

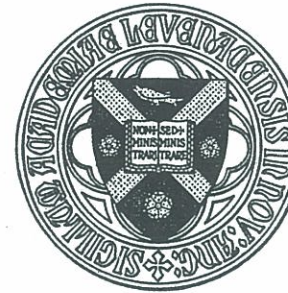
LENOX SCHOOL

LENOX, MASSACHUSETTS



LENOX SCHOOL

EDUCATIONAL IDEALS AND METHODS



LENOX • MASSACHUSETTS

FOREWORD

A PARENT who contemplates sending his son to boarding school is faced with a difficult problem. Naturally, he wants the best school he can find. But parents' inclinations differ so markedly that each must determine for himself what he means by "best". A whole-hearted participation in sports which one looks for, another decries as over-emphasis on athletics. Features viewed by one as assets, to another appear liabilities. Further, the fact that a school did an admirable job in advancing the development of one youngster is no indication that it is well-suited for another of different type.

The issue is specific, not general. It is really a question of what school will be best for *my* boy at *this* stage of his growth. The school can best assist parents to a wise choice by not trying to "sell itself", but by honestly attempting so to draw back the curtains that the perplexed parent, seeing the school as it really is, can measure what he sees against his own preferences and the needs of his son.

I am frank to admit that the typical school catalogue is seldom especially helpful in this respect. In it, one finds details of personnel and courses of study, descriptions of daily activities, and the like. Generously interspersed are appealing photographs, admirably reflecting current techniques of catching the eye! Would not many school catalogues, with the change of names and a few minor details, serve almost equally well for any one of several totally different institutions?

This pamphlet is intended to give a frank exposition of Lenox School; we are more concerned to elucidate than to argue. We are not seeking universal approval, for we recognize that some wish for their sons things we do not care to try to supply. If these words convince some parent he should look elsewhere, they will have narrowed the field, and so have served a real purpose; for an unwise choice is in the long run unfortunate alike for boy, for parent, and for school.

But it is hoped that more often they may make a parent wish to find out more about us, may move him to visit the School, see

the surroundings, and talk with the faculty, with the boys, and perhaps with other parents who have had boys here. In this way a decision can be reached which, because it has been intelligently pursued, is more likely to turn out to be correct.

In this booklet I deliberately emphasize underlying ideas and ideals. The reason behind a given school practice is often more important than what that practice at any given moment happens to be. One school might be operating a self-help system as a temporary expedient, till financial stringencies were eased; while another viewed it as an integral part of the whole educational philosophy, more likely to be expanded than contracted with passing time. The present outward similarities between the two institutions are superficial and misleading; the really significant factor is the direction which inevitable changes are likely to take.

Ideas are constantly changing. Changelessness easily lapses into stagnation and ultimately death. This applies, of course, to what is written here. Whenever I look over my earlier statements of educational policy, revision or change of emphasis seems necessary. But such changes are generally in relatively secondary details, and the testing fires of experience leave more assured than ever the fundamental soundness of those basic principles on which the School was established.

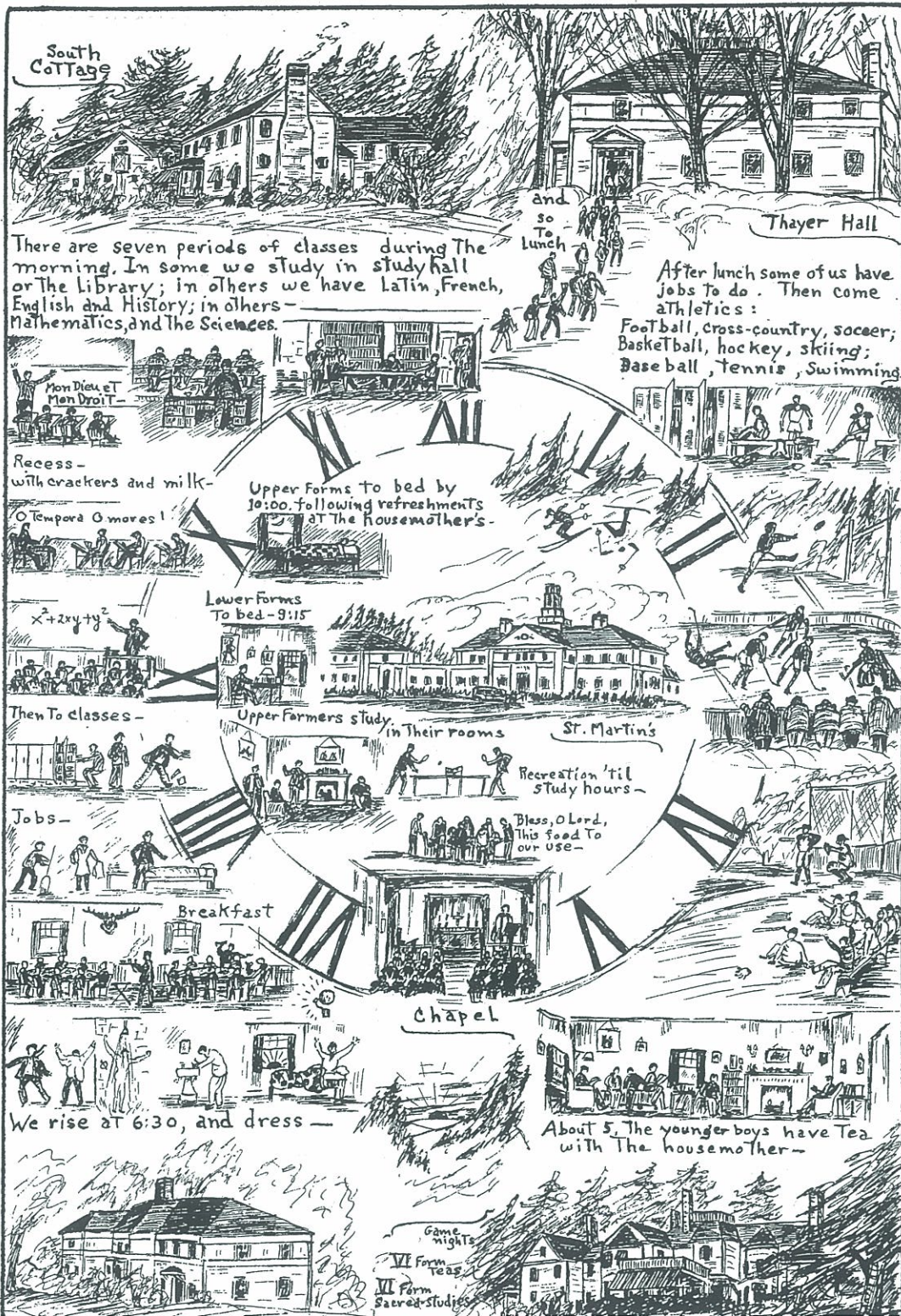
We view education as an essentially cooperative endeavor. We do not want to usurp the place of the parent in directing his son's growth, but rather to work in a close alliance with him in furthering this end. In this vein, may I write as I might talk to you, a visitor in my office, who are trying to find out what Lenox is really like?

