

A Guide to

Sacred Symbols



at

ST. ANDREW'S SCHOOL

Middletown, Delaware

By Walden Pell, II

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THE COVER:
Chaplain Alexander Ogilby reading the Epistle
at a service of the Holy Communion.

PREFACE

St. Andrew's School is now in its thirty-third year. During these thirty-three years, much has been built into the School. Its main building, and especially the Chapel, has been adorned and beautified with many symbols drawn from the rich heritage of the Bible and Christian history. Most of these symbols were planned by the School's first Headmaster, the Reverend Walden Pell, II. For some time, I have wished that the stories of these symbols could be put into permanent form for the particular benefit of those, like myself, who have come and will continue to come in later years to this place.

There is, of course, no one who can tell these stories better than Walden Pell, and I am deeply grateful to him for graciously consenting, at my invitation, to write this book. I have also persuaded Dr. Pell to include, at the end of the Guide, the sermon which he preached to the School after the death of its Founder, Mr. A. Felix duPont, in 1948. It is a most moving tribute to a great man, and more than anything else, reveals the spirit and character of St. Andrew's School.

I am also deeply grateful to Mr. Frank Bryson of Brooks Studios in Wilmington for the many hours he spent in photographing the various parts of the School. His care and skill are evident throughout this volume.

ALEXANDER OGILBY, *Chaplain*

St. Andrew's School
St. Paul's Day, 1964

A GUIDE TO SACRED SYMBOLS

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Middletown, Delaware

By Walden Pell, II

Swinging off the Noxontown road into the grounds of ST. ANDREW'S SCHOOL you will notice your first symbol—a Cardinal (the bird, not the prelate!) on an artistic aluminum sign made and donated to the School by George Dunning '39.

The Cardinal was chosen as the School's mascot because it was the first bird the Headmaster-elect saw when he and his bride visited the site of the School in August 1929. Cardinal and white became the school colors, and the school paper was named "The Cardinal." The loud, clear call, "Cheer! cheer! cheer!" or "What cheer! what cheer!" can still be heard around the school grounds.

As you arrive at the main building you see the school motto in an elaborately carved shield. It is right in the middle of the front of the building; and it is "FAITH AND LEARNING."

This motto was chosen by the Founder of the School, ALEXIS FELIX DU PONT, whose portrait you see as you enter the Reception Room. We have tried to tell you something about this great and extraordinary man in the back of the pamphlet. Actually he wanted the motto to be in Greek ΓΙΣΤΙΣ ΚΑΙ ΕΓΙΣΤΗΜΗ, and these words are on Alma Mater's pedestal on the left side of the mural at the east end of the Dining Room.

This mural was painted by the late N. C. Wyeth in 1936. The left side shows the students gathered around Alma Mater; the right side is a collection of very good portraits of the



Dining Room Mural—Statue of Alma Mater



Dining Room Mural—The Trustees planning St. Andrew's School

early trustees and headmaster. In the background are some of the great English cathedrals, showing the definite Anglican orientation of St. Andrew's School.

The figures are (left to right) Messrs. Allan J. Henry (Secretary-Treasurer of the Foundation) and Walter J. Laird; the Honorable Richard S. Rodney; the Reverend Walden Pell, II, Headmaster; Messrs. John O. Platt, and Alexis Felix duPont, the Founder and original Vice-President of the Foundation; the Right Reverend Philip Cook, President of the Foundation, (standing behind the Founder and directing his gaze toward the vision of the completed school); Messrs. J. Thompson Brown (with elbow on table), Henry B. duPont and Caleb S. Layton.

THE CHAPEL

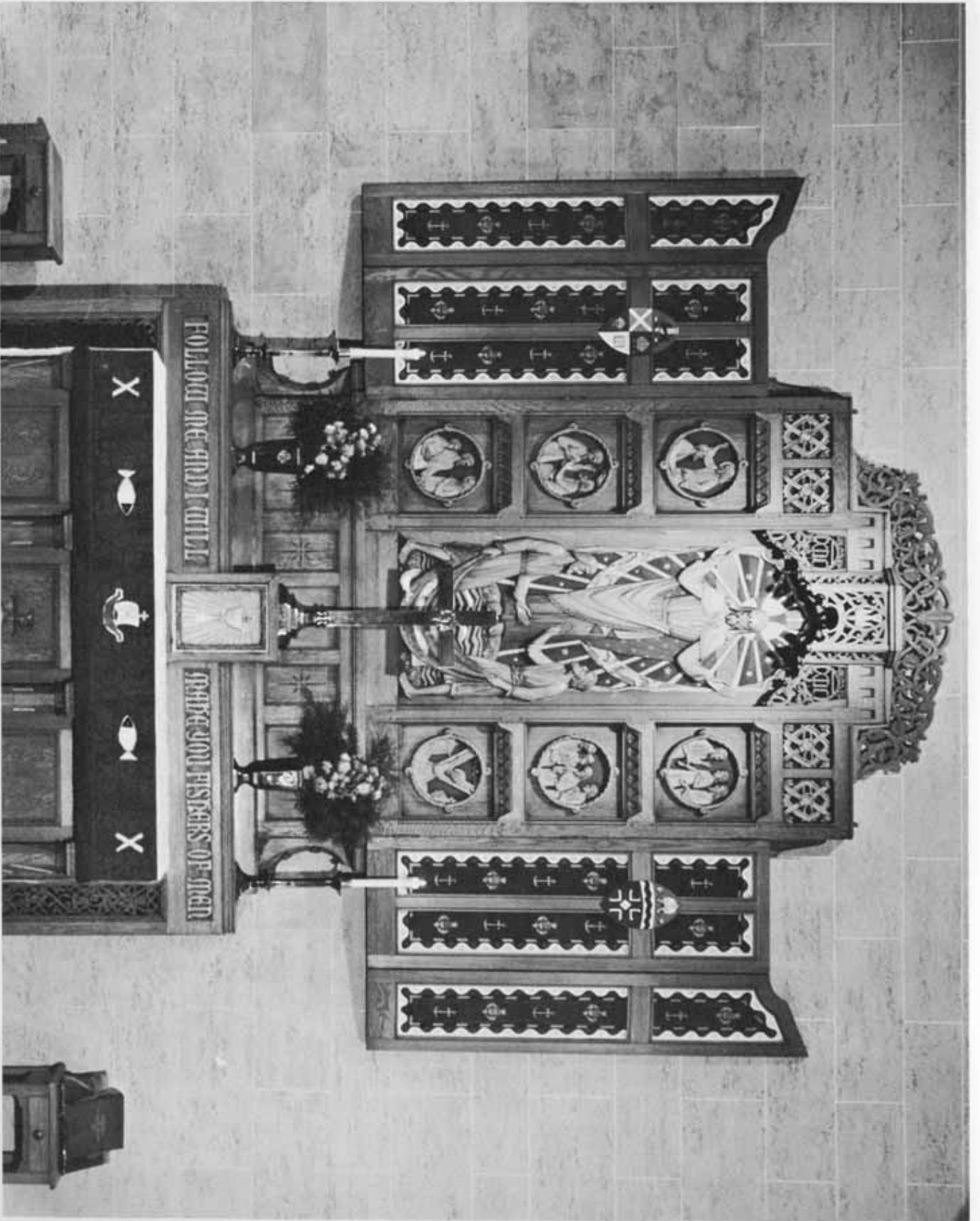
Now you go down the stairs beyond the Dining Room to the Chapel, and, after offering a prayer for the School and its members, advance to the altar.

