

EDUCATION FOR THE COMMON GOOD

A History of Bard College —
the First 100 Years (1860-1960)

By Reamer Kline

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Bibliography. p.

Notes and references.

1. Bard College, Annandale-on-Hudson, N.Y.—History

2. St. Stephen's College—History

3. Columbia University—History

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FOREWORD

At various times Bard has been seen as a pre-theological institution giving college training to future clergy; as a progressive or experimental college; as a campus specializing in creative writing and the creative and performing arts; and as an outpost of European and sophisticated American intellectualism.

One naturally wonders what all these emphases have in common and how one college with its continuing charter and self-perpetuating Board of Trustees, could successively put forth all these varying manifestations.

The answer is that all are expressions of the one continuing conviction that by education, by leadership, and by means of institutions formed for the purpose, it is possible mightily to improve the quality of life — and to build a better society.

In 19th century St. Stephen's College, this was to be done through the Episcopal Church, by providing for a better educated ministry. Warden Fairbairn saw the College doing for the Church what West Point did for the country — producing a better-trained future professional leadership. Dr. Rodgers in 1915 correctly perceived that the College's best claim for support lay in its influence through the Church upon the nation, through the high proportion of the total membership of the Episcopal Church that had come under the ministry of St. Stephen's graduates.

St. Stephen's of the 1920's was a widely known and respected institution, and B. I. Bell truly believed that it embodied a force that would change the whole structure of American higher education, and powerfully affect the whole society for the good.

Donald Tewksbury, whose previous studies had demonstrated how the Church-founded colleges had helped bring civilization to the American frontier, saw the Bard art program not as primarily a vehicle for self-expression on the part of the artist, but as an enterprise which “contributes its means of inspiration and achievement to the constructive forces at work in American life.”

And as the College was nearing the completion of its first century, its pioneering social scientist, Lyford Edwards, declared that “the college with the future before it is the college that can train men to guide their wills and emotions for the common welfare.”

And the liberalism (and sometimes even radicalism) of post-World-War-II-Bard had as its goal not just abolition of restraints upon individuals, but a new freedom and abundance for all mankind.

In short, classical St. Stephen's and progressive Bard — in all their changes along the way — shared the one common goal: to make a better world.

“I saw a new heaven and a new earth. . . .”

Education is for the common good.

AUTHOR'S NOTE

I wish to record my gratitude to the many people who have helped in gathering and preparing the material for this book.

Among others, these especially in personal interviews shared with me their memories of the life of the College: Mrs. B. I. Bell, Horace Donegan, Lyford Edwards, Edward Fuller, William Frauenfelder and Richard Rovere.

Others aided in special aspects of the investigation, particularly Richard Crowley, authority on the “20-mile strip” of the mid-Hudson; Ms. Judith Johnson of the Diocesan archives; Edward B. Ayers, alumni director at Choate School; — and at Columbia University Paul R. Palmer, curator of Columbiana, and Mrs. Sara Vos of Low Library.

The following read the manuscript at various stages of its preparation: Frank Caldiero, Richard H. Gummere, Jr., Felix Hirsch, Flint Kellogg, Leslie Lang, Elliott Lindsley, Herbert Millington and Peter Sourian. Their comments and suggestions greatly improved the text. They are not however to be held accountable for any errors; mistakes are my responsibility.

The history of Bard stretches back for over a century, and whoever seeks to write it finds himself the beneficiary of those who have preceded him in the task. By their timely work, records and memories which might otherwise have been lost have been saved from oblivion. I have been much helped by five writings: Henry Fairbairn's *The College Warden*; George Hopson's *Reminiscences*; Irville P. Davidson's *Manuscript History*; Charles S. Champlin's *Notes*; and Christopher W. Magee's Senior Project *History of St. Stephen's College*.

Five people had special roles in the preparation of this book:

Leon Botstein, president of Bard College, has been most generous and helpful in seeking that all possible materials were made available to me, and has supported the project with steady encouragement.

Julia T O'Neill (secretary to the president during my 14 years at Bard) from long experience with my copy made an excellent typescript from my very poor typing and long-hand emendations.

Theodore H. Smyth has followed the work closely and given it his strong backing.

The late Frederick B. Cook, librarian of Bard College, through months of worsening illness, was indefatigable in assembling materials for my use.

My wife Louise helped and encouraged the author at every stage, and from her extensive knowledge of Bard's resources, both intellectual and material, helped make this book an inventory of the College's riches.

—Reamer Kline

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INTRODUCTORY NOTE

Introductory Note: When, after his retirement from the Presidency of Bard College in 1974, Reamer Kline undertook the writing of a history of Bard, it was assumed that he would bring the history current to the most recent time to which an historical voice could legitimately be applied. The appropriateness of Dr. Kline writing about some of the years in which he himself had been President was never seen as a problem. The pretenses of objectivity in history have been supplanted by a more subtle understanding of the relationship of the individual who constructs a narrative to the material he selects, to the manner in which it is organized, and to the choice and flow of words in which the story is cast. While the rendition of those years in which Reamer Kline was President might have assumed a different tone from the rest of his history of the College, that in itself would have been invaluable and necessary. Indeed, I hope that Reamer Kline will write a complete memoir of his years at Bard for the benefit of present readers and future historians.

However, soon after Reamer agreed to write the history, he approached me with the problem of how to deal with the years in which he had been President. In retrospect, it was entirely predictable and consistent with Reamer's character for him to step back from any act which might be viewed as self-promoting or self-congratulating. Modestly he asked whether the College would mind if he ended the history of Bard in 1960. After all, the time frame of a century was justification enough for ending his narrative there. As I reflected on this suggestion, it was clear that, despite the symmetry of a hundred years, writing a history of Bard which ended in 1960 would be like a performance of Mozart's Don Giovanni without the final scene. The year 1960 might provide a dramatic end to a narrative, but it would neither do justice to how the past reaches into the future through the present, nor would it provide any serious appreciation of Reamer Kline. President Kline, after Bernard Iddings Bell, was the most effective and visionary leader in the College's history. Reamer Kline graciously accepted the solution that I write a short introduction to his book which would deal with the fourteen years of his presidency. Such an introduction, we both thought, would be in keeping with the vantage point of his book: a perspective on the past offered by a past president of the College. What follows, therefore, at the end of the main body of the history, is a brief appreciation of Bard in the years during which the author of this fine history of the College was its leading spirit and guiding hand.

L.B.

