

The Great Warden and His College

Robert Brinckerhoff Fairbairn was Warden of St. Stephen's College for 36 years — from 1862 until 1898, a year before his death at age 81. He was styled the "Great Warden" by Thomas Richey, one of his predecessors, and that designation has continued throughout all of the College's history. The present-day college still gains a sense of Fairbairn's appearance and presence from the bronze bust of him which is above the mantel in the Presidents' Room of Kline Commons, and from the oil portrait hanging over the fireplace in the foyer of the President's office. In appearance Fairbairn was of slightly less than middle height, round, ruddy and of a stern visage. This sternness, however, was more that of dignity than of hardness. He was tender hearted and had delicate regard for the feelings and wishes of others. He was as devout as he was just, and abounded with kindness, self-sacrificing generosity, and refinement.¹

He was born in Greenwich Village, New York City, in 1818. His father, a Scotchman, was a modestly circumstanced book publisher and his mother a native of Poughkeepsie. After ordinary schooling and special training in the Mechanics school, he worked for three years in a book and stationery store, and then at the age of 16, decided to prepare himself for the ministry of the Episcopal Church. He started at Bristol College in Pennsylvania, and upon the demise of that institution he went on to Washington College (now Trinity) in Hartford, graduating with a bachelor of arts in 1840 at age 22. After three years at the General Seminary in New York, where he graduated first in his class, he was ordained deacon in 1843. He served as rector of Christ Church, Troy, New York where he was credited with rescuing the parish from \$20,000 debt and restoring the property free of encumbrance to the Vestry. While in Troy he was married to Miss Juliet Arnold, his wife for 44 years, until her death in 1887. After a short service in Stillwater, New York and in Providence he became in 1853 principal of Catskill Academy,

Catskill, New York and in charge of a mission parish in Cairo. One of his students at the Academy was the daughter of Thomas Cole, the noted American landscape artist. (Later her brother was to study under Fairbairn at St. Stephen's College.)

In Troy, Fairbairn had formed a close friendship with a prominent clergyman, Rev. John Ireland Tucker. Dr. Tucker, a trustee of the recently established St. Stephen's College, had officiated at the Fairbairns' marriage and had followed with pride and interest Fairbairn's continuing career and professional development; it was through him that the call came to Fairbairn in 1862 to what was initially designated the professorship of mathematics at St. Stephen's. Dr. Tucker "was the good spirit who brought the opportunity for the distinguished career which followed."²

Robert B. Fairbairn's son, Henry A. Fairbairn, M.D., a St. Stephen's graduate in the class of 1875, tells in his book, *The Warden*, of the family's journey from Catskill to take up their new life in Annandale, "the night spent in the Catskill House . . . the hurried breakfast . . . ; the loading of the wagons with the impedimenta of a fair-sized family; the safe embarking . . . on the little steamboat, where delight was afforded by the carefully prepared lunch in the pretty little cabin" The father's "jovial face as he sat in the steam-boat surrounded by his much beloved wife and four children." The arrival "after a . . . ride of a few miles . . . ; the college in the distance . . . ; . . . the student with mortar-board and gown, amused at the childish effervescence and the parental attempt to repress it; . . . the family prayer and the retirement to those ancient abominations, corded beds, which had been fitted together and successfully strung by the mathematical planning of the head of the family"³

The family moved into what is now known as Lewis Cottage, just to the north of the campus. This was to be their home until the completion of the Warden's residence, now Ludlow-Willink, in 1869.

The college of which, after a year as professor, Fairbairn became warden, had 18 students. At first Fairbairn was the only faculty member. "He had engaged William T. Currie as tutor, but Mr. Currie, in order to earn some money during the summer vacation, had shipped as cook on a fishing schooner. As they had great luck catching mackerel off the Banks of Newfoundland, the captain would not put in, until about a month after college opened."⁴ The Rev. George B. Hopson had been appointed professor of Latin but was "prevented for a time from assuming his position."⁵

"Here was a problem presented for immediate solution . . . ; a college on hand and no one to do the teaching. . . . The Warden proceeded to discharge

the duties of the absentees. He taught all the classes He read the service and performed the duties of a Parish Priest. This condition of affairs continued for several weeks. The class-room duty was difficult enough, but the preparation for it occupied the afternoon and evening, sometimes way into early morning, and the physical man came near giving way under the strain. He spoke often in after years of the joy brought by the arrival of Professor Hopson, another indomitable worker."⁶

George Hopson was "of an old and distinguished New England family, his ancestor, John Hopson, having settled in Rhode Island in 1642. His father, the Rev. Oliver Hopson, was a member of the first class graduated from Trinity College, Hartford. Dr. Hopson was born at Naugatuck, Connecticut in 1838. Graduating at the head of his class at Trinity College, and receiving an M.A. from the same institution, he was graduated from General Theological Seminary in 1863 and began work as a curate at St. Mark's Church, New York City. About a month later he met with a serious accident which compelled him to give up his position and abandon all work for a time, but in October of the same year, having regained his health, he accepted a call to the professorship of Latin at St. Stephen's College."⁷

Dr. Hopson married Mary Williamson Johnston, who was of the same family as Mrs. John Bard, and during all of his 50 years as a member of St. Stephen's faculty lived in a house on the Bard land, later the Zabriskie estate.

George Hopson was to be at the College for 53 years, until his death in 1916. He served as professor for 51 years, an association longer than that of any other individual in the institution's history. For all of Fairbairn's 36-year wardenship these two were the heart of the College's educational work. Of Hopson, Fairbairn often said: "He is the man on whom I can always depend."⁸ Others came and went, but together these two stayed on and did the job.

The College of the years of Fairbairn's wardenship (1863-1898) was of clearly defined and relatively unchanging character. These decades therefore may be treated pretty much as a unit.

Among the most colorful recurrent occasions in the new little institution's life were its outdoor commencements — real festivals for students, their families, and friends, and for the neighborhood and local gentry.

"The next day, Thursday, July 14, was as bright and beautiful a day as could possibly be desired for the celebration of a college commencement . . . Morning Prayer was said in the exquisite Church of the Holy Innocents . . . Immediately after the blessing by the Bishop, the procession was formed under the direction of the marshal of the day, the congregation moving first, then the students, and finally the Bishop, supported on the one side by the Rev. Dr. Fairbairn, Warden of the College, and on the

other by the Hon. J. V. L. Pruyn, President of the same, the Faculty and Trustees, and the invited clergy — the number of whom was greater than ever before. The Bishop was in his robes, wearing also a square cap; the Faculty and Students all wore their scholastic black gowns; and as the excellent music of the Red Hook Band led the way, nothing could be more pleasingly picturesque than the line of procession with its varied colors, — from the brilliant hues of the ladies among the congregation down to the black of the caps and gowns, — as it crossed the road, and followed the winding path through the chequered sunlight and shadow of the open woodland, till the appointed place was reached. There the congregation seated themselves under the trees upon rustic benches, flanked with wagons and horses and carriages on either side; and before them was the platform, on which sat the Bishop and Faculty and Trustees and invited guests, shaded by a roof of freshly gathered boughs overhead, with two large National flags festooned behind them. The brilliance of the sunshine as occasionally tempered by the passing clouds; and the natural warmth of the middle of July were relieved by a fresh breeze now and then, rustling the leaves with a deliciously cooling murmur, and one freed one of the great flags from the festooning band, and spread out the Stripes and Stars flapping briskly over the heads of the Dons on the platform, with a very pleasing effect.