It is furnished with an altar cross and two candlesticks. These stand for "Christ, the Light of the World, both human and divine."

The inscription across the face of the re-table is "FOLLOW ME AND I WILL MAKE YOU FISHERS OF MEN" (Matthew 4:19), the command Jesus gave His fishermen disciples, including St. Andrew and his brother, St. Peter. The inscription is broken by the Tabernacle, a compartment where the consecrated elements of bread and wine can be kept. The door of the Tabernacle is decorated by a carved chalice and wafer.

Above the altar is the reredos, a three-sided affair known as a "triptych." At the very top of the reredos is a fleur-de-lys, a symbol of the Trinity and also of our Lord's mother, St. Mary. Just below this is a dove, representing the Holy Spirit. On either side are medallions with the Greek letters "XPS" (Ch RS) meaning "Christos" or Christ.

The large central panel shows our Lord as "Christus Victor," on a cross but clothed in glorious robes. He is shown



The Chapel—Altar and Reredos

welcoming St. Peter (on the right as you face the altar), who is being introduced to Christ by his brother, St. Andrew (John 1:42). Between them is a net full of fishes, and in the panel are stars, gulls, flowers, fishes, and the sea, to represent Christ's lordship over all of nature.

The medallions on the panels to left and right depict scenes from the life of ST. ANDREW. These are: *Left hand panel, top*: St. Andrew offering himself to Jesus (John 1:40); *center*: St. Andrew telling St. Peter about Jesus (John 1:41); *bottom*: St. Andrew bringing the lad with the loaves and fishes to Jesus (John 6:8-9). *Right hand panel, top*: St. Andrew interviewing the Greeks who wished to see Jesus (John 12:20-22); *center*: St. Andrew, St. Peter, St. John and St. James (the "Big Four" of the Apostles) at Pentecost, waiting for the descent of the Holy Spirit (Acts 2:1) (The dove which was supposed to have been in this medallion was somehow left out!); *bottom*: St. Andrew being crucified on an X-shaped cross at Patras in Achaia (Greece).


The background of the outer panels is painted with thistles (representing Scotland, of which St. Andrew is the patron saint,) and anchors symbolizing hope.

The symbol like this  on the lower front face

of the altar stands for XP (Greek letters for CHR [IST]), the fish (a symbol of Jesus) and the anchor of hope.

The coats of arms in the panels are: *left side*—ST. ANDREW'S SCHOOL; the dragon is for Delaware, the Ionic column for the duPont family, the mitres or bishops' hats for the Episcopal affiliation of the School, the book for learning and the X-shaped cross for St. Andrew: *right side*—The DIOCESE OF DELAWARE; the mitre for the bishop, the zig-zag lines for the sea which washes much of the coast of Delaware, and the diamond for "Delaware, the Diamond State."

At the ends of the altar rail and the choir stalls are carved small St. Andrew's crosses and anchors. The needle-point cushions at the altar rail depict the shields of St. Andrew,

St. Andrew's School, and the Diocese of Delaware. Also shown are the Tree of Life (Rev. 2:7, 22:2) surmounted by the 

symbol for Christ (see also John 15:5, "I am the vine, you are the branches."), and, superimposed upon a cross, the five loaves and two fishes with which Jesus fed the multitude (John 6:9). The central cushion depicts the shields of St. Philip, St. Andrew, and St. Peter. At the ends of the altar rail, the small cushions show stalks of wheat, clusters of grapes, and a chalice, representing God's gifts of creation which are transformed into the bread and wine of Holy Communion.

This needlepoint work was done by Mrs. Richard C. duPont and Mrs. Arthur Shettle (now Mrs. John Butler). Individual kneeling cushions were later added by Mrs. Walden Pell, II, and Mrs. G. Coerte Voorhees. Of the eight kneeling cushions in the Sanctuary, three depict the St. Andrew's cross, three depict eagles, symbolic of the flight of the Gospel throughout the world, and two in memory of the Founder, depict the



symbol.

