertook the responsibility of raising the remainder of the money needed to run the school. He was opposed to out and out charity so he balked at giving full scholarships to anyone. After the founder's death in 1899 his eldest son, William R. Moody, as-

sumed the responsibility of the fund-raising that his father had begun so well.

TABLE 16

BOARD AND TUITION CHARGES  
1913-1926

(From Report of the Survey of the Northfield Schools made by the Institute of Educational Research Division of Field Studies, Teachers' College, Columbia University)

1912-1913*	\$50
1913-1914	\$60
1914-1915	\$60
1915-1916	\$60
1916-1917*	\$60
1917-1918	\$85
1918-1919*	\$85
1919-1920*	\$105
1920-1921*	\$135
1921-1922	\$135
1922-1923	\$135
1923-1924	\$135
1924-1925	\$135
1925-1926	\$135

\*Denotes year when school operated at a deficit

TABLE 17

PROPORTION OF COST MET BY STUDENT 1918-1926									
Yr. ending July 31:	1918	1919	1920	1921	1922	1923	1924	1925	1926
Per capita cost per wk:	\$1301	\$1253	\$1293	\$1516	\$1384	\$1444	\$1490	\$1461	\$1636
Per capita revenue from students per week:	\$7.50	\$7.57	\$815	\$1051	\$1005	\$1027	\$1053	\$1070	\$1086
Per cent of cost paid by student:	57.6%	60.4%	63.0%	69.0%	72.6%	71.1%	70.7%	73.2%	66.4%

TABLE 18

INCOME FROM ENDOWED SCHOLARSHIPS	
1890	\$1950
1900	\$3317
1910	\$4129
1920	\$7810

TABLE 19

BOOK VALUE OF ENDOWMENT FUNDS	
1885	\$ 242,600
1915	\$1,474,150

TABLE 20

COST PER PUPIL COMPARED TO SOURCES OF OPERATING INCOME 1925-1926		Percentage of Whole
Cost per pupil:	\$719.98	
Revenue per pupil; tuition and fees:	\$477.83	62.4%
Amount per pupil not met by tuition and fees:	\$242.15	37.6%
Proportion of income other than tuition was derived from the fol- lowing sources:		
Endowment:		15.3%
Contributions:		
Alumni		5.5%
Other friends		16.0%
Other sources: (including student work program)		0.8%
		100.00%

D. L. Moody had rejected suggestions that the school establish endowed funds as a source of financial aid for students.<sup>63</sup> He wanted to have thousands of people working on behalf of the school, people who realized that the school was dependent upon their small donations if it

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<sup>63</sup>Letter from D. L. Moody to H. F. Rankin, October 16, 1887, Mount Hermon Archives.

were to survive. He also believed that former students at Mount Hermon would show their loyalty to the school and their gratitude for the opportunity that Mount Hermon had given them for an education through regular contributions. William R. Moody agreed with his father and assumed the responsibility of raising operating expenses on a yearly basis.

The task of finding enough dollars to operate the school grew increasingly difficult as costs rose rapidly during the twenties. By 1926 W. R. Moody was exhausted and a younger, vigorous man was named President of the Board of Trustees with the major responsibility of raising funds. That man was Elliott Speer, later to become Headmaster of Mount Hermon. Speer believed that operating expenses should not be raised through solicitations, that the school should have an endowment and that income from endowment funds should make up the bulk of financial aid.

In 1930 Speer launched the school's first endowment fund campaign, a successful effort to raise three million dollars. The brochure<sup>64</sup> that he created to communicate the needs of the school was most informative and shows to the present reader some of the operating assumptions of the school.

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<sup>64</sup>A typescript of this paper is in the Mount Hermon Archives.

## SELECTION 5

## CAPITAL FUND REQUIREMENTS, 1930

The entire Capital Fund budget for the Northfield Schools is as follows:

General Endowment	\$2,000,000
Teachers' Retirement Fund	\$ 500,000
Increase Teachers' Salaries	\$ 300,000
Building Betterment	\$ 200,000
	<u>\$3,000,000</u>

## FINANCES OF THE NORTHFIELD SCHOOLS, 1930

The Schools have been supported during all their history by the voluntary gifts of thousands of friends throughout the nation. Last year over \$161,000 was raised by appeals on behalf of the two schools.

The Trustees of the Schools are aware that this annual solicitation to the extent of \$161,000 is unwise from every standpoint--except that of sheer necessity.

This large sum is raised by mail. The annual solicitation for \$161,000 requires the mailing of over a quarter of a million letters each year. Thirty thousand friends of education contribute occasionally; about fourteen thousand of them in any one year. Some of them have been doing so regularly and generously for many years, but most of these friends cannot be regarded as permanent and stable supporters--new contributors must be found each year. Many of the older supporters of the Schools became interested in them through the activities of the founder, Mr. D. L. Moody. Mr. Moody has been dead for over thirty years and the generation that he attracted to the support of the Schools has passed on. During the past three years, two older contributors who were in the habit of sending \$5,000 each year have passed on. It takes many new friends to take their places. The cost of preparing and mailing these appeals is large. We should not be obliged to do it from the standpoint of economy, nor from the larger standpoint of goodwill. The Trustees have long realized this, and have at last found it timely to launch an appeal which includes a \$2,000,000 Endowment Fund. This would produce \$100,000 a year, and would leave \$60,000 to be raised each year. It is well for the Schools to be obliged to raise a portion of their budget each year and it is not the plan of the Trustees, therefore, to fund the entire deficit.

The alumni of Mount Hermon contribute about \$30,000 per year for current expenses, and the Seminary alumnae last year gave nearly \$12,000. Of all American schools, colleges and universities only three have a higher percentage of annual supporters among their graduates as the Northfield Schools.

Since 1930 the school has maintained the philosophy of Elliott Speer with regard to financial aid and funding. Steady growth has occurred in the endowment of the school under the leadership of Howard L. Jones who became President in 1961. A commitment to needy boys-- and girls--is an integral part of the philosophy of the institution but a responsibility is recognized for the creation of a society within the school that reflects a broader society: representation from all economic strata and from ethnic, religious and racial minority groups. The proportions of income and financial aid for 1964 are representative of figures virtually any year during the past decade.

TABLE 21

SOURCES OF INCOME, 1964			
From Tuition	From Endowment	From Gifts	Other
71.28%	15.86%	8.2%	4.66%

TABLE 22

FINANCIAL AID, 1964				
Number Aided	Amount Granted	Per cent of Enrollment	Per cent of Budget	No. of Full Scholarships
350	\$400,075	58.3	27.1	9

Thus the commitment which D. L. Moody envisioned for the school to "boys of limited means" has been kept by his successors.

The original intent, that enrollment be restricted to only those boys who were "needy" was expended through necessity during the thirties, a change that few if any who are presently associated with the school today would like to see undone.

## CHAPTER 10

### THE WORK PROGRAM

One of the pictures in the Mount Hermon Catalogue for 1907-1908 is a group of boys loading hay onto a horse-drawn wagon. The caption underneath reads "Summer Scene in the Mount Hermon Gymnasium."<sup>65</sup> Mount Hermon was uncompromisingly serious in those days so presumably the statement was not to be taken for Yankee humor. Work did serve as an outlet for the physical energy of the students in the early days of the school and that outlet was all the more important because the school had no athletic program. But the work program served a more important purpose than that of physical exercise for the students. Labor provided by the students on the farm, in the kitchen, on the campus grounds, and in the buildings was of economic significance to the school. Through performing labor that did not have to be purchased with tuition dollars, the boys made a substantial contribution to keeping Mount Hermon's fees--and thus their own expenses--low.

Mount Hermon students could perform significant tasks associated with the farm, the laundry and the kitchen. For until the late nineteen-thirties, many of the boys were twenty or thirty years old--and

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<sup>65</sup>Mount Hermon Catalogue, 1907-1908, p. 26.

prior to the nineteen-twenties all were at least sixteen. In 1915 the Catalogue carried the assurance that "Those who have learned a trade before entering the school are usually given work in that line."<sup>66</sup> Prospective students were given perennial assurance that "The aim of the industrial arrangements (read "work program") is not only to reduce expenses, but also to provide for physical development, teach how to do various kinds of work, form habits of industry, develop responsibility, and inculcate right views of manual labor which may include drudgery."<sup>67</sup>

By 1934 the amount of time required from each student for the work program was ten hours per week. This commitment was reduced to seven hours by 1965 with the explanation that "academic pressures, caused by the fact that a college degree is as essential today as a high school degree was when the school was founded, has brought about the reduction of the minimum work hours from 14 (during the early history of the school) to 7 (hours today)."<sup>68</sup> The needs of the school and the assessed need of the student, now far younger than his counterpart three or four decades earlier, had changed. "A changing economy has made it unwise to maintain the school farm," explained the Catalogue in 1964-1965. Modern machinery at the laundry has made the use of student

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<sup>66</sup>Mount Hermon Catalogue, 1915-1916, p. 56.

<sup>67</sup>See, for example, the Mount Hermon Catalogue, 1929-1930, p. 19.

<sup>68</sup>Mount Hermon Catalogue, 1964-1965, p. 30.

labor impractical."<sup>69</sup>

Reducing the work program by three hours per week did not create a gap in the life of the Mount Hermon student. During the thirties and much more rapidly after the forties the school's athletic program had begun to require an increasing commitment from the students. Once restricted only to intramural competition with no required participation, by 1950 athletics required each boy to participate in three organized sports, one a "season," every year. Studies, too, became more demanding during the nineteen-fifties as college admission became more competitive.