The orations were as follows: Salutory Oration in Latin, Joseph Richey . . .⁸

The College had been founded and launched on its way during the years of the Civil War. Yet it is surprising to see how little that conflict intruded into the life and consciousness of the campus. There is almost no mention of the fact that a war unto death was going on "between the States." No students or teachers appear to have left for the war, either by draft or volunteering. There is little consciousness of being in a nation at war. A reading of the records, speeches and reports of these years produces only these two modest indications that a conflict was going on:

First, this 1861 notice over the signature of Warden Richey in one of the Church papers:

St. Stephen's College, Annandale

The numerous friends of this noble young institution will rejoice to learn that, notwithstanding the fearful stringency of the times, the new College building has gone on to completion.

Second, this article from the Christian Times of July, 1864:

"... The Fourth at Annandale was a day of pleasant memories. An admirable celebration under the auspices of the students of St. Stephen's College, was introduced by a solemn and appropriate service in the beautiful Annandale church. A large company than moved to the College grove, where an able address was made by the Rev. Dr. Fairbairn, Warden of the College, touching upon the history of constitutional liberty. . . . The 'Declaration' was read. The Oration was delivered by Mr. C. Park, one of the students. It was earnest, truthful and eloquent, abounding in hopeful views of our country's trials. 'God save the right' and other patriotic hymns were rendered by thirty-four young girls, mostly of the parish school, representing the States of the Union. A sword was presented to Adjutant S. Van Rensselaer Cruger of the 150th N.Y.V., the gift of the neighborhood to a brave young officer who was in command of his company at 'Gettysburgh' and who was wounded twice at 'Resaca'.

The presentation was in a brief but very appropriate address by John Bard, Esq. It was received with a becoming diffidence and with fitting words of thankfulness. At the close of the exercises, the memory of a fallen soldier (Clark) from the neighborhood was honored in suitable resolutions presented by J. C. Cruger, Esq., and seconded by J. L. Aspinwall, Esq. Through all the exercises, the recognition of God's overruling hand in our national trials was specially grateful to the Christian, and as the benediction was pronounced and the company separated, all felt that it was a day of rejoicing, wisely spent, and crowded with cheering words and stirring memories."

St. Stephen's in these years was a small college with an enrollment of 18 in 1863, which rose to a high point of 85 in the late 1880's, with an average of 40 to 65 students and five to eight faculty members. It had a definite and clearly stated purpose, upon which its founders, its supporters, its students, and its faculty were agreed, namely to be an undergraduate college giving liberal arts training to young men who planned to continue on to seminary and prepare themselves for the ministry of the Episcopal Church.

"A training college for the ministry," Dr. Fairbairn wrote, "ought to do for the ministry what West Point has so justly the credit of doing for the army — make gentlemen."⁹

The Easter term ran from January 1 to July 15 and the Christmas term from October 1 to December 27, insuring the participation of the students in the major Chapel services of Christmas and Easter. By 1880 the fall term was cut back to get the students home in time for Christmas.

The first catalog of the College had been issued by Warden Richey in 1862. Revised and expanded by Warden Fairbairn in 1864, it remained in force with only minor changes until 1899.

The College offered three programs of study: the regular four-year baccalaureate program serving students planning to continue on to theological seminary; — the partial program for "those too far advanced in life to go through the regular course" but who would do enough work to prepare them to enter seminary without a baccalaureate degree; — and the preparatory course for students whose high school work was so deficient that they needed further work before embarking upon college studies.¹⁰

The main areas of study were Latin and Greek, with two-thirds of the four years' work being in those two fields, and the remaining third in algebra, calculus, geometry, philosophy and metaphysics, the science of quantity, the sections of the cone and their properties, history (prior to 1500), literature, rhetoric and criticism.

Fairbairn held that a college education was not the acquisition of facts, but "educing of the latent powers of the human mind" — developing the capacity to think. Greek and Latin were the best studies for this purpose.

Fairbairn was acutely aware of the distinction of role as between the college and the university in this country, in England and in Europe, and he held that studies giving information and facts and preparing for a profession belonged in the latter, while the function of the college was to develop the power to think.

"We are simply repeating the process of Socrates in drawing out that natural capacity which exists in your minds and enabling you to exercise that power of reason which is characteristic of a liberally educated mind." "Then later we will proceed to the study of our own nature, especially the intellectual part of our nature. We take up rhetoric, logic, and mental and moral philosophy."¹¹ Fairbairn regretted that "the demand for substitutes for classical and mathematical training has made some inroads on the course of Oxford and Cambridge." "No doubt," declared Fairbairn, "at the present time every educated man ought to be able to read the French and German languages . . . when you have learned the two classical languages of antiquity you have prepared the way for learning the languages of modern Europe as sources of information, and it is only as sources of information that you will learn them. They have never filled the place of the ancient classics in a course of education, for they have not that power, nor do they occupy that place in literature which would make them suitable instruments for that purpose."¹²

The day-by-day governance of the College as far as academic program and student life were concerned, centered on the faculty meeting. Gathering on an average of eight times a semester, and occasionally as frequently as once or twice a week, this body of four professors and usually two tutors, under the chairmanship of the warden, applied general academic policy to individual student situations. The faculty meeting was also the court determining punishment for student misbehavior.

At the start of each college year, the meeting's secretary, Professor Hopson, in meticulous copper-plate gothic, listed the faculty not only by name but by formal title, and then the student roster, and the assignment of students to grade-levels, adding meeting by meeting any late admittees. With the year thus under way, the meetings were then occupied with permissions or denials of permission for changes in programs, dispensations from requirements, or refusals to dispense, the recording of grades, listing of examinations yet to be sustained, setting of special examinations, permission for course substitutions, establishing of rules for prizes and designations of primus and secundus, checking the requirement for five compositions and

five orations annually for all students except freshman, designation of those giving commencement orations ("if their orations when completed prove satisfactory") — and finally listing and recommending to the trustees those eligible to receive their degrees at commencement. In short, the faculty meeting's chief business was this careful monitoring of each student's progress through the College's academic program.

The life and work of the College through the Great Warden's 36 years are perhaps best shown by noting some of the high points recorded in this precise long-hand record of the faculty meetings.

November 7, 1862, at what was headed "The first regular meeting of the Faculty of St. Stephen's College, the warden the Rev. Thomas A. Richey being the president and the Rev. Robert B. Fairbairn MA, professor of mathematics and natural philosophy the secretary," it was ordered that the following system of marks be adopted: "a perfect recitation to be marked ten and a lesser number as the recitation may fall below maximum standards, and that the standing of the student at the end of the academic year shall be determined by the sum of these marks."

"It was ordered that the College accounts and finances be under the direction of the professor of mathematics and that he be known in the discharge of this duty as the bursar of St. Stephen's College."

At the *December 19* meeting a letter was copied into the minutes from Joseph Henry, L. D. D., secretary of the Smithsonian Institution and a long-time Princeton professor, stating that in response to the College's request a full set of the Smithsonian reports and of the miscellaneous collections, will be forwarded by Adams Express. "I am greatly impressed," wrote Dr. Henry, "with the character of your institution, and doubt not that if the plan be judiciously carried out, that it will afford important results in the way of producing a higher grade of theological students in this country than is usually obtained. Popular education is by no means sufficient for our times. . . ."

