



An essay for George Andrews

Recently I received a regular “News from Andover” email with a link to an article entitled *“More alike than different”* about the school’s interdisciplinary “Identity” class focusing on acceptance and inclusivity. According to the author, this exemplary and pioneering course “navigates such heavy topics as race, gender expression, mental health, and sexuality.” Not far into the article I came across this quote:

“Before coming to Andover, I did not think much about my identity, but the class broke down all of these ideas into terms that I could quickly grasp and allowed me to make connections between these concepts and my own identity. I am not just Abi; my name is Abigail Ngwe Ndikum and I am the black daughter of Anglophone-Cameroonian immigrants who hopes to achieve the American dream.”

Several things struck me about the complexity of both the topic and Abi’s background and identity, but the one that I’m writing about has to do with the solution she is finding at Andover: Abi *“hopes to achieve the American dream.”* Given that a course like “Identity” would seem to be a good place for personal introspection and growth, it makes me wonder what she has been taught at Andover about *“the American dream”* and how that relates to *“great end and real business of living”* that Samuel Phillips, Jr. wrote about in the school’s Constitution back in 1778.

Certainly she should be learning something as a student, since the brief Academy Overview posted on the current Andover website contains this promise:

Since its auspicious beginning, Andover has stayed true to its original mission, as set forth by Judge Phillips in the school’s founding constitution. In that document, Phillips ordained the school to “educate youth from every quarter,” for, among other noble purposes, the “great end and real business of living.” For more than two centuries, its students and educators have heeded Phillips’s doctrine on the importance of good character in laying the “surest foundation of usefulness to mankind,” because “goodness without knowledge...is weak and feeble; yet knowledge without goodness is dangerous.”

Following the link to the “original mission” we find a page entitled “The Surest Foundation” which simply reproduces the above quotes with historic pictures, a little detail, and no further context. There is no clear definition of what Judge Phillips might have meant by “The Surest Foundation.” I’m attaching the original Constitution where you will find the missing clarity and context.

Simply stated, Andover was founded to be a practical *“Seminary”* for youth to be formed through Christian discipleship and educated for service in God’s name in the broader community in accordance with the tenets of Puritan faith which emphasized the need for human beings to become aware of their sinful nature, turn from it in genuine repentance, commit their lives to Jesus Christ and be born again spiritually into God’s Kingdom, and then grow in the grace and nurture of God and His Word. Even a cursory study of Judge Phillips’ life, the Constitution for the Academy that he founded, and the early generations of the school will confirm that this was the *“great end and real business of living”* that he was referring to.

The Constitution Phillips and his colleagues articulated starts off this way (emphasis original):

*A **SHORT** reflection upon the grand design of the great **PARENT OF THE UNIVERSE** in the creation of mankind, and the improvements, of which the mind is capable, both in knowledge and virtue as well, as upon the prevalence of ignorance and vice, disorder and wickedness, and upon the direct tendency and certain issue of such a course of things, must occasion, in a thoughtful mind, an earnest solicitude to find the source of these evils and their remedy ; and a small acquaintance with the qualities of young minds,—how susceptible and tenacious they are of impressions, evidences that **YOUTH** is the important period, on the improvement or neglect of which depend the most important consequences to individuals themselves and the community.*

*A serious consideration of the premises and an observation of the growing neglect of youth, have excited in us a painful anxiety for the event, and determined us to make, in the following Conveyance, a humble dedication to our **HEAVENLY BENEFACTOR** of the ability, wherewith he hath blessed us, to lay the foundation of a public free **SCHOOL** or **ACADEMY** for the purpose of instructing **YOUTH**, not only in English and Latin Grammar, Writing, Arithmetic, and those Sciences, wherein they are commonly taught ; but more especially to learn them the **GREAT END AND REAL BUSINESS OF LIVING**.*

*Earnestly wishing that this Institution may grow and flourish ; that the advantages of it may be extensive and lasting ; that its usefulness may be so manifest, as to lead the way to other establishments on the same principles ; and that it may finally prove an eminent means of advancing the Interest of the great **REDEEMER**, to His patronage and blessing we humbly commit it.*

This is where you find “the great end and real business of living” in context. After going through several pages of guidance about business management and the proper selection of instructors, the Constitution sums things up in the following terms, starting off with one of the favorite phrases of the current school:

