

## Interview of Brother Carl Clayton F.S.C

By John Young

Wyndmoor, Pennsylvania

March 9, 2011

Young: Good afternoon. It's March 9, 2011. My name is John Young and I am here to interview Brother Carl Clayton. Brother Carl, do I have permission to interview you?

Clayton: You do.

Young: Thank you. Why don't we get started at the beginning? Where and when were you born?

Clayton: I was born in Baltimore, Maryland on April 26, 1938. Next month I turn seventy-three.

Young: Can you tell me anything about your family in terms of brothers and sisters?

Clayton: There were four boys in my family, no sisters. My oldest brother I never knew because he died in infancy. Three boys grew up widely separated in age. The difference between my brother Bill who just died a few years ago and myself is seventeen years. Five years between myself and my brother Don who is still alive. I am the youngest in the family.

Young: When did you first come in contact with the Christian Brothers?

Clayton: I had no idea about the Christian Brothers as a separate order. I was aware of brothers in religious life and all that kind of stuff. When it came time in eighth grade to look to high school in Baltimore there were really only three Catholic high schools. One there was another one a parish high school that was never really thought of too well. It was a good school I guess but because it was a parish school it didn't have the same status as Loyola, the Jesuit school, Mount Saint Joseph's, where my brother Don went, was the Xaverian Brothers and Calvert Hall<sup>1</sup>, the De Lasalle Christian Brother school. So I took the entrance test to all three and was I got in to all three. Since my brother Don went to Mount Saint Joe's I didn't want to go there. A little sibling rivalry thing. Loyola, the Jesuits in my mind and in a lot of people seemed a little snooty. Calvert Hall seemed to

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1. Loyola High School, Mount Saint Joseph High School and Calvert Hall High School still exist in the greater Baltimore area.

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be the best choice for me. I went there, took the entrance test, got to meet brothers, was accepted and went on from there. A great four years actually. So great that I hated to see holidays come. I enjoyed going to school so much, partly because there was nobody in my neighborhood that were Calvert Hall students, two others. I was the only one in my immediate neighborhood. The friends that I was making were friends really at school. The other boys that I had been friends with in the earlier years were making friends at other schools, mostly public schools.

Young: How would you describe your experience at Calvert Hall, in terms of activities and things like that?

Clayton: It was an extremely positive experience really from the beginning. In fact, I think, I mentioned to you when we were chatting at another time. The experience I had, the impression that was left on me by Brother Daniel Adrian, Brother who was my freshman religion teacher and first year Latin teacher was one that was, not only on me but on almost all the kids that he taught was a very positive one. He was truly a big brother to us and he was very smart. He was a very good teacher and was a lot of fun too. He had a way of making learning fun. We just kind of resonated with him and he resonated with us. So that was my freshman year. Actually I didn't get much involved with activities until my junior year when I got more involved in student government. Senior year I was vice president of senior class, vice president of student government, assistant editor of the yearbook. My activities were really more in the junior and senior year than freshman and sophomore.

Young: Now, in terms of the Brothers, I guess you kind of touched on that. Would you like to add anything in terms of the role of the Brothers played in your education as a whole?

Clayton: Yeah, well there were a number of Brothers who were characters who stick in my memory as people who were good people. There was Brother Paul, big Paul they called him. Big Paul taught Algebra but mostly he told jokes in the class. But he had a good heart and took care of the orphans. He used to collect money for the big orphan's picnic.

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I saw different sides of the Brothers. I wasn't that they were all holier than thou type of people. In fact most of them were not. I can go through all sorts of characters that were in the school at the time. But I don't think I ever had a bad experience with a Brother. Really I mean there were some I was more friendly with and closer to. Some were better teachers than others. They weren't all superior teachers. Brother Paul hardly did any teaching. I mean he did teaching but not much. I think I got a realistic view of the Brothers I guess is what I am saying. In the junior and senior year the thought from time to time of being a Brother was there and on occasion I would chat with a good friend of mine Bill Gildea<sup>2</sup>, who was a classmate of mine about that kind of thing. He went on, got married and became a sports writer for the Washington Post. I went on to the La Salle University. That is really where I made the decision to become a Brother, not at Calvert Hall but really at La Salle College at that time. Because there were so many young Brothers, there were one hundred and some Brothers at La Salle and I guess I had never seen Brothers who were more or less my contemporaries and that I think opened another dimension to the idea of being a Brother for me and that there were people my age that who being Brothers and all that I guess. I didn't analyze it this way but I think this is what is the truth of the matter. I remember calling up my mother. My dad was in the hospital for a good while because he had tuberculosis and so my mother there was by herself. I called her up to say, "Mom I am going to become a Brother." And she said, "Oh yeah. Will I ever see you again?" and I said, "You will see me a lot but first I have to come home to repack." I said, "I am not going to be in a cloistered monastery." So yeah it was a big decision I think but at the time it seemed so right that I really didn't think it was that big.

Young: Now was that, do you think clearly the connection with the Brothers that led you to La Salle College?

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2. Bill Gildea was a sports writer for the Washington Post for over forty years. He is the author of two books and retired from the Post in December 2003.

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Clayton: I got a, actually intending to go to Loyola College in Baltimore because that was the metropolitan Catholic college and I never, I can say, I don't recall ever really seriously thinking about going to a public university. I don't know why come to think of it. But anyway I was going to go there. It was not very expensive. It was about twice the price of a year of Calvert Hall. But that still was not very expensive, certainly by today's standards. But I won a Christian Brothers' scholarship to La Salle. That was announced at graduation. I went home, back home to talk with my mother about it and she felt that the family could cover the expenses of living at La Salle so that's where I went off to La Salle instead of going to Loyola. And maybe that made all the difference, do you think? Maybe I would be a Jesuit now if I had gone to Loyola because they are good men too and I may very well have come across individuals that would have led me in the direction of becoming a Jesuit. But I don't know because I never seriously thought about being a priest. It never really appealed to me. I mean I admired priests; I used to like priests in my parish. I used to help out in the rectory when I was in seventh and eighth grade stuffing envelopes and things like that that had to be done. They were always very friendly and pleasant towards me but I never thought about being a priest. And when I went to the pastor to get his, the letter from the pastor to get into the Brothers, one of the documents that had to be given over, the Catholic in good standing. The pastor has to write a letter. He was shocked. He said, "I thought you were going to become a priest. I thought you were going to look to the seminary." I never did. He just assumed that because I was around the rectory and stuff like that. That's how, I guess, going to La Salle was really because, initially because of the scholarship. I guess it's all worked the way God works. Piecing things together a little bit and I often wonder what would have happened if it had gone some other direction but that's the way it happened.

Young: So I guess like you said the process was a kind of a gradual one that you started thinking about in high school and then when you go to La Salle it kind of cemented.

Clayton: It kind of blossomed there with all the young Brothers around. I really didn't get to know any of them because the philosophy, the old time philosophy of religious life was that the religious Brothers didn't really have that much interaction with the lay students which is kind of crazy but was considered part of religious life at the time.

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Young: So you mean Brothers were in training or actual Christian Brothers?

Clayton: Brothers in training.

Young: What year did you go into the Brothers?

Clayton: I went into the Brothers in October 1956 just a couple months after being at La Salle and so I went into the Brothers there is what they call a postulancy, which is kind of an adjustment period, a little bit of a discernment time to see whether you really want to stay. That is a few months. I guess I received the habit of the Brothers and began the formal novitiate year in February 1, 1957.

Young: Is that when you went into the Scholasticate?

Clayton: No. I went into the novitiate. The novitiate is the first year. It's a year really of spiritual studies and religious life studies and things like that. That was not at our Scholasticate which was in Philadelphia. It was in Ammendale, Maryland which is kind of more or less a suburb of Washington. It is between Baltimore and Washington but much closer to Washington. So that was the first year plus a few months. From there in 1958, February 1958, because it's one year later in February 1958 we got into buses and came up to the Scholasticate in Elkins Park and started going over to La Salle for classes. Maybe in the first, I actually started in the second semester since I came up in February. I started up in the second semester. I think my classes for one semester were at the Scholasticate and then I started going over to the University for classes after that.

Young: And then I guess you finished your degree, did you get a degree in theology and then political science?

Clayton: No. A minor perhaps in religion is one way of looking at it because we did take theology courses but my major really was, at least I figured my major as political science but also very interested in philosophy and history. In fact I won the philosophy award at graduation and I did not win the political science award which was technically my major.

Young: That's interesting, philosophy. I can remember taking some philosophy classes in college. Now did you finish the Scholasticate, that's the last phase?

Clayton: The last phase of study in that context. Actually, when I finished my bachelor's degree, which was in June 1961, most of the Brothers would stay on for a master's degree in

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Theology. Stay in the Scholasticate for because this was only after three and a half years. We took a lot of credits. I would take eighteen, twenty-one credits in a semester. All the Brothers did. Kids now of days would think that is crazy since they would take twelve or fifteen. That would be a walk in the park. Anyway, myself and another Brother, we won Ford Foundation grants to study at Pitt. Ford Foundation had a program for people who were going to into teaching, a master's degree in education with a heavy emphasis also on whatever field they were going to teach because the Ford Foundation<sup>3</sup> was concerned that there were too many teachers who were highly trained in methodology and stuff like that but not so much in their subject matter. They were kind of weak in their subject matter is what they thought. They started this program, I don't know how long it lasted but it lasted long enough for me to get my degree at Pitt, myself and Brother Luke. I left the Scholasticate earlier than I would normally have left the Scholasticate and was assigned to Central Catholic Pittsburgh which is right down the street from Pitt. Just a few blocks down the. I would teach part time my first year out there at Central and moderate the band, things like that. But in the evenings I would go, myself and Luke, would go to classes at Pitt. They were all late afternoon and evening classes.