The *December 30, 1862* meeting recorded that "whereas the expenses of the College for the past year and a half have been found to exceed the income, it is necessary to . . . reduce the expenses . . . it is therefore ordered that hereafter so that one servant may be dispensed with, the students must take the active care of their own rooms."

At the *January 6, 1863* meeting the following form of matriculation was adopted: "The warden will address the students to be matriculated standing in the chancel of the College Chapel before the altar as follows:

- 1st. Is it your purpose, God being your helper, to devote yourself to the ministry of the Protestant Episcopal Church?
- 2nd. Do you promise to observe the statutes, lawful usages and customs of St. Stephen's College; and to maintain and defend her rights, privileges, and immunities at all times and in all places according to your station and duties in the same?
- 3rd. I admit you as a student in St. Stephen's College . . ."

January 9 the meeting adopted rules for the library, and "it was ordered that Professor Fairbairn be appointed the librarian, with Mr. Joseph A. Nock assistant librarian."

At the meeting of *January 30, 1863*, "the following rules of order were adopted: (1) The bell will ring at 6 o'clock a.m., at which time every student is to rise and be ready for prayers at 6½ o'clock which will be conducted in the library by the head of the house. (2) The time from 6½ to 7 o'clock is allowed for private devotions. (3) Breakfast will be at 7 o'clock, dinner at 2½ p.m., supper 6½ eve. Students are required to be at table by the ringing of the second bell. Grace will be said by the head of the house, and no student will leave without his permission. (4) The hours of study will be as follows: from 8 to 9, from 9½ to 2½, and from 7 to 10 in the evening. The junior students will study in the junior hall from 8 to 9 during the evening hours. (5) The junior students are required to retire by 11 o'clock. (6) During the hours of study there will be no visiting of rooms. (7) Students are to be in Chapel for morning and evening prayer by the ringing of the 3rd bell. (8) Rooms will be in order by 9 o'clock a.m. and kept in neatness. They will be subject to the visitation of a college officer after that hour for inspection. (9) A set of furniture will be given each student when he enters College, for the good keeping of which he shall be held accountable."

November 2, 1863 "The faculty of St. Stephen's College met this evening by appointment at seven o'clock, the Warden in the chair. Prof. Hopson was appointed Secretary of the Faculty. Mr. Currie, the College tutor, was appointed Librarian. An informal discussion in regard to college matters in general elicited much unanimity of opinion. The order of recitation for Christmas term was decided. Five classes were assigned to the Warden, four to Prof. Hopson and four to Mr. Currie. The laws of the College were read and discussed. Some changes having been proposed, the Warden was appointed a committee to revise the code and present it at the next meeting of the faculty. Adjourned to Friday, 6 inst. — Geo B. Hopson, Secretary."

And so, three years after the College's beginning, a year after Dr. Fairbairn's first joining its staff, and a week after Prof. Hopson's arrival, "the

new team" of Fairbairn and Hopson is in full charge, a partnership that was to continue for 35 years, during which time the records of the meetings month after month and year after year were carefully recorded in longhand by Prof. Hopson, including the grade of every student in every subject for every marking period, a full account of every major faculty discussion, and the full text of every faculty action and any communications of importance that came before the faculty. In his first years, Hopson wrote in a bold even script, with every letter as perfect as in an engraved wedding invitation. At the end of his secretaryship when he became acting warden in 1898, his writing had become small and cramped, and the beautiful strong downstrokes, parallel over a whole page were gone, a casualty to the years.

One of the College's constant fears was that of the apostasy of its students to the Roman Catholic Church. Ever since the days of John Henry Newman and his associates of the Oxford Movement, the Protestant world and especially the Anglican Church had looked upon the timeless certainty and pomp, mystery and color of the Roman Church with both fear and fascination. It was this combination of feelings that produced the frantic reaction chronicled in the following faculty minutes:

"The Faculty met this afternoon in the vestry room of the Chapel, all present. The Warden reported that one of the students had informed him on Saturday evening that S. H. Spencer had gone to Troy to consult with a Romish priest, that he had been aided and influenced by Dwyer who also carried on a correspondence with different Romish priests.

"On Sunday morning in the presence of Mr. Olmstead, the Warden put the following questions to W. D. Dwyer: Do you correspond with Romish priests? Do you aid others in doing so? Do you know of any students of this College who correspond with Romish priests? Do you know where Spencer has gone? Have you aided him in going to Troy? To all which he answered emphatically *No*. The student who had given the information was then sent for, and he repeated in Dwyer's presence the information he had given the previous evening. The above questions were then repeated to Dwyer, when he again answered *No*, except in the case of Spencer he declined to answer, and then allowed that he knew where he had gone.

"In a private conversation which the Warden had with Dwyer, he denied any sympathy with Rome or having done or said anything from which it could be justly inferred that he had any tendencies to Romish doctrine. He said that he was entirely true to the church, and that he had advised Spencer not to go to Albany. He begged the Warden to take him back into his con-

fidence, and he would disappoint all his enemies by continuing faithful, and entering the ministry of the Church.

"At a later hour, Dwyer was shown a letter (addressed to a Romish Priest) in the presence of Mr. Olmstead, and asked whether he wrote it, or whether he knew anything about it, to both which questions he answered with great emphasis *No!* The letter was then shown to Mr. Leinendoll (whose name was signed to it) who said that Dwyer wrote it. Dwyer was again sent for, and in the presence of Leinendoll confessed that it was his. It thus appeared that all his previous declarations were devoid of truth.

"In consideration of his deception, lying and unfaithfulness to the Church and to this College, it was ordered that he be expelled. He was sent for, and in the presence of the Faculty the Warden informed him of his expulsion, and that he must leave the College in the morning.

"The Warden also reported that R. H. Leinendoll had been discovered to be in correspondence with Romish priests and that he had been to Troy for the purpose of consulting one on Saturday, but that he was acting under the influence of Dwyer. It was determined to expell Leinendoll at the same time; but as he came forward and asked permission to stay and declared his satisfaction with the church and pledged himself not to hold communications with any Romish ecclesiastic, — and to read no Romish books, nor any books pertaining to the Romish controversy, except under the direction of the Faculty, he was allowed to remain until commencement, on probation.

"The Warden subsequently reported that he had received a letter from S. H. Spencer, saying that he had united himself with the Romish church. It was therefore ordered that in consideration of his unfaithfulness to the church and to his matriculation vow, the name of Seymour Herbert Spencer be stricken from the list of students of this College."

And four years later an Episcopal clergyman in Brooklyn published in *The Episcopalian* an accusation that a student at the College had been "received with open arms by a Romish priest settled not far from the College;" — that "two or three other students contemplated taking such a step" and that "nearly all the students there who are preparing for the ministry are strongly inclined in the same direction." "Let those who love the Episcopal Church, her sound and spiritual liturgy, and her apostolic ministry, pause before they send a son to such an institution, or give to its buildings. Is it not time for Episcopalians to open their eyes to the dangers which now threaten the Church of their affections?"

— A Presbyterian of Brooklyn who Loves the Church as it is."

The appearance of this letter moved Dr. Fairbairn to one of his rare printed public statements in defense of the College. In a special printed announcement¹³ Fairbairn stated that it was true that one student from Brooklyn went to see a Romish priest in Saugerties; that "one of the two or three who were alleged to be contemplating the same step had been directed to leave the college which he did at two or three hours' notice." "I assert" declared Dr. Fairbairn, "that nearly all the students in this College who are studying for the ministry are no more inclined as individuals or as a body in the direction of Rome than the twenty-seven hundred clergymen of the Protestant Episcopal Church of the United States." "I assert that this College is entirely conservative in its character, — that it is free from every tendency toward Rome, — that even the follies of young men are not tolerated, — that the Church as it is, 'her sound and spiritual liturgy and her apostolic ministry', are constantly presented by myself and my associates as objects for the love and reverence of these students.