I, therefore, do not apologize for using the first person in writing this somewhat unconventional publication, nor do I feel apologetic for making the presentation somewhat long, and possibly in places involved and speculative. I assume that you are interested not merely in superficial details, but in other information not easily to be arrived at, and that you are ready to make the effort that search may require.

G. GARDNER MONKS,
Headmaster.



REVEREND GEORGE GARDNER MONKS
Headmaster



Educational Ideals and Methods

THE REASON FOR LENOX

LENOX SCHOOL was founded by the Reverend William G. Thayer, then Headmaster of St. Mark's School, Southborough, Massachusetts. Dr. Thayer's knowledge of schools conducted under the auspices of the Episcopal Church convinced him of the need, for sons of professional men and others, of a good secondary education at a tuition well below that of most of the longer established Church schools. Such a school, he believed, need not sacrifice on such essentials as food, health, and instruction, but could maintain high standards and pay its way from tuitions received. He feared the growing elaborateness of education, and believed that a simpler, more immediately personal organization could offer a number of positive advantages. At his suggestion the Province of New England in 1926 authorized the founding of Lenox School and assured its moral support.

The all-embracing goal which we have set for Lenox is the development of Christian character. To this end all aspects of School life must be made to contribute, and any practices at variance with this ideal must be checked and corrected. Secondary objectives are useful in making the goal more concrete and tangible. Insofar as these implement the development of Christian character in the actual living of the School, we accept them gladly, but we part company with them whenever they implicitly become an end in themselves, and usurp the central place.

OUR VIEW OF EDUCATION

The aim of education was long ago described as "a sound mind in a sound body." We recognize the value of a body that is healthy, disciplined, poised, and ready to make instant response to whatever is demanded of it. As a college preparatory school, in

the sense that most of our graduates go to college, we strive to impart a mastery of tools of learning, habits of study, training of mind, and—bluntly—such skills and information as may be necessary to clear the hurdles of college entrance. Some schools concentrate on these immediate objectives to the exclusion of others, and do an excellent job in their chosen field.

We believe, however, that education goes far beyond this suggestive but narrow definition. The boy of today must practice the give and take that daily living in a group demands. As a future citizen, he must become ready to assume and discharge his civic responsibilities. He needs guidance in the issues of vocation and life work, that this vital choice may be wisely made. He should learn to use leisure constructively by exploring opportunities for hobbies and other forms of recreation. He ought to develop artistic appreciation along many lines, and to participate actively on a more limited front if he has special aptitudes. He needs to establish habits that will help make life more happy, efficient and useful, and standards of right and wrong, of better and worse, by which he can guide his conduct. He should have learned at first hand that true richness of life is only to be found through giving. Above all, he should have a sense of his own place in the eternal picture, the perspective which this realization gives to all of life, and the power which comes from fellowship with the Source of all power. As a composite and articulated whole, this is what we mean by Christian character; it is, in the deepest sense, that more abundant life that Christ came to give.

The very breadth and depth of this aim make it harder to define precisely, or to measure accurately one's gains. Christian character cannot be blue-printed and reduced to specifications. Though careful exposition and interpretation of what Christian character means certainly have their place, it is primarily in meeting situations as they arise that real understanding comes. School life inevitably supplies experience, for good or ill, in the art of living. Such a limited experience might be thought quite inadequate

for what tomorrow and its problems will require; but actually the requirements of past, present, and future will resemble one another more significantly than they differ. To learn to exhibit Christian character in present living is more than a blindly hopeful gesture toward an unknown future; it is a highly adequate preparation for it.

A CHANGING EDUCATION IN A CHANGING WORLD

Education should and must be different for different civilizations and ages. Its task is two-fold: to interpret, utilize and direct those experiences into which the young will in any case enter; and to supplement these experiences by others to which there would, without this conscious forethought, be inadequate exposure.

Each teacher's conception of the special task of education is shaped by his interpretation of current trends. Speaking personally, I sense, among many other gains, a more wide-spread interest in and knowledge of other lands and peoples; a greatly increased opportunity for amusements and other leisure activities; a growing sense of social responsibility for those in need of aid; a readily accorded acclaim to the man who accomplishes things; and a somewhat humbled disillusionment about the inevitability of human progress. When points of view are already emphasized by popular trends, further pressure is generally less necessary. Thus is the school both allowed and required to concentrate on aspects which would otherwise receive insufficient or distorted attention. Such items as the following might be selected at random by an observer of today's scene as tendencies for the School to counteract: a readiness to accept one's amusements in the passive role that radio and movies require; decreased opportunities for handwork and its satisfaction in an increasingly mechanized age; a tendency toward superficiality, and impatience with the thinker and the theorist; a slightly scornful condescension toward the heritage of past ages; and a haziness as to fundamental conviction, with consequent gullibility in accepting any loud-spoken and positive leadership that offers itself.

Against this background of the task of education must be set the means whereby it is to be made effective. Even in the famous definition of education as "a log with Mark Hopkins on one end", there are implied two elements: the plant and the faculty. While Mark Hopkins is of course the more important, the log must be adequate for its supporting role!