*This Seminary shall be ever equally open to Youth, of requisite qualifications, from every quarter; provided, that none be admitted, till in common parlance they can read English well, excepting such particular numbers, as the **TRUSTEES** may hereafter license.*

The founders then conclude by underscoring, declaring, and restating the school’s priorities in the very next paragraph as follows:

*And, in order to prevent the smallest perversion of the true intent of this Foundation, it is again declared, that the **first** and **principal** object of this Institution is the promotion of true **PIETY** and **VIRTUE**; the **second**, instruction in the English, Latin, and Greek Languages, together with Writing, Arithmetic, Music, and the Art of Speaking; the **third**, practical Geometry, Logic, and Geography; and the **fourth**, such other of the liberal Arts and Sciences or Languages, as opportunity and ability may hereafter admit, and as the **TRUSTEES** shall direct. And these Regulations shall be read by the President, at the annual meetings of the **TRUSTEES**.*

Turning our attention back to our student Abi, how do words like these relate to what we now conceive “the American dream” to be? Does this dream include a Heavenly Benefactor and great Redeemer who leads those who embrace the dream into the great end and real business of living? Our money says “in God We Trust” and our Pledge of Allegiance talks about “one nation, under God” so one might think that it

does, or did at one time, perhaps in post-WWII when “the family that prayed together stayed together.” But what about now?

Let’s look at the historical worldview dreams of Christendom briefly. In the post-Constantinian church, an idea took hold that the Church had superseded Israel as God’s chosen nation, that the millennial reign of Christ had already begun through the Church, and that it would advance and take over the world through the Holy Roman Empire. Actually the Roman Catholic Church was Roman because of its relationship to the Empire, not to the city. Its dream was of an empire that covered the earth and brought everyone into submission to the teachings and authority of the Church. Israel and the Jews had blown it and were out; Christians were in and would be victorious. Welcome to the Crusades.

The Reformation introduced some changes but left other concepts unexamined. There are reasons it wasn’t called The Transformation. Infant “baptism” and other rituals stayed in place, as did the idea that the role of the church was to rule and reign in society. Luther and Calvin both had their issues with Jews and set up their own small empires. When the Church of England broke off from Rome, they carried the idea of the divine right of kings with them and promoted, not the Holy Roman Empire but the holy British Empire. The Puritans didn’t go for that vision and tried to found a different society in the New World, a society which infused what became the American dream with some of the vitality that Alexis de Tocqueville saw in the early 1800s.

Anglicans came to America, too, carrying subliminal notions of empire with them. As time went by they became more American than Anglican, preferring to be called Episcopal. Along with many others, they followed and hallowed the new American vision of a democratic republic governed by those enlightened by education. In today’s world of political correctness, inclusivity, and sexual freedom, the vision of mainline churches has become more Unitarian universalist in its essence and thrown its energy into secular race, class, justice, rights, and liberation activism.

Over the centuries we’ve also seen the global proliferation of competing dreams and visions promoted by Muhammed, Charles Darwin, Karl Marx, and many others. Slavery highlighted race as a major issue. In recent decades divergent views on gender and sex have emerged. Nationally, our political parties have become so doctrinaire and moralistic that major cleavages in vision have appeared. What *is* the American Dream now, and what relationship does it have with God’s vision and will for mankind?

At this point I’d like to quote a few Bible verses that would have been very familiar to Judge Phillips:

Do not marvel that I said to you, “You must be born again.” John 3:7

See to it that no one takes you captive by philosophy and empty deceit, according to human tradition, according to the elemental spirits of the world, and not according to Christ. Colossians 2:8

Or do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived: neither the sexually immoral, nor idolaters, nor adulterers, nor men who practice homosexuality, nor thieves, nor the greedy, nor drunkards, nor revilers, nor swindlers will inherit the kingdom of God.

1 Corinthians 6:9-10

“Not everyone who says to me, ‘Lord, Lord,’ will enter the kingdom of heaven, but the one who does the will of my Father who is in heaven.

Matthew 7:21

And with all wicked deception for those who are perishing, because they refused to love the truth and so be saved. Therefore God sends them a strong delusion, so that they may believe what is false.