— R. B. Fairbairn
Warden of St. Stephen's College"

A few months later the Faculty faced a different problem. *July 4, 1866.* "At a meeting of the Faculty this morning, the following preamble and resolution were unanimously adopted: Whereas Messrs. Foy and Acres have by their own confession acted in an ungentlemanly and exceedingly unkind manner towards Mr. Kelly, a new student of the college by decoying him out to an island in the Hudson River and leaving him there for the night; Therefore Resolved that the said Foy and Acres be publicly admonished in the College Chapel before the other students and that they be warned that a repetition of the offense will lead to their separation from this College."

January 15, 1867. The Warden reported "that the Society for Promoting Religion and Learning had ceased to acknowledge Frank Thayer as a scholar on account of intoxication of which he was guilty at Poughkeepsie Dec. 21st ult. The Warden read a letter which he had prepared informing Mr. Thayer that the Faculty had made their action dependent upon that of the Society; and that having been rejected by them his connection with St. Stephen's College must now cease, and that he would now vacate his room and leave the college immediately. It was accordingly ordered that Frank Thayer be dismissed from St. Stephen's College."

February 20, 1867. "The Warden reported that Wm. Henry Conover had gone to New York, not only without permission but in direct violation of his orders to the contrary and that said Conover had been guilty of gross impertinence in his conversations with the Warden. It was therefore ordered

that Wm. Henry Conover be suspended until after the Easter recess and that he be not allowed to resume his position until he pass an examination in the studies pursued by his class during that time."

A very great change occurred in 1868 in the life of the College and the neighborhood. John Bard's only son Willie died February 13 of "malignant fever" just a few days short of his 12th birthday.

Beautifully engrossed in a hand-lettered black script came this message of sympathy:

Mr. Bard

Very dear Sir:

The Students of St. Stephen's College always mindful of the deep interest you have ever shown in their welfare and in that of our beloved College greatly desire to make some expression of their sorrow and their sympathy in the great affliction which has fallen upon your house and them. They feel that a future support of the Church and College has been removed in the person of your dear son and it behooves us as members of the same household of faith to bear at least a part of the great burden which oppresses yourself and family.

Praying that you and yours may be sustained in this great trial, by the merciful Power of our Loving Father, we remain yours, in the bonds of our Holy Church.

Committee John H. Houghton
Geo. H. Bishop
Chas. A. Foster.

The Chapel which had been a thank-offering for Willie's birth now became a memorial, and Mr. Bard had a small white marble stone cut into the exterior wall above the sacristy door, reading:

"This Chapel is the gift of John and Margaret Bard in memory of their son, Willie Bard."

Grief stricken, Mr. Bard removed himself and his family to England, and for the remaining 30 years of his life came to the College and to his Blithewood estate only as an occasional visitor.

His life in England was not without its rewarding associations. "... few Americans," a correspondent wrote to *The Churchman*, "have been more warmly welcomed to the inner circle of the gentry and the ecclesiastics. His residence at Chichester was between that of Bishop Durnford and the learned Dean Burgon, with both of whom he was on intimate terms."¹⁴

Mrs. Bard died in 1875 while on a visit to Rome. Back in Annandale she was fondly remembered for her work with the Sunday schools and the families of the neighborhood; St. Margaret's well, just north of the Chapel, designed by Charles C. Haight, was dedicated in her memory. It was the gift of the ladies of the Chapel congregation, and bears the inscription: "St. Margaret's Well, Erected 1887, in loving memory of Margaret Johnston

Bard. 'I was thirsty and ye gave me drink'."

As an old woman Margaret Chanler Aldrich, a neighbor of the College, recalled the dedication of the well, with Mr. Bard and his second wife being present. Mr. Bard gave a eulogy of his first wife — for whom the well was a memorial, — with such fervor and tears that little Margaret Chanler felt deeply embarrassed for wife number two!

There is some reason to think that financial pressures had some part in Mr. Bard's move to England. He does not appear to have had much aptitude for or interest in financial matters, and he had been spending heavily albeit in the best of causes — and may well have been "over generous." With an estate of \$400,000 at the time of his marriage in 1849, he had paid \$60,000 for the Annandale property; he had spent \$80,000 on the College (including two constructions of the Chapel at \$30,000 to \$40,000 each); he had carried annual subsidies of his schools and the College of \$3,000 per year or more; and all of this, plus the operation of an estate which produced little or no income, may well have seriously diminished his capital, and necessitated a more modest way of life.

But meanwhile the work of the College went on. By 1868 the Faculty felt it necessary to make some of the Rules of Order more specific. During study hours, not only were students to be in their rooms, and visiting prohibited, but "talking or noise of any kind is forbidden. After 10 p.m. there must be entire quiet. All lights must be out at 11 p.m. The academic gown will be worn at Chapel, recitations and on all public occasions. The academic cap must be worn except between the hours of 2 and 6 p.m. The use of tobacco in the College buildings is forbidden. Any rite or ceremony which will tend to bring into disrepute College studies or discipline is prohibited. Intoxicating liquor shall not be brought into the College buildings or lodgings or used by the students. Card playing . . . is forbidden. During the recess time there shall be no running, playing or congregating in the college halls or recreation rooms. Propriety of conduct must always be maintained in the college buildings. No general meetings of the students shall be held without permission of the Faculty and no other subject shall be brought before the meeting but that for which it was granted . . . Bounds are a circuit of four miles from the College. No student shall go beyond bounds without permission. The violation of the above rules and others which are published to the students will be punished by demerit marks, private and public admonition, suspension, permission to leave, and dismissal.

"Any student who in one academic year receives 100 demerit marks shall, ipso facto, cease to be connected with this College."

October 27, 1869. "The Faculty met today. Messrs. Budge and Ackermann not having such character as is required of those who are studying for holy orders, it was thought advisable to write their parents and guardians and request that they be taken away."

November 19, 1869. It was resolved that "Charles Francis Cogswell who has been a student of this college for the past year, and is now entering upon his second year, has not the mental capacity or the moral nor social character which will make him meet and apt to exercise the ministry to the glory of God or the edifying of the Church, and whereas he has, the present term, been negligent of his duty and has shown a disregard of sacred obligations, it is ordered that he be recommended immediately to withdraw from the College."

November 25, 1872. "Mr. Roland H. Stubbs appeared before the Faculty this morning and read the following promise and declaration which was ordered to be recorded upon the Faculty Book: 'I hereby acknowledge that I have treated the Warden and other members of the Faculty with indecorum. I express my regret for it; and I hereby promise that for the future, by the aid of God's grace, I will endeavor to conduct myself in all my relations with the Faculty and the Matron according to my matriculation promise and as a Christian gentleman.'"

January 20, 1873. "A. H. Vinton, O. P. Fenton and A. W. Gilkeson members of the Senior Class, having combined in preparing and reading a paper, which they announced and read as a composition, but which was evidently intended to reflect on the management of the College, and on the authority of the officers concerned, and beside that the same paper verbatim was presented by each one of them as his composition, they were called before the Faculty, when they acknowledged the impropriety of their conduct, and the superior claims which their matriculation vow had over all combinations and class arrangements and resolutions, and having made an apology, it was deemed sufficient for the vindication of College discipline that the Warden should state this before the whole Senior Class, and call upon each of them to confirm it. The Warden afterwards reported... that they had confirmed the statement before the class."