* * * * *

The River and the Valley

The light of the early morning sun sparkles on the water and a gentle haze hangs over the mountains to the north and west. This is the Hudson Valley, locale of the country seats of Livingstons, Astors, Roosevelts, and Vanderbilts. For 200 years this valley has provided one of the most gracious patterns of life in all America, and many who could live anywhere they wished, chose to live here. And, from these River homes, men went out to die before the ramparts of Quebec, to help draft the Declaration of Independence and the U.S. Constitution, to administer the oath of office to President Washington, to purchase the Louisiana territory, to serve in the cabinets of Presidents of the United States — and two (Martin Van Buren and Franklin D. Roosevelt) themselves to be Presidents.

They were both gentlemen and men of affairs, and one of them was shrewd enough to back Robert Fulton in his belief that a ship could be driven by steam, and it was in front of Robert R. Livingston's Hudson River home of Clermont that Fulton's steamboat (later named the "Clermont") chugged on its first voyage and went on to become the first commercially successful steamboat.

And among their other achievements, the Hudson River estate families founded a college, named by them St. Stephen's, later called Bard College.

This book is an account of how that college was brought into being, and what kind of college it was, and how it changed and developed over the years.

In 1841 a 26-year old Newburgh, New York, nurseryman, Andrew Jackson Downing, published his *Treatise on the Theory and Practice of Landscape Gardening*. The book was an instant success; it went through three more editions in the remaining ten years of Downing's short life and was followed by four other volumes. "It could be found," said a contemporary, "on almost every parlour table the country round."

"The essential principle of his unique and still-valid approach is that all landscape design is an abstract or idealized imitation of nature."¹

Collaborating at times with A. J. Davis, a gifted architect of the Gothic revival, and with his one-time partner, Calvert Vaux, and his pupil, Frederick Law Olmstead, Downing had a tremendous influence on 19th century America both as an architect and as a social philosopher.

Downing was engaged to plan the public areas and gardens surrounding the White House and the Capitol. Among other commissions his partner Vaux and his pupil Olmstead designed Central Park in New York City and Prospect Park in Brooklyn, and Olmstead the grounds of Stanford University and the Vanderbilt estate of Biltmore near Asheville, North Carolina.

Downing and his associates did much to set both the esthetic tone and the social philosophy of mid-century America, and especially the Hudson Valley. The River-front estates were the scene of some of their most important work and served as examples in Downing's influential writing. There is a full chapter on Montgomery Place, Barrytown, in *Rural Essays* — "one of the superb old seats"²; and Blithewood, "one of the most charming villa residences in the Union"; Clermont, Hyde Park, Ellerslie, are all treated in *Landscape Gardening*.³

The villa, or country house proper, then is the most refined home of America — the home of its most leisurely and educated class of citizens. Nature and art both lend it their happiest influence . . . surrounded by the perennial freshness of nature, enriched without and within by objects of universal beauty and interest — objects that touch the heart and awaken the understanding — it is in such houses that we should look for the happiest social and moral development of our people.⁴

In short, Downing is here expressing the view of his age that the chief value of a refined and cultivated way of life is not that it represents ease and self-indulgence for those fortunate enough to enjoy it, but that it serves as an example and leaven for the life of the whole society, "for the social and moral development of our people."

The 19th century believed that it was possible by leadership and example to change the world. Especially was it possible to do so through special institutions formed for that purpose — and accordingly the 19th century proliferated such institutions. The estate culture was to embody those values of example and leadership — and so was the college the estate culture would create.

Bard College was founded on the grounds of one of the great 19th century Hudson River estates, John Bard's seat, variously known as Annandale or Blithewood and, especially in its early years, the College was both a part and product of "the estate culture." The twenty mile "continuous succession of fine seats,"⁵ as Downing phrased it, (roughly the stretch from Tivoli to Staatsburg) is still the environment of the College, and several of those estates are now part of the College's campus. It is a stretch of river-bank associated with such great family names as Livingston, Cruger, Stevens, Donaldson, Montgomery, Chanler, Armstrong, Astor, Aldrich, Delano, Aspinwall, Vanderbilt, Van Ness, DePeyster, Bartlett, Beekman, Roosevelt, Dows, Dinsmore, Hull, Huntington, and Schuyler. Life on the River estates

of the 19th century was very pleasant: as a rule the families were large, especially when you counted cousins and aunts and in-laws, and household staff included some lifelong employees who seemed to be part of the family too. It was an age of long visits and generous hospitality.

Mile-long drives led through shady woods to sloping, sweeping lawns, and wide verandas overlooking the River. Inside the houses were ballrooms, and libraries stacked to the ceiling with matched sets of favorite authors, many in tooled leather bindings. Carriage roads wound through each property and joined the roads of the neighboring estates — and people are still alive who can remember when you could drive all the way from Tivoli to Staatsburg on the estate roads, hardly touching the public highway.

Most of the River houses had been located with care to enjoy the best possible views of the Hudson and the mountains beyond. This meant that they were set well out on the high ridges which extended like fingers toward the River. In many places the banks were so steep that you could not see the nearer shore at all. And when in the mid-19th century the railroad was built right on the edge of the River from New York to Albany, from most of the houses the tracks did not show, and their occupants were scarcely aware of the passing trains.

Almost every estate had an extensive farming operation to which the owner usually gave personal attention. (But the farm did not support the estate, which usually depended upon the owner's capital and income for its continuance.) As a matter of fact, the river-front acres were not the best farming lands, being often of hard, rather unproductive clay, baking like rock when dry, and unstable and unworkable when wet. The land was better for farming in the flat valleys three or four miles back from the River.

Usually it was not the founder of the family fortune who established the estate. The men of that generation generally had been too busy building up their businesses and establishing their fortunes to have any time for the gentlemanly interests of riding, estate farming, architecture, or book collecting. It was the next generation of the younger sons (or sometimes a wife or widow) who poured interest and energy into the Hudson River lands.

But the estates shaped a culture and that culture built St. Stephen's College. And so any proper treatment of the College must first look at what life was like on the 19th century Hudson River estates.

Most important was the richness and beauty of the land itself. For the first Europeans to see it, the Valley was a place of unsurpassed loveliness and breathtaking abundance.⁶ Trees, vines, flowers, berries were everywhere.

Contemporary ships' logs report that the aroma of the lush growth reached crews far out to sea.