The changed role of the work program in relation to other aspects of Mount Hermon life was the subject of one part of a survey report presented to the Trustees in 1966.<sup>70</sup> This survey had been the sole responsibility of a senior member of the Mount Hermon administration. It was made on the basis of a thorough study of the school's past policies and a detailed questionnaire sent out to nearly 10,000 alumni. "The basic conclusion at which one arrives from looking at the data," wrote the analyst, "is that changes at Mount Hermon" over the past seventy years "have been in the direction of greater emphasis on academic achievement." "This tendency," the report continued, "is supported

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<sup>69</sup>Ibid.

<sup>70</sup>W. R. Compton, "Report on Questionnaire Returned by Alumni of Mount Hermon School," 1966. Mount Hermon Archives. Hereafter cited as Compton Report.

by several factors":

One, increasing national concern for admission to college; two, increasing competition for admission; three, a school curriculum which increasingly emphasizes academic excellence at the expense of some of the traditional aspects of Mount Hermon, such as the farm, the Work Program, and possibly, the Religious Program.<sup>71</sup>

Significantly, the report concluded that "the basic cause" of this changing emphasis on academics at the expense of the work program "comes outside the Mount Hermon community, namely the increased national concern for first-class academic training, partly to 'get into college' and more significantly as a simple necessity for survival and progress in a complex world."<sup>72</sup>

Indeed, the impetus for the change in emphasis at the school, once Mount Hermon had become a boarding school with college preparation of younger students as its goal, had come from the population that it now served. Administrators at the school had for decades debated the significance of the work program. There was ultimately no solution for the school but to curtail and transform it.

The Catalogue description in 1971 reflects not only the curtailment but also the great transformation that had come about in the work program:

Mount Hermon's work program is one of the distinctive elements of the school. It was originally conceived to enable boys to receive an education who couldn't otherwise afford it. Farming, building

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<sup>71</sup>Compton Report, p. 10.

<sup>72</sup>Ibid.

and maintenance occupied a major portion of every student's day.

The work program still makes a valuable contribution to the school's economy. Boys work the equivalent of six class periods per week. Chores such as dining hall and grounds are performed by younger boys; older boys may work as lab assistants, junior league coaches--floor officers--positions that both recognize and develop leadership qualities.

Therein is the real value of the program. It extends the sense of community that began at home to include the campus community. And it usually extends well beyond the campus before a boy graduates.<sup>73</sup>

Moody would have agreed, one speculates, with virtually everything that is said about the work program in 1970. But he may have regretted that there is no tolerance indicated anywhere in the statement for the uneventful, unchallenging aspects of work. The Catalogue of 1915 had mentioned the concern of the school to show boys the "drudgery" of work. Perhaps the transition from the old to the new Mount Hermon is best illustrated by the efforts of the new to remove the drudgery from "work."

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<sup>73</sup>Mount Hermon Catalogue, 1970-1971, p. 11.

## CHAPTER 11

### A FIRST RATE PREP SCHOOL

Mount Hermon School was last evaluated in 1965 for accreditation by the New England Association of Colleges and Secondary Schools. The evaluation team was favorably impressed by the school. Their conclusion was that Mount Hermon should be considered an "exciting, vibrant school with truly outstanding leadership." This professional judgment, comparing Mount Hermon with other boys' boarding schools and evaluating the school with reference to its own stated goals, was based upon the total program of the school. The Evaluation Committee was concerned with the areas of "General Control," "Faculty," "Curriculum," "Activities," "Quality of Student Body," "Guidance," "Physical Plant and Equipment," "Financial (stability) and School Development." The Chairman of the Evaluation Committee in a cover letter accompanying the Evaluation Report summarized that "the Commission agrees that Mount Hermon is one of the best schools in the country."<sup>74</sup> It was a judgment with which the administration at Mount

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<sup>74</sup>Eliot T. Putnam, Chairman, Report of the Visiting Committee, Mount Hermon School, 1965. A mimeographed copy of this report is in the Mount Hermon Archives.

Hermon and at schools and colleges throughout the country would readily have agreed. Apparently, large numbers of applicants to Mount Hermon also agreed.

During the sixties, when the number of applicants far exceeded the number of vacancies at Mount Hermon and at many other boarding schools, most families filed multiple applications. Youngsters took the SSAT examination at one of several hundred centers throughout the country and sent those results, together with application forms, to several institutions. Typically, an applicant might have his scores sent to from two to four schools. An admissions officer could generally assume that all of his candidates had filed for admission elsewhere and that he would lose up to a third of the total number of candidates who were offered admission in a given year.

No formal survey was ever conducted to determine how many students who actually enrolled at Mount Hermon had applied to and been accepted at other schools. However, informal surveys conducted during the decade of the sixties by members of the admissions staff and the faculty at Mount Hermon indicate that a fair number of students who came to Mount Hermon did so in preference to other schools.<sup>75</sup> A formal survey was made by the Mount Hermon Admissions Office in 1968 to determine why one hundred and sixty applicants who were ac-

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<sup>75</sup>Interview with Frederick McVeigh, Director of Admissions at Mount Hermon School, 1962-1971.

cepted at Mount Hermon enrolled elsewhere. Table 23 outlines the schools chosen instead of Mount Hermon by the one hundred of those solicited who responded to the questionnaire. Informal surveys indicate that with the exceptions of Phillips Academy, Phillips Exeter Academy and St. Paul's, the schools named on the table were as often a second choice to Mount Hermon as Mount Hermon was a second choice to them.

As Table 24 reveals, the reasons vary as to why preference was given to another school rather than to Mount Hermon. Many of the reasons seem to be offsetting: for example, eleven respondents found the school too informal while four found it too formal. The significant fact about the formal survey is that significant numbers of people who were seeking admission to a private school for their sons gave Mount Hermon serious consideration in 1968. From that fact and from the opinions expressed by the NEAC&SS Evaluation Committee, one can conclude that Mount Hermon's headmaster was justified both in his frustration and his optimism when he wrote in his Report to the Trustees in 1971 that throughout his career as Mount Hermon's headmaster he had been troubled by "one glaring paradox" which he was "unable to correct":

Although extremely strong in resources and people, Mount Hermon does not and never has enjoyed the public reputation it deserves. It is well known and highly respected in national educational circles; it remains virtually unknown outside its close circle of friends.  
. . . years of hard work remain to be done before Mount Hermon

will become known as well as its competitors such as Choate, Deerfield, Andover and Exeter. And the sad thing is, Hermon in educational circles is considered to be a better school than at least two of these.<sup>76</sup>

TABLE 23

RESULTS OF ADMISSIONS SURVEY  
September, 1969

Inquiries were sent to 160 families whose sons were accepted for enrollment at Mount Hermon in September, 1969 but who declined in favor of other schools. One hundred answers were received and the schools their sons selected follow:

Belmont Hill	1	North Yarmouth	1
Berkshire	4	Phillips Academy	14
Brooks	1	Phillips Exeter	11
Choate	4	Pomfret	4
Christchurch	1	Proctor	1
Deerfield	9	St. Andrew's	1
George	2	St. George's	2
Georgetown Day	1	St. Paul's	5
Governor Dummer	5	Solebury	1
Groton	1	South Kent	1
Hebron	1	Suffield	3
Hill	1	Tabor	1
Holderness	4	Upper Canada College	1
Hotchkiss	2	Vermont Academy	1
Kent	2	Western Reserve	2
Kimball Union	1	Williston	5
Lawrenceville	4	Windsor Mountain	1
Loomis	2	Wyoming Seminary	1
Middlesex	1	School unnamed	2
Milton	1	Home (often for financial reasons)	13
Monson	1		

<sup>76</sup>Report to Trustees, May, 1971.

TABLE 24

## ADMISSIONS SURVEY

Among the reasons for our selection of \_\_\_\_\_ School  
for our son are the following: (Please check)

Philosophy 23

Faculty 16

Curriculum 17

Specific courses 11

Counseling 9

Size 41

Plant 18

Housing 10

Location 44

Expenses 19

More financial aid at 19

Extra-curricular activities 14

Athletic Program 11

Student Body 15

Supervised Study 9

Mount Hermon was never our first choice 17

Mount Hermon appeared too formal 4 informal 11

Application Process 6

Visit to Mount Hermon 9

Interview 19

The reference to "competitors" can be taken in a dual sense. Choate, Deerfield, Andover and Exeter are Mount Hermon's rivals in interscholastic athletic contests as well as in admissions recruitment.