This seemingly nearly incessant concern of the Faculty with matters of student malfeasance and discipline was interrupted in 1873 by a more positive and joyous business — the observance of the 10th anniversary of Dr. Fairbairn's wardenship. At Commencement Dr. Oliver presented the following Resolution, signed by every member of the Faculty and addressing the Warden thusly:

For ten years you have been connected with St. Stephen's College as the presiding officer;... under your forming hand it has grown from an inconsiderable beginning to be one of the recognized centers of Christian education... we who have been associated with you day by day and have been honored by your confidence, can speak from personal knowledge of the character and value of your work. Through evil report as well as through good report, your cheerful confidence in the future has remained unchanged. Under circumstances when you might well have been disheartened, your hopes have never failed you and your courage has never faltered. You have given all of us an example of how much may be accomplished by singleness of purpose and unwearied activity.

A Resolution of the Bishop and Trustees affirmed that

"... as an offering which we are assured will be most acceptable to you, we pledge to you and to your excellent associates the continuance of our most earnest exertions to promote the welfare of the institution from over which you so worthily preside."

Accompanying the trustee resolution was a gift of \$1,500 for a trip to Europe.

In 1874, the Faculty repealed "the law requiring students to extinguish their lights at eleven o'clock" Just before Christmas, 1874, two students found guilty of drunkenness, were required to appear before the Faculty and "read each the following paper; I appear before the Faculty to acknowledge with sorrow that in going into saloons and drinking intoxicating liquors, I have violated my solemn obligations given to this College. I express my deep regret for this violation of the rules of the College. I promise, by the help of God's grace, that for the future I will show the sincerity of my regrets by my good conduct and by an honest obedience to all the rules."

The firm hold of the Faculty on student conduct was obviously lessening from Fairbairn's first years. Normal student hi-jinks begin to appear in the record with increasing frequency — drunkenness, rowdiness in the dormitories — and faculty actions begin to be a little less arbitrary and penalties less severe.

In March of 1875, College was closed for three weeks because of an epidemic of varioloid (smallpox).

October 1, 1875, "a meeting of the Faculty was called today to take into consideration certain disturbances which had occurred in and around the College Wednesday night, September 29. Reports were made by different members of the Faculty of facts that had come under their cognizance and of the names of those students who had been absent from their rooms during study hours. Whereupon Messrs. Titus, Parkerson, Groser, Larom, Green, Brown, Robottom, Miller, French, Morgan and Jackson were summoned to appear before the Faculty. They all acknowledged having taken part in tossing

new students in a blanket. Some of them confessed that they had rung the bell and made certain demonstrations against Professor Heard as he was passing along near the chapel, though they claimed to have mistaken him for the janitor; but they each and all denied having any part in carrying off Mrs. Bartlett's notices or the gates that had been removed, or in the desecration of the cemetery. Mr. Titus confessed that on a previous evening he had removed the tongue of the bell. The following resolution was adopted: Whereas this College has been declared by the Trustees to be a college whose chief characteristic shall be a training college for the sacred ministry, and whereas all such demonstrations as those of Wednesday night tend to bring the College into disrepute and to give a bad name to the students; it is hereby *Resolved*, that all such practices as that of tossing in a blanket or hazing or any demonstration to the detriment of new students of the college are hereby forbidden."

June 15, 1876. The Rules of Order were codified and made a little less rigid and detailed. The Rules were given a new positive opening: "The conduct which is expected of every member of this College is that becoming a Christian and a Gentleman." Then after a brief summary of the daily schedule and a few general rules, "The following are forbidden: the use of intoxicating drinks, card playing, hazing, tossing in a blanket or any such act, burying Algebra or any similar ceremony, — the use of firearms or any loud noise out of doors after dark, any general meeting of the students without the Warden's permission, going beyond bounds which are four miles on this side of the Hudson, the congregating in the halls and recitation rooms during recess, the defacing the college property by writing, cutting or other means, tossing balls or throwing snow within three hundred feet of any of the College buildings, any noise in the buildings after 10 p.m. which will prevent one from sleeping; engaging in contests in boating or games of baseball with persons not connected with the College."

Three years later occurred the most serious incident of student discipline of Dr. Fairbairn's long years of wardenship. Before it was over this crisis had involved the College in an embarrassing situation with the General Seminary, necessitated the holding of seven Faculty meetings within a three-week period, filled Dr. Hopson's minute book with 12 closely written pages, and finally required a special vacation of two weeks to allow tensions to dissipate. One senses that never again was Faculty disciplinary power quite so absolutist or rigorous.

The crisis came about in this way:

In January of 1879, the sophomore class requested and was given permis-

sion to go on a sleigh ride to Rhinebeck, with the Warden's admonition that they "conduct themselves in a gentlemanly manner." The next evening another group was given a like permission. Wine was served with the second group's supper, and some also drank liquor in the bar room. The following day the Seniors met and adopted a set of resolutions denouncing the drunkenness that had taken place and pledging their best efforts to prevent a recurrence of such conduct. These resolutions were presented to the other classes for their approval, but failed of passage. The Warden, being informed of the situation, gave private admonitions to the wrong-doers, and on recommendation of the Faculty added a public admonition in the College Chapel.

Then came a letter from the Dean of the General Theological Seminary informing the Warden that a letter from a student of the College had been received by a student of the Seminary and a St. Stephen's alumnus stating that 15 St. Stephen's students had gone off on a drunk and only three had returned sober. Professor Hopson was sent to the Seminary to investigate, and on his return said that the contents of the letter, written by Mr. Wicks of the College to A. O. Davis, had been incorrectly reported to the seminary Dean — that in actual fact only seven of the 15 students came back intoxicated, and eight were sober.

The next evening there followed what Professor Hopson in his minutes termed "an outrage in the college dining hall." While the students with a visiting clergyman were at dinner, one student arose, made a violent speech denouncing tattletales, and then, "by a preconcerted arrangement," four students rushed upon the unfortunate Mr. Wicks, dragged him out of the hall, and carried him to the pump, and pumped water all over him, while others blocked the passageway to forestall all attempts at rescue.

Summoned before the Faculty, those involved "showed a very defiant spirit and gloried in their deed. The first impulse of the Faculty was to dismiss them at once, but in view of the number involved and the intense feeling," attempts at conciliation were decided upon. The Warden made a lengthy Chapel speech recapitulating the facts in the case and declaring that "it is not the wish of the College to expel any young man, except for great immorality or crime," and citing "one of the wisest of Presidents of Colleges because he would never send a young man away under disgrace," — (seemingly a more considerate policy than had been followed, in many cases, up to then!) It was the vote of the Faculty that those involved "be and hereby are publicly admonished."

But at a special Faculty meeting the next day it was reported that Mr. Parkerson, a student, had failed to show any appreciation of the Faculty's

leniency and, appearing before them, had treated the Faculty in a most insolent and overbearing manner, stating that he was backed by 45 other students. Affirming that it was impossible to carry on the College in this atmosphere, the Faculty voted that Parkerson be dismissed, and that another student who was involved be suspended for two months.

And then, in a rare retreat from battle on the Faculty's part, it was voted that "in view of the excited state of feeling and the impossibility of settling down quietly to study, it was resolved to give the students a vacation of two weeks."