Next was the dominant fact of the River — the Hudson, running deep and clear, abounding in fish, lobsters, oysters, and clams. The River led straight northward without rapids, cataracts or falls, 150 miles to Troy. From there on, "the water-level route," one could go by stage or canal across upstate New York to the Great Lakes and the heart of the continent. Because the River offered comfortable and convenient transportation when such transportation was a rarity and luxury, the residents along its shore journeyed back and forth, becoming "two homes people," with one home on the River estate and the second a winter town house in New York City.

Finally there was the presence of the Episcopal Church. Along the 20-mile stretch there came to be a succession of stone Gothic Episcopal Churches, each usually serving both an adjacent estate and a neighboring village. But these parishes were not the ordinary "country churches." Their leading families were usually members also of strong and prestigious congregations in Manhattan, so the rural estate parishes were actually outposts of the urban ecclesiastical establishment, with some access to the establishment's money (and to its policy councils).

And, in due course, the New York City leadership of the Church joined with the estate parishes and their families to found a college — originally for the education of future clergy. To establish a neighborhood college was no strange thing in 19th century America. Though few people realize it, publicly supported colleges and universities were a rarity in the United States until quite recent times. Through World War I, the larger part of higher education in this country was the work of privately founded and privately supported colleges and universities, and the overwhelming majority of these private institutions were founded by church groups, and were for much of their history controlled by those bodies.

St. Stephen's College came into being as the product of two social forces and the efforts of three men. The social forces were the church-related denominational college movement and the pattern of living developed in the 19th century on the Hudson River estates. And the three men were John McVickar, Horatio Potter, and John Bard.

In the new land of America, the establishment of colleges occurred almost simultaneously with the settling of the country. Boston was settled in 1630 and Harvard founded only six years later, in 1636. A very practical consideration underlay this prompt attention to education — the need to provide,

for a future ministry. These lines from *New England's First Fruits* are carved over the gates of Harvard:

"One of the first things we longed for and looked after was to advance Learning and perpetuate it to Posterity, dreading to leave an illiterate ministry to the Churches when our present ministers shall lie in the Dust."

Religious bodies played a major part in the founding of all nine of the colleges established within the present boundaries of the United States before the Revolutionary War: Harvard, 1636, Congregationalist; William and Mary, 1693, Episcopal; Yale, 1701, Congregationalist; Princeton, 1746, Presbyterian; Columbia (King's College), 1754, Episcopal; Pennsylvania, 1755, Episcopal; Brown, 1765, Baptist; Rutgers, 1766, Dutch Reformed; Dartmouth, 1769, Congregationalist.

All nine of the colonial colleges ultimately broke away from any tight control by their founding religious bodies, beginning with Pennsylvania right after the Revolutionary War, and ending with Brown in 1942.

The great period of the founding of private colleges and universities in the United States was the era of "the settlement of the west" — and especially the half-century from 1815 to the end of the Civil War. (The Roman Catholic colleges are an exception, most of them dating from after the Civil War.)

Interestingly enough, Donald Tewksbury, who more than any other single person developed the modern Bard educational program, is also the foremost authority on the founding of the American private colleges and universities.⁷ His volume in the Columbia University Contributions to Education series, entitled *The Founding of American Colleges and Universities before the Civil War* (an expansion of his Columbia Teachers' College doctoral thesis) is still the definitive study in this field, and is so important that it was republished in 1966. Tewksbury lists 182 permanent institutions founded before the Civil War, starting with Harvard in 1636 and ending with St. Stephen's in 1860, and Vassar and Seton Hall in 1861. (Tewksbury classifies as "permanent" any college that was still alive and functioning in 1932, at the time of his study.)

St. Stephen's is number 180 in the Tewksbury list. Eighteen of the 182 pre-Civil War institutions are public, created by state or city governments. Every one of the remaining 164 was founded by a religious denomination. It is a startling but incontrovertible fact that apart from the churches, practically no other non-governmental agency founded any appreciable number of colleges and universities in the United States.

Most new colleges tended to be started on the frontier, wherever the frontier happened to be at that time, because most land transportation was limited to mud-roads and the ox-cart, and the college had to be near to where the students lived, near where they were going to be needed when their education was completed.

Harvard was "founded in a struggling frontier village numbering only 25 houses, and surrounded by a stockade against the Indians . . ." Dartmouth was located in the New Hampshire woods, with part of its stated purpose the evangelization of the Indians. Williams was built where it is to be a "citadel of orthodoxy in the far corner of the Commonwealth."⁸ Bowdoin, under Congregational auspices, was founded "on the frontier." Middlebury was launched largely as an outpost of Yale, and of Congregationalist orthodoxy. (And though only 100 miles from New York City, St. Stephen's in 1860 was in a very rural setting and — except for the fringe of river estates — in a very unsophisticated area.)

Starting with Harvard in 1636, the chief stated and main pragmatic purpose of the colleges was to educate clergy. More than half of the graduates of Harvard for the first 60 years of its existence (1636-1696) became ministers. Dartmouth's first ten classes, with 99 graduates (1779-1789) gave 46 to the ministry. Of Amherst's first six classes of 106 graduates (1820-1826) 68, more than one-half of the entire number, went to the ministry. Of the 800 graduates of Middlebury from 1800 to 1847, nearly one-half devoted themselves to the ministry.

In fact, in "The West: Its Culture and Its Colleges," a pamphlet by G. F. Magoun, "it was stated in 1855 that approximately 10,000 of the 40,000 graduates of American colleges . . . had become ministers."¹⁰ Of the approximately 3,000 alumni of St. Stephen's College from its founding in 1860 up through 1960, 636 were ordained as Episcopal clergy.¹¹

The other part of the story of the American colleges is the widening of their role beyond that of preministerial training. As the country developed, a more complex society began to require a wider range of skills, — first teaching, then the law and medicine, and eventually business and technical skills. Also, the denominational concentrations in the population were steadily diffused as travel and trade expanded. A college originally established by a given sect to meet the needs of its own believers in its own region soon found itself serving a more general and diverse population. Increasingly its strength and quality depended on the way in which it handled the transition from narrow sectarian goals to a wider social purpose.

In his book, *Piety and Intellect at Amherst College 1865 — 1910*, Thomas LeDuc analyzes the metamorphosis of Amherst in the years 1865 to 1912 in this light, — "how the college found new life in new aspirations." Somehow — and helped by some strong presidents and able faculty over this 50-year period — department after department at Amherst made the transition from Biblical fundamentalism to the new intellectual climate of the 20th century. Of one president, for example, it is said: "he found Amherst little more than an academy for training prospective theological students; he left it equipped . . . to do the work of a liberal arts college."¹²

All of these goals and trends were expressed in the life of St. Stephen's College. It clung to its original classical program with unusual conviction and for a longer time than did most other small colleges. But when it did widen and update its programs, it went further than most others, making in a decade or two the leap from classical St. Stephen's, with its black gowns and concentration on Greek and Latin, to the mid-20th century avant-garde liberal and progressive Bard.