THE SCHOOL BUILDINGS AND THEIR SETTING

We recognize a value in beautiful surroundings, which exert an unconscious influence on the taste of those in constant contact with them. Lenox is fortunately set in the midst of a natural beauty which has made the Berkshire Hills outstanding as a recreation and vacation center for all seasons of the year. Here are far horizons, hills crossed with widely sought after ski trails, and large stretches of open country ideal for picnics and hikes. The nearby Pleasant Valley Bird Sanctuary and several lakes and hill-tops furnish interesting objectives for such expeditions.

The School property, comprising about sixty-five acres, is located in the town of Lenox, Massachusetts. Portions of two large estates were purchased, and a third was given to the School. There are on the grounds two large athletic fields, a hockey pond, and tennis courts. The immediate surroundings are interestingly varied, and over forty varieties of trees have been identified on the School land alone.

Ideally, the character of any school's plant should be the outgrowth of its philosophy. In practice this can seldom be more than approximated, especially when, as with us, the adaptation of existing buildings must play a large part.

The main School building, St. Martin's Hall, was erected in 1938 from plans by McKim, Mead and White. It is the central unit of the ultimate permanent plant. The design is modified Colonial. As it is built of architectural concrete, it is completely fireproof. In this building are the library, a common room, the laboratory, all the classrooms, offices, locker rooms, etc. There are

suites for five masters and the housemother. Near the latter, accommodations are provided for seventeen of the younger boys. There are also rooms, several of them single, for about thirty upper formers.

In another large building, Thayer Hall, is the dining room. This room, by the use of a stage at one end, also serves as an auditorium. On a lower floor is the School Chapel, and on the top floor are rooms for more boys, and a master's suite. The remaining boys and masters live in cottages on the property. One of these, enlarged to provide twenty beds, and rebuilt specifically for the purpose, serves as the School infirmary. Here a trained nurse is continually in residence.

The emphasis in all buildings has been to provide something which, while attractive and in good taste, is convenient, simple, straight-forward, and well suited for its purpose. For a school to operate on the lowest possible cost per boy, a plant is required substantially less expensive to build and to maintain than those common in more expensive schools. With a little ingenuity some rooms that are vacant a large part of the time can be adapted for serving double duty; while the size of others can be reduced and still be entirely satisfactory.

There is real value to both corporate and individual character in being occasionally conscious of something which it would be convenient to have, but which is foregone. Much school and college education seems open to the valid criticism that it establishes a luxurious scale of living which often cannot be matched later. Its immediate effect is to cause a youngster to accept as normal a condition which is abnormal in the extreme. In an atmosphere where there is reasonable simplification of the material concomitants of education, a greater spiritual emphasis can more readily be secured. Physical surroundings have a necessary part in the total educational process, but their prominence cannot be a cloak to conceal shallowness or weakness of underlying ideal. As the log

exists to bring together the student and Mark Hopkins, so the plant exists to further the joint endeavor of the faculty and the students.

THE STAFF AND THE BOYS

Any school in engaging its staff,—and I use this word to include all who in whatever capacity have regular positions in the School,—must take pains to secure the least inadequate substitutes for Mark Hopkins that are available. In a Church school, persons of high idealism, caring for things of the spirit and living in the power of the Spirit, are well nigh essential. A properly balanced staff is also important. While no one person will have all the qualities and abilities desirable in the life of a school, still among the faculty as a whole most such traits can be represented. Thus no important aspect or emphasis of school life is left without its special advocate, and pet enthusiasms of each are better defined, tempered, and directed in the process of justifying them to others.

In general it is the policy of Lenox to secure as masters young men who, even though without wide training and experience, have the desired traits of personality and give promise of future growth and development. It is not without significance that two of those who have served at Lenox are now themselves heads of important schools. Having secured men who in their living will exemplify as thoroughly as may be the principles we are trying to teach, we arrange to have the contacts between them and the boys as many and varied as possible. Ill-concealed antagonism between teachers and pupils, more common in fiction than in fact, is completely out of place, for both are sharing in a common endeavor. Each boy is assigned to a master as adviser, with whom he confers at least once a week as to his progress and difficulties. As natural affinities and common interests between masters and boys arise, shifts in advisers are made to take advantage of them, and counsel becomes increasingly helpful. We are likewise anxious to have parents and advisers keep in close touch with one another, both

through correspondence and personal interviews. Not infrequently does one master continue as adviser to an entire family as succeeding brothers come to Lenox.

Schedules are deliberately so arranged that masters may give a certain amount of outside assistance to individual boys who need it. We want it to be easy for the conscientious boy to obtain extra help when he requires further explanation, or when he has missed some of the work. Outside the classroom, masters come into contact with the boys through coaching the various athletic teams, and sometimes play themselves to provide effective opposition for the varsity. Beyond this are the various extra curricular activities and expeditions of one sort or another on which masters frequently take small groups of boys.

We envisage a relationship far exceeding the formal minimum, leading to natural fireside talks concerning plans for college and life work, ambitions and perplexities, hopes and fears. Through living together, working together, playing together and worshipping together, we look for an unconscious but effective transfer of ideas and ideals.

The housemother's room at the School is always open to boys, and often full of them. Through the wives of the faculty also the boys are exposed to a feminine touch, which tends to balance any one-sided emphasis that an exclusively masculine contact might give. Neatness and good manners, for instance, should be neither ignored nor taken for granted.

Three fundamental convictions are so far-reaching in their effects on policy and practice as to require special attention. These concern the *self-help philosophy, rules and discipline, and the centrality of religion.*

WHY SELF-HELP?

A wide-spread and on the whole well founded criticism of schools in general, and private boarding schools in particular, is that they are pleasant back eddies, isolated from the main currents of life. In them boys are exposed to an unnatural hot-house exist-

ence, enjoyable enough in itself, but all too well calculated to help them feel the world owes them a living. Planned action to counteract this danger is necessary and also happily possible. One effective method is to see that each boy has certain definite responsibilities in connection with operating the school. At Lenox, these are so essential in character that the welfare of the School clearly depends upon the efficiency with which each boy does his particular job. These duties are both individual, as the care of one's own person and room, and social, as helping set the tables for the entire School.