In the middle of this two-week recess, four more students were indefinitely suspended.

Two days before the recess was to end, the Faculty received a letter of "sincerest apology" from "the students of the College" signed by "the Chairman of the meeting," with no indications as to the nature of "the meeting," or by how many attended, and asking, on behalf of the students involved, that they be restored to their former good standing. The Faculty replied that one student had been dismissed, and five suspended, and two deprived of their scholarships, and that "all other students are at liberty to return." Subsequently the two whose scholarships had been cancelled were dismissed, and one of the suspended students was reinstated upon his public apology to the Faculty. And so this very traumatic experience was terminated.

March 31, 1885. The senior class petitioned to wear purple tassels on their college caps. "The Faculty voted that it is not expedient to make any change in the College dress."

November 30, 1886 the Warden reported the offer of an annual prize of \$30 to "the most gentlemanly student." Thanking the donor for his kind proposal, the Faculty declined the offer "in consequence of the difficulty of deciding so complex a question."

April 25, 1888 the Warden reported that Sappington's scholarship had been withdrawn "because he kept improper company and had been untruthful," and he had consequently been obliged to leave the College.

Student life in those days did not seem as austere to those who were living it as it now appears to us, since people then were not accustomed to the comforts which we today take for granted. Students rose at six, and there was no plumbing, central heat, or electricity. Mortar boards and academic gowns were the appropriate costume for all academic and Chapel functions. As a carry-over from the two previous administrations, there were three semesters, which fell so as to require attendance of students at the campus until both the day after Christmas and the day after Easter. This unpopular

calendar, designed to have students in College for the important religious festivals, was done away with in 1872, because of complaints by parents.

Albert J. Nock, the distinguished and eccentric philosopher and essayist, and one of the College's most widely-known graduates (class of 1895) writes of the College in his day:

"... it was small, never running quite to a hundred students; it wanted no more and would take no more, preposterous as the fact may seem. It was situated on the blank countryside, approachable only by something over three miles of the pre-motorcar type of clay road which lay between us and the railway. There was no settlement near us; a couple of undersized hamlets lay four miles off, and the nearest pretence to a city, which was not a very plausible pretence, was twenty miles away.

"It would be hard to imagine a set of young men living more strictly on their own. We devised our own relaxations and extra-curricular activities with no encouragement from the authorities and no discouragement, only a tacit *nihil obstat*. We had no central meeting-place, and our only gymnasium was an ancient bowling-alley, much out of repair. Our food was pretty much the regular thing in institutional provender; good enough, what there was of it, and plenty of it, such as it was. We took care of our own living-quarters with no supervision; if we chose to tidy up, we might do so; but if we preferred to live in squalor, we might also do that. In this way, the slacktisted among us soon learned that neatness paid, and the tidy ones got into habits that were almost old-maidish...

"The authorities had nothing to do with us in a social way; our only contact with them was in business hours and for business purposes. They were men of vast learning, great dignity, always punctiliously polite, but with no affectation of cordiality. For our part, we put up no pretence of fondness for them, but our respect, pride, admiration of them knew no bounds. We would have fought for them like Stonewall Jackson's soldiers, at the drop of a hat. Their character impressed us even more than their learning, great as that was; and their aloofness just suited us because it was so completely in character. If they had once tried to make themselves informal, chummy, big-brotherly, — in a word, vulgar — we would have resented it with contempt. No student was ever spoken to, or spoken of, as Jim or Bill, Smith or Jones, but always as Mr. Smith or Mr. Jones. Our preceptors were gentlemen as well as scholars.

"Our academic course was fixed and unchangeable as the everlasting hills. You took it or you left it. . . . Elective courses, majors and minors, 'courses in English,' vocational courses, and all that sort of thing, were unknown to us; we had never heard of them. Ours was the last institution in America, I think, except probably some managed by the Jesuits, to stick uncompromisingly by 'the grand old fortifying classical curriculum.' Readings and expositions of Greek and Roman literature; mathematics up to the differential calculus; logic, metaphysics; a little work on the sources and history of the English language; these made up the lot. If you were good for it, you were given a bachelor's degree at the end of four years. . . ."

Nock was probably right in his feeling that in such a college as 19th century St. Stephen's, faculty seemed to be of a superhuman dimension, and to belong to another world. For example, Bishop John C. White, an 1888 alumnus of the College, in a letter to Christopher Magee, '50, quoted by the latter in his Senior Project history of the College, said of the teachers of his St. Stephens' years, "there were no more learned men in any university or college in the country."¹⁶

Yet in the determination of policy, these teachers probably did not have the influence and power which their faculty counterparts would exercise three-quarters of a century later. At the heart of the operation were always Fairbairn and Hopson, making the decisions and taking the myriad of day-to-day little actions which collectively went to make St. Stephen's what it was. In the College of Fairbairn's day, the Warden "ran the college. . . ." In this, his prime deputy was George Hopson, professor of Latin. Fairbairn and Hopson did a large share of the teaching. Hopson was consulted by Fairbairn on nearly every important policy question that came up. One has the feeling that the Faculty would not (and perhaps could not) have adopted or carried out a policy not favored by these two! And Hopson was the Warden's representative in every case where Fairbairn could not act personally. It was he who was sent to New York in 1879 to deal with the rumors circulating around the General Theological Seminary in regard to student drinking at St. Stephen's, and imperiling the College's reputation there.

And in the various interregna in the wardenship in the decade that followed Fairbairn's retirement, it was Hopson who became "Acting Warden." In fact, so towering was his image, that when the College built its first post-World War I dormitory in 1923 and named it "Wardens' Hall," the entries bore the names of Seymour, the first Warden; Fairbairn, the "Great Warden"; and Hopson, though the latter was never really Warden of the College at all.

But George Hopson was above all else a Faculty man, and Professor of Latin for 53 years, from 1863 to 1916. Those who studied under him remembered the experience all their lives. There still exists among the College's archives a small booklet, its longhand writing as beautiful as a steel engraving, of Hopson's own translation of Virgil's *Aeneid*.

Other leading faculty of the Fairbairn era included William G. W. Anthony who variously taught Latin, mathematics, French, Greek, logic, and oratory from 1891 to 1910, and who served as Chapel organist for many years, and the Rev. Andrew Oliver, professor of Greek and Hebrew 1864-1873. He left to become professor at the General Theological Seminary, but continued to serve as a St. Stephen's trustee for 20 years. (A century later his grandson, a distinguished New York lawyer and officer of Trinity parish and of the Society for Promoting Religion and Learning, turned a sympathetic ear to the College in its quest for support from those bodies.) The Rev. William Olssen taught mathematics and natural philosophy from 1871 to 1917. He was the author of two books in theology: *Personality, Human and Divine*, and *Revelation, Universal and Special*.¹⁷ A noted authority on the Greek New Testament,

Olssen "as he grew older developed more and more the characteristics of a courtly old-fashioned gentleman." The Rev. Lawrence T. Cole, Warden of the College at the turn of the century, in an interview with Magee fifty years later, said of Professor Olssen: "he and his wife were a couple right out of Mrs. Gaskell's *Cranford*."