The Professor, the Bishop, and the Country Squire

In 1935 in preparation for the 75th anniversary of the founding of the College, George H. Genzmer, librarian and lecturer in English at Bard, compiled a chronology (which he entitled "Annals of the College") running from the College's earliest beginnings up as far as 1918. This chronology is more precise in its dating and covers a wider area of the College's life than any other historical treatment of Bard.

Mr. Genzmer starts his list of the dates of the events which led up to the founding of the College, with the year 1787, the birth of John McVickar. Of the three men — John McVickar, Bishop Horatio Potter, and John Bard — whose efforts brought the College into being, McVickar was the spearhead, and it was his persistent work over a decade that resulted in its establishment. John McVickar was the son of an Irish immigrant merchant who had made himself rich in downtown New York. John was educated at Columbia, ordained in the Episcopal Church, and appointed rector of St. James' Church, Hyde Park. Returning to Columbia to teach, he was the dominant personality on that faculty for 50 years, and often considered to be the outstanding clergyman in the Episcopal Diocese of New York. He was several times a candidate for the presidency of Columbia, failing to win the office perhaps because of "something in his personality which repelled rather than attracted popular approval, an excessive correctness and frigidity, a certain removal from human sympathy." But on the other hand, he was the friend of leading literary and political figures of America and Europe.¹ He is described as "restless, indefatigable, and inquisitive," giving himself to a "wide range of pursuits" at a time "of early springtime, of ardent hopes and undisillusioned aspirations in the life of a great city. . . ."²

And there were three special reasons why John McVickar was a particularly important figure in the movement which resulted in the founding of St. Stephen's College.

First, he was married to Eliza Bard, the daughter of Dr. Samuel Bard of Hyde Park — and thus a member of one of the great families of the New York City-Hudson River Estate Community — and he was an uncle by marriage of John Bard of Annandale.

Second, one of his most passionate interests was the increase in the number of Episcopal ministers. He was committed to one way above all others to further this objective, namely to find sincere young men of good character (and usually modest finances) and to help them obtain first a college and then a seminary education.

Third, John McVickar was the most influential member, a charter trustee, and for a long time the Superintendent of the Society for Promoting Religion and Learning. This was an off-shoot of the great landed endowments of Trinity Church, New York City, established in 1839 as a separate corporation for the purpose of supporting the college and seminary training of aspirants for the ministry. Its assets consisted of lands in downtown New York, and in the 1850's were yielding \$10,000 to \$20,000 per year. (A century later the assets had increased to over a million dollars and the annual income to nearly \$100,000.)³ The Society's steady, firm support proved to be the determinative factor in bringing St. Stephen's College into existence. "This Church institution" McVickar declared to the New York Diocesan Convention the year before his death "may be said to be the child of the Society for Promoting Religion and Learning. . . ."⁴

Clergyman though he was, McVickar had also a merchant's blood in his veins and it always gladdened his heart to see the way that capital appreciated over the years, enlarging both the income and the scope of the programs of an endowed religious or educational organization. In 1860 he told the New York Diocesan Convention:

"It is a wise policy in our new country of permanent landed endowment for the future support of the Church and a growing provision for its coming needs as the population of our land advances. Thus for example, the landed property of the Society now reporting and from the proceeds of which now flows such an ample share of Christian bounty, was within the memory of living man—nay, of him who now reports this fact,—hardly sufficient to meet the full support of a single scholar."⁵

But just as governments in our own day are finding that "throwing money at a problem does not necessarily solve it," so too the Society for Promoting Religion and Learning began by the early 1850's to report "that their funds failed to accomplish the purpose designed, for want of an institution of Churchly objective and atmosphere in which to educate their students. Those whom they had heretofore educated in secular colleges seldom entered the ministry. They were themselves prevented by their charter from investing their money in buildings, but would sustain a Diocesan Church college if someone else would erect the necessary structures. . . ."⁶

McVickar first tried to meet this need in the "chapel-school" of St. Barnabas which he built in Irvington. He secured some contributions from

friends and neighbors, but the main cost of the handsome stone structure fell upon McVickar personally. The new school opened in 1856, and it was announced that in the future it would be known as the College of St. Barnabas.

But after a year or two McVickar could see that the costs of this venture would be substantial and that most of the burden would be his to bear. And also his nephew John Bard was prepared to commit far larger resources to a college at Annandale. So McVickar "decided to transfer from Irvington both his influence and efforts. Henceforth he would devote himself to establishing his proposed college on the Bard estate at Annandale." "The handsome stone structure" in Irvington became St. Barnabas parish church and in 1859 Professor McVickar's son, William, became rector of that parish.

Meanwhile here and there across the country, groups of men were starting small private colleges, following the migration of a population that continued to move inland and westward. American higher education was becoming less "city-centered" all the time. And St. Stephen's College, soon to be established at Annandale-on-Hudson, was part of that pattern.

The three men who teamed together to launch the College were all "men of the Hudson Valley." Potter's family stemmed from Beekman (a village outside of Poughkeepsie, now known as LaGrange); McVickar had settled into the family estates at Hyde Park; and Bard identified with Hyde Park and his own new estate of Blithewood (which he called Annandale). And the identification of the College and the Valley extended even further, for Robert B. Fairbairn, the "Great Warden" of the College's early decades, was the son of a Poughkeepsie mother. Almost always the actions by which the College was brought into being were conceived and planned by John McVickar — and almost always with him in the background — and almost always it was his associates who took the visible steps.⁸

Eventually, in the records of the Diocese and the College, the arrangement under which these three brought the College into being became known as the "tripartite agreement." This was an understanding, informal at first and slowly made more definite, to the effect that the Church as represented by Bishop Potter would recognize the College as an official agency of the Diocese, and commend it for support to Church agencies and to private individuals in the Church; that the Society for Promoting Religion and Learning, as represented by Professor McVickar, would give financial support to the institution and to its students; and that John Bard would be the donor of the necessary land and buildings to get the college into operation. (Interestingly enough, in the preliminary memoranda and resolutions relating to the new

institution, it was referred to not as St. Stephen's College, but as St. Stephen's Hall.)