2 Thessalonians 2:10-11

For we ourselves were once foolish, disobedient, led astray, slaves to various passions and pleasures, passing our days in malice and envy, hated by others and hating one another. But when the goodness and loving kindness of God our Savior appeared, he saved us, not because of works done by us in righteousness, but according to his own mercy, by the washing of regeneration and renewal of the Holy Spirit, whom he poured out on us richly through Jesus Christ our Savior, so that being justified by his grace we might become heirs according to the hope of eternal life. Titus 3:3-7

For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life. For God did not send his Son into the world to condemn the world, but in order that the world might be saved through him. John 3:16-17

In closing, I'm left with several questions:

1. Does the selection of Raynard S. Kington as the new Head clearly and distinctly advance the mission of Andover as it was established by Andover's Founders? Are there any on the faculty, staff, or selection committee who genuinely understand Andover's Constitution in the way its founders did? If Raynard were to die tonight, what would his chances be, Biblically, of attaining the "great end of living" that Samuel Phillips, Jr. understood so well?
2. What about Abigail Ngwe Ndikum? She was born of Cameroonian immigrants and seeks to be fully adopted by and into the American dream. Does she also need to be born again into the Kingdom of God? If she gets her current dream, apart from that of Judge Phillips, when will she attain what he had envisioned for the students in the school he founded?
3. What about George Andrews? Has the Episcopal heritage and Andover education that we share in common guided you to become born again and raised you up in learning the "real end and true business of living" that Judge Phillips set as the goal for the students at his school? Do you have a vision for the Kingdom of God? Do you have any confidence that Heaven will be your destination?
4. And finally, what about our classmates and all those who have gone through Andover's doors since we graduated and are due to pass through in the future? What are their dreams and hopes for the future? Are they realistic, solidly founded, and related in any way to the purpose for which Judge Phillips and his cohorts poured their lives into establishing a school in Andover?
5. Is Andover part of the problem God is dealing with on this earth or part of His solution?

Bill Morehouse, PA '62 – May 19, 2020

- <https://enews.andover.edu/brand/academy-overview/index.html>
- <http://www.andover.edu/About/PAHistory/Pages/default.aspx>
- <https://www.andover.edu/about/history>
- https://en.wikipedia.org/wiki/Samuel_Phillips_Jr.

also that the German States began the development of the scientific secondary school (*Realschule*), see p. 420, as described in a preceding chapter.

Rise of the Academy in America. As we have seen (p. 361), the English Latin grammar school was early (1635) carried to New England, and set up there and elsewhere in the Colonies, but after the close of the seventeenth century its continued maintenance was something of a struggle. Particularly in the central and southern colonies, where commercial demands early made themselves felt, the tendency was to teach more practical subjects. This tendency led to the evolution, about the middle of the eighteenth century, of the distinctively American Academy, with a more practical curriculum, and by the close of the century it was rapidly superseding the older Latin grammar school. Franklin's Academy at Philadelphia, which began instruction in 1751, and which later evolved into the University of Pennsylvania, was probably the first American Academy. The first in Massachusetts was founded in 1761, and by 1800 there were seventeen in Massachusetts alone. The great period of academy development was the first half of the nineteenth century. The Phillips Academy, at Andover, Massachusetts, founded in 1788, reveals clearly the newer purpose of these American secondary schools. The foundation grant of this school gives the purpose to be:

to lay the foundation of a public free school or ACADEMY for the purposes of instructing Youth, not only in English and Latin Grammar, Writing, Arithmetic, and those Sciences wherein they are commonly taught; but more especially to learn them the GREAT END AND REAL BUSINESS OF LIVING . . . it is again declared that the first and principle object of this Institution is the promotion of TRUE PIETY and VIRTUE; the second, instruction in the English, Latin, and Greek Languages, together with Writing, Arithmetic, Music, and the Art of Speaking; the third, practical Geometry, Logic, and Geography; and the fourth, such other liberal Arts and Sciences or Languages, as opportunity and ability may hereafter admit, and as the TRUSTEES shall direct.



FIG. 144. A PENNSYLVANIA ACADEMY
York Academy, York, Pennsylvania,
founded by the Protestant Episcopal
Church, in 1787.

Though still deeply religious, these new schools usually were free from denominationalism. Though retaining the study of Latin, they made most of new subjects of more practical value. A study of real things rather than words about things, and a new emphasis on the native English and on science were prominent features of their work. They were also usually open to girls, as well as boys, — an innovation in secondary education before almost wholly unknown. Many were organized later for girls only. These institutions were the precursors of the American public high school, itself a type of the most democratic institution for secondary education the world has ever known.