In addition to giving an atmosphere of reality, such a philosophy aids in other ways in the development of Christian character. It tends to make boys more self-reliant, while at the same time recognizing the obligation that they owe to other members of the School. It makes them conscious sharers of the School's life and not simply cogs in the machine, or to change the figure, raw material which the machine shapes. It affords an increasing opportunity as a boy grows older for the exercise of initiative and leadership, at first as head of a small squad, and later perhaps as sub-prefect or prefect, in positions of far-reaching responsibility. It helps them to recognize that labor is not menial, and that without labor nothing is ever accomplished. It keeps constantly fresh the satisfaction that comes from a job well done and represents the practical application of the School's motto, "Not to be ministered unto, but to minister."

In short, a school so organized is in many respects a miniature pattern of the larger world outside, a laboratory in which truths of social living can be tested and established. Thus acquiring an education calls, on each boy's part, not for passive reception but for as active a share as possible. This is what I call the underlying self-help philosophy. More basic is it than any particular method by which it is made effective in the daily life of the School.

This system naturally reduces to a marked degree the cost of education and is therefore especially appropriate for a school such

as Lenox. Everyone is, in effect, helping to pay for his own education. Important as this advantage is, however, we view it as definitely secondary to the creation of an atmosphere conducive to the development of Christian character.

In practice, our boys make their own beds, take care of their rooms, and perform each day some one job for the group as a whole. For instance, they wait on and set tables, run the dish-washing machine, sweep the halls and public rooms, and assist in keeping the grounds in order. There are also numerous positions of responsibility connected with supervision, inspection, or management of the library, school stores, and other agencies. These jobs change from time to time, and the whole system operates under the direction of the senior prefect and his three sixth form colleagues, in collaboration with the faculty.

Parents sometimes ask whether this work does not take too much time from other things. We keep a careful check of the hours involved, and have found that the average, including everything, is about thirty-five minutes per boy per day. Most jobs are done between breakfast and the first class. Those having afternoon or evening duties ordinarily are free in the morning. Frankly, while the thirty-five minutes could be profitably used in many other ways, we doubt if any would prove more beneficial.

CONCERNING DISCIPLINE

Christian character is best developed in a group where it is already present and operative. It is futile to try to impress anyone with the importance of something which he sees constantly disregarded in every day life. A Church school's policy on the matter of rules and discipline must be a demonstration of Christian principles. Certain rules are necessary in order to assure the well-being of all; the larger and more complex the group, the more are needed. Rules limiting noise and gaiety to times and places not interfering with those studying, become more important with restricted space

and increased numbers. Such rules as exist should be definitely stated and carefully observed, and the reasons behind them clearly understood.

Happily, rules can be relatively few in number. The one that is all inclusive is that of mutual helpfulness and understanding. Where this is followed, little more is needful. We aim to approximate the situation prevailing in a large Christian home. We proceed on the assumption that every boy really wants to "play the game" and are prepared to give him the benefit of the doubt nine times rather than to run the risk of judging him unfairly once. Those who are habitually unamenable to this approach, who try to see how much they can "get away with", or who constantly need more heavy handed methods of discipline, are definitely out of place at Lenox.

Poorly done jobs have to be corrected, but beyond this, minor and occasional lapses can be properly and helpfully ignored. While marks are given for various failings, these carry no automatic penalties with them, and demand special attention only when they become too frequent. In this way those few boys can easily be singled out who, at the moment, apparently need pressure. This pressure can be adapted so as to be constructive for each individual concerned, and at the same time be something which for the great majority does not enter into the picture at any time during the year.

In the state, police power is sometimes necessary to deal with an emergency, or to safeguard the community from being harmed by some individual. Occasionally, in a school, the equivalent must be invoked. We emphatically do not believe, however, in making an example of any boy. It is an article of our belief that what is really the best course for the individual will not prove unduly detrimental to the group as a whole. Although, like other articles of faith, this is incapable of certain proof, the experience of past years tends to support this view.

I prefer to handle personally the more serious disciplinary

lapses. Where punishment is indicated, I want to be as sure as possible that it is redemptive of the individual concerned, and that the emphasis is placed on a change of heart, without which any punishment will have failed. When a boy has gotten himself into some difficulty, it often proves possible before one is through to reorient the whole point of view more radically than would have been possible during weeks of calm complacency. Indeed I have been guilty of the secret hope that certain boys might shortly succeed in getting themselves into trouble! Such openings are as fleeting as they are valuable. Unless utilized quickly and to the full, the golden opportunity is gone.

Perhaps this suggests too idyllic a picture of conditions at Lenox. Ideals can never be fully realized; they can only be the object of honest striving. Nevertheless, most boys find the life happy and not unduly hampered, and they frequently catch, through the life we all live together, a glimpse of the truths which we are trying to commend to them.

HOW A CHURCH SCHOOL?

The centrality of religion in human life is the corner stone on which Lenox School was established. While many Christians live without consciously drawing their inspiration from the Church, yet for Lenox the tie to the Church is one we wish to have as close as possible. I trust that the atmosphere and point of view of the School is so positively Christian that a person rejecting this outlook on life would not feel altogether comfortable. But I would also hope that sincere Christians, whatever their ecclesiastical allegiance, would find themselves at home in the School; for while Lenox is definitely Episcopal, we welcome on an absolutely equal basis members of all denominations.

We view religion not as one more activity added to an already full program, but rather as a pervading principle enriching all activities. Genuine religion cannot be forced on a person. Anyone foolish enough to try would more likely than not succeed only in

creating an aversion. Yet suitable soil can be provided so that any seed that is already present, or that may later be implanted, will be nourished in its growth.

One such opportunity comes through worship. Each day a short service is conducted, especially for the boys, in the School Chapel, and on Sunday morning the School worships as a body at nearby Trinity Church. We believe that in the long run more good is done by offering wide voluntary opportunities, than by requiring attendance at a large number of services. In addition to a voluntary early celebration of the Holy Communion each Sunday, and occasional special services during Lent or on important days of the Church year, there are frequent good night services for those who care to attend, directed entirely by the boys themselves. Boys and faculty are encouraged to take active part in the services. Often a word on a religious subject from one of them will be listened to with attention and conviction, whereas a similar statement by a clergyman will be dismissed with the thought that he had to talk that way. Thus we try to present worship and religion not as peculiarly specialized or professional interests, but as fundamental values in the life of man as man.