The launching of St. Stephen's was part of a general rebirth of the Episcopal Diocese of New York. Morals charges against Bishop Benjamin Onderdonk (Bishop 1830-61) had resulted in his being suspended by the House of Bishops from exercising the functions of his office, and over the years two successive Provisional Bishops were appointed to handle his duties. The second of these was Horatio Potter, elected Provisional Bishop in 1854 and Bishop of the Diocese with full authority at Onderdonk's death in 1861. Because of the need to restore the health and morale of the Diocese, Bishop Potter eschewed participation in almost all non-churchly public affairs, concentrating (in true New Testament fashion) on "that which cometh on me daily, the care of all the churches." Horatio Potter was a true conservative, an upholder of established values — so much so that it was said that he dressed in the style of 40 years earlier, and in appearance seemed to be a man of another age.⁹ Seeing St. Stephen's as an arm of the Church, Bishop Potter gave the College his unflinching support. To the 1856 Diocesan Convention he declared:

"One of the urgent wants of the Diocese is a Church Training School, to take charge of hopeful youth from a very early age, and by faithful intellectual and religious culture, prepare them for the work of the Holy Ministry. 'Without money and without price' it should afford shelter and nurture to the sons of deceased clergymen, and by its economy and wise and earnest training, it should be capable of raising up men of simple habits and earnest hearts, who will shrink from no toil, from no self-denial; who by the manifestation of the truth will commend themselves to every manifestation in the sight of God. . . ."

And at the same convention, Dr. McVickar, in his report as Superintendent of the Society for the Promotion of Religion and Learning, followed up with:

" . . . the smallness of the number of candidates for orders arises from the want in our Diocese of some Church institution, or Training School in which, as a nursery for the ministry, the destitute sons of our poorer clergy might find a home under Church influences, as well as the sons of zealous laymen — a Church School leading to the ministry, adequately endowed, episcopally governed, and annually reporting to the Convention on its condition."¹⁰

On another occasion, Dr. McVickar was to develop his theme in even greater detail:

" . . . the Superintendent would . . . venture to add, above all . . . as the fruit of a lifelong experience in the education of young men . . . that . . . the period of peril is that of college life. To preserve that pure is the great problem of education. Corruption of morals, perversion of principles, seeds of infidelity, begin in those years, and this more especially in our land where collegiate teaching and Christian training are so rarely or fully united. To supply that want for those intended for the sacred ministry of our

church, to fill the vacancy that intervenes between youth and manhood, safely as well as wisely, — to sanctify classical studies, to Christianize physical science, and to make Christian faith the golden thread that runs through all studies and sanctifies all attainments, — this is the single yet all-important end which 'training schools' seek to gain. . . ."¹¹

With the Bishop and the Society thus actively embarked upon their respective roles under the Tripartite Agreement, we turn now to the part played by the third party, John Bard, the traditional "founder of the College."

"The founder of the family," George Genzmer tells us, "was Peter — originally Pierre — Bard, who as a youth left France after the revocation of the Edict of Nantes in 1685 and tried his fortune in London. A trading voyage having brought him to America, he settled happily in Burlington in West Jersey, married, became a judge of the provincial court, a member of the Governor's council, and a colonel of militia.

"Dr. John Bard (1716-1799), (who is sometimes confused with his great grandson and namesake, the founder of St. Stephen's College) was Peter's third son. After serving an apprenticeship to an English physician resident in Philadelphia, he practiced medicine for almost 60 years, chiefly in New York. Inadequate as his professional training may have been, judged by later standards, he was a notable physician and a pioneer in public health work. He was the first president of the Medical Society of the State of New York. His extensive estate on the Hudson in Dutchess County he named "Hyde Park" and the name soon became attached to the neighboring village.

"Dr. John's son, Dr. Samuel Bard (1742-1821) . . . is the most distinguished member of his family and the best known. For his professional training he went to the University of Edinburgh, which was then the most famous medical school in Europe, and on his return to New York he entered into partnership with his father. He married his cousin Mary, daughter of General Peter Bard. In 1767 with five other physicians who like himself had been educated abroad, he founded the College of Physicians and Surgeons, now the Medical School of Columbia University, which he served for 40 years as professor, dean, trustee and president. (Very appropriately Bard Hall at the medical school bears his name today.)

"In 1789 he performed a major operation in New York on George Washington, without which the General probably would not have survived his first term as President of the United States.

"Dr. Samuel Bard was also a notable horticulturist and sheep-breeder. Hyde Park during his life was more than a show place. . . it was an agricultural experiment station of genuine importance,"¹² — constituting what was often said to be the first arboretum in America."

The Bards — father and son — along with Dr. Benjamin Rush of Philadelphia, were the leading American physicians of the late colonial and early Federal years. Rush and the elder Bard were friends and associates of Benjamin Franklin in Philadelphia and members of the very exclusive dinner group which met weekly at Franklin's house. This trio of doctors were in every respect leading men of their age, and they left their monuments in the major institutions which they founded, or had a part in founding. Rush was a principal founder of Dickinson College and the hospital associated with the University of Pennsylvania. The elder Bard played a part in the launching of Columbia University (then called King's College), and his son was chief figure

in its medical school almost from its beginning, and was a founder or co-founder of the New York Hospital, the City's first free public library, the New York Medical Society, and the General Theological Seminary.

Samuel Bard's son William Bard (the father of John Bard, the College's founder)

" . . . to these ancestral claims upon confidence and affection . . . added his own claims resulting from a more thorough classical education and a wider experience in the business of life. . . He graduated with honor from Columbia in the year 1797, and it may be added, was more than once thought of for its Presidency.

"Upon quitting college, the law became his profession — rather it may be believed from prudential motives than natural preference. A few years decided his choice — retirement to the country. . . From this scene of quiet happiness, the growing claims of a rising family transferred him about the year 1827 to the city of New York, where he at once took his place in the confidence and respect of the community among its prominent business men, assuming as he did the presidency of its earliest-formed 'Life and Trust Company,' a financial institution which his sagacity devised, and his zeal and devotion mainly carried out, and over which for many years he presided with a dignity and courtesy which added not a little to the popularity and influence of a hitherto untried financial scheme."¹³

William Bard was "a devout member of the Episcopal Church, well-read in his theology, and set an example to the men of Wall Street by always attending the 9 a.m. service at old Trinity before going to his business for the day."¹⁴ Mr. Bard had 14 children, of whom John Bard (born 1819) was the eleventh. In 1849 John married Margaret Taylor Johnston. John Bard, according to the much-consulted 19th century volume *The Wealth and the Biography of the Wealthy Citizens of New York* by Moses Y. Beach, had a net worth of \$400,000. "He received a considerable portion of his father's property, but the principal part of his wealth has been acquired by marriage." Mrs. Bard's father, John Johnston "of the later firm of Boorman, Johnston and Co., an English firm in the iron business," was listed in the Beach volume as having an estate of \$500,000. (Mid-19th century dollar figures must be multiplied by 8 to 10 times in order to arrive at equivalent values for today.)¹⁵