Young: So in other words that is kind of how you ended up at Pittsburg Central Catholic?

Clayton: That is right. I thoroughly enjoyed it. Taking the master's degree is fine but I thoroughly enjoyed being at Central and the kids there. So the next year after the degree of studies it was a summer school year, a summer for the degree. So the following school year I was a full time teacher. I was prepared to stay there for the foreseeable future. I thought it was apple pie and ice cream. It was really great. But I got a letter in the mail in April, I guess, my second year there telling me to report to La Salle High School to be the vice principal. My second year teaching.

Young: I always recall my first experience teaching it is a special one because you are young. You have a lot of energy.

Clayton: There is kind of a truism in teaching that your first experience is a special one. Also that you hit your stride in your third year. You do what you can in your freshman, your first year and you make some mistakes and you learn from your mistakes. Your biggest goal is not to make the same mistake twice. And then second year you are kind of getting it

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3. The Ford Foundation is a non-profit organization who continues to support the improvement of secondary education through grants and scholarships.

Source: [www.FordFoundation.org](http://www.FordFoundation.org)

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together and then third year you are going with, all cylinders are working. I didn't get that experience at Central. I am sorry for that. I was clearly moving along in that direction as I was, my second year of teaching.

Young: How was that, your first experience with the Brother's community assigning you?

Clayton: Right. The whole age gamut. From the very youngest like myself and a half a dozen other Brothers who were assigned. There were I think if I recall maybe close to twelve Brothers who were first or second year out of college and there were like forty some Brothers, thirty some to forty some Brothers I forget. Let's say forty roughly speaking, forty Brothers in the community. Almost all of the teaching was done by the Brothers. There were a couple of lay teachers who were tended to be football coaches. They would teach and coach. I think the athletic director, no, the physical education instructor. Wait a minute. He was basketball coach. How did I get off on that? My experience about being in community. I think the intergeneration thing that was the most unusual because in the scholasticate everybody is between nineteen and twenty-two, something like that. Twenty-three at the most. There, there were men who in their seventies and one or two in their eighties. Not very many in the eighties. A couple in their seventies but then fifties and sixties all the way down, in among those forty. Once again like my experience in high school I saw all good men but very different personalities and very different capabilities. Some were not well placed in what they were teaching or where they were teaching. Others were just perfect. They were classic teachers. The whole range. Sometimes I think I have remained a Brother mostly because it has been a very realistic experience. I don't think I had a very long period with stars in my mind about becoming a religious brother. It was quickly realism that set in. I got along well with the Brothers out there. It was out there that the Brothers voted on me to receive my final vows. That was an affirmative vote. I got along well with the school, with the Brothers. It was fine.

Young: Was it tough though to get the letter? Was that a shock?

Clayton: Oh gosh yes. The Brother who the director of the community, he was also the principal of the school. He knew that this was going to happen but he couldn't tell me. I had asked for permission to study the following summer at Carnegie Mellon in a program in economics because I thought it was the area that I was the weakest in in social studies. I wanted to get some beefing up in that. And he said, "Well, no, probably not because of the other thing that you are going to do." And he would not tell what that other

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thing was until eventually I got the letter that said June 24<sup>th</sup> report to La Salle High School. I didn't know anything about La Salle High School. I might have visited it one time but I had a very hazy recollection of being even a visitor here. So I was really walking in to a totally new situation. Place, people and certainly job, very different. I was the only vice principal so I had academic affairs, student affairs, discipline. And really didn't have a full time secretary. The lady who was the receptionist also did typing, so she was also my secretary so to speak. But fortunately La Salle being La Salle it wins you over. And the kids were very good to me being brand new. I tried to be even handed with them, certainly in terms of discipline. The academics of the school were not complex as they are now in terms of many, many electives, AP courses and things like that. Those things didn't exist. There were some honors sections of courses. Some sections were grouped to be the best in terms of previous grades and so forth but it was not as difficult as it would be now. Certainly to schedule by hand which I did which the principal at the time, Brother Francis McLean<sup>4</sup>, he was a wonderful person. He acted like he really valued my opinion. It had to be an act because my opinion didn't have any basis. But he also would say, "What do you think of that Carl? What would you do?" And then he showed me how to do scheduling his old fashion method of doing it. Eventually, not too much later, maybe the middle of next year, I started to get more help from a computer but not with the kind of level of sophistication that the computers have now. More simple things. They were generally simpler times in many respects but kids got fine educations. They are doctors, lawyers, businessmen, Indian chiefs, candle makers, whatever. They are all successful; almost of all of them are successful people. It wasn't too bad the education they got. The adjustment was difficult. I might have said to you, might have told you when we were chatting before about the first time that the provincial who assigned me to La Salle came to visit the first year. We had our little interview and he said, "Well Brother Carl I understand that things are going well with you here, that's good. I think I was being criticized around the Brothers District for assigning such as young man to this job. It doesn't seem to be too much now because you are doing okay. Do you have any observations?" I said, "Yeah, I do. I really miss the classroom. I really miss having a homeroom, intramurals." Intramurals seemed to be bigger then than they are now. He said, " Well, Every Brother wants that Brother Carl. What is your next point?" So much for empathy. That man was a physicist, he was not a counselor. He was a very good physicist. He was very rational. Everything made sense, rational. Boom, boom, boom. I did not get very far with my empathy, my need for empathy.

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4. Brother Francis McLean served as principal from 1951-66.

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Young: Interesting. Now you were there when La Salle had just been built?

Clayton: Pretty much. Yeah, I guess the first graduating class was '61.

Young: I think the building says '60.

Clayton: It was built in '60. I guess the first graduating class was in '61. Something like that. I came in '63. It was like two years in operation, two or three years in operation fully when I came. The principal had been principal down at Twentieth and Olney<sup>5</sup> so when he left here, when Brother Francis left here he had been principal for like twenty-six years.

Young: Really?

Clayton: Yeah

Young: I did not know that.

Clayton: Long time. Something of that order anyhow. The Brother who had been, what was his vice principal here. I don't know whether they actually had a vice principal when they were down at Twentieth and Olney but he was either vice principal or athletic director or athletic director who also kind of acted like a vice principal. That man got a letter moving him, you know, once again. The provincial was not one for doing things with a great deal of sensitivity which really I think upset Brother Francis that he wasn't consulted more in the whole process. But it worked out fine. It worked out. There were hard times, there were days being disciplinarian in school, just getting used to the place and the kids and having to make some very difficult decisions, particularly if it came to dismissal of a student. Of course it was always something that you talked about with the principal but I was the front man for that and he was the court of the appeal. But we already had worked out the details of the situation and had come to what we thought was the right decision so the appeal was not going to go very far. It doesn't have the same kind of due process that is probably be true now of how a student could for a reconsideration. So there we some difficult times that way much more in the area of student affairs and discipline not because the kids misbehaved. I don't know if I told you but years after my first year I was attending a reunion and one of the, this reunion, it was the first class of seniors when I came here, would be Joe

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5. La Salle High School was part of the La Salle College campus prior to 1960.

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Colistra's class. I was talking to one of the fellows and he had had a couple of drinks and everything. He was very sentimental about the whole thing. He said, "You know Brother Carl, he said, when you came here, we knew that you didn't know a lot about La Salle. We knew that we could get away with a lot of stuff. You would know what was what. Somebody would say, "Why we don't do this?" And someone else would say, "We can't do that because we'll get Brother Carl in trouble." So I was the only disciplinarian to run a school by sympathy. And it worked. Once again it is a tribute to La Salle. The quality of the kids, the quality of most of them. The quality of most of their upbringing is such that they took pity on me until I got my feet on the ground. And it worked out fine. I am still friends with some of them, like Joe Colistra for example. That whole judgment was there. Academics were not a problem. I did academics paperwork and stuff at night because all day long I was working with and interacting with kids. Student Affairs, activities and all that kind of stuff and the discipline. I would be at the office till about 11:00 at night usually. Go in about 7:00 AM, 7:30 AM, break for lunch, break for dinner. Be there until 11:00 at night. It was probably killing me I guess to some extent. It certainly meant I was eating a lot of tums. When the Middle States Evaluation of '66 came around, I think we were already talking about it but they strongly recommended the division of academic and student affairs. And then I became vice principal for student affairs until I left in '68 and when I came back it was for student affairs. I came back as a teacher but things fell apart a little bit for the administration so Brother Edward Gallagher and I went back into administration again as principal and vice principal respectively.

Young: Did you, I guess in terms of Washington. Now you were here and then you went to St. John's?