Particular aspects of Mount Hermon's program such as its religious orientation, its traditionally strong music program and its work program may have been the deciding factor in a decision on the part of a given student to enroll. But the reason why an independent school was sought out by those applicants in the first place was college preparation. Table 26 indicates the number of Mount Hermon students, seniors and graduates, in selected years from 1937 to 1963 who enrolled in college compared to the total number of graduates and the total student enrollment in those same years. It is clear that since 1930 an increasing proportion of Mount Hermon's students and virtually all graduates have enrolled in college. This conclusion is given some support by the survey made in 1966 to determine the impact of Mount Hermon on its former students. Table 27 is based, in the words of the director of the survey:

. . . on a sample of 206 questionnaires selected at random out of approximately 3,000 returns from a survey sent to the total alumni group of about 10,000, and on 130 questionnaires returned by members of the classes of 1955 and 1960, all of whom were sent a special questionnaire. Of the 130 returns of the second questionnaire, 69 of a possible 175 (39%) were from the class of 1955, and 61 of a possible 176 (31%) were from the class of 1960.<sup>77</sup>

The present study supports the conclusion of the Director of the 1966

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<sup>77</sup>Compton Report, p. 1.

survey. He found that:

The basic conclusion at which one arrives from looking at this data is that changes at Mount Hermon have been in the direction of greater emphasis on academic achievement. This tendency is supported by several factors: one, increasing national concern for admission to college; two, increasing competition for admission (to college); three, a school curriculum which increasingly emphasizes academic excellence at the expense of some of the traditional aspects of Mount Hermon such as the farm, the Work Program, and, possibly, the Religious Program. Undoubtedly, the basic cause comes from outside the Mount Hermon community, namely the increased national concern for first class academic training, partly to "get into college," and more significantly as a simple necessity for survival and progress in a complex world.<sup>78</sup>

The Survey Director concludes that the "need which Mount Hermon seems presently to be fulfilling is that of providing first class academic training."

And such would seem to have been the case. The direction that Henry Rankin gave to Mount Hermon in 1884, that of providing "an academy training," ultimately proved overpowering to the other traditions at Mount Hermon as religion and work were made secondary and contributory to college preparation.

Rankin's successors have lived up to the aspirations that he had for the school during the eighteen-eighties. The record of college matriculation by Mount Hermon graduates compares favorably to that of any large college preparatory school in the country. Table 28 lists the colleges at which graduates of the class of 1971 of Andover and Mount Hermon matriculated. For both schools the number of colleges chosen

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<sup>78</sup>Ibid., p. 10.

by graduates is large. Andover still has an edge in placing its graduates in Harvard, Yale and Princeton. But the numbers of matriculations at all other colleges on the list may vary in favor of one school or the other during a given year.

TABLE 25

GRADUATES ADMITTED TO COLLEGE			
Year	Total Enrolled	Total Graduated	Admitted to College
1937	568	154	135
1938	583	176	127
1939	529	169	151
1940	529	194	162
1941	532	179	138
1942	531	189	152
1947	474	159	142
1950	505	150	139
1954	509	158	151
1959	556	185	183
1963	600	152	147

TABLE 26

Post Secondary Education of former Mount Hermon Students,  
 Graduates and non-Graduates  
 Taken from 1966 Survey

Years	1890- 1919	1920- 1929	1930- 1939	1940- 1949	1950- 1959	Total 1961 Survey	1955+ 1960	1965
No further Education	18	14	11	6	8	13	4	0
1-3 Years College	29	19	41	12	19	21	6	8
Bachelor's Degree	25	19	39	44	60	41	42	61
Master's Degree	7	16	3	18	9	11	29	18
Ph. D. Degree	7	3	3	10	-	4	10	8
M. D.	-	13	-	8	2	4	-	-
L. L. B.	7	10	3	-	-	3	9	5
Other	7	6	-	2	2	3	-	-

TABLE 27

College Matriculation by 1971 Graduates of  
Andover and Mount Hermon

College	Andover	Mount Hermon
American	1	1
American Academy of Dramatic Arts	1	0
Amherst	3	1
Antioch	0	1
Bates	0	3
Beloit	0	1
Bennington	1	0
Boston College	1	0
Boston University	0	4
Bowdoin	0	1
Brandeis	1	0
Brown	6	8
Bucknell	3	0
California Institute of Technology	1	0
University of California (all)	5	1
Carleton	1	0
Carnegie Mellon	1	2
Case Western	1	0
Chicago	1	0
Claremont	0	1
Clarkson	1	0
Colgate	1	2
Colorado College	1	1
Columbia	2	2
Connecticut College	1	1
Cornell	6	2
Dartmouth	6	9
Denver	0	1
Dickinson	1	3
Drew	0	3
Earlham	0	1
Eastman	1	0
Emory	0	1
Fordham	0	1
Franklin and Marshall	1	0
George Washington	1	2

TABLE 27 (Continued)

College	Andover	Mount Hermon
Gettysburg	0	1
Georgia	1	0
Goddard	0	1
Grinnell	1	0
Hamilton	1	1
Hampshire	2	3
Hartford	0	1
Harvard	34	10
Hiram	0	2
Hobart	0	2
Howard	2	0
Idaho	0	1
Immaculate Heart	0	1
Kalamazoo	0	1
Lafayette	0	1
Lake Forest	2	0
Lehigh	2	0
McGill	1	0
Maine	0	1
Marietta	0	1
Massachusetts Institute of Technology	2	1
Massachusetts	6	10
Michigan	1	0
Middlebury	0	1
Nebraska	0	1
New College	2	0
North Carolina	5	1
New Hampshire	0	4
Northwestern	4	0
Oberlin	1	1
Ohio Wesleyan	0	1
Oklahoma	1	0
Paul Smith's	0	1
Pennsylvania	16	8
Pomona	1	0
Princeton	13	2
Puget Sound	1	0
Redlands	0	1
Rensselaer Polytechnic Institute	1	0

TABLE 27 (Continued)

College	Andover	Mount Hermon
Rice	1	0
Richmond	0	1
Ripon	0	1
Rochester	5	2
Rutgers	1	1
Saint Anselm's	0	1
Saint Francis	0	1
Saint Lawrence	0	1
Sophia	1	0
Southern California	1	0
Springfield	0	1
Stanford	12	3
Stetson	0	1
Swarthmore	1	1
Syracuse	0	4
Tampa	0	1
Texas	1	0
Trinity	1	4
Trinity College (Cambridge)	1	0
Tufts	1	3
Tulane	3	1
Union	1	2
U. S. Air Force Academy	1	0
U. S. Military Academy	1	1
U. S. Naval Academy	0	1
Vanderbilt	1	4
Vassar	1	0
Vermont	1	0
Virginia	1	0
Warwick University	0	1
Washington and Jefferson	0	1
Washington University	1	2
Wayne State	1	0
Webb Institute	1	0
Wesleyan	6	5
Whittier	0	1
Williams	2	1
Wooster	0	2
Worcester Polytechnic Institute	1	0
Yale	23	1

Mount Hermon has moved far from Moody's original concern not to create an academy "like the many excellent ones" then "in existence." Rankin, Cutler and their successors have made every effort to develop the school into a college preparatory institution. The concern of the Headmaster that Mount Hermon be recognized as the first-rate prep school that he considered it to be in 1971 is in many ways the fulfillment of the dreams of Rankin and Cutler and their contemporaries even as it is a repudiation of the original intent of D. L. Moody in founding the school.

When Arthur H. Kiendl, Headmaster from 1963 to 1971, wrote his final Report to the Board of Trustees he mused that "over the past eight years, the school has shifted dramatically from a tight, rigid rural boys' boarding school to a modern institution encompassing many new modes and methods. "Hopefully," he concluded, "we have kept abreast of the times in a period when to simply stay alive is a miracle."<sup>79</sup>

This concluding statement is an apt summary of the problems facing the American boarding school in the decade of the seventies. Survival for many such institutions may indeed require a miracle. There is some irony in the irrevocable movement of Mount Hermon during its ninety-year history away from the distinctiveness that Moody had planned for it. Steadily, the school was developed both from internal forces and from social forces external to the school, to become a college prepara-

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<sup>79</sup>Report to Trustees, May, 1971.

tory school resembling in all but detail the leading institutions in the field. Then, after the school had attained that ultimate purpose it could no longer survive under its original charter but was forced to join its sister school, Northfield, in an institution that was, virtually, totally new. Only a very few boarding schools can be sure of their survival through the seventies. Perhaps the consolidation of Mount Hermon and Northfield will guarantee the future of the coeducational institution that emerged from the union. In any event, the only future that can be assured is the necessity for continuing change in response to the demands of the last quarter of the twentieth century.

There is something of a mystique about the American boarding school. Mount Hermon has not been grouped with the prep schools that have appeared on several recent lists of those schools which have seemed to the writers of magazine articles to "matter." In an article called "The Select Seventies: A Guide to Upper Class Education" written for Esquire magazine a dozen years ago, Robert Gutwillig<sup>80</sup> was at some pains to define his subject:

At the outset, I think I should define what I mean by a prep school, for there must be at least three thousand private schools in the United States today. I am not speaking of three thousand schools; I am not even speaking of the approximately two hundred schools that participate in the Secondary School Admission Tests program for entrance from the seventh through the twelfth grades; I am speaking generally of sixty boys' boarding schools in fourteen states and the District of Columbia, but more particularly of forty schools in six states and, quite candidly, only twenty-five of these

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<sup>80</sup>Quoted in McLachlan, Op. Cit., pp. 6-7.

really matter, and of these twenty-five perhaps seventeen are more central than the others [he chose St. Paul's, St. Mark's, Groton, St. George's, Kent, Middlesex, Phillips Exeter, Phillips Andover, Taft, Hotchkiss, Choate, Deerfield, Milton, Loomis, Gunnery, Lawrenceville and Hill], and of those seventeen a dozen at most influence the rest enormously, and several headmasters told me the list could really be cut to nine and, finally, there are still quite a few people who maintain that if a boy did not attend one of five or six schools, he might just as well not have gone to school at all, or worse yet, gone to public school.