And there was John C. Robertson, professor of Greek from 1892 to 1934. He was in poor health the latter part of his life and efforts were made to retire him in 1918, but student and Faculty support brought about his continuation for some years after that. James Stryker taught Greek, mathematics and natural philosophy from 1868 to 1893. Magee quotes an alumni bishop, Robert H. Mize '34, "who was alone with him at the time of his death," recalling that "he taught physics without practical illustration. . . . We never knew when he might explode as when one of the physics classmen began to talk about the 'osculation' (for oscillation) of the pendulum."

A large part in the social life of the College was played by the three fraternities and a fourth group of unaffiliated students who in some ways almost constituted a fourth fraternity. The fraternities continued to have a major role until about the time of World War II, when they were finally phased out. The fraternities held regular weekly meetings and ate at special tables in the dining commons. But the high points of their year were the annual banquet (for which numbers of alumni returned each year) and the annual dance, usually held in the trustees' room of Ludlow (the area now occupied by the offices of the President and the President's secretary). For the annual dance there were elaborate decorations, an orchestra especially engaged for the occasion, members of the Faculty and their wives as honored guests, and of course the dates or guests of the individual students, most from out of town, and all listed by name, together with their student hosts, in the student newspaper.

Eulexion*, the oldest of the fraternities, was established in 1865 as a non-ritualistic literary society. The fraternity eventually built a stone house to the north of the campus (recently the home of Professor Levine).

Kappa Kappa Chi was established at St. Stephen's in 1869. It had a secret formal ritual, and a chapter house just to the northwest of the present library site. In later years the building became a dormitory, and now is faculty and staff housing.

Sigma Alpha Epsilon was a national fraternity, the local chapter having been organized in 1881. The fraternity owned its own house, a two-story building facing the Common in Annandale (later the Annandale Post Office).

Students not belonging to any of the above three fraternities were known as

Non-Socs (for non-fraternity or non-society), and this group also held annual dances and other events.

Financial Operations in Fairbairn's Years.

During the nineteenth century, the College operated financially in a modest but fairly settled way. The budget totalled about \$25,000 annually, of which about \$6,500 came from student fees, \$3,000 to \$4,000 from endowment income, and the remaining \$15,000 or so from gifts and contributions. This meant an average fee from the 50-odd students of \$125 per year and a total expenditure per student of \$500.¹⁸ The gift income came largely from an annual subscription of \$1,000 from John Bard, \$500 from John L. Aspinwall, and an annual subscription of up to \$10,000 from the Society for Promoting Religion and Learning.

The College's capital requirements were chiefly for the occasional new buildings necessitated by increased enrollments. Dr. Fairbairn, the Trustees, or other friends, were usually the agents for securing such gifts.

Ludlow-Willink, for example, resulted from an appeal by the Rev. Dr. Francis Vinton of Trinity Church, New York, to Miss Elizabeth Ludlow and her sister, Mrs. Cornelia Ann Willink, two ladies of Trinity parish. Designed by Richard Upjohn, it cost over \$53,000 and contained "a public room for meetings of the trustees and other important occasions, and a residence for the Warden. It is a splendid three-story stone edifice, with stone portecochere and stone carriage shed, its main floor embellished with carvings and decorations in beautiful costly oak." One might wonder why a tiny and impecunious college, possessing only a chapel and two rather plain buildings, needed such an edifice for the quarterly meetings of the trustees, and the Warden's Residence. But it should be remembered that status and manners, form and elegance, were very important values in the Victorian age, and the building probably appeared to be more costly than it actually was. The stone came from near by; labor was cheap, and the status of gentleman was important. And besides, the little college was building for all time.

In 1868, the residence capacity of Aspinwall having been exceeded, a "temporary wooden building" was erected. Its \$4,500 cost came from appeals Fairbairn made in sermons in three New York City parishes, and a dozen parishes in the Hudson Valley,—and to a dozen individuals. The structure was not a thing of beauty and the motives for its building were entirely utilitarian. For a long time it bore no name, and was described year after year in

the College catalog as "a wooden building 70 by 38 ft." Finally, in the 1911 catalog, it was dignified by the name Orient.

A common fund raising approach especially in the face of emergency or critical needs, was "to lay the matter before the Bishop." Fairbairn addressed such an appeal to Bishop Potter in 1875, speaking of "the great and wealthy Diocese over which you preside" and the hope that in it might be found "large minded Christian persons" to give the College "a liberal endowment." This appeal does not appear to have borne any immediate significant fruit, but in 1884-85 the Trustees did manage to find the funds to erect two dormitory sections of a planned much larger complex, appropriately named Potter and McVickar.

A dining room wing was added to Aspinwall in 1873, the gift of Betsey Preston, cook in Mr. Aspinwall's home. She had accumulated a few thousand dollars, and asked Mr. Aspinwall's advice as to its final disposition. He advised her to bequeath it to the College, which she did. Appropriately, the trustees of the College decided that its most fitting use was for building a refectory.¹⁹

A dramatic and heartening story surrounds the College's largest 19th century benefaction. In the winter of 1887-88 the College was in desperate financial straits. A typhoid epidemic had forced the closing of the College at the end of February and the Warden, discouraged, "was on the point of resigning in despair." Hopson reports: "Doctor Fairbairn and I took counsel together. We agreed to make the College a special object of prayer." Furthermore, "to add works to faith," Fairbairn asked Hopson to go to New York and to lay the condition of the College before Bishop Potter. The Bishop, who had been expecting such a call, said at first that he would call a special meeting of prominent lay-people, but subsequently decided that before doing so he would call a meeting of the Trustees.

Whether one holds that the efficacy of prayer lies in its moving the heart of the Almighty or the heart of the petitioner, it must be agreed that the fervent prayers of a beleaguered small church-college could hardly have been more efficacious. For on June 13th Dr. Fairbairn came down to Bard Hall, called Dr. Hopson out of class, and showed him a check for \$25,000 which he had just received from Dr. Charles Frederic Hoffman, a Trustee of the College since 1881.²⁰ And this was only the beginning, for by his death in 1897, Dr. Hoffman had given the College a total of over a quarter of a million dollars, making him (when allowance is made for the changing value of the dollar) the largest benefactor in the institution's history. His gifts included the funds for the erection of two more units of the dormitory complex

(now appropriately named North Hoffman and South Hoffman), and the Parthenon-style fireproof library building, the latter at a cost of \$73,000. Dr. Hoffman also endowed an annual lectureship at the library, he himself giving the first address, entitled "The Library, a Divine Child," at the laying of the edifice's cornerstone in 1893.

"Beneath these benignant smiles," said he, "we lay today the cornerstone of a fireproof library for the passaged and alcoved dwelling of immortal books—a habitation which is to be classic in its form,—practical in its use—instructively historical in its adornment—and something magnificent as a whole. . . . To provide for these things we shall build an edifice, please God, of stone and brick and iron."²¹

The second Hoffman Library lecture, entitled "The World's Largest Libraries," was given at Commencement, 1894, by Gen. James Grant Wilson, and the third in 1895 by President Eliphalet Nott Potter of Hobart College.

Dr. Hoffman, who thus almost single-handedly saved the College from extinction and made it viable for the 20th century, now only a few years ahead, was an Episcopal clergyman and major philanthropist. In later life the Rector of All Angels' Church, New York City, for which he built a new edifice, he made major gifts for the education of negroes, to parishes in New Jersey and Garrison, New York, to Hobart College, and to New York homes for the aged. He was the author of numerous religious manuals and books of devotion. "In the dispensing of his generous contributions to religious, educational and charitable activities," says The National Cyclopaedia of American Biography, "Dr. Hoffman nobly lived up to the Christian ideal of stewardship, conscientiously devoting one tenth of his income to beneficence of some kind."²² St. Stephen's conferred an honorary doctorate of divinity upon Hoffman in 1892, and a doctorate of civil law in 1894.