Clayton: Right. I went to St. John's. When it came time for me to end here, I felt like I had pretty much done what I could. I asked for permission to do graduate studies and a different provincial now. And he said, "I'll make a deal with you. You give me a year at St. John's as chairman of the religion department and then after that year, I'll let you go study." So I said, "Okay, it's a deal." So, they wanted that arrangement because there had been, there was a lot of turmoil in teaching religion, what the programs would be, what the emphasis. It was after Vatican II, so there were a whole multiple plans for teaching

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Religion and how to teach it. When I went down to St. John's, I think they were in their fourth program in four years. They wanted some stability. I had come from being five or six years of administration so I became the chair of the religion department at St. John's. And got it stabilized and got it kind of common sense schedule of what the courses would be. There was a lot of flexibility within those courses but nevertheless this is what would be taught. At the end of that he said, "Okay, you can go study." That is when I started at American University in political science. But after a year I decided to stop it because I decided I really didn't want to head in the direction of university teaching. And I had thought at one point of being a hands on use of political science, learning by getting into intelligence analysis with the CIA. I looked into that and the CIA was very open to the idea but I realized if I did that I would have to leave the Brothers. Not just because, not so much because what the CIA does is antithetical to the Brothers, to religion. In fact, the first question they asked me is, "DO you have any moral or religious commitments or convictions that would interfere with being a member of the CIA?" I said, "I have severe restrictions of my own moral views when it comes to killing people but my understanding of what I'm interested in is analysis of information that can help my country have a better foreign policy. I have no problems with that." He said, "Yeah, that's fair enough." If I were to be an operative, if I were to be a spy or something that might be different. I wouldn't, I wouldn't do that. I have a lot of problems with that. I am not saying that somebody doesn't have to be a spy but all the things that could come down from that are not so good. So that is why I decided I would stay with secondary school teaching.

Young: You said you had an interesting experience in Washington. I guess that was an interesting time to be in the city.

Clayton: Yes. I was teaching at American University as a teaching assistant. The course I was involved in was Comparative European Politics and I had three or four classes I guess. There was a time when they were going to have this lie in<sup>6</sup> at Massachusetts and Nebraska Avenues, a big intersection near by American University, to protest the war in Vietnam. I remember going down to watch it because I had never seen a demonstration like that before. And I was going to be taking a class that night so I had to stay around on campus. I went down there and the guy leading the whole charge with his megaphone, bullhorn calling people to get into the street and lie to block traffic was one of the kids in my class who was the quietest kids in class. He was more interested

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6. One of many protest tactics employed by college students during Vietnam Era.

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in activism than politics I guess. So then, of course, once the cameras came, once the television cameras showed up, then they started to get rowdy. To show off for the cameras, somebody threw a Coke bottle through the windshield of a police car. And the police started putting down tear gas and everything. We wound up not having class that night. It was an interesting experience that way. I mean in terms of having a flavor of the era. Apart from that I mean I was studying traditional politics. I wasn't involved in any activism at all. They did ask me if I would be willing to be one of the teachers of a teach-in. They used to have these teach-ins. I don't know if you are familiar with that.

Young: No

Clayton: They would get sympathetic people, people who were at least not committed to the war in Vietnam to agree to give a talk, a lecture or whatever. They would hold these in an amp theater, a lot of the kids were come. They would hear this person talk. Of course they were interested in more inflammatory kind of rhetoric but they were also interested in the study of the war in Vietnam and why it was a bad move to begin with. So that, they asked me to do that but and I said I would consider it but it never came about because of the way things happened at the University and all that kind of stuff.

Young: I read a little bit about sit-ins. But I never, you know.

Clayton: Sit-ins, teach-ins. Everything had an in attached to it.

Young: Teach-ins excuse me

Clayton: Teach-ins, sit-ins, lie-ins. They were interesting days.

Young: Now, did you at that time, did your request to return or did you just finish out the year at American and gave notice that you would want to return to the secondary environment?

Clayton: Yeah. I talked to the provincial, it was a different provincial again at this time. I forget the nature of how the conversation went but he said, "Would you like to go back as a teacher at La Salle?" I guess I had indicated that I had liked La Salle very much and everything and I said sure. So I came back as a full time teacher in 1970. In '70, '71, '72, I was teaching religion different times, religion, U.S. history, economics, political science,

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Philosophy. The philosophy, political science, and economics were electives. By that time things had started to get more complex with the schedule and the opportunities that kids had to choose but religion was a requirement and the U.S. History was a requirement. I taught that for the juniors and I guess I had sophomore religion for a couple of different years, one of the two years. I don't know what I taught the other year. In fact there were some of the kids who took every course I had, every course I taught. In fact, the reunion of the class of '72 supporting Tim Hughes who got inducted in the Hall of Fame. One of the guys there was Tom Daly and he took every course. I told him, "You are going to turn out to be a little Claytonian. I don't have that many original ideas for you to take every course I'm teaching." But he did. It was good.

Young: Did you enjoy the classroom?

Clayton: Oh yes. I liked it very much. And the people who were in administration, the Brothers who were in the administration. I think because that was still in the era of upset, the early '70's. They decided to step down and both Brother Edward Gallagher and I, both who were together in administration before. He, I am not sure just where he went when I went to Washington and so forth. He went to West Catholic or some place. He was back here and he was also teaching full time. So when these administrators stepped down the provincial asked Ed if he would be the principal again and he asked me if I would be the vice principal again. So here we go. We started it all over again from '72-77.

Young: Was it a different time at La Salle in the '70's than it was in the '60's?

Clayton: Yeah. You could see the changes were afoot by the time I was leaving here in '68. It was different but when I went back here as a teacher before I became an administrator again was the time of the change in the dress code. I wasn't in administration when that happened. I would like to think it would have happened the way it happened if I had been. I mean not the change necessarily but the way it was done. It was discussed to the fairthwell. It was, we just talked about it, talked about it and talked about it. We made meetings and students and parents and it went on and on. You feel like saying, "Make a decision, come on, make a decision about this, whatever you decide." That was part of it. I think a lot of the attitudes of the kids were kind of loose. We had a student-faculty senate which really didn't have any deliberative powers. It was supposed to be, I guess, an advisory body to the principal or academic vice principal. I am not sure which probably the principal. It was an effort to try to respond to the spirit of the times to treat the students with more, respect them more seriously in terms of their ideas even though they were still kind of uneducated in that kind of stuff. I

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remember one, I was on the student-faculty senate, and we were discussing apathy in the school, whether there was too much apathy. Nobody was interested in supporting the teams and all this. There was apathy. Well, We took a vote on whether there was apathy in the school and one of the teachers abstained. (laughs) Which lent a little humor to the whole thing. He was apathetic about the vote on apathy. That was an example of the times, you know. An underground newspaper, a little printed jobbie, was the only underground newspaper that was printed in the main office because that was where the copier was and I guess the school administration must have thought well it was better for them to do it where we can see them do it then to do it, not know what is going to come out. It still ruffled a few people's feathers but they were, I didn't see it as all that bad. Just a little type of thing. I forget even what it was called now, it had a different name. I forget.

Young: I think there was another one that came out in the late '80's. I think I had heard or early '90's. They never had one when I was here. We just had the Wis. That's interesting. I guess at that point in the late '70's you then went to the La Salle University and I think you served as campus minister at La Salle University?

Clayton: Right. Before I did that though, when I left here in '77, the provincial, who was once again a different one, this is Brother Colman Coogan, he said, "You have been doing this kind of stuff for a long time, haven't you." I said, "Yeah. I don't know. It is more than a decade." He said, "Would you like to do anything else?" I said, "Well you know. I had a semester off to go to a Brother's program renewal. One of the Brothers there was a Sacred Heart Brother, different order, from New Orleans. We had talked about, just fantasizing actually, talked about setting up a center at the University of New Orleans which was the blue collar school unlike Tulane. The University of New Orleans or New Orleans University whatever it was. A center for students that would really cater more to the graduates of the Christian Brother school and the Sacred Heart Brother's school since a lot of them went to this school, this university. So we talked about different things we could do, programs we could do for the kids and stuff. So, of course it never worked out. So when the Brother visitor asked me, the Provincial asked me what I wanted to do I said, "Well maybe studying campus ministry would be good." So he let me go, there was a program at Seattle University in pastoral ministry and you could choose the various kinds of emphases and one of them was collegiate campus ministry. So I went out there and took that degree and chose the emphasis of college campus ministry. Did my internship there at Seattle University, it is a Jesuit University.

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When my degree was finished, or actually it wasn't finished, the courses were finished. I still had to write the project. I was looking around for employment and initially I had gotten negative feedback from La Salle University about the availability of any position in campus ministry. And then, not long after I got that letter, the priest who was the director of campus ministry at La Salle, resigned his job, resigned, he was an Augustinian, both the Augustinians, and left the priesthood. All of it. So I got another letter saying, "We're now looking for a replacement. We invite you to come for an interview. So one thing led to another and I got the job and so I was Director of Campus Ministry there which I loved. I loved collegiate work too; I loved working with high school and college kids. Two different animals, senior year and freshman year not much different but generally speaking working with the college kids, they're of an age where you are not really responsible for them as much as you would be as if you were dealing with younger kids. Both of them have their strong suits. I enjoyed campus ministry. I was only doing it for two years however until the provincial asked me, in fact it was Richard Kessler, the current president here. He asked me if I would take over the position helping to direct the discernment program for the Brothers. Once again they were college kids. I did that for another five years.

Young: You were, is that, okay so that is the aspirancy program?