The universities. The condition of the universities by the middle of the eighteenth century we traced in the preceding chapter. They had lost their earlier importance as institutions of learning, but in a few places the sciences were slowly gaining a foothold, and in German lands we noted the appearance of the first two modern universities — institutions destined deeply to influence subsequent university development, as we shall point out in a later chapter.

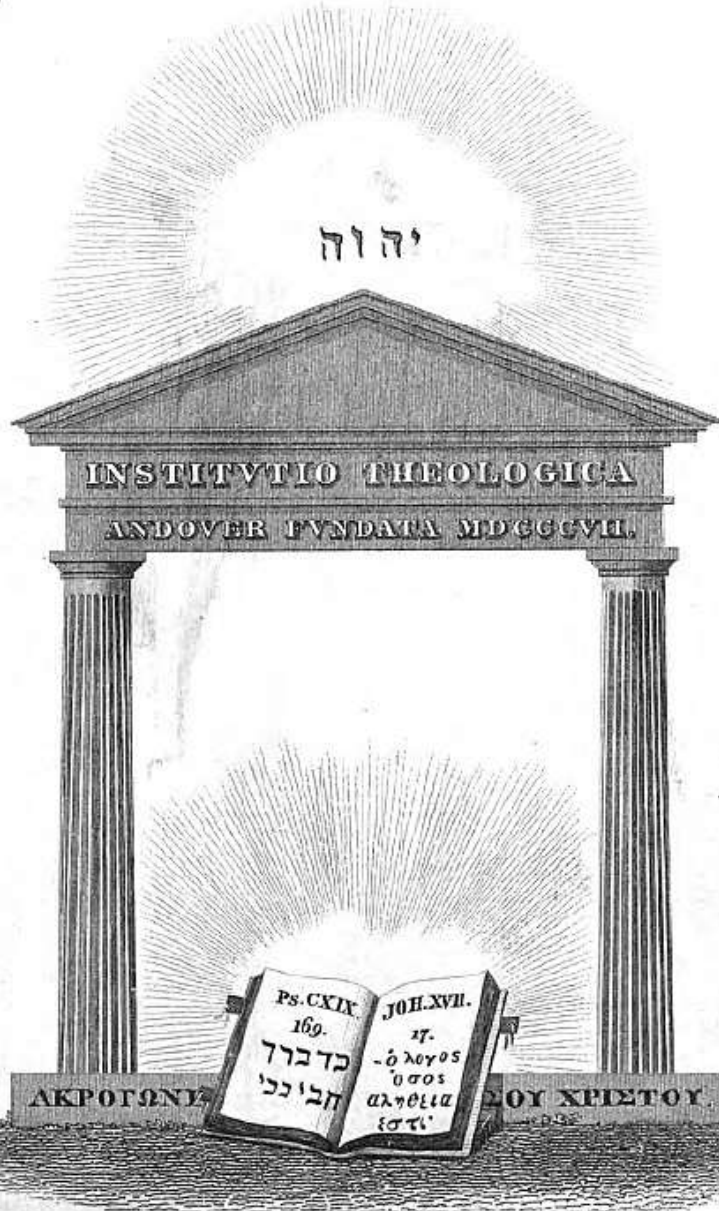
End of the transition period. We have now reached, in our study of the history of educational progress, the end of the transition period which marked the change in thinking from mediæval to modern attitudes. The period was ushered in with the beginnings of the Revival of Learning in Italy in the fourteenth century, and it may fittingly close about the middle of the eighteenth.

We now stand on the threshold of a new era in world history. The same questioning spirit that animated the scholars of the Revival of Learning, now full-grown and become bold and self-confident, is about to be applied to affairs of politics and government, and we are soon to see absolutism and mediæval attitudes in both Church and State questioned and overthrown. New political theories are to be advanced, and the divine right of the people is to be asserted and established in England, the American Colonies, and in France, and ultimately, early in the twentieth century, we are to witness the final overthrow of the divine-right-of-kings idea and a world-wide sweep of the democratic spirit. A new human and political theory as to education is to be evolved; the school is to be taken over from the Church, vastly expanded in scope, and made a constructive instrument of the State; and the wonderful nineteenth century is to witness a degree of human,

Full copy of The Constitution of Phillips Academy in Andover provided as a separate document.

The Constitution of Phillips Academy
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J. H. ... Phil. Andover



YHWH

1807

Psalm
119,
Verse 169
(below)

John 17
High
Priestly
Prayer

Let my cry come near before thee, O Lord:
give me understanding according to thy word.