Such superficiality is more a factor of the author than of the schools he purports to describe. Nevertheless, there are thousands of families for whom specific schools are a badge of honor and an éntre into the "establishment." For those families Mount Hermon, with its égalitarian tradition, has never had appeal. So the conclusion that Mount Hermon is in the American boarding school tradition or that it stands among the finest independent schools in the country must be accepted with the reservation that the school has never made it socially, has never seemed to "matter" to certain writers of articles in Esquire or Holiday<sup>81</sup> or, presumably, to some of their readers.

Digby Baltzell<sup>82</sup> has chronicled the role of the private boarding school in the creation of the "Protestant Establishment" in America

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<sup>81</sup>See Stephen Birmingham, "The New England Prep School," Holiday, Volume 35, No. 2, February, 1964, pp. 38 ff. Birmingham designates a core group of schools: Groton, St. Paul's, St. Mark's, St. George's, Kent, Taft, Hotchkiss, Choate, Middlesex, Deerfield, Exeter, Andover, Canterbury and Portsmouth Priory. No mention is made of Mount Hermon anywhere in the article.

<sup>82</sup>Philadelphia Gentlemen: The Making of a National Upper Class, Glencoe, Illinois, 1958, p. 313.

and particularly the role of some schools in the creation of an American aristocracy. Baltzell's select schools are:

Phillips Academy	Middlesex School
Phillips Exeter Academy	Deerfield Academy
Episcopal High School	Kent School
Hill School	Lawrenceville School
St. Paul's School	Groton School
St. Mark's School	Woodbury Forest School
St. George's School	Taft School
Choate School	Hotchkiss School

"Acceptance" by Gutwillig and Baltzell notwithstanding, these boarding schools, and Northfield Mount Hermon among them, are struggling for survival in 1972. The writer of a Newsweek article noted in the January 31, 1972 issue, "Few private schools any longer deny that they confront the possibility of extinction."<sup>83</sup> This possibility confronts all schools in the sense that even the best established have experienced a decline in the overall number of applications. And many of the better endowed schools are experiencing deficits for the first time in many years.

A few schools have managed to weather the crisis of the late sixties and seventies in rather good condition.<sup>84</sup> At Windsor Mountain in Lenox, Massachusetts, Putney School in Putney, Vermont, and Woodstock Country School in Woodstock, Vermont, applications and enrollments are reportedly sufficient to keep the schools filled. These are all schools with much less structure than is commonly found in the tradition-

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<sup>83</sup>"Can Prep Schools Survive?", pp. 45 ff.

<sup>84</sup>See Richard H. and Susan T. de Lone, "John Dewey in Alive and in New England," Saturday Review, November 21, 1970, pp. 69 ff.

al boarding school. They stress "students' rights," "freedom of choice," "community" and "relevance." All three of these schools are coeducational and all are expensive. While they offer college preparatory programs there is apparently little tension involved, since many of the students are not strongly motivated to attend a particular college. There is some consensus among traditional schoolmasters that the trend among boarding schools will be in the direction of the progressive schools such as Putney, Woodstock and Windsor Mountain. In appearance and behavior students at the new Northfield Mount Hermon are much closer to Putney in 1972 than they are to the Mount Hermon that some of them entered as freshmen in 1968.

PART III

WE SEE, THEREFORE, A MAJOR CULTURAL FORCE  
IN THE SOCIETY-EDUCATION-BEING PUSHED TO DIVERSIFY  
ITS OUTPUT, EXACTLY AS THE ECONOMY IS DOING.

Alvin Toffler, Future Shock

## CHAPTER 12

### THE SAGA OF THE BOARDING SCHOOL

By the fall of 1971 Mount Hermon had lived through two institutional sagas, to borrow a term from Burton R. Clark's excellent study of Antioch, Reed and Swarthmore, The Distinctive College.<sup>85</sup> The first saga began in 1881 with the founding of the school by Dwight L. Moody and ended in the nineteen thirties. During these fifty years Mount Hermon was a distinctive school, serving a need that no other school was so well equipped to meet. Thousands of poor boys who were unable to obtain secondary schooling at home came to Mount Hermon for college preparation, then thought to be the best possible education for everyone. This first Mount Hermon saga ended during the years between the two World Wars, the change brought about by a combination of improved public schools, child labor and school attendance laws, war and economic depression, and the preferences and goals of Mount Hermon's administrators.

When Mount Hermon became a New England Prep School during the thirties the school moved into another saga, that of the American

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<sup>85</sup>Burton R. Clark, The Distinctive College, Chicago, 1970. See especially pp. 8-9 and pp. 233 ff.

Boarding School.<sup>86</sup> To be sure, Mount Hermon has never been accorded the social status of the older prep schools but in intent and in function it is virtually indistinguishable from them. Mount Hermon became a prep school when such institutions were about to enter a period of unprecedented growth and influence. During the two decades after World War II, the number of young people seeking admission to boarding schools increased rapidly. Budgets were balanced and at most schools funds for endowment and building were easily obtained. By 1970, however, this saga of utility and esteem was virtually at an end. Prep schools were in serious trouble and in search of a new function in society.

In an article published in Holiday magazine in 1964, Stephen Birmingham described the New England prep school at the height of its influence.<sup>87</sup> Recalling his own experience during the mid-forties,

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<sup>86</sup>The terms "prep school" and "boarding school" are used interchangeably in the pages that follow. The term is used to designate those boys' boarding schools that are members of the National Association of Independent Schools, a total of 89 schools as of January, 1972 with an enrollment of 23,308. The total number of boarding schools holding membership in the National Association of Independent Schools was 215 with an enrollment of 47,742 students in January, 1972. The term New England Prep School is used to describe those schools listed on page 131 above. The total enrollment of these schools is approximately 5,000. The 1971 edition of The Handbook of Private Schools (52nd edition) Boston, Mass., 1971, lists some 2,000 private schools of which approximately 750 are members of the National Association of Independent Schools.

<sup>87</sup>Stephen Birmingham, "The New England Prep School," Holiday, Vol. 35, February, 1964, pp. 38 ff. Quotations are taken et passim from that article.

Birmingham said that he "learned" that he "was attending one of the best (if not the best) most redoubtable schools in the country, where I was receiving an education better than any that could be obtained anywhere else, and that as a result of this education, and the college education that would follow it, I would enter the world a better, more 'rounded' individual, and become a leader among men." Not only was the prep school thought to provide a better secondary education than one could obtain elsewhere, there were also decided social advantages. He "learned too, that--though I had no particular previous connection with New York society--because I was attending a redoubtable New England prep school, I was automatically placed on the invitation lists of all the fashionable predebutante parties" and that his "prep school attendance qualified" him "as a gentleman in society's eyes."

Not everyone, however, understood or appreciated this superiority of the prep school. And not for long would college admissions officers grant particular attention to its produce. Birmingham "also learned that, in the outside world of my contemporaries--boys who attended public high school, and girls too--my going to a great New England prep school was not at all admired." A "preppie" was then, and is now, an object of dislike and distrust among all but other preppies. He was considered a "rich kid," going to a rich boys' school. He was a snob. His virility was suspect. He was undemocratic, and possibly un-American. Prep school graduate Birmingham was surprised that

"one committee apparently unaware that I have since married and fathered three children, continues to invite me to its annual sub-debutante ball to this day."

One other matter gave Birmingham pause: "it is ironic," he wrote, with reference to the situation in 1964, "that today when a New England prep school education is demanded and dreamed of by more parents for more children than ever before, when competition for entrance has never been stiffer, the New England prep school as an idea continues, among a large section of Americans, to be misunderstood if not actually resented." Within six years of the publication of that article the major problem facing even the most prestigious prep schools was student enrollment: not enough qualified students were seeking enrollment to fill all available beds.

Public attitudes toward prep school and preppies have perhaps not changed significantly since 1964. But the attitude of college admissions officers has changed and there lies a key to understanding the forces that are bringing the saga of the prep school to a crisis, perhaps a close. "Up to two years ago," the Director of College Admissions at Choate has been quoted as saying in 1968, "if a boy was in the middle of his class (at Choate) and the son of a Yale alumnus, Yale would take him."<sup>88</sup> But, according to Peter S. Prescott, who studied

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<sup>88</sup>William A. Sweeney, quoted in Peter S. Prescott, Op. Cit., pp. 200 ff.

Choate rather closely during the academic year 1967-1968, the favored position that Choate once held at Yale applies "no longer." "Yale . . . is a little tired of bankers from the New York City area and is determined to reduce the percentage of preparatory school students it takes. Williams, too, has dropped its percentage of preparatory school students from 55 per cent to 35 per cent in recent years."<sup>89</sup> Judging from an informal sampling of secondary schools attended by Yale students during selected years, Prescott's presentation of Yale's admissions policies would appear to be substantially accurate. Colleges have been, since the late nineteen-fifties, increasingly anxious to diversify their student bodies and to bring to their campuses young people from various economic, social and geographic strata of our society.

TABLE 28

PER CENT OF YALE STUDENTS FROM PUBLIC AND PRIVATE SECONDARY SCHOOLS		
Year	From Public and Parochial Schools	From Private Schools
1907	35	65
1952	37	63
1964	44	56
1971	65	35

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<sup>89</sup>Ibid., p. 201.