On the left (gospel) side of the Choir stands the flag of the Episcopal Church, the nine Jerusalem crosses denoting the nine original dioceses. On the right are the flags of the United States and St. Andrew's School.

The Bishop's throne bears the seal of the Diocese of Delaware. St. Andrew's School Chapel is distinctive among all the churches and chapels of the Anglican Communion in that it keeps the Bishop's throne behind the Choir Stalls instead of in the Sanctuary, where it normally stands.

The Litany Desk has a bishop's mitre on its needlepoint kneeler.

Now we turn to the Choir Stalls, which have colored carvings on the back rows of seats. These represent ship and sea scenes from the Bible and church history. Let us begin on the Epistle side (right as you face the altar), with the seat nearest the altar.



Choir stall carvings—Jonah (left) and Jesus stilling the tempest (right)

Noah's Ark (Genesis 6-9).

The Israelites crossing the Red Sea (Exodus 14:5-31).

Jonah being swallowed by the great fish (Jonah 1:17-2:10).

Jesus stilling the tempest (Mark 4:35-41). Notice the greenish face on the sea-sick disciple!

St. Paul's shipwreck on the Island of Malta (Acts 27:27-44).

The last seat, a stall for the officiating minister, bears the seal of St. Andrew's School.

On the Gospel side, starting from the pulpit end:

The landing at Drake's Bay, California in May 1579, where the first Anglican service was held in America by Sir Francis Drake's chaplain, Francis Fletcher.

The first Anglican service of Holy Communion in America at Jamestown, Virginia, on June 21, 1607, celebrated by the Rev. Robert Hunt under "an old saile" hung from four trees.

The landing of the Swedes from the *Kalmar Nyckel* and *Vogel Grip* at Fort Christina (now Wilmington), Delaware, about March 29, 1638. Old Swedes Church (1698) is now an Episcopal Church.

The work of the Seamen's Church Institute of America (now the Church Association for Seamen's Work, Inc.).

Dr. Sir Wilfred T. Grenfell (1865-1940) the famous English medical missionary in Labrador.



Choir stall carvings—The landing at Drake's Bay (left) and Holy Communion at Jamestown (right)

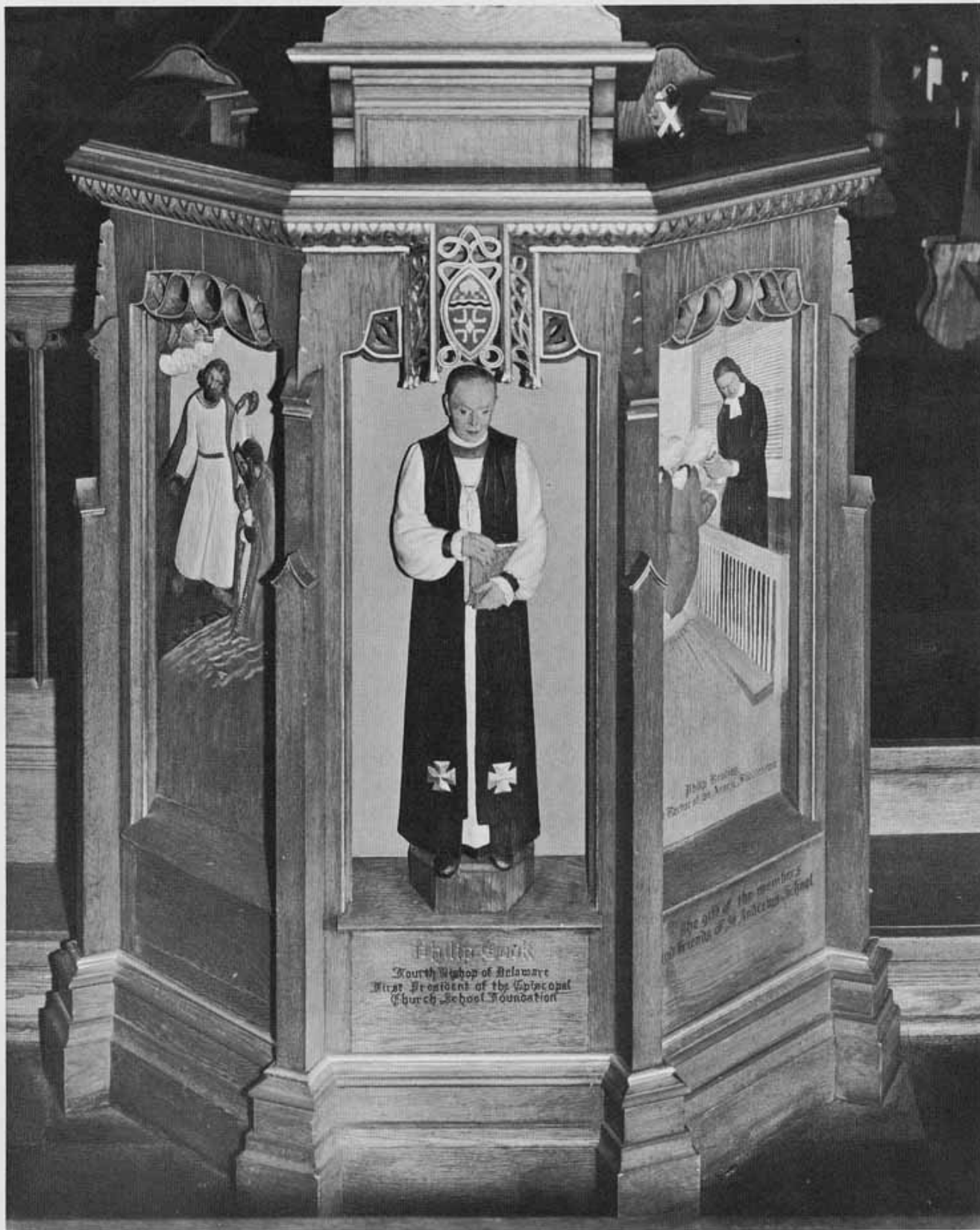
Bishop Peter Trimble Rowe, the first Missionary Bishop of Alaska (1895-1942), in his launch, the "Pelican." Notice the totem pole, the only one we know of in any Episcopal Church or Chapel!