It has been commonly held that Fairbairn was primarily a scholar, teacher, and pastor and not a fund-raiser, but in retrospect it must be said that he was abler in this field than he has been given credit for. It must be remembered that 20th century techniques of highly-organized high-pressure methods of fund raising had not been developed in the Victorian age. Fairbairn's method—and the then common method—was to "tell the story." This he did in letters to the Bishop, in speeches to the Diocesan Convention, and in sermons up and down the countryside. Nine structures went up on the St. Stephen's campus during the years of his Wardenship—all paid for on completion. His "pray and beseech" report of 1887 probably motivated the Hoffman gifts.

Not only did Dr. Fairbairn administer the affairs of the College, he was also an active citizen of the community and a leader among the clergy. As Warden, he was chief minister of the Chapel of the Holy Innocents and pastor

of a sizeable congregation. "We cannot understand how he did it," reports his son.²³ "No one understands it. He acted the part of pastor, professor, warden, steward, bookkeeper, banker, overseer of janitor and farm . . . and to cap the climax, postmaster!" (A post office had been established in Annandale in 1865, five years after the founding of the College, and in 1874, Warden Fairbairn was formally appointed Postmaster.)

Yet in the face of all this, he still managed to read 100 pages or more per day.²⁴ In his ministerial role, he baptized, married, and buried. Under Fairbairn's direction, the clergy of the College staff and interested students built up new congregations in the Elmendorf and Barrytown villages; in time church buildings were erected there. Mrs. Aspinwall eventually built and endowed the Church of St. John the Evangelist in Barrytown, and, when the Elmendorf parish was phased out, its building was moved and added to St. John's. A stained glass window now commemorates Dr. Fairbairn's work there.

The closing years of the 19th century were also the closing years of the lives of the men who had built 19th century St. Stephen's College.

May 17, 1898 Robert Brinckerhoff Fairbairn marked his 80th birthday. He was the oldest college president in the State of New York and deservedly had been the recipient of many honors. He had been one of 60 persons on whom Columbia University had conferred honorary doctoral degrees at its centennial in 1887. He also held honorary doctorates from Trinity College, Hartford, and Delaware College. He was the author of several books, including *College Sermons* and *Morality in Relation to the Grace of Redemption*, and of 25 published pamphlets on educational and religious subjects, including *The True Idea of a University*, *A Logical Definition of Christianity*, and *The Influence of the College on Society*. His pamphlet, *The Meaning of the Oblation in the Prayer of Consecration*, published in 1894 and dedicated to Mrs. Fairbairn, was very widely distributed. He was recognized as a man of profound learning, and his essay on "The Elisions to be Observed in Reading Latin Poetry," had been read before the Regents' Convocation in Albany.

Mrs. Fairbairn had suffered a stroke which deprived her in her latter years of the ability to write or speak, and Dr. Fairbairn had been a widower since her death in 1887. By the fall of 1898, he himself was worn down with age and illness. Confined to his room for a time that summer, he returned to his work, "but he never was himself again. He struggled bravely . . . until the inevitable forced itself upon him. It was his wish to die in harness. For him inactivity had no charms."²⁵ Reluctantly, the Warden retired in September 1898 and went to live with his daughter in Brooklyn. (At the time of his

resignation the College owed him nine thousand dollars, money he had advanced from time to time out of his own modest salary, to enable St. Stephen's to meet its financial obligations.)²⁶

In November of that year St. Stephen's alumni of the Albany district took note, via a formal resolution, of the great change Dr. Fairbairn's departure meant in the life of St. Stephen's College:

"The retirement of Dr. Fairbairn marks the close of an epoch in the history of St. Stephen's, during which the life and very being may be said to have subsisted within the life and being of Dr. Fairbairn."²⁷

On January 27, 1899, only four months after his retirement, Dr. Fairbairn died in Brooklyn. Meeting immediately after the burial service in the Church of the Holy Trinity, Brooklyn, a group of St. Stephen's graduates and friends tried to enumerate and assess, via a formal Resolution, the qualities they had known in him:

"The difficulties surmounted, the burdens sustained, the discouragements set at naught during his many years of wardenship of a poorly supported ecclesiastical institution, witness to the indomitable spirit of the man, and it is but simple truth to say that in him St. Stephen's College found her prop and stay. . . . Nearly 300 candidates for Holy Orders were graduated from St. Stephen's College during the wardenship of Dr. Fairbairn. . . . Dr. Fairbairn will live in the memory of the Church and the country as one of the great educators of the Church, and his influence will incalculably extend in the lives of those for whose interest he was ever so ready and willing to sacrifice himself."²⁸

And the St. Stephen's Faculty spoke of their colleague:

"Coming to St. Stephen's in an early period of her history, with a clear conception of the work which he wished to accomplish, he gave to its course of study the form which it has since retained, and impressed upon the College the character which has gained for it its reputation.

"His industry was remarkable, his learning was accurate and extensive and his abilities were of a high order. He taught successfully in many departments and never shirked labor or responsibility. . . . He was a warm friend, a courteous, gentle and earnest Christian, a good man. The College was his life's work and he gave to it the best powers of his mind and body, all that he was and all that he had. His name will ever be associated with its history; his memory will ever be cherished as a precious heritage."²⁹

Dr. Fairbairn's body was taken on the train for burial in Troy. "One of my earliest recollections of St. Stephen's," Dr. Davidson said a quarter of a century later, "is the tolling of the Chapel bell at the hour of the passing of the train which bore his body, and the pilgrimage of most of the students down across the ice of the cove to stand uncovered while the remains of their beloved Warden were borne past the scene of his life work."

Dr. Fairbairn had come down the River in 1862 to enter upon his work at St. Stephen's, and now his body was borne back up the River past the College for burial in Troy.

The River and the College had always been closely associated, for the College was largely the product of the life of this River valley, and the life-long labor of this man.

Twelve days after Dr. Fairbairn's death, John Bard died, on February 12, 1899. He had moved to England, and following the death of his wife in 1886, had married an English woman, Annie Belcher, by whom he had a daughter. The second Mrs. Bard was an enthusiastic singer, and was always ready to offer a few numbers at family gatherings and social occasions. In 1890 the Bards moved to Dresden, where he became Warden of the American Chapel, but in 1895 he returned to America and settled in Washington. He continued to indulge his liking for association with important people and the daughter of a contemporary remembers that the Bards "entertained Washington eminences, including Admirals." The Bards visited the College on All Saints Day, 1895, and at a reception in Ludlow with Miss Fairbairn as hostess, Mrs. Bard sang "There is a Green Hill Far Away" and Mendelssohn's "The Lost Chord."

Mr. Bard's financial situation had deteriorated to such an extent that in 1897 his Blithewood estate of 130 acres was put up for foreclosure sale. The College bought the property as an investment, for \$38,444, later selling it to Andrew C. Zabriskie.

A correspondent to the national Episcopal Church periodical, *The Churchman*, wrote: "It does not seem as though such a man as the late John Bard, who died on February 12, should be allowed to pass out of this world without some attempt to point out the lesson of his noble life of service to God and man."

"Uncle John Bard," a nephew writes, "was a gentleman to his fingertips. Hospitable, kind, gentle, sweet in thought to all, and a lovely refined personality."