As Table 29 indicates, the tide at Yale has made a decisive turn in favor of the public school graduate and at the expense of the prep school product. A similar change is apparent in other colleges. The reasons for the change are diverse. Among them, though of secondary importance, was the pattern of achievement of the typical prep school graduate. This pattern was summarized by Stephen Birmingham but the words could be those of dozens of college admissions officers. "The prep school boy," Birmingham notes, "having received a more concentrated and individualized preparation, generally did better than the boy from public high school did." But, he continues, quoting a student at St. Paul's, "then by sophomore year, the high school boy catches up with him. By senior year, the high school boy has overtaken him."<sup>90</sup> Sophomore year problems with prep school graduates at Harvard were recognized as a syndrome and designated "the Exeter slump."

These problems that prep school graduates created for colleges coincided with another development. "The turning of the tide in the direction of open selection on the basis of merit, unrelated to ethnic, religious, racial (in the North) or geographic background, came when the question of quotas was openly discussed in the early fifties" observes John Hoy who has served as Dean of Admissions at Wesleyan and Swarthmore. "I can recall college officials arguing for a reasonable system

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<sup>90</sup> Stephen Birmingham, Op. Cit.. See note 87, above.

of quotas to permit and protect the elements of diversity on a college campus. "The argument," he continues, "seemed to run something like this":

We wish to be a national college. Therefore it is important to set limits on certain geographical areas which quite naturally send us more candidates than come to us from the hinterlands. In order to accomplish this we will travel to unrepresented sections of the country to "recruit" and to organize our lonely alumni. In the process we will pay attention to religious and racial diversity, but geography will be our primary concern.<sup>91</sup>

"To my knowledge," Hoy concludes, "the quota system . . . is dead and buried in all leading American colleges." However, there is still, one should hasten to add, at most colleges something of a quota system for prep school graduates.

Colleges began to concentrate upon building diverse student bodies in part because they recognized a moral obligation. "Most of us," said Homer Babidge, President of the University of Connecticut, "have come to realize how much this critical decision" that an admissions officer makes to accept or reject an applicant "now means to the life and the future of our young people."<sup>92</sup> Significant changes also occurred in the financial affairs of colleges as both private endowments and federal and state funds were made available for financial aid. "In 1946," wrote John Hoy of Wesleyan University, "the total annual financial aid budget for the college, including scholarships and loans for undergraduates, approximated \$70,000." In 1967 "the budget for loans

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<sup>91</sup>John C. Hoy, Choosing a College, New York, 1967, p. 234.

<sup>92</sup>As quoted in John C. Hoy, Op. Cit., p. 213.

and scholarships" ran "to over \$700,000." "The increase in this budget has, of course, been necessary because of rising costs . . . ."

But the \$700,000 figure represents a substantial real increase in dollars available to aid students who are sought "from every level of economic background. Where once only partial scholarships were available, today complete scholarships and loan awards are awarded to students who are deserving and who need total assistance."<sup>93</sup> Hoy allows that "the effect on this transformation of such innovations as . . . the Work Study Program of the Office of Economic Opportunity is great. . . ." But he finds that "the shift toward greater diversity is essentially the result of policy decisions hammered out by men who had some vision of the educational community they wished to create. Legislation and public policy," he suggests, "are only a small part of such a shift."<sup>94</sup>

The shift toward diversity in college admissions policies is real and the impact on the boarding school has been significant. Andover, for example, once sent as many as half a graduating class to Yale and nearly all the rest to Harvard, Princeton and Dartmouth--unless a given individual had a decided preference for some "other" college. The current Andover catalogue reflects the changed situation in which a highly respected school finds itself:

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<sup>93</sup>John C. Hoy, Op. Cit., p. 238.

<sup>94</sup>Ibid., p. 239.

Because of the increasing pressures for admission to the most selective colleges and universities, most Andover seniors have found it advisable to make several applications to institutions of varying degree of renown. In recent years approximately sixty per cent of the Senior Class have been admitted to the college of their first choice. While the school makes every effort to see to it that a boy is admitted to a college appropriate to his needs and abilities, it does not and cannot guarantee him admission to the so-called prestige colleges.<sup>95</sup>

Obviously, Andover was never in a position to guarantee admission to a particular college to a particular student. But not too many years ago a senior in reasonably good standing at Andover could be virtually assured of admission to an Ivy League college if he wished to go there. The fact that the school has found it worthwhile actively to discourage such expectations is a significant indicator of the situation at even one most highly regarded school. The vast majority of the private boarding schools are experiencing great difficulty in placing any of their graduates in prestigious colleges. Those colleges have discovered the poor and the black as well as the religious minority groups.

"The grand educational want of America at this present time," James McCosh, President of Princeton, observed in 1873, "is a judiciously scattered body of secondary schools, to bring on our brighter youth from what has been so well commenced in the primary schools, and may be so well completed in the better colleges."<sup>96</sup> It was to take

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<sup>95</sup>1972 Catalogue of Phillips Academy, Andover, Massachusetts,

<sup>96</sup>As quoted in McLachlan, Op. Cit., p. 189.

the public schools nearly a hundred years to become equipped to "bring on" that "brighter youth" so that he was ready for "the better colleges." That feat had been accomplished by 1970. The decline in boarding school enrollment as shown in Table 30 reflects this change.

The major cause for the present decline in enrollment of boarding schools would seem to lie in this changed role that the college has chosen to play with increasing enthusiasm since the nineteen-fifties. Colleges which once relied heavily upon prep schools to fill their freshman classes are looking elsewhere in preference to the prep school student. And the once-secure status of those schools has now become in many cases something of a liability. The college can be fairly certain, because of standardized tests, of the ability of applicants from remote towns and from the inner city. They also have money for financial aid. Colleges no longer need the prep school as they did during the nineteenth and much of the twentieth centuries. Those same colleges that were once actively engaged in founding preparatory schools--Harvard with Round Hill, Yale with Hotchkiss, Princeton with Lawrenceville, to cite just three instances--can obtain well-prepared students from public schools.

There can be presented no conclusive argument that any one factor has been of particular significance in causing the present distress of the boarding school. Nevertheless, there is a correlation between the decline in boarding school enrollment and the loss of their former privileged status in college admission.

TABLE 29

ENROLLMENT PATTERNS OF BOARDING SCHOOLS 1966-1972 <sup>97</sup>						
Percentage of Increase or Decrease Over Previous Year						
School Type	1966-67	1967-68	1968-69	1969-70	1970-71	1971-72
Girls' Boarding	4.2	2.7	1.4	-2.2	-2.9	-7.3
Boys' Boarding	2.9	0.6	0.9	0.0	-3.3	-0.9
Coed Boarding	3.1	2.6	2.3	-0.2	-0.7	-2.-

As parents have been made aware of the fact that prep school is no real advantage and may mean a possible disadvantage in college acceptance, the natural reaction has been to keep the son at home. If there is a disconcerting drug problem in the local school, there is also a similar problem in the prep school. And alcohol as well as sex and drugs may be better dealt with, many parents seem to feel, in the local school or the neighborhood than in a prep school. In areas where taxes are high, an expensive prep school education that carries no assurance of placement in a good college--and that seems to offer little else in the way of challenge and excitement--is not an attractive alternative to public school. Residential education for adolescents is in danger of being

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<sup>97</sup>NAIS Report, Number 39, January, 1972, National Association of Independent Schools, Boston, Massachusetts, p. 2.

lost as an alternative to public or private day schooling. The situation with regard to college placement is not of the prep school's making; therefore, the solution to the problem is not within the power of the school.

Another factor contributing to the distress is the American economy which has seen a continuing inflationary spiral. Taxes, tuition fees--everything relating to school and college--have increased to such an extent that Mount Hermon has had to increase tuition by fifty per cent during the last decade--with another fifty per cent likely, at the rate of five per cent per year, before the end of the present decade. Because of the high costs of education many parents are presumably deciding to keep their children at home for secondary schooling.

The national birthrate appears to be stabilizing at around 3.7 million per year. There is little likelihood of another baby-boom such as the post World War II years produced. However, enrollment in prep schools is such a miniscule proportion of the total school population that birth statistics seem to be of little use. In January, 1972 the NAIS Report listed a total of 47,742 students enrolled in member boarding schools.<sup>98</sup> Of that number only some 20,308 were enrolled in boys' boarding schools, the subject of the present study. When compared to a total high school enrollment of approximately fifteen million, the enrollment in boarding schools is statistically meaningless and

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<sup>98</sup>Ibid., p. 12.

increases or decreases in the birthrate cannot be said to exert a measurable effect upon boarding school enrollment. Given the enormous number of potential purchasers of the boarding school's product, the reason for the decline in enrollment is not in the number of potential purchasers but in their desire to purchase the product.

If the independent school is to survive new programs, new approaches to educating young people, must be developed. Perhaps a fruitful place to begin a new search for a role in society might be found in the stated purpose of the first chartered academy, Phillips Academy: it was to be a place where students learn the great end and real business of living.