John Bard came from a family of high-achieving forebears, including noted physicians, the founders of a medical school and an insurance company, and an outstanding personality in the life of Columbia College. John Bard almost certainly did not have the hard-driving power of these men. He does not seem to have been shrewd or particularly astute in money matters. But he and his wife were devoutly and sincerely religious, and deeply sensible of the responsibility of the 19th century country gentleman to improve the lot of the people on his estate and in the neighboring villages. He enjoyed association with people of learning and with prominent ecclesiastics. It may be that

in their zeal for their cause, Bishop Potter and Dr. McVicker exploited a bit unfairly John Bard's love of churchly occasions and churchly associations. For the best of reasons and the best of causes, they may have gotten him in over his head financially.

Be that as it may, four years after his marriage, in 1852, John Bard bought the 130 acre Donaldson estate in Barrytown, known as Blithewood, reputedly paying \$60,000 for it. He renamed the estate Annandale, after the home of his wife's ancestors in Scotland¹⁶ and he and his wife promptly embarked upon a program of religious philanthropy. A chapel for the neighborhood was erected — the present Bard Hall — and a parish school in two departments established therein, "in which he enlisted the interest and support of John Cruger, Edwin Bartlett and John Aspinwall, gentlemen of the neighborhood."

Next, in the village now known as Tivoli, "Mr. Bard erected a building at the cost of \$7,000 — chapel above and school rooms below, and securing the services of the Rev. James Starr Clark, opened a parish school."

Mr. Bard authorized Mr. Clark to try to employ the Rev. George Seymour (later — 1878-1906 — Bishop of Springfield, Illinois), a teacher at General Seminary, to help with the work in Tivoli and Annandale. Seymour wrote back:

"... I have concluded to accept the offer which you are commissioned to make to me... You must not expect me until after New Years. When I come I shall claim the privilege of bringing with me a companion of no small note in the world, one whom I shall be happy to introduce you to and whose company I am confident you will richly enjoy. My only misgiving is as to whether you can accommodate him with room. His tastes are decidedly literary so that he will not interfere with our studies. His name? Do you ask. St. Augustine in eleven volumes. If you have any objection to his coming, let me know. I gave \$23.69 for him..."¹⁷

Mr. Seymour came and proved to be a very competent educator. Soon he was not only teaching neighborhood children, but also had gathered a nucleus of half a dozen or so young men who began studying under his guidance to prepare themselves for admission to General Seminary. And at John McVicker's quiet instigation, the Society appropriated \$1,000 for their support.

Impressed by Mr. Bard's philanthropies in Annandale and Tivoli, Bishop Potter "urged him to undertake the establishment of the Training School, so often called for by Mr. McVicker and himself. Mr. Bard told the Bishop that he had not a fortune equal to the support of such an institution; and only on the strong pledges of support of the diocese of New York, did he venture to undertake the task. Mr. Bard often expressed regret that the Bishop was unable to fulfill these pledges."¹⁸

But in the summer of 1856, John Bard's heart was overflowing with gratitude, and the future looked bright. For on the 29th of February, 1856, was born the Bard's fourth child and only son, Willie.

Before Annandale was definitely selected as the site of the new college, Bishop Potter was invited by Mr. Bard to bring his family from New York and occupy Mr. Bard's house while he and his family were away. The invitation was accepted. During that summer the Bishop had an opportunity to study the situation and to observe how well the location was adapted for the training school which he had in mind.

"Tomorrow my vacation ends," Bishop Potter wrote on August 1, 1856 to Mr. Bard

"and I depart from his charming retreat to resume my labors in the Diocese. It is just possible that I may be able to return for Mrs. P. a few days hence, and to pay my acknowledgements to you for what we have so much enjoyed. But the probability is that I may not be able to do so, and therefore I take this mode of saying that we have had more rest and refreshment in this place than I have had altogether anywhere since I entered upon my present office. Almost every hour of it has been associated in my mind with a sense of your friendship. I have written basketsfull of letters — and some more serious things; — still it has been a great rest, — and a great refreshment.

"About the house and among the domestics, everything has been in the most perfect order from the first day of our coming until now. . .

"The only exception to the most perfect harmony among the members of your family here (I am most sorry to speak of it) — has been among the chickens! I think they are decidedly inclined to fall out with each other.

"I can only hope that you all may have derived as much pleasure and benefit from the past month as we have, — and that all your blessings may be long spared to you and abundantly enlarged. When I used to look with so much interest and respect upon your Father, I little thought that I should be so much indebted to his son, or so much attached to him and his. I remain, my dear Mr. and Mrs. Bard,

Most affectionately yours,
H. Potter"¹⁹

In June of the next year, 1857, they laid the cornerstone of the new Church of the Holy Innocents. It was to serve as the parish church of the neighborhood, and for the already functioning parish school, and as the Chapel for the projected "Training School" or College. In the cornerstone was "a paper containing these words:

To be erected in faith
and consecrated to the service of the Almighty God
by loving parents, as a thank-offering for the life of
Willie Bard"²⁰

(Whether the building's commemoration of his own child was the reason for Bard's choice of the name, Church of the Holy Innocents, is not known.)