Clayton: Yes

Young: You had said some things about it. There were a lot of challenges in that program.

Clayton: Yeah. Once again, they were great guys to work with. From the point of view of discernment it kind of has its ups and downs. It's not an easy thing. For a person who is trying to help the discernment it's kind of like a roller coaster. One month you are talking to the young man who is really interested in the Brothers and he thinks that's what he wants to do and the next month you visit the school where he is studying, the university where he is studying, and he tells you he is thinking about getting engaged to May Sue Buttercream that he's known for the last couple of years. It doesn't always follow with any kind of logic. You know, sometimes you can drive a good distance to go to a college to meet with somebody and they never show up. For some people their way of saying that they would like to discontinue the program is that they just don't show up instead of calling up to say, "Look, I don't think I want to do this anymore. Thanks very much but you don't have to bother coming out." That's all they had to say and that would be fine. There are some tough times but there are some good

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satisfactions as well. Even when guys don't become Brothers, when you can see them growing in their understanding of themselves and what kind of life options they want and how serious they have become about it. You feel, well, I have really helped that person, by the interacting with them and challenging them on some things and affirming them on others. You hope a good number choose to become Brothers but if they don't, if it's a wise choice. They are not just following the heard. That's a good thing too. It has some good points but it certainly had some frustrations.

Young: Was enrollment in the Brothers kind of at a stable level or was it?

Clayton: No. It had begun to decline in '68 but the number of young men who were interested in discerning their future with a possible option for the Brothers. There were a good number. There were a good number. There were two of us who did this work, myself and Brother Leo Smith and I guess we each had thirty-five to see. Trying to see them once a month or once every six weeks. Once again good quality, good quality people. Almost all of them had done well in school and had been active in things. Kind of qualities you would expect to see in a teacher, a religious teacher especially but the statistics are what they are. Ninety-seven percent of people get married. There is another small percentage that remain single all their lives and a small percent that become priests or Brothers or sisters. You had to keep that in mind, you can't get too high in expecting a lot of people joining. The high point of the Brothers is probably in 1960. The post war increase every year was getting more and more in the priesthood, religious life but after '60, after Vatican II<sup>7</sup> it began to, the role of the laity in the Church as compared to priests and certainly the religious was emphasized and approved and encouraged and so forth. That changed the nature of Church ministry which was always done just by priests, Brothers and sisters. They were the Church ministers. Now and starting in those years, more lay people, even married lay people were getting involved as Church ministers and pretty seriously involved in Church ministry.

Young: Now, did you miss the classroom? Did you miss being?

Clayton: Yes. As long as I was interacting with kids it wasn't so bad. Particularly if I was interacting in a nonjudgmental way. Having to take care of high school students discipline problems kind of got old but no, from being campus minister or being aspirancy director, that was satisfying, working with the kids. To some extent it played into the unspoken reason I became a Brother. I think I told you this. I really didn't

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7. Vatican II was an ecumenical council held by the Catholic Church from 1962-65.

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chose the Brothers because I was gung ho about teaching. I knew that the Brothers taught, they taught me. I was quite prepared to be a teacher and I wound up liking it. I also I knew that the Brothers prayed a lot, prayed twice a day, they went to mass. I could accept that but it wasn't the reason why I became a Brother. I grew to value it as I do now. I value the time for prayer and then mass. Even being in community, I knew the Brothers lived together but I didn't join to have a community life. I joined because I wanted to be the kind of person in the lives of kids that Brother Daniel Adrian was to me. He was the big brother, he was the person who affirmed and then encouraged and made it all fun. That is what I wanted to do. And I could do that as campus minister and as aspirancy director just as I could do as being a classroom teacher.

Young: Now this lead at this time in the mid '80's when you decided to take a leave of absence?

Clayton: Yes.

Young: Can you share with me a little?

Clayton: Sure. I think with the constant movement, driving around to quite a number of locations, different colleges, universities. Sometimes seeing kids when they were home from school where that might be in Pittsburg today and Washington tomorrow. I guess I kind of found myself getting rootless. And the way it played out for me was I began to think well maybe community life really isn't for me. I think in part I was frustrated and tired and in part I, my view of what the core values were for me kind of got shifted around I wasn't really sure I wanted it anymore. I had perpetual vows, final vows and the Church allows for a leave of absence when you are in that situation. And the Visitor didn't want me to do it but I really felt that I needed to get away. I really didn't get too far away, I wound up teaching here. But I never came over for dinner. I got invited by the Brothers a number of times, individual Brothers said, "Why don't you come over for dinner." I never did. I just wanted to keep that distance. I was always very friendly to the Brothers. Actually I developed a good friendship with a former Brother, Brother Jim Roche. Not Mr. Jim Roche. He was Brother Joseph and we used to, his wife was involved in a lot of travel and a lot of conference giving, workshops. Often times after school we would go and get something to eat and sit around and talk and that kind of stuff. So I didn't really stay much associated with the Brothers although I was teaching here. And Al Puntel and his wife Betsy were good support people for me. In fact I think I might have told you that when I decided, on my own I decided to return to the Brothers, community life and so forth, I told the Puntels and Betsy said to me, "That's a

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good choice Carl, you have the heart of a Brother.” I kind of felt that was a little affirmation from the good Lord through Betsy for me. That year was a good year in many ways. I lived in an apartment in Wyndmoor, I took care of myself, my own meals and so forth unlike community life especially when you have a larger community. I’ve lived in smaller communities when we would take turns cooking and had to take care of the house and everything but in a larger community you have to have a cook. You couldn’t possibly expect a Brother to do the cooking and also do the teaching and all the rest of it. So I thought it was a very helpful experience and it turned out positively for me.

Young: So you got the teaching position here and you just stayed on?

Clayton: Once again, when I told the provincial that I decided to return to the life of the Brothers, he said, “Well, you have been working at La Salle. Why don’t you stay there?” I said, “It works for me.” I moved from Wyndmoor, one location in Wyndmoor to Cheltenham Avenue again for my third time and this is my fourth time.

Young: You were head of counseling, college counseling?

Clayton: All of it. My first thing was that I was teaching, I was teaching religion full time. For a while there, I was helping Tony, Father Tony with in house retreats freshman, sophomores whatever. I was teaching full time and then the Brother who was, Brother David, Brother John D’Alphonso, David Alston was his other name but Brother John D’Alphonso who had been the college placement counselor, senior counselor and kind of the director of the program, he decided to move on or they asked to take over another job or whatever it was. I forget why he moved but anyway the principal asked me if I would be interested in that job and so I said, “Sure, why not.” So I did some, I went to some programs on kind of getting background in terms of college placement work and what was expected and all the forms and different, writing the essays and all the things. Did tours of the schools, kind of did a crash course in getting me up to par for doing that. Once again that only lasted a year. What did I do after that?

Young: I think that’s when you went to St. John’s

Clayton: That’s when I went to St. John’s. You’re right. That’s when I went to St. John’s.

Young: Now, did you foresee that coming for St. John’s?

Interview of Brother Carl Clayton by John Young

Wyndmoor, Pennsylvania, March 9, 2011

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Clayton: Principal position?

Young: Do you think that when you came back here it would be for a while or did you think it was going to be?

Clayton: No. I have never, ever thought about or much less worked towards an administrative position. My whole approach to administration was it's a job that someone has to do and I have been asked to do it. It had some satisfactions and of course it keeps you going when you see good things happened, plans that you worked out are actually carrying on you know. Things are good, things are happy because of what you planned so there are some satisfactions. There are definitely some frustrations because you have, you spend most of your days dealing with problems none of which are yours. They are all somebody else's, either teachers or students or both. So there are some frustrations but there are some satisfactions. But I never really looked towards it. I never really knew that it was in the offing and I thought well that's good. Maybe that will happen, never. All the times I was here, two times I was here as an administrator, always it was somebody saying would you be willing to do this. And that's what happened with going to St. John's. They were starting the president-principal model and the president was going to be this Brother Luke that I studied with, he was a classmate of mine. The administration of the district thought it would be good to have the two of us together. He was an experienced administrator and I had experience as an administrator. St. John's was having difficulties.

Young: Had you heard that when you were here that there were some enrollment issues?

Clayton: Yes. It was enrollment issues. There was a complex situation why they had enrollment issues. Part of it was the fact that was that it was all military. I mean required military and that it had gotten to be perhaps not the biggest, funest thing for a lot kids to do so they weren't choosing to come to St. John's. That's part of it. Also part of it was that it was thirty-seven percent African American and in some people's minds because of the kids they saw wearing the uniform were African American they thought the whole school was African American. Bill Gildea who I was telling you about who worked for the Post called me up after I got to St. John's and said, "What do you think about being principal of an all-black school?" I said, "What are you talking about? St. John's isn't an all-black school." He said, "I always see black kids coming who are coming around out of St. John's" The reason for that is the white kids had cars. The black kids were standing

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on the corner waiting for the bus. So the image that a lot of people had driving by Military Road there, Military Road and Twenty-seventh Street was that the school was an African American school and that put the damper on some people's, parents in particular, deciding to have their kid go there. Mothers especially were reluctant for the military. What they didn't realize or what they didn't think about was that this was not a first step towards joining the army. I used to say that I wouldn't want my country defended by the caliber of what they learning in the ROTC, junior ROTC courses at St. John's. But they learned some good things, they learned important things. They learned how to dress neatly. They learned how to address somebody, look them in the eye, shake their hand. They learned how to give an order; they learned how to take an order. Even though it was kind of not exactly make believe, it was a special context that existed while they were in school and didn't exist after that.