## CHAPTER 13

### EXPLOITING THE ADVANTAGES OF RESIDENTIAL EDUCATION

Alan R. Blackmer, in a recent study of student unrest in independent schools, has noted "signs of growing student awareness that admission to selected colleges depends little, if at all, on whether the student was prepared at a public or private school." He further states that "if this awareness proves to be based on fact" then "those independent schools whose programs are still directed toward College Board and Advanced Placement examinations and other demands of the colleges" will be forced to "engage in radical questioning of whether they wish to free themselves from the lockstep of college preparation . . . ." Under the circumstances, with college placement no longer the primary reason for a student to seek admission to a boarding school, these schools may need to "set their own educational goals for the school years."<sup>99</sup>

There is much more than a sign of "student awareness" that preparation for college in a private school is no advantage in gaining

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<sup>99</sup>Alan R. Blackmer, An Inquiry into Student Unrest in Independent Secondary Schools, National Association of Independent Schools, Boston, 1970, p. 78.

admission to a selective college. It has become a matter of general knowledge. A prep school graduate not only does not have an advantage in college admission: he may very well carry a handicap. The more highly selective colleges are presently dedicated to increasing their proportion of public school graduates, eager to gain thereby geographical, ethnic and experiential diversity among incoming students.

Blackmer is correct in his judgment that the time has come for independent schools to rethink their programs and to set their own terminal goals. These schools have gone as far as they can in college preparation. At most independent schools virtually any student in the upper half of his graduating class will have completed the equivalent of at least the freshman year in most colleges. There is really little more that the prep school can do by way of academic training for college. This excellence in college preparation has come at a time when it is no longer needed by either the student or the college. For the student can obtain this training in a public high school and the college can fill its freshman class from a large number of applicants. To be sure, the time has come for a rethinking of goals.

Independent boarding schools will not likely become terminal for the vast majority of their students. Their graduates will continue their formal education in college. But unless other, broader, ends than college preparation are served, the boarding school will continue

to decline and will eventually disappear as the Latin Grammar school and the academy did before it.

The parallel between the present situation of the boarding school and that of the Latin school and the academy is not strained. Both of these institutions were designed to provide post elementary, pre-college education. The Latin school was replaced by the academy because the older institution was over specialized and inflexible; it could not meet the demand of nineteenth century America for practicality, versatility and equality and was "absorbed" by the academy which could. The academy was in turn succeeded by the public high school and the boarding school: the public high school emerged in the city and served the needs of a concentrated population as the academy had of a population "thinly spread."<sup>100</sup> The boarding school was an attractive alternative to public education for children whose parents had money and ambition; they could afford to pay the fees and the boarding school provided excellent preparation and a great assurance of placement in one of the more highly selective colleges. And now the boarding school, too, is in serious danger of being supplanted by the public high school, its function of college placement having been taken over by the high school and its elitism having become a decided disadvantage.

The boarding school, however, need not fail. Because it is independent of direct state interference in its academic program and

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<sup>100</sup>Theodore R. Sizer, The Age of the Academies, p. 40.

because it has virtually unlimited potential for creative involvement of its students in communal life, residential education offers tremendous opportunities for affective as well as cognitive education. The boarding school is not limited by certification requirements for teachers and can therefore assemble a faculty from many areas of expertise; it need not be limited to rigid daily or weekly schedules; it need not be limited by a responsibility for meeting the needs of large numbers of young people who have neither the ability nor the desire to learn. The boarding school can, in fact, be concerned with the goal that motivated Samuel Phillips to found the prototype of all such schools today, Phillips Academy. Phillips wanted the student who came to his academy "to learn the great end and real business of living."<sup>101</sup>

There is presently a tendency for independent schools to misunderstand on the one hand that they have freedom to innovate and on the other that they have a responsibility for intellectual integrity. Many boarding schools have continued to advertise themselves as strictly college preparatory schools. Others have over-indulged the whim of students and young instructors and have created facile and narcissistic curricula. Boarding schools can develop substantive curricula which exploit their residential character and which foster intellectual growth; they can create structures which enable students to

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<sup>101</sup>Theodore R. Sizer, Op. Cit., p. 5.

play significant roles in matters that touch their lives; and they can publicize these programs, thus attracting to their campuses young people who need and want such educational experiences.

Ideas for institutional reform are rarely exportable. Boarding schools are such delicate blends of tradition and personality that ideas which promote constructive excitement, innovation and growth at one school could be disastrous to another. On the other hand, if suggestions are kept theoretical there can be little basis for cross-fertilization and constructive growth in curriculum. Appendices 1 through 5 are concrete examples of innovative courses that have been designed to exploit in full the residential nature of the boarding school. These courses are offered here with the thought that they may serve as examples of what is possible. They are not blueprints.

The assumption is that a student would participate in one of these courses for one-third of an academic year--or approximately ten weeks. The student would have no other curricular responsibilities though he could be expected to perform regular school chores, participate in such extracurricular activities as student government or publications and have a physical education responsibility. A further assumption is that there would be not more than fifteen students in a class and that they would be free to travel away from campus as desired by the instructor. A further assumption is that the instructor would have no responsibilities other than this class of fifteen. The subject matter of

the courses is incidental. Each school must develop means for capitalizing on its own faculty resources and its own geographical location. The salient point is that the instructor must be free to bend structure in order to facilitate the goals of the institution. Once that point is clear, the courses similar to those listed are possible.

None of these courses is college preparatory in the sense that it fulfills the requirements of the so-called Carnegie Units. None is offered on the assumption that it is a basis upon which a college instructor can build. Rather, each is considered an end in itself, an opportunity for high school students to work closely with a highly trained professional in the field. The work is concentrated, demanding much more than a forty-five minute period several times a week. Each course assumes that students and instructor live in close proximity to each other and that there are extended periods of formal and informal contact. These are precisely the characteristics of a boarding school and they can and should be exploited to the fullest. Finally, each course offers a valuable and valid learning experience.

Many of our most perceptive adolescents are becoming increasingly insistent upon their right to participate in decisions that affect their lives. They want a role in the development of curriculum, in the development of school regulations, and in the administering of rewards and punishments. On a larger scale they want to become involved in social and political issues, to work in hospitals, in settlement houses

and in political campaigns. Many thoughtful young people regard the school as the catalyst for bringing them and their energies into fusion with the issues with which they wish to identify. In this catalytic role the boarding school is at a decided advantage over the non-residential school. For the boarding school requires of the student a total time commitment which spans nine months of the year. Such residential institutions have both an opportunity and a responsibility to become involved with students in issues that touch their lives.

Some forms of involvement are obvious. Students must play a leading role in deciding on the form that social activities will take; they should participate in the development of dormitory regulations; they should participate in the creation of dress codes and the like. But the students at many schools have indicated a desire to become more deeply involved in the life of the school than would be possible simply through playing a role in developing social activities, dormitory regulations and dress codes.

Students at Choate, for example, have indicated to the administration their awareness of "the need for self-discipline rather than externally imposed discipline":

The objective of discipline should not be to punish but to have the student understand his inappropriate behavior and be motivated to change it. We wish to eliminate the entire external, arbitrary system of punishment: i. e. hours, suspension, probation and expulsion. Instead, we advocate that the faculty, Faculty-Student Senate, and Student Council determine together what minimal standards of appropriate behavior should apply to the general

community. Each sub-community should handle its own behavioral problem. If a student continues to have a 'problem,' his case will be reviewed by a joint faculty-student committee, which will recommend whatever action it deems necessary, based on the individual considerations in the case, rather than on precedent and consistency. We reject the facile solution of expulsion and suspension and advocate a search for ways for the student to confront and work out his problems in school. Student-selected advisors should play a vital part in facilitating this process."<sup>102</sup>

Similar concerns are being voiced by students at Northfield Mount Hermon and at dozens of other boarding schools. And, to their great credit, many schools are receptive to these student concerns.

In his study of student unrest, Alan Blackmer has found that "the response of schools across the country to the student demand for a greater share in making decisions has been a sympathetic one." He found in 1969 that "whereas only a year or so ago, in most schools, the student council was the main and usually the only organized vehicle for students to communicate to the faculty their views on school procedure and policy, schools today are proliferating countless new channels of communication and ways of involving students in making decisions. . . ."<sup>103</sup>

Boarding school teachers and administrators have realized that they are not only responsible for seeing that decisions are made. They are beginning to understand that they as teachers have an obligation to see that students learn how the decision making process is carried out--not by

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<sup>102</sup>Quoted in Alan R. Blackmer, Op. Cit., p. 60.

<sup>103</sup>Alan R. Blackmer, Op. Cit., p. 33.

watching an expert at work but by actively participating in the making of some decisions that relate directly to their lives.

Mount Hermon had emerged by 1890 as a distinctive school, one widely recognized as serving a social need, of "filling a gap" as Moody phrased it. Unfortunately, however, the school had lacked a philosophy, a strong sense of direction clearly articulated, to serve as a reference point for either stability or change. There is movement in the history of Mount Hermon but the movement is constantly away from originality and toward identification with other kinds of schools. The direction in which these schools were moving was a cul de sac: they had sought ever better means of providing college preparation and had sacrificed the other, older qualities that were non-academic. One must reluctantly conclude that the present distress of the boarding school and of Mount Hermon is well deserved because as a group these schools have been too little concerned to serve the needs of individual students through flexible curricula or meaningful community involvement.

Perhaps the most significant advantage of the boarding school is a very simple truth. Education is the process of growth. Because it is relatively small and because it can be concerned with young people more than politics, perquisites or bussing, the boarding school is an excellent place for students to grow. It is to that end that schools are kept.

The facilities, the faculty and the students of boarding schools must be distinctive. To be distinctive requires courage but only through courageous dedication can the boarding school survive. There is a gap in the present American system of secondary education. That gap could be filled by a coeducational, residential school which took as its goal not only the task of intellectual growth, but the task of fostering adolescence as a verb, rather than perpetuating it as a noun.