The pulpit was given as a memorial to the late Philip Cook (1875-1938), fourth Bishop of Delaware and first President of the Episcopal Church School Foundation, Inc., which operates St. Andrew's School. He was Bishop of Delaware from 1920 to 1938 and President of the Foundation from its incorporation in 1928 to his death in 1938.

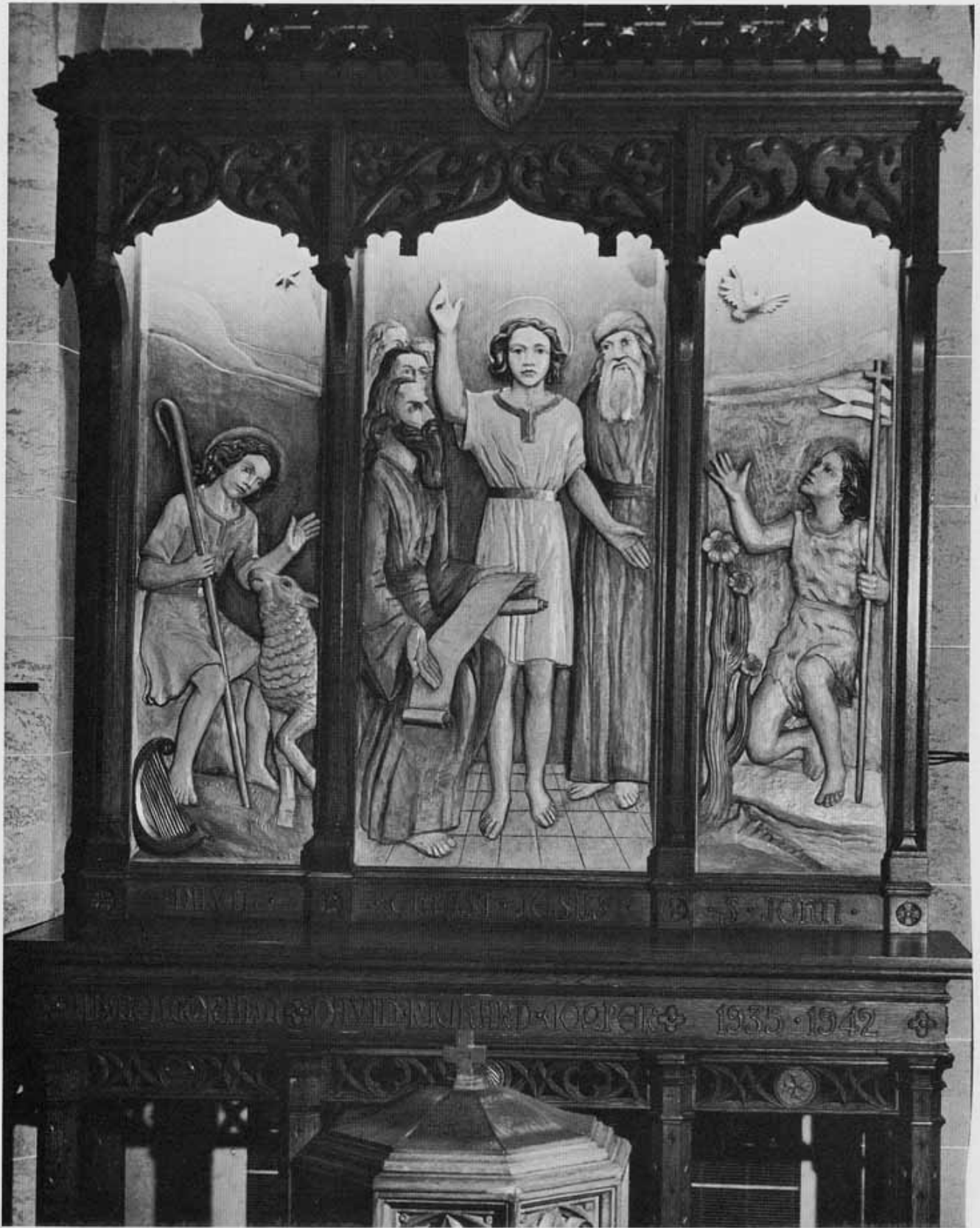
The central panel shows Bishop Cook, the left hand panel Philip the Deacon baptizing the Ethiopian eunuch who was Secretary of the Treasury for Queen Candace (Acts 8:26-39), and the right hand panel the Rev. Philip Reading, Rector of St. Anne's Church from 1746 to 1778, as he gave Communion to some Continental troops. Thus we see three Philips, one a deacon, one a priest and one a bishop, performing the sacraments of Baptism and Holy Communion and, in the Bishop's case, about to give Confirmation, as he often did in this chapel.

The lectern, from which the Bible is read, stands on the opposite side from the pulpit and bears a St. Andrew's cross.

On the walls of the Chapel are bronze plaques commemorating various members of the faculty, a head nurse and a student who died while in the employ or enrolment of the School.



The Pulpit, showing the three Philips



The Baptismal Altar and Font

The Chapel is decorated by the flags of nations and states from which its students have come, and under the clock at the entrance is the St. Andrew's School flag.