Young: Could you clarify maybe, do you know what the origins of that was of why they. When you say military they took certain kind of classes but they wore a uniform.

Clayton: They used to wear kind of a, years before they had worn kind of a West Point uniform, grey but they were costly and the kids out grew them. The ones they bought as freshman would be up to hear (pointing to arm) and sleeves and trousers. So the Army for a long time offered their uniforms. They had of course tons of them, they would be easy to get. It was a senior Army instructor. He would have a staff of a couple of men. They were all retired and the senior Army instructor when I was there was a Lieutenant Colonel retired. They wore this Army kind of olive green uniform and they would drill, drill and they would do parades and stuff like that all in the context of the school. The only time, the only other time is when we played the Jesuit competitor, Gonzaga. When we had the Gonzaga game, the St. John's student body would march on into the stadium like the Army-Navy game does. It was a junior ROTC program as what it was referred to as. It started in that fashion in 1915 and in its heyday was a great badge of pride that the kids had that they were St. John's. They were in this uniform, what all St. John's stood for. A lot of the alums and fathers felt bad when we changed that but we spent eighteen months doing a relatively in-depth study with a whole panel of people, people from the school, people from the alumni, people from experts who were in various fields and we realized that some changes had to be made. We weren't going to move the school. That was a possibility that it should be moved to a different location further out into the suburbs and we decided that we couldn't financially be sure that it would work out even though the property in Northwest Washington is valuable. We weren't really sure if we could both buy a new piece of property and build a building

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with the money we would get from selling the school's property. That was quickly dispensed with and what we came up with was to expand the pool to make it coed and make the junior ROTC optional which it is in many schools. Many of the public schools in Washington have junior ROTC programs and it's always optional. Of course there was a lot of moaning and groaning of the destruction of the traditional St. John's but we put together the rational and it was in no time at all that it was not an issue any more.<sup>8</sup> I left at that point and Brother Luke stayed on as president for another couple of years. My successors and his successors have built on the change and have made the school very prosperous. It is a thousand students now and I think I mentioned to you there have been times when the cadet coronel, the highest ranking student in ROTC, is a woman, the girl. I don't know what it is now for a good while there it was about half the school, I think it is a little bit less than half the school is ROTC. It may very well happen that it might go down to being too small of a unit to really. It always was and continued to be after we made these changes an honor unit with distinction because every year the Army sends in evaluators and they go to classes, interview the students. They watch them drill, and do various other things. It has always gotten high grades from, that program has.

Young: Now did the Brothers, back in 1915, was it a Christian Brothers school that the Brothers started and the theory was because you were in Washington?

Clayton: I guess. In 1915 the war had started and the handwriting was on the wall for our guys getting involved. I think that was probably part of it. But Washington, yes, the influence of the military and certainly public life, governmental life was very strong and continued to be that way. The Brothers may have had some reasons too apart from those things maybe from the point of view from another vehicle for shaping up kids. We have this slogan here, "Boys will be boys but La Salle boys will be gentlemen." Their slogan is "Building boys is better than mending men." I think that was kind of part of it too. The junior ROTC program was building boys, building boys of quality, of character, of conviction. Better to do that than mend men. So I think there were a lot of reasons for it but certainly the location as you say and the time 1915 was part of it.

Young: You say that you were offered to stay for another term but you decided not to.

Clayton: Right. I had agreed to do it for one term because as I said I was never really a big fan of being an administrator. It was a job I could do and I would do but it wore me out.

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8. St. John's made the switch to a coed, military tract optional school in September 1991

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It always did. That's why I always left after five years each time. This time I wasn't going to wait five years. I said I would do it for three, the normal term. They had agreed to it and when three years came up, they thought, "Would you be willing to do it for another three years and I said no. I think we'll stick with our agreement. That's when I got more into collegiate campus ministry again. Got me all over the place.

Young: I guess you had talked about the enrollment since then has become very healthy at St. John's.

Clayton: Yes it has.

Young: I guess it has really has changed the face of the school. In terms of?

Clayton: It has changed the face of the school. I think they still have a significant minority but it's no longer an issue. At one point we didn't have a majority. It was a collection of minorities including Caucasian was a minority but now I am not really sure whether Caucasians are in the majority again. Maybe not, but it isn't an issue and people seem to be very content with coming to that school as it is. They had a president there for fourteen or sixteen years whatever it was who was very big into building and refurbishing. He made the place very, very nice. It needed a lot of work because it was built the same time this was built and when enrollment goes down, money is tight. You have to cut back on things. But anyway, when it all came back up again, Brother Tom Jarreau took advantage of the situation and added more buildings to the place and did a lot of fixing up so it's in good shape

Young: I guess having girls there definitely changes the place.

Clayton: Its, I guess both good and bad. The guys don't like to look bad in front of girls. So consequently instead of, some of them, instead of working harder to look good they shut up and just fade into the background, let the girls take the lead. And that's not so good. Pros and cons, there is always a debate about whether single gender schools are better than mixed gender, coed. But we didn't do it for philosophical reasons. It is almost always justified philosophically because there are studies that say coed schools are good but almost always the real reason is enrollment. You need a larger pool to draw from and that certainly was our case.

Young: I think at that point you went on to Cal Poly at San Louis Obispo.

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Clayton: Yes. '91, '88-'91 I was at St. John's. Then '91-'94 I was three years out at the Neumann Center at the Cal Poly University at San Louis Obispo. Loved it, loved it. Great, full service operation there. They had religious programs, they had social programs. It was just great, all sorts of things. Once again, I could have seen myself staying there for a while but my provincial back here didn't want me to stay out there much longer so he brought me back and sent me to Europe studying French in Paris in preparation for studying in the Brothers study program in Rome, La Sallian spirituality and theology.

Young: What is the name of that program?

Clayton: CIL

Young: CIL, okay.

Clayton: It's the, I don't know if its the French or Italian but it's the French version of the international La Sallian center, Centre International La Sallian, CIL.<sup>9</sup> Not the, doesn't make sense in English, CIL, but that's what it is. They just refer to it as the CIL program internationally. It's La Sallian studies.

Young: You said in Rome you studied with a lot of different people.

Clayton: Forty different, forty Brothers from many different countries. They were from Asia, South America, Europe of course, Canada, yeah, everywhere. Just about every place really.

Young: That must have been quite an experience.

Clayton: Africa. Yes, it was, it was really. It's a little bit like the Tower of Babel to some extent. They try to straighten things out a little bit by having the rotation of masses in English, French and Spanish, they're the three basic languages of the Institute of the Brothers. I don't know how often but I forget exactly how often we had mass but it would rotate and Brothers in that language group would do the preparations for the mass in terms of what the song would be and maybe in some cases what the readings would be,

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9. CIL program is a worldwide assembly of Christian Brothers that convenes in Rome.

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the intercessions and so forth. And we all had to deal with that language as best we could. I could not very well in Spanish but I did learn to deal with, to do it well enough in French. The same way we would have the morning prayer in language groups so we could at least pray in the same language that we thought in. It was a good experience to see the different points of view about things. We tend to say well obviously it's, this is the way it is. The American view has to be the right way. Makes sense to me, I'm an American. But then you see somebody else who is very bright and very well informed who don't see it quite that way. I am not talking about politics. You don't usually talk too much about politics in that program but just even in terms of how to conduct schools, what kind of schools to conduct, how we finance schools. One of the Brothers, one Brother from Italy Pia Giorgio, said, "We have problems with finance, keeping our school going in Italy. How do you do it in America? I know you don't get any money from the government." I said, "We don't. We beg. We have tuition but it isn't enough to cover the costs of operation. So we really urge and expect our alums to come through, our alumni to come through. They realize that they got an education for less than what they paid for it so hopefully they will help to have other students get a good education." He said to me, "We could never do that. We could never ask our alumni. It just wouldn't happen in Italy. It just wouldn't work. It wouldn't. We'd be embarrassed to do it and they wouldn't respond that way." Okay. I didn't know what to tell you.

Young: Did you ever think about at that time of studying different to go, I don't know if it is common that Brothers would then go to different places of the world. I know we are going to talk a little bit about Bethlehem eventually but is that common or do people generally stay with their?