A second channel comes through the Sacred Studies courses, which meet twice a week through the entire five years. While religion is primarily a way of life, and as such is on a different plane from the various subjects of the academic curriculum, yet it has an intellectual foundation best taught in the classroom. Certain facts ought to be known regardless of what one thinks about them or does with them. Therefore, a systematic attempt is made to have the boys religiously well informed, rather than illiterate. Each year, the Bishop of the Diocese of Western Massachusetts visits the School for Confirmation, and in preparation a series of lectures is held not only for the benefit of candidates for Confirmation, but for any, whether confirmed or not, who are interested to attend.



"... living together,
working together,
playing together."



"... beautiful
surroundings exert
an unconscious
influence."



"The main School building, St. Martin's Hall, is the central unit of the ultimate permanent plant."



"... without labor
nothing is
accomplished."



"... always open
to boys and
often full
of them."

Under the direction of the St. Martin's Society, named after the School's patron saint, there are wide-spread opportunities for practical usefulness. A number of boys assist in the services as acolytes and in other ways. Money is raised and transmitted to missionary and other worth while causes, Sunday School teaching positions are filled in neighboring parishes, and numerous chances are offered to help in a direct manner those in the immediate community who are less fortunately situated.

We recognize the power of contagion,—that religion is caught rather than taught. Yet it is our constant hope that from time to time, Lenox boys may be raised to heights of spiritual insight and power not yet vouchsafed to us. Christ gives us not simply an ideal, but a power through which that ideal can be approached. This truth can be better apprehended through life than through words. My fondest ambition is to be able to assist those passing through the School to know, from first hand experience, Him who is the Way, the Truth, and the Life.

While everything mentioned thus far is important as a basic principle, yet only the jobs would bulk very large in terms of minutes per day. The activity in any school which comes first in terms of time consumed is of course the scholastic work. Following this are athletic activities, and various extra curricular interests. We therefore turn now to a consideration of the specific goals and methods in these three major phases of our School life.

ARRANGING A COURSE OF STUDY

The ideal academic program is one flexible enough to allow each boy to take the courses best suited for him. This ideal is limited somewhat by the size of the faculty. The time involved in teaching a class of twenty, correcting papers, etc., is seldom as much as twice what a class of five would require. Viewing the same situation from another angle, only half as large a faculty is required in a school where all classes have twenty students, as in one where they have five students. Depending upon the subject

and the method of teaching, we generally consider twenty as a top limit for a class, and under certain circumstances, we prefer less than half this number. A school that is moderately priced cannot afford the luxury of an unnecessarily large faculty, and very small classes are uneconomical, especially when, as at Lenox, it is part of the School's policy to allow the masters time for individual contacts with the boys.

However, while full flexibility is impossible at Lenox, we have found that the desired degree can be closely approximated. In the two lower forms there is a good deal of uniformity in the programs the various boys pursue, but in the last three years there is considerable variety. Flexibility is possible in the *number of courses* a boy takes. This can be four, four and a half, or five, in addition to Sacred Studies. By taking the minimum number, those who work more slowly can have longer to prepare their assignments than their faster moving classmates; and, by the same device, the latter can be kept fully occupied without undue pressure on the former.

Flexibility in *subject matter* is also possible. The seven major fields offered at Lenox are: Sacred Studies, English, French, Latin, Mathematics, Science, and History. Of these, French, Latin, and Mathematics are subjects in which a sequence must be pursued and earlier material mastered before a boy can successfully move on to the next stage. In other fields, where there is sufficient maturity, specific prerequisites, while often desirable, are not essential.

The first group of subjects lends itself to arrangement in a "ladder curriculum". A series of courses is mapped out, differing slightly year by year with the needs of the group, but in general providing not only for all stages from the most elementary to the most advanced, but also for slower and faster sections. Some more capable boys are able by the time they are graduated to reach the top of the ladder in all these fields, whereas others may be graduated without reaching this level in any of them. The maximum

offering is so advanced that boys not reaching the top rungs can, none the less, easily meet the minimum requirements for college entrance.

English and Sacred Studies occupy an intermediate position. Whenever the form is too large to meet as a unit, it is divided into sections based on the needs of the particular group of boys involved. By contrast, each course in Science and History constitutes a unit, or sometimes half unit, more or less complete in itself.

There is elasticity not only in what course a boy may take and what omit, but also in what *order* he may take them. The net outcome is a diversity so great that seldom will two boys carry identical programs throughout their years at Lenox.

The typical program for college entrance usually includes English, carried every year; French and Mathematics, at least up to, if not including, the last year; and additional work in the fields of Latin, History or Science. Thus one boy is enabled to emphasize strongly the scientific-mathematical angle, while another veers toward languages.

In addition to these seven major fields, in each of which a course is ordinarily available for every boy every year, several other courses are offered from time to time, as demanded. For example, at one time or another within the last two or three years, there have been given courses in Typing, General Language, Commercial English, Commercial Mathematics, Appreciation of Art, Appreciation of Music, Economics, Government, Sociology, Advanced Geography, and Mechanical Drawing. Sometimes these courses carry collegiate academic credit, sometimes not. They may include virtually the whole School, as does Current Events, or comprise a small group drawn from several forms. They may meet as infrequently as a single period, or as often as the regular five periods a week.

When a boy enters the School, his courses are selected after securing his previous school record, conferring with his parents, finding out his plans for the future, and considering his aptitude

along various lines. There are, therefore, no formal academic entrance requirements beyond evidence, (usually the satisfactory completion of the seventh grade), that a boy's ability, preparation and maturity are such that he seems likely to benefit from scholastic work at the level offered at Lenox. In our anxiety to secure all possible information about a boy's academic background, we sometimes give examinations, but these are considered as aids rather than as entrance hurdles.

Preparation of assignments is as important a factor as what happens in the classroom. Typically, a lower former spends forty minutes of preparation for each forty-minute class; whereas an upper former with few courses may have to spend nearly twice as much time. Each boy's morning schedule contains vacant periods which are used for study. The evening is devoted to regular preparation of the next day's work, upper formers studying in their rooms, lower formers in a supervised study hall. In the latter part of each afternoon are two extra study periods which *may* be utilized by any boy needing additional time, but which *must* be attended by boys deficient in their work. The aim in this, as in arranging the courses, is to allow for wide individual differences in speed and in conscientious application to the task in hand.