At the rear of the Chapel; on the right side, is the Baptismal Font. One panel shows a scallop shell, symbol of Holy Baptism. On the two pillars are ikons, common in Eastern Orthodox churches. The baptismal altar is in memory of David Richard Cooper, the young son of Mr. Cedric E. Cooper, the School's first Superintendent of Plant, and Mrs. Cooper. "Dickie" was accidentally drowned in Noxontown Pond on a tragic summer day in 1942, at the age of seven.

The left hand panel shows DAVID as a boy, tending "those few sheep in the wilderness" (I Samuel 16:11, 17:28). This stands for the Old Testament and for Dickie's first name.

The central panel shows JESUS as a twelve-year-old, in the midst of the doctors in the Temple at Jerusalem (Luke 2:41-50), and represents the New Testament and Dickie's instruction in the Faculty Children's Sunday School, taught by students of the School.

The right hand panel shows ST. JOHN BAPTIST as a boy in the wilderness (Luke 1:80), and stands for the period between the Old and New Covenant and for Dickie's baptism in the School Chapel.

On the other side is the Book of Remembrance, listing all gifts to the Chapel, and their donors, from the beginning.

THE WAR MEMORIAL

Now let us go upstairs and down the hall to the War Memorial Room. In the hall outside are hung autographed photographs of some of the great leaders of the U. S. forces in World War II:

Admiral William F. ("Bull") Halsey on his flagship.

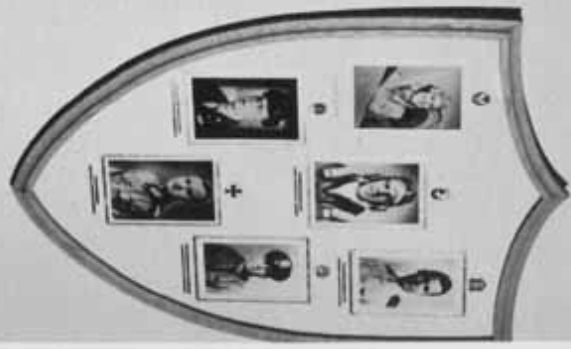
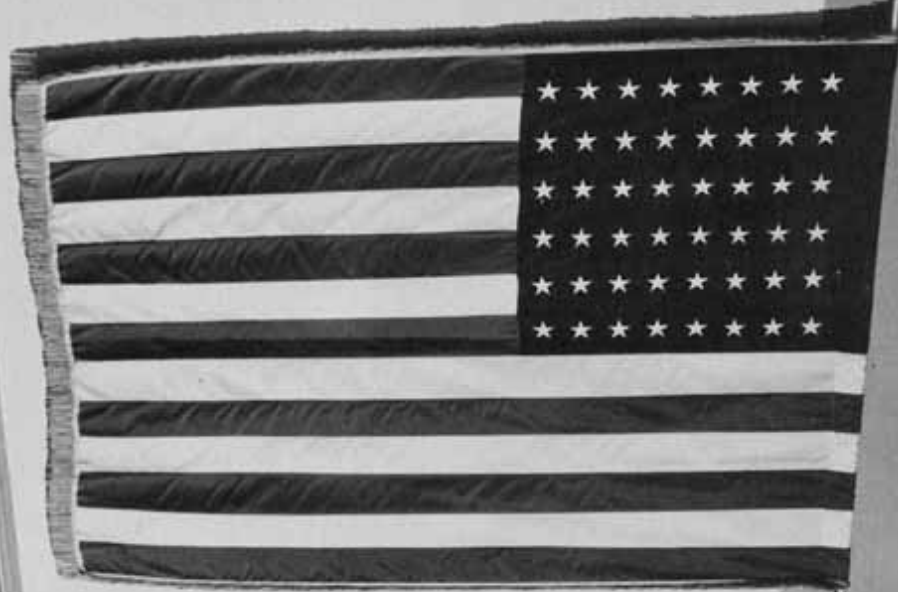
Admiral Chester W. Nimitz signing the Japanese surrender in Tokyo Bay on board the U.S.S. "Missouri".

General of the Armies—Dwight D. Eisenhower—who led the allies to victory in Europe.

HUMP + NEW GUINEA
SOLOMONS

STANDS THINE
ANCIENT SACRIFICE

MARIANA ISLAND
SAIPAN + TARAWA + LE
IWO JIMA + OKINAWA
TOKYO BAY



The west wall of the War Memorial Room

The School's World War II Roll of Honor hangs on the opposite wall, and lists 301 St. Andreans who served in that war, of whom 24 gave their lives.

Over the south door of the War Memorial Room itself hangs a crucifix, representing sacrifice, and surrounded by the Latin inscription "Maiorem hac delictionem nemo habet ut animam suam ponat quis pro suis amicis" ("Greater love hath no man than this, that he lay down his life for his friends"—John 15:13).

At the other end of the room is the inscription "Perierunt in armis pro Deo pro Patria" ("They died under arms for God and Country").