The new church was just completed and ready for use, when on St. John's Day, December 27, 1858, it caught fire and was destroyed. Speaking at the

College 25 years later, John Bard recalled "when on that gloomy night it sank amid the devouring flames, and he felt almost ready to despair, it was his beloved wife, with her hand on the cradle of their only son, who roused him to new exertions, saying: 'Lose not courage, trust in God!'"²¹

Letters of sympathy poured in from John Bard's friends, relatives and associates in the church. In this cruel blow to his hopes it almost seemed as though Bard became more approachable than he had been. His grief, in which so many others now shared, created a new common bond which had not been there before. The letters ran the gamut from the pragmatic to the devotional. From John Henry Hopkins, Jr., on the day following the fire:

"My dear Friend:

I cannot write what I feel in regard to your great misfortune. I will be up on Saturday afternoon on the 4:30 p.m. train and spend Sunday with you, and we will go and look at the ruins together. I am firmly of the opinion that it is the work of malice; and also that if your faith fail not, the result will be the rallying round you of all those who have heretofore been cold or hostile, and the kindling of a general interest in your work in the minds and hearts of the Church at large, such as would not otherwise have been realized to so great a degree in many years. . . ."²²

John Bard's cousin, the Rev. Samuel Roosevelt Johnson, enclosed in a letter of sympathy the prayer which he and his family had been offering at the family Altar since they heard the news:

"O Lord, our Heavenly Father, who alone rulest over all, Blessed be thy Holy Name under all the changing events of life. Glory be to Thee O Lord Most High. Just and true are thy ways, Thou King of Saints. We bow in adoring acquiescence before Thee, all whose thoughts are wisdom and all whose ways are love, — even though Thou makest flames of fire thy messengers. Strengthen Thou the trusting hearts of our friends whose beautiful house of prayer has been consumed. May it be as an offering pure and acceptable which shall but cause great blessings to descend on him and his own, and on the Holy cause in which they are engaged. Ever so, Father, for Jesus Christ's sake, our Lord. Amen."²³

"We have been once more at Annandale" the *Church Journal* reported,

"and have walked all around the ruins of the beautiful Church burned on St. John's day last week. The outer wall and the tower are almost uninjured, having been built originally with remarkable solidity. The exquisite tracery of the windows, in Caen stone is, however, utterly ruined; in some places only split and smirched with the smoke, but in others — especially the great altar window — clean gone, while even the gray stone of the outer arch is scaled and disintegrated by the heat. The Caen stone pillars of the interior crumbled down, carrying the whole clerestory with them, and it all lies now in heaps of dusky confusion in the basement. On looking up, from the inside of the ruin, the blue sky is seen spreading overhead, broken only by the blackened gables, standing up in solitary loneliness. . . ."²⁴

"The fallen rubbish was still smoking when the work of clearing it away had already begun. And it is pleasing to learn that this sudden and most trying calamity has touched the hearts of others in the right way. A thousand dollars has been already given by two friends in the city of New York towards the rebuilding; and the people

of the neighborhood show a readiness to contribute of their slender means, thus proving their deep interest in the final completion of that which has thus far been generously done for them."²⁵

Mr. Bard determined to rebuild, he of course bearing almost all the expense. It was decided "to devote the contributions which have been received towards rebuilding, to the purchase of an organ; while the offerings of the children of the Sunday-School will most appropriately supply a font."²⁶

The work started in May. The architect of the original structure had been Frank Wills "but he did not live to furnish the working drawings which together with the plans for the reredos and chancel furniture, and some other details were supplied by Mr. Joseph Sands" of New York City. The rebuilding was under the direction of Mr. Samuel Babcock, "late of the firm of Upjohn and Co."²⁷ At this point, the Church was supplanting architecture in Mr. Babcock's interest, and he made the shift from architecture to the ministry, and following preparation under the Rev. Mr. Seymour, was ordained in the Chapel he had helped design, at the first ordination service in the building, in February, 1860.²⁸

And in that same month, one of the Church magazines ran a very detailed and informative full-page description of "the beautiful Church of the Holy Innocents, Annandale." Apart from the very precise and valuable detail of the article, there is the interesting problem of the Chapel's spire. "The height . . . to the top of the Tower (when complete)" the article points out, "will be 50 feet, over which a broach spire of stone and a finial and cross, will make the total height 118 ft."²⁹

John Bard showed no tendency whatsoever to cut costs either in the original construction of the Chapel, or in its rebuilding. But whether the Chapel, even before the 1858 fire, ever had this 118 foot spire is dubious. There was and is no such spire dating from the 1859 building. Early pictures and sketches of the Chapel do show the spire, but although they purport to be drawings of the actual building, they are more probably copies of the architect's rendering.

With the Church completed, and a nucleus of students present on the premises and receiving instruction from Mr. Seymour, and grants of \$2,000 per year authorized by the Society for Promoting Religion and Learning for support of the project, only the necessary implementing legal and canonical action remained in order to bring the College into existence and set it on its course. These steps were now promptly taken.

John Bard put his offer in writing:

"I hereby offer to give, for the use of St. Stephen's Hall (as proposed in the accom-

panying prospectus to be established) a piece of ground on the northeast corner of my estate of Annandale, 800 feet in length from East to West, by 375 feet in width from North to South, containing about 7 acres, together with the buildings thereon, viz: — the Church of the Holy Innocents (to be fully restored and made ready for occupancy), to be used as a chapel for the College; 2nd, the parish schoolhouse of the Church of the Holy Innocents; 3rd, the building now occupied as a parsonage . . .

"I further offer to give during my life and the continuance of my ability, the sum of one thousand dollars per annum toward the support of the College.

"The value of the above property, when the Church is restored, will be \$40,000.

Annandale, May 1st, 1859, — John Bard"³⁰

The Society for Promoting Religion and Learning took this action:

"Resolved, that the above plan of a Training School under the title of St. Stephen's Hall, Annandale, Dutchess County, be approved and receive the sanction of this Society . . . and that . . . the above plan . . . be laid before the approaching Convention of the Diocese of New York by special report from this Society, as the Diocese's canonical agent for ministerial education, accompanied with the earnest recommendation that it be adopted . . ."³¹

And the Convention took the final authorizing step:

"The munificent donation of property at Annandale, valued at sixty thousand dollars . . . is a gift to the Church in this Diocese demanding the grateful acknowledgment of this Convention, therefore

"Resolved that this Convention hereby tender the thanks of the Church to John Bard of Annandale for his generous establishment and endowment of a Training School, for the benefit of the Diocese.

"Resolved, that this Convention recognize the Training School at Annandale as a Diocesan Institution, worthy of the confidence and patronage of Churchmen . . ."³²

Mr. Bard later gave the tract on the hilltop — the center of the present main campus — bringing his total gift of land for the College to 18 acres.

Application was made by the Hon. John V. L. Pruyn to the Legislature for an act of incorporation. A charter was obtained March 20, 1860, declaring that

"John Bard and Margaret his wife, and their associates hereinafter named, are hereby constituted and declared to be a body corporate, by the name of 'The Trustees of St. Stephen's College,' for the general object and purpose of establishing, conducting and maintaining a seminary of learning in Red Hook, Dutchess County, — which shall be a Training College for the education and Christian training of young men who design to enter the sacred ministry in the Protestant Episcopal Church . . ."³³

The Trustees were authorized "to confer the usual degrees in divinity" with the proviso that whenever the permanent endowment of this institution "inclusive of the buildings and property heretofore referred to, . . . shall amount to at least one hundred thousand dollars, the said trustees shall have like power with any other college in this state to confer academical and literary degrees . . ."³³

The first trustees under the Charter were the Rt. Rev. Horatio Potter, the Hon. John V. L. Pruyn, Rev. John McVickar, Samuel Buell, the Rev. George F.