Clayton: They generally go back home although towards the end of the program a Brother from Spain asked me if I would be interested in coming to his school to teach English. I didn't give it too much thought. I rather quickly thought no, I don't think so. First of all I am not a professional English teacher, English as a second language or English as a foreign

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language. I mean I could get some training in it I suppose quickly but I wasn't so keen on doing it so I came back to the United States. But while I was over there, towards the end of the program, I think I told you, I got, one of the Brothers whose was helping to run the program got a letter from a friend of his who worked at St. Mary's in Minnesota, St. Mary's College became St. Mary's University in Minnesota. And he was saying there was a part time position in campus ministry open for somebody, a Brother maybe who could do something else at the school and make it a full time operation. I jumped at that, I got permission from my superiors here in this district because that is the Midwest district and I went out there to, after coming back from Europe, I went out there and talked to the people out there and kind of mind if they were enthusiastic and I got enthusiastic about it. Once again it was great, great kids, great kids. You know the Minnesota nice, the expression Minnesota nice. It's true. Minnesota people generally speaking are very nice people, very easy going, very nice people. I enjoyed, I was only there for a couple of years. Once again I thought I might be there for at least three or four but there for two and I got called back to do the aspirancy work again. And after a couple years of that I got an e-mail from a Brother in Bethlehem saying that my name had come up in a discussion of Brothers to invite to come there and would I consider coming to Bethlehem and to help out the endeavor there. So I talked to my provincial and he said, "Yeah," He said, "If you want to do it, go for it." It's kind of missionary work in a sense. So, it's a volunteer thing and if you want to do it, that would be a wonderful thing. But if you don't want to do it, that's fine too. So I decided I would do it.

Young: What is the history, was it a university started by the Brothers?

Clayton: In the '70's Pope Paul VI in a visit to the Holy Land was informed that a lot of Christians were leaving the Holy Land, particularly the men, to get an education, a collegiate education, and never coming back. So he, when he finished that trip, he told his cardinals I guess, proper cardinals in Rome that he wanted to have the Vatican support a school, a university, in the Holy Land. So they turned to the American Brothers who ran universities, who run universities so between the Superior General and the Cardinal in charge of what they call Oriental Churches, Eastern Churches the agreement was struck that the Brothers would in fact do this and we took over a high school building, it was a

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Brothers' high school. The Brothers moved to another building in Bethlehem but in another section of town, newer buildings actually. That's the way it started, one building and the Brothers lived in apartments. It was like three Brothers to start off with and they lived in an apartment and the area they set up the school and they recruited teachers and so forth and it just built on that.<sup>10</sup> Now they have three or four thousand students there. When I was there it was a little over two but they have jumped to over three and they do good work. They go very, very good work. It is a western style university unlike the Arabic universities that are over there, have been over there for a long time which are Islamic. This is western therefor Christian, Judeo-Christian style you might say. So the atmosphere on campus is much more casual allowing for some degree of interaction between men and women which wouldn't happen elsewhere. It is not a cultural thing. Once they leave the campus they go back into their own culture where they don't talk to a girl unless there is a chaperone present.

Young: How about that. So, in other words, on campus it's, like you said, it's a little bit more relaxed.

Clayton: Still, generally speaking, on campus guys hang out with guys and girls hang out with girls. But in the gardens, you occasionally will see a boy, not occasionally, a trinkling from time to time you will see a boy and a girl sitting there talking. Never touching, a discreet space between them but just two chatting which would be absolutely normal for us. The kids refer to it as the love garden. In America we would say love garden, it is just two people sitting there talking. But that is so culturally unusual that they put a big name on it. It was hard getting used to as I think I told you. The first semester was the hardest thing I've done as a Brother I think, for various reasons. Part of it is the tension that is always there, what's happening there, what's going to happen at the checkpoint. Are they going to start throwing rocks at the Israeli soldiers again or will the soldiers going to shoot somebody. So there is that tension and it colors the atmosphere of even conversation and then of course the language when you have, I've always described it, being in an English bubble. People speak English to me, I speak English to them and they speak Arabic to one other. That was hard getting used to. You don't know what they are talking about. They could be talking about you. It is not as much of a problem in the long run as you would think it would be. So it worked out alright. Once again, I thought I was going to stay there for a while but I got called back to Napa to be the sub director of novices. I was there for two years. We had two years

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10. Bethlehem University was founded in 1973 by the Christian Brothers.

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of novitiate classes and then the next year there were guys in the pipeline but they weren't there yet so the novitiate went into recess. And as a result, I decided that I had been away from my district for many, many years and that point maybe a decade or more and decide that I come back and so I came back to the Baltimore district and went to Hudson Catholic.

Young: Hudson, because your last two stops are Hudson and Calvert Hall. Now when you came to Hudson Catholic in 2002, can you describe Hudson Catholic for me?

Clayton: Hudson Catholic, when I was there, was an all-boys school, urban in the heart of Jersey City, meat and potatoes, blue collar. The place, particularly, is quite adequate, quite nice, but it is just a basic school. Nothing is as fancy as we have here and they kids are simple but not naïve. They know more that their night prayers. But they are simple kids in the ways of the world. I liked it very much. I was junior counselor. I chaired the counseling department and I taught two classes. I liked it. But I was getting older and after being there for three years, I was also director of the Brothers community. I got eye cancer while I was there and that set me back a bit. When the three years ended, my term as the director of the community ended, I decided that I think I needed to do something part time. That's when Calvert Hall became available, to be the second counselor to the kids who have learning challenges that were not in the equivalent of the La Salle program, I mean the David Program. They call it the La Salle Program and that was good. I had sixty kids, most of whom were ADD. At Hudson, it was very good, it was community of about I think about thirteen Brothers. Of course it was, the problem was it was an Archdiocesan school and the Archdiocese didn't want to support it. They were having their financial problems. The graduates of the school were mostly blue collar people. Seems like half the firemen and policemen in Jersey City graduated from Hudson Catholic. It seemed that way. So it was a harder job trying, I didn't have to do it, but it was a hard job trying to raise money from the alumni. The alumni just didn't have that kind of money to give. There were some doctors and lawyers and they were generous and there was a program of actually sponsoring a particular student, an alum and a student together. They got thirty or forty of those going but the finances never really worked out all that well. So they decided they would go to a model Principal-President, principal model type of thing, where the president was going to be a job, was going to be a money seeker. And that's understandable. Public relations and finance is usually what presidents are involved with but it is just very hard to do. They

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didn't have much money to pay for it. This kind of thing. Actually, I think from one point of view, they were pleased that I decided to move on because the money that the Brother got was I think, Brothers were paid like twenty-two thousand dollars a year, each Brother, that went to the community. But that money went to go to this other project and of course it almost got closed.

Young: I did not know that.

Clayton: Now it's coed. They had the misfortune of having the priest who is the president, very well liked guy, graduate of the school itself, was arrested for DWI or DUI. He felt in fairness he should step down as president. I think the Brothers would have supported him just going to a rehab program and coming back as president but I don't know whether it was embarrassment or just his own standards for himself. He did step down and they are not going to fill the position too quickly. I think they, one of the people in the diocesan office of education is going to try to raise money and the Sister who is the principal now, she still runs the school and she has been doing any how but she will have more official control over the life of the school. And I don't know how this is going to work but everybody's got their fingers crossed. It is going to be a shame. Urban education takes it on the chin every time, doesn't it? Look at the schools who closed here in Philadelphia. West Catholic is probably on the chopping block for the near future, next year or the year after next whatever. Urban education, you can't charge enough money to the people to run the school. The diocese can't give you the money to run the school or help with the tuition so it's a not win situation. It goes deeper into debt. West Catholic is not in debt right now but the alumna has been coming through with that but you can't do that forever, it's not likely anyhow, although Roman Catholic has done it. The alums have been consistently, Roman Catholic High School, consistently been supporting that. But, anyhow, that's the problem. That is the current problem with Catholic education. Urban education is on the ropes.

Young: Struggling.

Clayton: Yeah. Parishes are closing. When parishes close the school often times gets moved after, becomes regional schools. It's just shrinking, shrinking, shrinking and high schools try to draw from that, draw from immigrant population. Catholic schools pawned immigrants for years but then it was almost all Brothers and Sisters teaching.

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You have to pay some degree of living wage to the lay teachers but it is a very had situation.

Young: Was Hudson Catholic, did the Christian Brothers start Hudson Catholic?

Clayton: Yes

Young: They did.

Clayton: 1964

Young: 1964. And, okay. And, but it was, it's considered part of the archdiocese similar to West Catholic.

Clayton: Right. The same sense. The archdiocese wanted to start the school. Back in '64 it was the thing to do I guess. They were able to do it and they asked the Brothers to take it over. We were in that diocese in a, we were teaching the upper grades of an elementary school in Orange, New Jersey. They moved the Brothers out of there. There were only five or six Brothers. They moved them out of there and then they started a school, it was like freshman I guess to begin with. So eventually they added more Brothers and lay teachers and so forth. It got started yet but the Brothers started it in terms of actually setting it up and teaching it. But it was, it always, from the beginning, was an archdiocesan school.

Young: Now has it been. I guess that I always think that when you bring girls in you're bringing in enrollment but you're also bringing in expense also because you have to accommodate them.

Clayton: They were not able to set up a second gym. They were able to designate certain restrooms for the girls and they made changes in those restrooms to accommodate the girls. But the, apart from that, I don't know whether there were any other significant changes they were able to make. It is a land locked property and so they really didn't have the space to do anything. The one little area they do have is parking and mostly the Brothers and the lay teachers fills it up, the school bus fills up the property, fills up the parking area. They are restricted what they can do but basically what they really did do was change the rest rooms. And I then guess they alternate, somehow or another, the use of the gym after school. I guess, I am not sure but I suppose they added. They

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had women teachers already but they probably added some more and I don't know, for gym classes, perhaps a woman instructor. I don't know how they divided up the gym classes.

Young: So as of now the enrollment is holding steady?