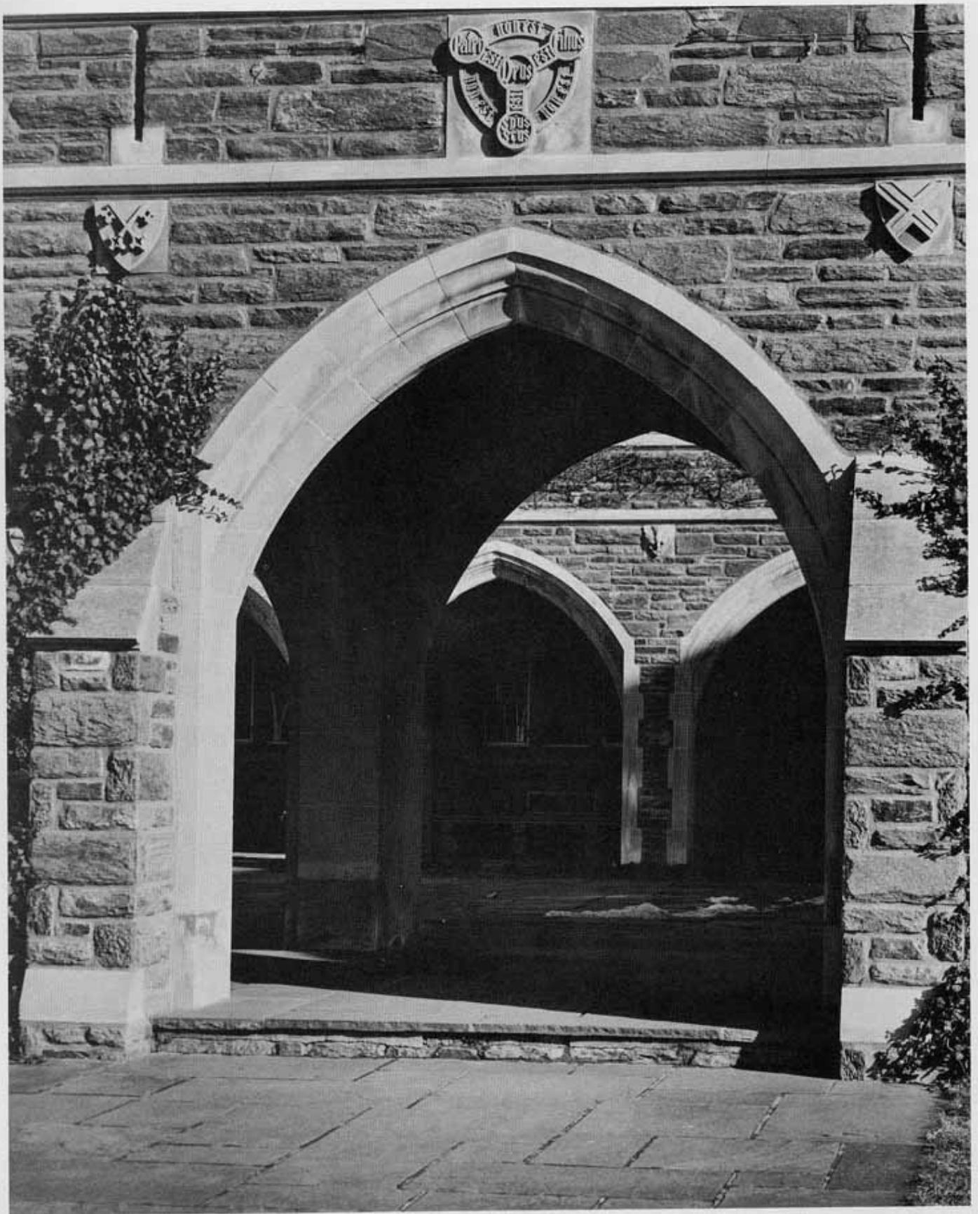
On the door frame to the west is a small shield bearing the insignia of General of the Armies Douglas MacArthur's headquarters; on the opposite side is General Eisenhower's SHAEF insignia. Around the lower panels are small shields depicting various branches of the services.

Over the west wall are listed some of the great engagements of the Pacific War, beginning with Pearl Harbor and ending with Tokyo Bay. Over the east wall are the names of important events in the African and European campaigns, beginning with the landings at Casablanca and ending with the meeting of American troops and their Russian allies at the Elbe River.

The School's service flag faces the United States flag. The 29 St. Andreans whose pictures and unit insignia are framed in shields died in battle in World War II and Korea or lost their lives in accidents while in military service during that period. Notice that one of the enemy, Lt. Horst Roloff, an exchange student from Germany, is included.

THE CLOISTER

Going through the door to the Cloister we see the 100 foot tall tower given by members of the duPont family as a memorial to the Founder's son, Richard Chichester duPont. Richard duPont (1911-1943) was one of the foremost glider



The entrance to the Cloister, showing the symbol of the Trinity and shields of the apostles

experts in the world. As a civilian adviser to General Henry H. Arnold in World War II, he landed in Sicily in the first glider to carry in American troops for that campaign. He died in a glider accident in the United States.

The memorial tower is surmounted by a weather vane in the form of an eagle, symbolizing flight. Over the entrance of the main building there is another weather vane in the form of a fish, an early Christian symbol of Our Lord.

At the other side of the Cloister is the Irene duPont Library, given by and named for the Founder's sister, the late Mrs. Irénée duPont, a generous donor to the School. At the door are carved a cross on a book, and a lamp on a book, the "Faith and Learning" motto rendered in symbols.

The Cloister is adorned with many symbolic carvings. Let us start viewing these by stepping out toward the front of the school building and looking up over the entrance archway.

Here we see a familiar but complex symbol of the Trinity. Three circles entitled PATER, FILIUS and SPIRITUS SANCTUS (SPUS SCUS) are arranged in a triangle and connected by the word EST to an inner circle labeled DEUS. This means that the Father, the Son and the Holy Spirit are each God. But they are not identical with each other, as the NON EST linking the three outer circles denotes.

To the right is the X-shaped cross representing ST. ANDREW. Beyond that is the shield of ST. PHILIP, a cross and two loaves of bread because of the Apostle's remark when Jesus fed the multitude (John 6:7). And at the extreme right is the double-bladed battle-axe which is said to have beheaded ST. MATTHIAS, on the open Bible which he used in his missionary work.

To the left of the entrance are the crossed keys for ST. PETER; the carpenter's square for ST. THOMAS, who is reported to have built a church in India with his own hands, and the spear by which a pagan priest is said to have killed him; and the symbol of ST. PAUL, a sword behind an open Bible, with the words "Spiritus Gladius" (Sword of the Spirit) on the book.