APPENDIXES

## APPENDIX I

### ECOLOGY

#### I. First week

##### A. Topics

1. Introduction to Ecology
2. Ecological Principles
3. Populations and Ecosystems
4. Limiting Factors
5. Food Webs and Food Chains

##### B. Field trips and laboratory work

1. Areas near the Connecticut River--General observations on organisms and trophic levels
2. Demonstration of the use of live traps to determine the types of small mammals inhabiting an area
3. Hike to the Connecticut River Boat House for Tree and Flower Identification of the plants in the area
4. Daily trapping for small mammals in teams of two students

#### II. Second week

##### A. Topics

1. Energy Flow and Material Cycling
2. Trophic Levels, Gross and Net Productivity
3. Number, biomass, and energy pyramids
4. Indirect Calorimetry Techniques
5. Specific Study of a terrestrial food chain  
Reprints of: Energy Dynamics of a Food Chain of an Old Field Community, F. B. Golley, Ecol. Mono. 30: 187-206, April, 1960
6. Calculation of R. Q.'s utilization efficiencies, assimilation efficiencies, ecological growth efficiencies, Lindemann efficiencies, trophic level production ratios for Lindemann Lake Mendota and Cedar Lake Bog Studies as well as Odum's Silver Spring's Study

- B. Field trips and laboratory work
  - 1. Several small ponds in the area will be sampled for the collection of plant and invertebrate materials
  - 2. Field trip to Tuft's Pond for sampling from various depths for plant and invertebrate materials
  - 3. Continuation of Daily Small Mammal Trapping to obtain animals for feeding trials and the calculation of assimilation efficiencies
  - 4. Stomach Analysis

### III. Third Week

#### A. Topics

- 1. Lakes and Ponds
  - a) Physical and Chemical Characteristics, Organisms and Distribution, Littoral, limnetic, and benthic regions
  - b) Bogs, Swamps, and Marshes
  - c) Flowing waters--streams and rivers
  - d) Biogeochemical cycles

#### B. Field trips and laboratory work

- 1. Live traps will be placed in a grid arrangement on a Mount Hermon area for mark and recapture studies on small mammal populations
- 2. Field instrumentation for the measurement of temperatures and relative humidity will be set up on the trapping areas
- 3. Field trip at Mount Hermon to collect data from 10 points for Bitterlich and Rangefinder Plant Sampling Techniques
- 4. Grass Feeding Trials with Captured Mice to determine intakes and outputs for assimilation calculations

### IV. Fourth week

#### A. Topics

- 1. Mammal Classification
- 2. Characteristics of New England Orders
- 3. Population Measurement in Mammals
- 4. Use of Distance Measures in Phytosociological Sampling
- 5. Field Efficiencies of Forest Sampling Methods

#### B. Field trips and laboratory work

- 1. Harvard Forest at Petersham for Bitterlich sampling, density, frequency, basal area calculations, importance values
- 2. Calculations of above values for Harvard Forest Field Data

3. Calculations of above values for 10 points at Mount Hermon from the use of Bitterlich and Rangefinder Techniques
4. Mammal skull structure in conjunction with the use of New England mammal keys
5. Tuft's Pond-Sampling of physical and chemical factors affecting the distribution of organisms in Tuft's Pond: Dissolved oxygen, hardness, Dissolved CO<sub>2</sub>, total alkalinity, temperature, and depth will be measured in the field and laboratory

#### V. Fifth Week

##### A. Topics

1. Populations
2. Endocrinology of Ovary and Estrous Cycle
3. Homeostasis-Function and Interrelationships of the Endocrines
4. Succession in New England
5. Factors Affecting the distribution of alpine vegetation: Moisture, light, wind, and temperature

##### B. Field trips and laboratory work

1. Climatic and Edaphic factors and their effects on vegetational zonation on Mt. Monadnock
2. Dissection of the rat for studies of structure in relation to the endocrine glands, digestive system, and general internal anatomy
3. Research project work

#### VI. Sixth week

##### A. Topics

1. Alpine tundra studies on Mount Washington
2. Soil and its effect on plant distribution, structure and function
3. Marine ecology--factors affecting distribution of marine organisms: Estuaries and Rocky shores

##### B. Field trips and laboratory work

1. Sea Point, Kittery, Maine--sampling of various environments
2. Research project work

#### VII. Seventh week

##### A. Research Projects: (done by students)

1. The Chemical and Biological Environments of a Small New England River

2. Oxygen Consumption and Metabolic Rates in Microtus pennsylvanicus
3. A Comparison of The Algae's Light Absorption in North and Tuft's Pond
4. On the Structure of the Pelvic Girdles and Appendages of Rattus and Chelydra in Tuft's Pond
5. A Study of the Environmental Factors Affecting Two Diverse Forests
6. Shadow Lake: A Comprehensive Study
7. Comparison of Levels of Pollution: Ashuelot and Connecticut Rivers
8. A Study of pH and Redox Determinations of Tuft's Pond

#### VIII. Eighth week

##### A. Independent Reading Assignments

1. R. L. Smith, Ecology and Field Biology
  - Chap. 1 The Nature of Field Biology
  - Chap. 2 The Ecosystem and the Community
  - Chap. 3 Energy Flow and Material Cycling
  - Chap. 4 Environmental Influences
  - Chap. 6 Succession
  - Chap. 7 Water as a Medium for Life
  - Chap. 8 Lakes and Ponds
  - Chap. 9 Bogs, Swamps, and Marshes
  - Chap. 10 Flowing waters
  - Chap. 11 Estuaries, tidal marshes, and swamps
  - Chap. 12 The Seashore
  - Chap. 13 The Soil
  - Chap. 14 Life in the Soil
  - Chap. 17 The Forest
  - Chap. 18 The Tundra
  - Chap. 20 Relations within a population

#### IX. Ninth week

##### A. Independent Study

1. Four-day camping trip to White Mountains

#### X. Tenth week

##### A. Evaluation

1. Films shown:
  - a) On the Rocks
  - b) Exploring the Ocean
  - c) Where Land and Water Meet

- d) Adaptations in Plants
- e) Succession from Sand Dune to Forest
- f) Life on the Tundra
- g) Nature's Half Acre
- h) The Living Desert
- i) The Tropical Rainforest

## APPENDIX II

### ANTHROPOLOGY

- I. First week
  - A. The Genesis of Conflict: Cultural or Biological?
  - B. Reading: Robert Ardrey's African Genesis
  - C. Film: "Dead Birds" gives cultural context of tribal warfare in New Guinea
  - D. Discussion: Ardrey's theory of the origin of man and his aggressive nature as bound up in territoriality and the invention of weapons. Is this sufficient explanation for tribal warfare? Our own archaeological evidence. Treatment of Ardrey's idea in W. W. Howells' Back of History; in Bartholomew and Birdsell's essay in Morton Fried's Reader in Anthropology, vol. 1
  
- II. Second week
  - A. The Nature of Archaeological Evidence
  - B. Reading: Grahame Clark, Archaeology and Society; W. W. Howells' Back of History
  - C. Trip: Visit to "Plimoth Plantation" at Plymouth, Massachusetts
  - D. Field trip: Excavation at Atwood Site, Warwick, Massachusetts
  - E. Discussion: Based on readings, visit to a "living museum," tour conducted by James Deetz, archaeologist: students will see actual "dig" of a Colonial site by college students, a film on archaeological method, and will visit the laboratory where the materials are sorted and analyzed. They then will visit an early house-site, near Mount Hermon at which they will conduct a small excavation. In laboratory sessions they will prepare the materials recovered, index them and use them as basis for hypotheses as to age, use, etc.

## III. Third week

- A. Physical Anthropology--the Biology of Man
- B. Reading: Brace and Montagu, Man's Evolution, an Introduction to Physical Anthropology; Konrad Lorenz, On Aggression
- C. Joint meeting with the Negro Leadership class on the definition of Negro culture
- D. Discussion: Brace and Montagu's theory of cultural influence in the evolution of the races. Lorenz's theory on the importance of aggression for survival in most species and how it seems to have become dysfunctional in man. Discussion of the race issue in general; the neo-racists such as the Putnam Committee, how most physical anthropologists consider the race issue to be social rather than biological

## IV. Fourth week

- A. Linguistics
- B. Reading: Hockett and Ascher, Whorf, etc. in Fried's Reader
- C. Laboratory sessions on phonology (Mrs. Cobb speaking Thai)
- D. Discussion: After students learn a phonetic system and the basic ideas in transformational generative grammar they will apply this to two languages they have never heard before, Navaho and Persian. In a laboratory session they will discover speech tones for themselves in the application of minimal pairs to the analysis of Thai with a native speaker. Discussion will include language as a symbolic boundary between cultures and the role of communication in situation of conflict. Definition of languages will be extended to include many modes of communication beside the verbal or written ones.

## V. Fifth week

- A. Cultural Anthropology
- B. Reading: Raymond Firth, Human Types; Carlton Coon, Reader in General Anthropology
- C. Film: "The Hunters"
- D. Trip: Visit to Peabody Museum at Harvard University
- E. Field trip: Ethnographic observations in small mill town, Turners Falls, Massachusetts
- F. Discussion: Reports on field trip, categories of culture, methods of approach to a community study, reliability of evidence, the art of using an informant, the museum

as a scientific instrument, synoptic and synchronic displays, research behind the scenes, museum as a center of information in the profession; student reports on particular projects they undertake while visiting the museum

VI. Sixth week

- A. Summary: The Perspectives of Anthropology
- B. Reading: Carlton Coon, Reader in General Anthropology
- C. Reports: Student presentation of their term reports.