Clayton: I haven't heard what the freshman class enrollment is. They had gotten a very good open house. They were pleased with that. Interest seemed to be good. People taking applications was good. How many were returning them and actually putting money down, I'm not sure. That will be the trick. What will be a clear sign is, that they got girls. They were only going to start it with girls in the ninth grade but then there was a girls' school that closed and so they took them in and there were girls in all four years this past year. This year I guess. And the, I think they were really waiting to see whether there were a substantial number of girls who sign up as freshman which would indicate that the word on the street is that it's a good place for girls to get an education. If that's not the case and the numbers are going to be small in the freshman class, that's a bad sign. The inverted pyramid, smaller in the bottom and throwing out a lot at the top.

Young: Were you here when La Salle had girls for a short amount of time?

Clayton: Yes. One year.

Young: One year. And was that Ancilla Domini closed?

Clayton: Girls high school over in, not far from La Salle University, closed. They had planned to close it and they were in the process of not taking in any more students. So that they were going to just move through and as those girls graduated, they were going to sell. I think they got an offer for the property that they felt they couldn't turn down and they needed to do something with the girls, juniors and seniors I think at the time. I think they had talked with some girls schools but girls didn't want to go to other girls' schools, their competitors either on the field or in the neighborhood or whatever and they just didn't want to do it. So the Sister came and talked to Brother Edward and myself, particularly Brother Edward, and it was decided. Interestingly enough, there were all probably seniors the year they came here and that was one of the few years where we had a small senior class. We had one hundred and eighty-eight seniors. So it was like

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forty-seven, forty-nine, some number in the forty that were the girls so it was not great problem physically for us to have those extra bodies in the school. One of the complexities as it turns out that they were not all ready to be seniors. They were seniors in name but not in background. So we had to, some of them were seniors taking like Algebra II or Geometry or some of the basics things they needed to take to be able to go into college. But it all worked out. Many people thought it was just the first step in La Salle going coed and no matter what we said, they wouldn't believe it. So Ed said to me one time, "Next year, the year after this, they will believe it because there won't be any girls here."

Young: You can only tell then so many times, after a while.

Clayton: Wait and see. Most of them, it worked out alright. They were two sisters that came with them. I guess a Sister Gloria. I am not sure whether she was the principal of the other school and then there was a Sister, I want to say Janet but I am not sure. She was an older Sister. I think she was like a support person for the girls. Girls saw her and they knew her and everything. They could talk to her and everything. I think they got a La Salle diploma. I don't think they got an Ancilla Domini diploma. I'm not sure of that though. It would be interesting to research that and see what happened there. They were in the yearbook. Maybe they did get a La Salle, I mean an Ancilla Domini diploma because I think there was a separate graduation.<sup>11</sup>

Young: What was the year of that? Do you remember?

Clayton: '70's. I want to say '74, '75. Something like that.

Young: And that had never been discussed here, going coed?

Clayton: None, not to my hearing. No. It just wasn't the case. I guess the whole atmosphere of the area for Catholic ethos of Philadelphia was that these older schools were either all boy or all girl. The old model and they liked it that way. And some of the newer schools of course, started out as co-institutional and eventually had to be blended. They tried their darndest for the longest time to keep boys and girls separate. I don't know what the future holds for La Salle but it doesn't seem to me that there will be, in the foreseeable future, any need to go coed.

Young: We've never had that discussion. Just in the years I have been here, it has never come up.

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11. Ancilla Domini students attended La Salle for the 1975-76 school year and received diplomas from Ancilla.

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Clayton: Sometimes you hear somebody say that maybe we should have an eighth grade. Some schools have done that but that doesn't usually go very far either.

Young: What was it like to go back to your alma mater?

Clayton: Well, it was my alma mater in name but not in place. I was part of the old school, downtown right across from.

Young: Oh, it had moved.

Clayton: It had moved something similar to this place but we didn't have a university, a college that we were on but we were downtown across the street from the, I can't say main branch, the central library, the Free Library of Baltimore and catty-corner to the Basilica so we used to say we were the Catholic high school that had the largest library and the largest chapel in the country.<sup>12</sup> And the Brothers could call over and put books on reserve at that big, big library. So that was my emotional attachment was to that place and to the school in general. So my going back to Calvert Hall was a very pleasant experience, a very pleasant experience. I reconnected with a lot of my classmates. I knew that there were a group of my classmates that go together every month for dinner so I joined that group too. And anniversary, fiftieth anniversary occurred my first year there and also my fiftieth anniversary as a Brother, they were around the same time. My brother Bill passed away my first year there so I was pleased that I was in the city. I was not in the city but in the area so I could go and be with him. I saw him in the afternoon and the night that he died so it was good. It was very good and I really didn't know a lot of the history or the experience of all the fifty years that they were in the new campus so I had to deal with it like anybody who was a stranger who had to deal with it but there were enough old Halls, the Old Hall people they called them who made me feel very much at home. And the kids are a little more reticent at Calvert Hall but once they get to know you, they are very, very nice guys, very nice pleasant kids to work with. See I only worked with sixty kids. Normally a teacher teaches three to five classes and has a hundred and some kids and who you are spreads quickly and how you are spreads around too so I didn't have that. I was a counselor and not a teacher. I had only sixty kids who had learning problems so it took me a little longer. One of the things I decided to do was every morning when I walked from the Brothers' house up the steps

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12. Calvert Hall High School moved to Towson, Maryland in 1960.

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To the school I was going to say good morning to everybody, every kid. And for I don't know for weeks kids would all look up to you and "Oh, good morning." After a period of time, all the teachers, everybody and after a while they began to see me coming and they would say, "Oh, good morning Brother." They would, began to make some sort of contact, some sort of human contact and I got to be moderator, they asked me to be moderator of baseball, freshman, jv, that kind of stuff. So I got to know kids that way too. So I enjoyed it. But it was a different experience. I didn't go back to my same building where I had studied. That building is now the headquarters for the Archdiocese on that site. They knocked the building down and built the new building at the time back in 1960. All three of our schools, La Salle, St. John's and Calvert Hall all moved around the same, almost the exact same time, '60-'61. St. John's moved from downtown out to, they always had this property called Airlie that was out in what was kind of the suburbs and for a while there the ninth graders were taught out there but then when they moved the school they had property to move it to. And they had a building which they knocked down to build a new high school and built this new place and of course Calvert Hall did the same thing, moved from downtown to Towson, Maryland. They have a nice location. They are a little more land locked than we are. They're on thirty-five acres and they really can't expand. They are building all around them, housing for the most part and a mall right across the street which is very convenient but it doesn't give them much chance to expand.

Young: How is their enrollment? Is it pretty good?

Clayton: Yes. They will be probably between 1100-1200 next year. About twelve hundred is typical for them but let's assume that they will decline somewhat only because everybody's declining it seems like. It will be pretty close to their regular number, I think.

Young: It's interesting at this point you are back here again.

Clayton: Yes, for the fourth time.

Young: Right. Now was this something you chose to come back here?

Clayton: I did. It was because I was asked to be on the Board of Trustees at La Salle Academy<sup>13</sup> and I had known about La Salle Academy and I had visited La Salle Academy but it was

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13. La Salle Academy was established in 2006.

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actually the dedication of the school of the academy being turned into a school and I was really impressed and thought it was a perfect work for the Brothers because it works with the poor. I got a call from a former student of mine here who is on the Board there, Mike Whitaker, Dr. Whitaker. He called me down at Calvert Hall and said, "What are you doing in Baltimore? You should be up here in Philadelphia." I said, "What are you talking about?" He said, "I called to ask you if you would be interested, consider being on the Board of Trustees." The Board of Trustees owns the school literally. There are always two Brothers and two Sisters on the Board. But it essentially a lay Board. Brothers and Sisters founded it and for the sake of the mission and the charism and the vision, they want to have a couple of Brothers and a couple of Sisters on the Board. So I got asked to be on the Board. When I decided to agree to it, I kind of knew I would have to leave Baltimore. I guess technically I wouldn't if I was only going to the three meetings a year of the Board and maybe one other meeting of a committee of the Board but I thought well, they have events and different things happening and you want to show up and support so I decide to move up here. And it was going to be La Salle University or here and as it worked this was the better arrangement here. I got a telephone call from Brother Richard saying, "They're saying you are moving in here." I said, "Yeah I am." He said, "Would you be willing to be the Moderator of the Alumni?" They have a lot of alumni. And I said, "Who is presently the Moderator." He said, "I am." And I knew he was Moderator of the Mothers' Club. He was President of the school, that is too much so I said, "Okay." It's not too bad. Mary Francis Kelly does all the work and I just have to look pretty, work the crowd. She tells me, "Work the crowd. You are good at working the crowd."

Young: Now La Salle Academy is, that's I guess similar to San Miguel School, same type of program?

Clayton: It's the San Miguel Model<sup>14</sup> in the sense that they work on an extended day and an extended school year, school day and school year and they have a graduates' support program where they follow the kids in high school and see how they're doing and if they need help. So that's the model. The difference is at La Salle Academy they start with the third grade and go to the eighth. Very commonly among the San Miguel schools it's sixth, seventh and eighth, it's middle school. But it is also similar in the sense that it is really designed for the poor, not particularly for any minority but for the poor. So they do have a mix of African American, Latino. I guess the largest number is Latino, then

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14. San Miguel Schools are small, urban elementary and middle schools who serve a population that is at or below the poverty line.