ENTRANCE TO COLLEGE

As has already been indicated, most Lenox graduates enter college. Harvard has been first choice for the Lenox alumni, closely followed by Yale, Trinity, Williams, Bowdoin, and Princeton, in the order named. More than thirty colleges in all are represented on the list. We believe the choice of a college should be arrived at as carefully and thoughtfully as the choice of a school, and preparing for college should include assistance in making a wise selection. The regular program of studies at Lenox is such that the typical sixth former will have exceeded the minimum requirements of a large number of colleges and will therefore have a wide choice.

There is a marked trend among colleges to pay less attention to the gradual accumulation of entrance credits, and more to the

general quality of a boy's secondary work. Thus it has become more difficult to cram into college a boy who is sub-marginal in ability or willingness to work, or both. Lenox is more helped than harmed by this tendency, for it is not desirous of undertaking something of such dubious merit to all concerned.

Lenox is on the approved list of the New England College Certificate Board, which means that we can send students on certificate to any colleges accepting this method of entrance. College Entrance Board Examinations are held each June at the School. These are taken by boys who need them for admission to college and by others who feel they afford valuable practice and offer assured credits on which they can later fall back if need be. No Lenox graduate with an average of C has had difficulty in entering whatever college he chose. Many with substantially lower records, some even with averages no better than D, have likewise succeeded. In other words, we can safely assure a boy that if he keeps up satisfactorily in his regular work, the question of college entrance can be taken in stride.

College preparation means more, however, than merely entering college; it implies equally the ability to pursue with profit work on a collegiate level. Some graduates receive higher grades, some lower than they did at Lenox, but on the whole the college marks of our alumni average slightly higher than those the same boys secured in School. The growing list of college scholarships and other honors won by Lenox graduates is gratifying evidence of their ability to meet successfully what is expected of them.

Even beyond this, college preparation is but one aspect, albeit an important one, of preparation for life. At times the demands of the immediate and of the ultimate goal conflict. When the securing of high grades becomes in the minds of pupils an end in itself, education in the broader sense suffers. When to squeeze the last possible points out of an examination becomes a dominating aim of teachers throughout the year, temporary gains are more than offset by not long delayed losses. When a choice is necessary, we

stress the richer, more worth while general education, with the important proviso that examinations be not so completely forgotten that the more immediate objective of college entrance is imperiled. Our record indicates that before this proviso becomes operative, we still have a substantial margin of safety.

ALTERNATIVES TO COLLEGE

While a majority of Lenox graduates go to college, a substantial minority do not do so. This is a group in whose needs we are increasingly interested. Undeniably, a considerable proportion of secondary school students should not go to college. For some, a junior college is the indicated course, for others a business or technical school, and for still others an immediate entrance into the undertaking of earning their living. It is doubly unfortunate, but true in most schools, that the program of study of all is largely cast in the college preparatory mold. Our curriculum is deliberately planned to make available a satisfactory program for all boys, in accordance with their abilities and tastes.

A decision to ignore college credits often brings with it a number of immediate gains. Subjects in which a boy's accomplishment and consequent satisfaction are negligible can be dropped. With more time available to work in areas where interest is greater, the thrill and zest of worth while achievement appear, morale is strengthened, and performance all along the line often markedly improves. Then also, within a given course, other material can be substituted for some that is less rewarding for such boys. Ordinarily, such boys will select relatively more of the "occasional" courses, a number of which are especially designed with a view to meeting the needs of boys who will complete their formal schooling at Lenox.

To a boy not going to college, the extracurricular activities and other experiences of boarding school life assume special importance. We attempt to capitalize on varied abilities of these boys, ignoring as far as possible those spheres in which effort does

not bring commensurate return in terms of values for living. Other boys will have similar opportunities later at college, but for these it is their last chance.

SPORTS AND THEIR PLACE

The program at Lenox is so arranged that the afternoon is free for out-of-door activities. Football is played through a considerable portion of the fall; hockey and basketball, of the winter; and baseball, of the spring. Except for the sixth formers, all boys are expected to participate in these sports to the best of their ability unless there is medical or other definite reason why they should not do so. In all sports, it is our policy to have many teams so that everyone will compete frequently against others of approximately corresponding ability and physical maturity. In addition to a program of intra-mural games, there are numerous contests for all teams with outside schools. Such contacts broaden the outlook, provide variety, and combat the narrow parochialism that is all too common in boarding schools.

We decry the sort of situation where the fortunes of a school team from week to week become a life and death matter. While any game without the sincere attempt to win ceases to be a game; yet, pleasant as is victory, it is in the playing itself that the chief values are to be found. We believe in arranging games likely to be close, where there is reasonable chance either to win or to lose. We favor common sense limitations to the time and energy devoted to practice. In addition to the pleasure of playing we see great value in the team work and subordination of individual desires to the good of the team, which can hardly be taught in individual sports.

There are numerous other athletic activities available at one time or another through the year, such as touch football, tennis, skiing, cross country runs, boxing, and wrestling. Managing the various teams provides a series of worth while activities for any boys who are not able actively to participate in the various sports.

Formal athletics are but one aspect of our endeavor to promote general physical fitness. Close cooperation with the School nurse and the doctor assure keeping a boy out of any activities that are likely to prove more harmful than helpful to him. Medical attention should be preventive even more than curative. The boy who is tired is far more susceptible to disease than the boy who is not. If, at such times, he can rest, spending a long night at the infirmary with no thought that he is sick, actual sickness can often be avoided.

It is important to keep a balance between the formal games and other more informal undertakings. Every boy is required every day, unless the weather is unusually bad, to indulge in some form of outdoor exercise. This often takes the form of hiking, skiing, coasting, swimming, and the like.