These are written reports on some one of the areas of anthropology that seems most interesting to the student concerned. They include the summary write-up of the Atwood excavation, a phonological analysis of various accents of Summer School students, the process of learning among the Batuti pygmies, the existential strain in the philosophy of anthropology, the values and political beliefs of the residents of Turners Falls, etc.

- D. Discussion: The cross-cultural and whole-cultural perspectives of anthropology applied to family, religious, and inter-cultural tensions, the race issue, ideological clashes, etc.

VII. Seventh week

- A. Research projects

VIII. Eighth week

- A. Independent study

IX. Ninth week

- A. Travel to Indian Reservations in Maine

X. Tenth week

- A. Evaluation

## APPENDIX III

### PSYCHOLOGY

Psychology being the vast subject that it is, the core of the course will be limited to experimental psychology, and within this core the main subjects and the labs will be in psychophysics and the experimental analysis of behavior.

To alleviate boredom, and also to let the students sample some of the other interesting and important aspects of psychology, the teacher and teaching fellow will intersperse a series of "coffee-break lectures" on a wide variety of topics. Furthermore, because of the concentrated nature of the course, the lectures and labs on psychophysics and behavior theory will be alternated in order to alleviate the almost inevitable boredom from long continued work on one subject.

The students will construct their own "Skinner Boxes" and some volunteers will help to wire and solder some of the electrical apparatus.

There will be no written tests, but there will be three sessions of meetings with the teacher and teaching fellow similar to supervisory sessions at Oxford and Cambridge. A topic will be announced ahead of time and the students then will come singly, or in pairs, prepared to discuss the topic in depth. They will do all the talking, the instructor only interrupting when the student becomes unclear. At the end of the session the instructor will usually ask an unexpected question to force the student to think further about the subject and its applications. The students will also be asked to write one major experimental report.

The course can conveniently be broken down into the following chief sections:

#### I. Psychophysics

- A. The theory of measurement and the construction of subjective scales

- B. Statistics: Mean, Median, Standard Deviation, Semi-interquartile range, Standard Error of the Mean, Significant Differences, Rho
- C. Plotting and rectification on various coordinate systems. Log-log, Semi-log, Hyperbolic, Triangular coordinates and polar coordinates will be touched on briefly.
- D. Psycho-physical Methods. Constant stimuli, limits, stimulus rating
- E. Numerousness, audition, vision, taste, smell, the perceptual constancies
- F. Readings: S. S. Stevens, Handbook of Experimental Psychology, Chapter 1; R. S. Woodworth, Experimental Psychology, Chapters 16, 17, 24; The Bell Telephone Records: The Science of Sound

II. The Experimental Analysis of Behavior (the control and modification of behavior)

The lectures and labs will follow E. P. Reese's manual. The chief topics will be scientific method, shaping, generalization, discrimination, chaining, conditioned reinforcers, and various schedules of reinforcement.

Great stress will be placed on the use of this model in practical everyday situations, from mental institutions to the teaching of psychology at the Mount Hermon Summer Schools.

The readings for the above section are:

- E. P. Reese, The Analysis of Human Operant Behavior Experiments in Human Operant Behavior
- G. L. Geis, et al, Reflex and Operant Conditioning
- G. S. Reynolds, A Primer of Operant Conditioning
- R. F. Mager, Preparing Instructional Objectives
- B. F. Skinner, Cumulative Record
- The film by E. P. Reese, Behavior Theory in Practice

III. The chief delivered "coffee-break lectures" are:

- A. Sheldon's three models, body-type, temperament type, and the relation between them
- B. Freud
- C. Lewin
- D. Successful applications of behavior theory in special situations

- E. Aging (the teacher finds that this is one of his most appreciated lectures at Mount Holyoke College. It is concerned somewhat with the physiological aspects of aging, but chiefly with the almost inevitable personality changes. This appears to give the students an objective appreciation of forces underlying the "generation gap" and a much greater appreciation and understanding of older people. It also points to ways for delaying these personality changes.)
  - F. Imprinting--this will be a special lecture held jointly with Biology given by Mrs. Ellen P. Reese on her recent experiments at the University of Cambridge.
- IV. The student "coffee-break lectures" will be based on the following readings:
- A. D. Erikson, Childhood and Society
  - B. J. Piaget, Origins of Intelligence in Children
  - C. Berne, Games People Play
  - D. C. Hovland, et al, Personality and Personability
  - E. G. Miller, et al, Plans on the Structure and Behavior

## APPENDIX IV

### AMERICAN STUDIES CULTURE, TRANSITION AND TRADITION

The aim of this course is to sharpen the students' awareness of the nature of culture through an intensive study of three distinct American subcultures. The Puritans of Colonial New England, the pre-Columbian Indians of the Rocky Mountain area, and the contemporary Indian cultures (the Navajo and the Hopi) of the Southwest. The focus of the course is upon culture in the broadest sense. Emphasis will be placed on discovering how man creates social institutions for life under different geographical, climatic and intellectual conditions and in the face of both natural and human enemies. Considerable attention will be devoted to three of the methods--historical, anthropological, and archaeological--man has devised for the study of human societies.

Through investigation of these three cultures, as well as of aspects of contemporary American society, the course will strive to help the student discover something of both the differences and the similarities of human societies and of the problems encountered when different cultures come into conflict. The students will travel widely in New England and in the Southwest, including an archaeological expedition into Mesa Verde and a camping expedition into a wilderness area in the Rocky Mountains.

## APPENDIX V

### AMERICAN STUDIES

#### I. First week: Orientation

##### A. Topics

1. Observations of a Culture  
Film: "Dead Birds"
2. What is Culture?  
Gene Lisitsky, Four Ways of Being Human, 13-23  
Clyde Kluckhohn, Mirror for Man, 11-23  
Ina C. Brown, Understanding Other Cultures, 1-77  
Film: "Man and Culture: Introduction"
3. How do we know a Culture? Anthropological, Archaeological and Historical Methods  
Ina C. Brown, Understanding Other Cultures, 78-170

#### II. Second and Third week: The Puritans

##### A. Topics

1. The source of Puritan Life: Religion as spiritual power  
Mark Johnson, God's Providence in Puritan New England, 4-32  
Perry Miller, The American Puritans, 143-191
2. The dilemma of Puritan Life: Religion as secular power  
Mark Johnson, God's Providence in Puritan New England, 33-92  
William Kline, The Gospel of Work, Introduction, 2-19, 24-27, 34-44, 51-56, 59-84
3. Visit to Plymouth, Massachusetts  
Begin reading George Willison, Saints and Strangers
4. The mission of Puritan Life: A new Zion  
George Willison, Saints and Strangers  
Edmund S. Morgan, The Puritan Dilemma, 3-53  
Afternoon 10:00-5:00, Archaeological possibilities of New England

- a) New England cemeteries, or
  - b) Extinct villages
- S. C. Powell, Puritan Village, Introduction, 1-12, 18-20, 74-76, 92-109, 119-123
5. The structure of Puritan Life: Government and Church  
Edmund S. Morgan, The Puritan Dilemma, 54-205  
Afternoon 10:00-5:00, Archaeological possibilities of New England
    - a) New England cemeteries, or
    - b) Extinct villages
  6. The structure of Puritan Life: The Family  
Edmund S. Morgan, The Puritan Family, 1-108  
Afternoon 10:00-5:00, Archaeological possibilities of New England
    - a) New England cemeteries, or
    - b) Extinct villages
  7. Visit to Sturbridge Village
- III. Fourth week: Introduction to the Southwest
- A. Travel to Colorado
- IV. Fifth week:
- A. Topics:
    1. Ancient Man in America, H. M. Wormington, Prehistoric Indian of the Southwest, 11-26; Don Watson, Indians of the Mesa Verde, 141-153
    2. Archaeology in the Southwest, Don Watson, Indians of the Mesa Verde, 155-188; A. V. Kidder, Southwestern Archaeology, 1-48
    3. The Anasazi Culture, H. M. Wormington, Prehistoric Indian of the Southwest, 27-117
    4. Indians of the Mesa Verde, Don Watson, Indians of the Mesa Verde, 3-136
- V. Sixth week: Contemporary Indian Cultures
- A. Topics:
    1. The Hopi Indians, Bureau of Ethnology Report--The Hopi Indians
    2. The Hopi Indians, Don Talayeeva, Sun Chief: The Autobiography of a Hopi Indian
    3. The Navahos, Clyde Kluckhohn, The Navaho, 33-44, 84-123, 166-199, 294-321

## VI. Seventh week:

- A. Camping trip to Indian country of Colorado, Arizona and New Mexico. Points of major historical, anthropological and archaeological interest: Mesa Verde National Park, Colorado; McElmo Canyon, Colorado; Keet Seel Ruins; Navajo National Monument, Arizona; Hotevilla, Hopi Reservation, Arizona; Chaco Canyon, New Mexico; Santa Fe, New Mexico.

## VII. Eighth week:

- A. Individual projects at Colorado Academy
- B. Day trips to Central City, Denver Museum of Natural History
- C. Denver Art Museum

## VIII. Ninth week:

- A. Return to Mount Hermon

## IX. Tenth week:

- A. Evaluation

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