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African American, then Caucasian. It's a good, healthy mix. One of the things I like about that school is that besides bringing them up to grade level, giving them a good education, prepping them for high school, they also work on their self-esteem, their self-image, their own self-image and they teach them manners. They teach them how to introduce themselves, shake hands and welcome people to La Salle Academy. And they have a marvelous pledge that both the faculty and the students recite every morning at their assembly. They gather together, ninety students; there is fifteen in each year. Ninety students and whatever it is, six or seven, eight teachers. They have a teacher for every year and plus an art teacher, whatever. I guess about seven or eight teachers. It really talked about you know I'm proud to be me kind of thing, responsibility, consistency. Five traits that they want to incorporate into their lives. They say it every day. The kids can rattle it off. Sister can say, "Tell Brother the pledge." She can stand up straight and give the pledge. They did a world of good for those kids. The whole point is to give a Catholic education to children of parents who cannot afford a Catholic education.

Young: Is it the Brothers, the Brothers fund that or?

Clayton: It is totally funded by the Board. The fundraising efforts of the Board and of course the school themselves, not just the Board. There is a director; there is a woman who is a director of development for the school. But then the school gets no money except maybe donations from like the La Salle Brothers or something like that but it is not a budget item on any Brother's budget or a Sister's budget. Both of the two groups set the school up, the concept, the plan, where it was being located and so forth. And then they recruited the Board and turned it over to the Board, the ownership over to the Board. The Board is extremely, extremely dedicated to the mission of that school. I am so impressed with that Board. They put their money where their mouth is and also they work in getting other people to put their money out. Sr. Jeanne, who is the President of the school, a St. Joe nun. I had an e-mail yesterday that was from the development director. It said Sr. Jean had met at the First Trust Bank headquarters with some people about investments and one of them is a member of the Board and they used that place to meet. And after the meeting was over he introduced her to a couple of the executives of First Trust and they talked about La Salle Academy was all about and the EITC, the tax credit from the state of Pennsylvania. Just a few days later they got a check for \$25,000 for the EITC for the First Trust had indicated to send it to La Salle

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Academy. Hopefully that will be a continuing pattern. But that is the kind of thing that does happen. We did, for the first time, a Board sponsored fund raising, fund raiser last Spring last school year. It, \$400,000 it raised. It is all because of poverty. It's all because when the people went there, people wanted to go there. There were other people who were kind of forced to go there by their boss who was a Board member. Nevertheless, when they heard the story about the school and what it stands for and what it does and who it works with, they just opened their wallets to support the school. It is a bit operation, I mean big, bigger than one would think for a school that size. It is over a million dollar budget.

Young: I can imagine. I mean you're talking that many kids, teachers, you have to pay for a lot.

Clayton: Busing. You take them on field trips. I mean everything. They get less than one percent of their budget from the parents. Less than one percent. It is almost totally, well it is totally based on the good will of people. And it is all because it was done right to begin with. They recruited a good Board. They recruited Board people who had been on La Salle High School's Board, La Salle University's Board, Mount Saint Joseph's Board, Chestnut Hill Academy's Board. They drew from the Brothers' schools, the Saint Joseph's Schools, the Sisters of Saint Joseph's schools to kind of put the touch on these people to be Board members. Now they probably have over thirty people on the Board but it's really a wonderful thing. I talk with a lot of the alumni and I say, "I know you give to La Salle High School and continue to do that, don't stop giving to La Salle High School. But if you have any discretionary money that you are looking to put into another charity, think of La Salle Academy. And it has born some good fruit."

Young: Just listening to you talk makes me want to get more involved in that.

Clayton: You can do as little or as much as you want by way of support or not just in terms of money. If you want to go down there sometime with one of the bus loads that go down on Tuesday but they do their tutoring and just see the place. Have you been in it yet?

Young: I haven't.

Clayton: Go down sometime with the kids and talk to Sister and Teresa Barrens, the Principal. They will show you around a little bit. Anything you can do with your kids or anything like that. It's up to you how much or how little amount of time, effort that you want to.

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You have your own family and everything. But it's really a great place, great, great place.

Young: Dan Cipolla has been very active.

Clayton: There are a couple of other teachers here. What is the woman who has her doctorate, Dr. Rose?

Young: Dr. Rose Ryan.

Clayton: Right. She goes down with a busload once in a while I think. She takes her turn.

Young: It must be neat to see the interaction between our kids and their kids too.

Clayton: Yeah. I think so. What was I going to say? Something about the, there is this professor at Penn, John Di Lullo, he writes books and stuff like that. He is on the Board and is an expert on schools. He said, "La Salle Academy is a miracle. This is a model. If any other schools can do it, whether it's in Philadelphia or elsewhere, it's the way to do it." But, it's tough because there are San Miguel schools that are closing. They run out of people to give money. Philadelphia is large enough. I really don't know whether Philadelphia could support a second school because it's. I guess they could probably but I mean probably it would have to come maybe from like an Augustinian, Jesuit base or something like that. I don't know. Some other group of Sisters or maybe find people from their realm of experience and background, people who have been on their boards and stuff, maybe set up another. But you wonder how much you can do. Now I think St. Francis De Sales parish school has something like this, it's not exactly but they have a lot of autonomy from the parish I think. They have like a board of advisors and there is a lot of fund raising that goes on. They have been very successful. There is a Sister there, a principal, who is a real go getter. This Sr. Jeanne, you will meet her, she is a real go getter too. She had cancer, breast cancer, she came back from it. I don't know what's going to happen when she has to step down or decides it's time to step down. I asked her about that one time and she said, "I would like to think there would be a Brother or a Sister who would be willing to take over as principal or president." And that may happen but she knows so many people. She's been in urban education most of her life and through the Sisters and just through Philadelphia contacts. Her cousins went through school here, Joe McGowan, Bill McGowan. It's her. You should check it out sometime.

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Young: I would like to. I've heard people talk about it. It's something that you want to but with kids at home. They are starting to get to the age where they can be on their own but right now our youngest is six so we're still but we're getting there.

Clayton: As I said, if sometime if it just happens that a Tuesday is well covered with your kids and you can. They don't get back here until five. They leave down there at four and with traffic and everything it's approximately five o'clock.

Young: I can work it out.

Clayton: What they do is that there is a pizzeria, a pizza shop that is right on the corner. On the way down, at least the time I went with them, one of the guys, one of the kids takes the orders and the money and puts the order in. I think they make their week with La Salle, the La Salle kids makes this pizzeria's week. And then they have this pizza, they eat it on the way home.

Young: On the way home. It is already to go.

Clayton: It's good. I think one of the things maybe they could use, I don't know if this is a problem or not but I hadn't heard it of any coaching the kids get on how to be tutors. Thinks to do, what not to do. Don't do the work for the kid kind of thing. Don't let them engage you in small talk. They just want to get away from doing the work. They're fun to talk to and if you let them they will con you into having a good time with them. But apart from that, no question they do rely on volunteers, particularly for the 3:00-4:00 (PM) time because that is normally when the volunteers can come in. Teachers have been teaching all day so this is a big help for them, for the school. Then I guess the 4:00-5:00 period they are getting them all together and getting their stuff put away and eventually they let them go.

Young: Where do you see yourself going now? You are with the Alumni, and you're with La Salle Academy, is there anything else that you are interested in?

Clayton: Well, there is always stuff. My biggest consideration is the things that interest me, are is really my health. As you look at me, I am in good health. I tire easily, more easily than I ever did. I have to have all of these damn medical checks and appointments and stuff. So that kind of makes me wonder. I have been in a little e-mail conversation with a

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Brother is Asia. He would like me to come over and do some programs for the, work for the programs for administrators and teachers on La Sallian formation for ministry. Yes, La Sallian formation for ministry. That e-mail is on my computer. I haven't responded to it yet. I should, it has been over a week. I might, I have to see. He said it is not for an extended period of time so I have to find out what he means for not really an extended period of time.

Young: That's a relative term.

Clayton: Yes. And he said doing it not in the underdeveloped part but like in Singapore and Hong Kong place like that where we have schools. There are La Sallian schools, they are trying to maintain the identity of the school as being La Sallian and working with those teachers and administrators and seeing if they get it. And what a difference it does make for a school. That is what I would be trying to help him with a little bit. And like every place else there will be a times when there won't be any Brothers there, probably. There are mostly Irish Brothers who are in Hong Kong and Singapore. Philippinoes, the Philippino district, I think they have a fair number of Brothers but it's not likely we are going to get many Brothers from Hong Kong. I mean we are dealing with one percent of the population. The school is largely Buddhist. In Singapore it is a mixture of Buddhist and Muslim and some Christian but they say the Apostles' Creed every morning, the whole school. They say the Angelis at noon or something like that. It is very definitely a Catholic school. There is no question about it but it is a very open Catholic school to people of all faiths like our school, like Hudson Catholic. Hudson Catholic had, when I was there, they had thirty-five nationalities, fifty nationalities and thirty-five maternal languages in the school. One time I said to this kid Alan who is from India. I said to him, "Alan, how many languages do you speak besides English?" He said, "Five. Three are my father's side of the family; two are my mother's side of the family." India has four hundred languages. So I don't know. That's not for publication by the way.