Inside the Cloister we look toward the War Memorial Room and see the symbols for ST. BARTHOLOMEW, ST. JAMES THE LESS and ST. JUDE. ST. BARTHOLOMEW is represented by three flaying knives, since he is supposed to have been martyred by being flayed alive. ST. JAMES (known as "the brother of the Lord" and leader of the Church in Jerusalem) is depicted by the saw which is said to have sawn his body asunder. For ST. JUDE we have the ship on which he sailed on many missionary journeys. This apostle is sometimes represented by the club with which he is supposed to have been beaten to death.

Looking toward the Library, we find the shields of ST. SIMON (a fish on a book to show that through the power of the Gospel he became a great fisher of men), ST. JAMES, the son of Zebedee (three scallop shells standing for pilgrimage) and his brother ST. JOHN the Evangelist (an eagle; another common symbol of St. John is a serpent emerging from a chalice).

The symbols of the four Evangelists (Gospel-writers) continue around the south and east sides of the Cloister. We see ST. MATTHEW as a winged man, because he stresses the human life of our Lord even as St. John brings out the soaring flights of His spiritual inspiration. Next is ST. LUKE, represented as a winged ox because his Gospel shows such compassion for sufferers, and stresses the atoning sacrifice of Jesus. Finally we have ST. MARK, the familiar winged lion. Some think the lion was chosen because St. Mark wrote his Gospel primarily for Romans; others feel that a lion's roar is suggested by his mention of "The voice of one crying in the wilderness" at the beginning of his Gospel (Mark 1:3). These symbols are also found in the vision of ST. JOHN in Revelation 4:6-8.

Filling the space between St. Mark and the tower are a dove for the HOLY SPIRIT, the "fatherly hand" representing GOD THE FATHER, and a fish. This latter symbol is an interesting one. It was used by Christians to identify one another when Christianity was forbidden. Its meaning is taken from the Greek word for fish, ΙΧΘΥC or ΙΧΘΥC, which provides the initials for the Greek words *Ιησους Χριστος Θεου Υιος Σωτηρ*. (Jesus Christ God's Son, Savior.)



The Founder—Alexis Felix duPont

In Memoriam

A. Felix duPont

1879-1948

Founder, St. Andrew's School

Being a Sermon preached at the opening of School, September 19, 1948, by the Reverend Walden Pell, II, Headmaster.

Psalm 26:8 "Lord, I have loved the habitation of thy house, and the place where thine honour dwelleth."

This first sermon of the school year can have only one subject, the Founder of the School, ALEXIS FELIX DU PONT, who entered into eternal life on June 29th, St. Peter's Day. This Chapel had the supreme honour of being chosen by him for his last service, on July 1st. His body rests beneath the trees in Old St. Anne's Churchyard, and the text I have just read is to be engraved on his stone: "Lord, I have loved the habitation of thy house, and the place where thine honour dwelleth."

The life of the Founder, his relation to the School and his hopes for it could and should fill a whole book. To do them justice in a sermon is impossible. Nevertheless I shall try to tell you something about this remarkable man as I knew him. The main outline of my remarks will be the motto he himself gave the School, ΠΙΣΤΙΣ ΚΑΙ ΕΠΙΣΤΗΜΗ, the Greek for "FAITH AND LEARNING." And I shall let him tell the story himself by quoting freely from letters he wrote me and from other documents.

First, his faith. In a man who was distinguished by many abilities, interests and strong convictions, his Christian faith was surely his outstanding characteristic. In the cornerstone of the School on St. Andrew's Day, 1929, he placed a paper inscribed, "The teaching and conduct of this school is based on the Christian religion. The trustees and teachers believe that man's knowledge of right and wrong has been revealed by Almighty God, demonstrated by the life and teaching of Jesus Christ, and that man is guided by the Holy Spirit to live according to God's revelation." This statement he himself composed.

But this faith was no vague ethical culture or formless mysticism. It was cast in the creeds of the Holy Catholic Church; it was practised in the discipline of regular Church attendance, especially to receive the Holy Communion; it was harnessed to unstint-

ing service to the organized Body of Christ, through hard work in the parish, the Diocese and the national Church.

Dr. duPont was a vestryman and Senior Warden of St. John's Cathedral in Wilmington and a vestryman of All Saints Church, Rehoboth. In the early days of the School, before his heart condition limited his activities, he would often drive down from Wilmington for early Communion service in the Chapel of this School.

He was concerned that some other Church schools did not stress loyalty to the Church and a knowledge of its organization in the Sacred Studies courses. Recently he wrote me: "You will remember that I had often spoken of a Church School that would teach and drive home a realization on the part of the boys that they would have an obligation to perform in carrying on the work of the Church wherever the opportunity should present itself. I hope and trust that more boys, as they graduate, will realize this duty. On the occasions when I have attended Sacred Studies class, I have noticed the very evident interest that the boys take in the subject."

Later he wrote approving a change we had made in the Sacred Studies course, a change suggested by him, whereby teaching about the Church's organization and work was given in Fourth Form as well as Second Form year.

ΠΙΣΤΙΣ ΚΑΙ ΕΠΙΣΤΗΜΗ—Faith and Learning. We have talked about Felix du Pont's faith. What of his learning? There were two sides to this. As an active member of the Du Pont Company, as Vice-President in charge of its Smokeless Powder Department, he was naturally well versed in industrial science. It was said that he always carried a small piece of smokeless powder in his pocket! He was intensely interested in and well versed in natural history and everything related to it, and in 1941 wrote a most interesting book called "Under Sea with Helmet and Camera." His house at Rehoboth Beach was surrounded by wild birds and squirrels feeding and bathing there. Aviation was another of his hobbies. He was a generous

and discerning patron of writers and artists, as volumes in our Library and paintings on the walls of this School eloquently testify. And he was a musician in his own right.