LEISURE TIME ACTIVITIES

Leisure is essential to anyone's growth, and as soon as leisure activities become organized, they cease to be leisure. So we recognize the value of being on one's own, to do as the spirit moves, when it moves, even of becoming bored if need be. Just because such a large fraction of the week is inevitably organized, we are especially jealous in safeguarding those periods where each is free to follow the whim of the moment and have the experience of using time exactly as he wishes without direction or control.

There are a considerable number of voluntary activities for small groups beyond those of a religious nature suggested in connection with the St. Martin's Society, or academic, or athletic. Such wide variety of things that can be undertaken for pleasure or valuable experience is available that no one person will engage in a majority of them, but something will appeal to any member of the School.

We aim to utilize fully the resources of the vicinity. A number of boys regularly attend the community forum lectures, or the community concert series at Pittsfield. The Lenox Library is un-

usually adequate and accommodating for both pleasure reading and for supplying special material of all sorts. Under its auspices are held occasional lectures or other activities which those interested can attend.

At the School itself movies and lectures are given from time to time to supplement available outside attractions. On free evenings boys are often invited to "game nights" at the homes of masters or other members of the staff. A number of informal dances are held each year in connection with one of the four girls' schools in the general vicinity. These provide a normal expression to natural interests, and if the arrangements are kept from being elaborate, supply a valuable and pleasant experience for all concerned.

The dramatic club and the glee club present a number of performances in the course of the year. The "Pen and Scroll", the School paper, affords opportunities for many along both business and literary lines. In music, a few boys take piano lessons, and a number have attended a series of lectures on music appreciation. A craftsmen's club offers a chance to those who like to make things with their hands. Photographers have a dark room at their disposal. Numerous other enterprises are now active, now quiescent, depending on the interests and abilities of the boys who happen at any given time to be at Lenox.

TRADITIONAL OR PROGRESSIVE?

People sometimes ask whether we are conservative or progressive. I dislike labels intensely, and usually feel like a conservative when in the presence of progressives and vice versa. Yet it is a fair question, best to be answered by indicating more or less where we try to steer our course on a few important controversial issues.

Needless to say, we believe in a large measure of student government, but are more interested in the essence than in the form. Many attempts at organization seem so highly artificial and unreal that the very gain that was sought after is largely lost. We feel

that the most promising approach is to view the School as a co-operative endeavor in which both faculty and boys make their own peculiar contributions. Our Student Council handles many of the details connected with the School life. This group and the faculty are constantly working together, now one, now the other taking the initiative in suggesting and carrying into operation measures calculated to promote the welfare of the School.

The development of character requires exercise in making decisions. Conformity can be secured by compulsion; character cannot. This calls for a substantial measure of freedom to choose, including of course, freedom to choose unwisely. To guard the growing boy against the possibility of making mistakes is shortsighted and self-defeating, for it is only as such freedom is exercised, even abused, in an environment where mistakes are not disastrous that far more damaging mistakes in later life can effectively be guarded against. "Sink or swim" methods are unnecessarily wasteful, but the wisest affection may sometimes withhold a restraining hand and allow a boy to discover the consequence of his action and to suffer whatever may be the outcome of his poor choice.

Freedom applied to the question of lessons presents a difficult problem. In the face of pressure a boy may be forced into a high degree of present efficiency, and thus perhaps the habit of careful work established. But when such pressure is removed, the results are often painfully evident. On the other hand, to allow wide freedom where a boy is by no means ready for it may build up habits of careless, slovenly work, and leave him facing the future without a secure foundation on which to build. We feel that younger boys should have fairly close supervision and that by gradual steps the upper formers should be progressively placed "on their own" so that the transition to college will require adjustments no greater than those which they have been making all along.

In general, we would be disposed to criticize the conservative for trying to fit all boys into a predetermined mold, for cramping

the exercise of initiative and responsibility, for making the academic work too artificial and unreal, and for allowing boys too little share in their own education. But we would condemn the casualness, lack of thoroughness, restless shifting from one thing to another, and general lack of discipline which so frequently accompany progressive methods. We agree that the individual boy should be the center of the educational process, but hold that, paradoxically enough, his welfare can often best be promoted by submerging his individuality in the welfare of the group as a whole.

SCHOOL SPIRIT

School spirit is an elusive phrase, but it stands for something very real. Unchanging school traditions may give the old graduate an emotional thrill in recalling the days of his own schooling, but they are so often utterly devoid of moral content as to be meaningless in the development of character. School spirit is molded by the individuals making up the institution, and at the same time itself influences and shapes these same individuals. Its quality is not fixed but can be gradually changed either for the better or for the worse.

As respect for personality, kindness and understanding, helpful and sympathetic self-giving are seen to be valued even more highly and widely than the ability to write a first rate examination, or to catch a winning forward pass, these qualities will be the more likely to reappear in others. The demonstration of Christian character in its corporate living, so that from contact with the School, Christian character may flourish, is the goal to which Lenox is dedicated.