The inscription of the text on his stone is to be in Greek. The Greek and Latin classics were his favorite branches of learning. Once he wrote me en route to Florida: "Sitting in the rear seat of Richard's plane bound south, (his son Richard was one of the world's greatest glider experts and pioneers and died in a tragic air accident) a memory of many years ago came to me. If the popular song of which it is a translation was forgotten before you were born, you will lose something of its humor." (I knew the song well, as a matter of fact) "It . . . was entitled 'A Fragment from Ovid' and ran 'Omnes agunt sed pater—toto die sedet' and so on—he gave the Latin of the poem in full. The song in English ran 'Everybody works but father, he sits around all day,' and so on.

"Not being completely satisfied with the Latin rendition, I am trying to put it in Greek. But without a dictionary, having a poor memory, I haven't much to go on. A few theological sentences, some English derivations, and a couple of paragraphs from Xenophon that I memorized, and a line or two from Homer." But he had a complete translation of the song into Greek except for two words.

He was a Trustee of the University of Pennsylvania, his alma mater. But how many trustees of any university do you think could translate a Latin poem into Greek in the back seat of an airplane and purely from memory? Kenyon College honoured him with the degree of Doctor of Humane Letters in 1941. He was a learned man, with a real passion for the good, the true and the beautiful.

This letter from the airplane also illustrates another strong trait of our Founder's, his delicate and elusive sense of humor. Outwardly reserved and almost painfully shy, he loved a good joke, especially one on himself. He wrote me of an aged aunt of his in South Carolina. "I used to correspond with her," he wrote,

“and tell her such things as I thought might interest her. One time, after I had joined the Wilmington Police Band, I sent her a photograph of myself in policeman’s uniform and holding that beautiful baritone horn that you used in your band for a while. When she received this letter, she wrote to my sister and told her how very sorry she was that I had lost my fortune and had to join the Police force. This was her serious reaction to the information she received.”

His love of sport and athletics of all kinds was outstanding. Rowing, I think, was his favorite, and it was no accident that the early Board of Trustees was heavily packed with oarsmen, a fact which actually enabled a Trustees Crew, in which he rowed, to defeat the St. Andrew’s Varsity in the early 1930’s. It was his wish that this should be a strong rowing school, and he must have died a happier man knowing that his School’s Four were National Champions.

Being a thoughtful man, he was deeply disturbed when the House of Bishops’ Pastoral Letter of 1933 denounced armament manufacturers along with war in general. He showed me a copy of a letter he had written to the late Bishop Freeman: “The sweeping condemnation of munitions manufacturers is expressed in such a manner that every individual belonging to that group must take it as applying to him personally . . . I am the representative of the munitions branch of my Company’s business, to which I have devoted 34 years of life; my father devoted his life to the same cause, as did my grandfather. I revere their memory as the finest examples of Christian men that I have ever known. They served their Church with the utmost devotion and found no incompatibility with regard to their life’s business and their religion. I feel the same way and am proud of my calling.”

He was broad-minded about pacifism but opposed its extreme forms. In 1932 he wrote: “Many educational institutions are preaching pacifism, which is all right. This doctrine, however, is carried to an extreme by misguided enthusiasts and sometimes takes the form of implying that national defense is wrong and

therefore the soldier's profession a dishonorable one. Every properly balanced citizen must know that under present world conditions national defense is a necessity and that the soldier's profession is a self-sacrificing one and to be held in the highest honor. St. Andrew's School will always teach that the men who are serving their country in the Army and Navy are to be held in high esteem."

We have only to think of the many sons of military and naval personnel who have attended the School, and of the service of our Alumni in the War to say "Amen" to the above sentiments.

Felix du Pont gave about five million dollars to this School, making it one of the best equipped and endowed of its size in the country. But this I consider but a small part of his total gift to St. Andrew's. For most of all he gave himself. The School was his idea in the first place; no one nudged or prompted him into thinking of it. It was he whom God used as the channel of inspiration for this one of His works. Felix du Pont spent much time, thought, energy and, I have no doubt, prayer on its founding, its building up, its support and even on the progress of its individual boys. Even when he was in slender health he used to make us a two-day visit, spending the night, eating and worshipping with us, attending classes, committee meetings and the athletic program; and then writing up very full, frank and helpful reports on his findings.

The last letter he wrote me expressed his interest in the School, his love for it and his high hopes for the future: "I am looking forward to being more active," he wrote last February, "and do believe that a new spirit has come into the School in all of its interests."

"Lord, I have loved the habitation of thy house, and the place where thine honour dwelleth." Now he is gone, preceding us into a bright and wonderful world in which he believed so firmly, and where we hope it will be our privilege and joy to meet him again, with all the other St. Andreans who are there. But he has left this School, the child of his mind, his wealth and

his love, to you and me. What a tremendous task he has left us, if we are to be true to his vision for this School!

I am sure he wants it to be a happy, laughing place, where a gay humor abounds; that he wants every St. Andrean to acquire a love of sports and some skill in them, a love of country and a desire to serve it in every way, a love of learning, both scientific and cultural, and the ceaseless urge to spread good and true ideas and knowledge to others.

But most of all I am sure he wants this to be a strong Christian school, at a time when religious teaching is under fire, and atheistic communism threatens the freedom of the Gospel. If you and I want to repay something of the incalculable debt every one of us owes this man, we can do it most of all by our loyalty to God and our devotion and service in His Church. To know what the Church is and what it is doing, to attend its services regularly, to receive the Sacrament as the very food of our souls, to do our part by generous giving and service on its organizations, these are the best ways by which we can help to make this School and this Chapel a true habitation of God's house, and a place where His honour dwelleth.