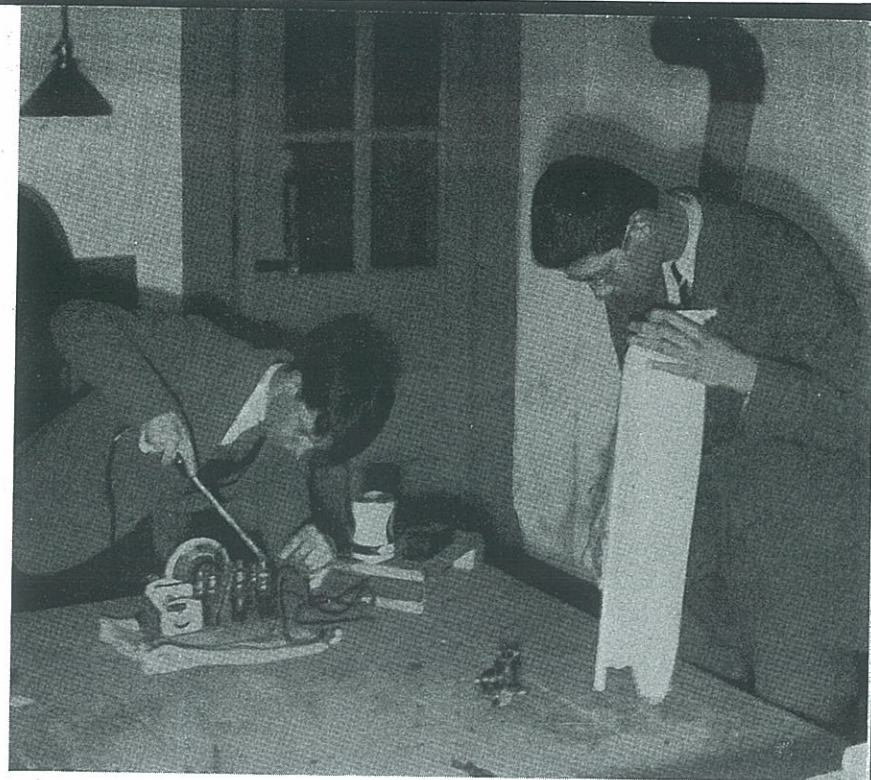
Expenses

Tuition Fee. The annual fee for tuition and living has been set at \$950. This represents the average cost per boy of operating the School, including depreciation on the buildings. It is regularly payable, half at the beginning of the School year, and the remainder in January. Where necessary, and where notice is given in advance, payments may be made in ten equal monthly installments, from the middle of September to the middle of June, inclusive.

Scholarships. Lenox has at present no endowed scholarships, and but a small annual scholarship fund is given by interested individuals. The School is anxious, however, to open its opportunities more widely than this makes possible to those for whose benefit it was founded, but who are unable to pay the regular fee. Inasmuch as most of the cost of the School plant has been covered by gifts, the actual *operating* expense per boy is about \$750 a year. We feel that the purpose of these gifts is best fulfilled if they are used entirely to enable those to come to Lenox who, without some such help, would be unable to do so. We therefore have in operation a modified sliding scale.

Applications for reduction are considered only after a parent has decided Lenox is the place he wishes to send his boy, are to be made for no greater amount than is essential, and are to be submitted on a special form supplied by the Headmaster on request. Where reductions are granted, they are for one year only, and are subject to the prompt payment of bills when due. But, naturally, it is the expectation of the School that mutually agreeable financial arrangements can be made each year so that any boy progressing satisfactorily may be able to complete his course at Lenox.

Incidentals Deposit. An initial deposit of \$50 should be made at the beginning of the School year, and further amounts as required from time to time. The total needed naturally varies widely from boy to boy, but it averages between \$80 and \$90 a year, not including laundry and travelling expenses. A boy is



"... those who like
to make things
with their hands."



"... convenient
and well-suited for
its purpose."



given a check book, which he must keep properly balanced, and with which he draws against this deposit by means of checks countersigned by his adviser. In addition to an activities fee of not over \$10, assessed by the student body as a whole at the beginning of the year and expended throughout the year at their discretion, this account covers text books, athletic equipment, allowance, personal expenses, breakage, and, in short, every sort of expenditure. It is not necessary or desired that any money be sent direct to the boy; we strongly request that all expenses of any kind be handled through this incidentals account, and that all checks be made payable to Lenox School.

Infirmary Fee. No charge is made for treating any ordinary ailments, or for the first two days of any illness. A daily charge of \$3 is made on and after the third day. If it is considered wise to secure the services of a doctor, or if special medicines, treatments or nursing are necessary, the cost is to be assumed by those receiving the attention.

Application Fee. An application fee of \$10 should accompany the formal filing of the application. This fee is not refundable, nor is it deducted from the tuition.

Conditions of Entrance

Admission. Boys may apply for any of the five forms—the second is the lowest, the sixth the highest—by filing the appended blank. There are no entrance examinations or formal entrance requirements, but an applicant should be not less than twelve years old, and should have completed at least the work of the seventh grade. Boys are not accepted more than a year in advance of the time they propose to enter Lenox, and it is understood that assignment to forms and arrangement of courses are tentative, subject to revision if necessary during the opening weeks of the fall term.

Suggested lists of clothing and other details connected with the opening of School are sent to all parents in early August.

Withdrawal. The School aims to operate financially as close to the line as possible, and most of the expenses represent commitments entered into well before the School year starts. Therefore, old boys, and new boys who have been formally accepted, are responsible for the tuition of the first half year unless notice of intended withdrawal is received in writing before August 1st, and for the full year unless similar notice is received before December 1st. A boy whose continued presence is deemed detrimental to the well-being of the School may be suspended or expelled at any time by the Headmaster, and no rebate can be allowed for such dismissal.

Illness. Similarly, it is not possible to allow rebates in connection with time lost or expenses incurred through illness or accident. The School is glad, where it is desired, to act as intermediary on a parent's behalf in endeavoring to arrange with regular insurance companies to cover such contingencies.

Visitors

Visitors are welcome at any time.

Lenox is on U. S. Route 20, about 140 miles from Boston and 40 miles from Albany. It is also on Route 7, about 140 miles from New York, this road going directly past the School.

There is a station of the New York, New Haven, and Hartford Railroad at Lenox, but as it is some distance from the town and the School any except those coming from the south find it most convenient to secure conveyance, by bus or taxi, from Pittsfield, seven miles away.

The various telephone numbers are as follows:

Boys' phone, St. Martin's Hall,	Lenox 8230
School office	Lenox 353
Infirmery	Lenox 295-M
Headmaster's residence	Lenox 137

APPLICATION FOR ADMISSION TO LENOX SCHOOL

Applicant's name in full.....

Date of birth.....

Church of which applicant is a member or attends.....

Name of father or guardian.....

Home address.....

Telephone.....

Business address.....

Telephone.....

I am enclosing herewith ten dollars as an application fee. Agreeing to the conditions printed on pages 28-30 of the School Catalogue, I hereby apply for the admission of my son
....., to Lenox School,
in the..... form, for the year beginning September, 19.....
Date.....

Signed.....

1. Has the applicant ever been dismissed from any school?.....
2. Is there outstanding indebtedness at any school?.....
3. Name and address of school from which applicant will enter Lenox.....
4. Name of principal or headmaster.....
5. What grade will have been completed at time of entrance to Lenox?
6. Does applicant expect to go to college?..... Where?.....
7. Does applicant expect to pay the regular tuition fee?.....
(If not, application for reduction should be filed with the