Seymour, Hon. Murray Hoffman, Walter Langdon Esq., James F. DePeyster Esq., John L. Aspinwall Esq., John Bard Esq., Mrs. Margaret J. Bard, William A. Davies Esq., Homer Ramsdell Esq., and Henry W. Sargent Esq.

(The Legislature on May 21, 1861, authorized an increase in the number of Trustees from 16 to 24, and the following additional Trustees were elected: the Hon. John A. King, the Hon. Hamilton Fish, the Rev. John Cotton Smith, the Rev. William Rudder, John Jacob Astor, Cyrus Curtiss, John Knickerbocker, and Cornelius L. Tracy.)

The naming of Margaret Bard in the opening sentence of the Charter, and her designation as one of the charter trustees were very unusual actions for the year 1860. For a time she was thought to be the only female trustee of a college or university in the United States. But then it was found that Mrs. Nathan Warren of Troy was a trustee of the Warren Free Institute.³⁴

The Trustees met and organized April 11, 1860, electing Mr. Pruyn chairman of the Board, and the Rev. George F. Seymour Warden of the College. St. Stephen's College was formally started on its way. It opened in its new status the following September with six students and a teaching staff consisting of Mr. Seymour and the former architect who had supervised the reconstruction of the Chapel after the fire and had then been the first person to be ordained there — the Rev. Charles Babcock — as instructor in mathematics and tutor in Latin, Greek and English. (Each of the two teachers was on a salary of \$1,000 per year, a generous sum for those days.) Mr. Seymour resigned at the end of his first year and was replaced in mid-1861 by the Rev. Thomas Richey at a salary of \$1,500; a promised contribution of \$500 per annum by John L. Aspinwall had made this increase possible. In this second year there were 12 students.

The College had four buildings; the Chapel and adjacent schoolhouse (later known as Bard Hall); the house originally designed as a parsonage for the Chapel (and lately lived in by Professor Artinian and more recently by Mr. Patrick); and a stuccoed cottage on a rock north of the Chapel, originally intended to house the janitor, which served as a student dormitory until Aspinwall's completion. This edifice, since demolished, was only 20 x 25 ft. and a story-and-a-half high. In the College's first year it housed up to 12 students. They took their meals at the Rectory with the Babcocks.

To relieve the crowded conditions in the janitor's cottage, the trustees promptly announced a campaign for \$30,000 for a new College building. Construction started in 1861, and the building was finished and occupied the next year. (Actually the building cost only \$17,000, with the contributions coming from John Bard, John L. Aspinwall, W. H. Aspinwall, R. B. Minturn,

John V. L. Pruyn, W. B. Astor, W. Chamberlin, Henry W. Sargent, W. A. Davies, John Campbell, Homer Ramsdale, Cyrus Curtiss, T. R. Wetmore, A. B. Sands, B. H. Field Jr., J. A. Seymour, J. W. Coddington, John Caswell, Adam Norrie, George T. Strong, Thomas McMullen, James F. DePeyster, C. E. Bill, C. R. Tracy, Jonas C. Heartt, Jos. M. Warren, E. A. Robinson, J. M. Dunbar, J. J. Ciscom, Mrs. Wm. Bard, Mrs. Walter Langdon, Mrs. G. P. Phenix, Mrs. Knill, Bishop Potter, Rev. Samuel H. Turner, The Rev. Dr. John I. Tucker and the Rev. Dr. Henry DeKoven.

As an interesting sidelight, George B. Hopson reports that when the building was finished Mr. Pruyn "furnished the parlor and bedroom at the head of the stairs, with the intention of occupying them on the occasion of his frequent visits to the College. As he was president of the Board of Trustees, they were known as the president's rooms. Before his second marriage, he often spent Saturday and Sunday at Annandale. . . ."³⁵

The new building was the first in what was to be in the College's central campus. Designed by the former architect/now tutor, Samuel Babcock, and subsequently named Aspinwall, it provided accommodation for 30 students, as well as kitchen, laundry, dining room, library, recitation rooms, and "rooms for the professors and servants." Somewhat altered over the years, it is still one of the most heavily used facilities on the campus.³⁶

The College held its first Commencement in 1861. Sadly though, two years later its first graduate was dead — Charles Coles, who had ranked at the top of his St. Stephen's class of three, and continued on to the General Seminary where he was a high-ranking member of the Senior Class when he died on August 2, 1863, in Annandale.³⁷

Professor Babcock resigned in 1862, and was replaced by the Rev. Robert B. Fairbairn. The faculty (the warden and the one professor) began regular faculty meetings in the fall of 1862, and Fairbairn was elected secretary of the faculty. Two months later Library rules were adopted by the faculty and Professor Fairbairn was designated Librarian. After serving two years as Warden, Mr. Richey resigned and Mr. Fairbairn, after only a year on the campus, was elected to replace him. Fairbairn's administrative competence had already been recognized in his speedy designation as Secretary of the faculty and Librarian.

In those first years (and continuing until his removal to Europe in 1868) the College was very much an extension of Mr. Bard's own personal churchly interests and there was no clear line of demarcation between the life of the College and that of Mr. Bard's estate and the involvement of his personal

and churchly associates. An example is the elaborate and carefully planned festival celebration of All Saints' Day over the years until Mr. Bard's departure for England in 1868. By his deed of gift of the College Chapel, Mr. Bard had reserved the right to occupy the Church on the festival of All Saints in every year for the purpose of Divine services appropriate to the Day. For this occasion Mr. Bard invited a distinguished churchman to be the preacher, secured the services of an outstanding choir from one of the city churches, and sent individually written invitations to his friends, inviting them to attend.

" . . . the Eve of the feast the keys of the Church were brought over to Mr. Bard's house in procession by the Faculty and students in a body, the Warden at their head who made a neat little speech on delivering the keys; to which Mr. Bard briefly and cordially responded. At 7½ on the following morning there was an early communion . . . By twelve o'clock the invited guests began to arrive. . . . this year the . . . renowned Choir of the Holy Cross, Troy, were invited. A special car was chartered and the whole party arrived at the College buildings at 12½, where they were met by the clergy of the vicinity, the students, and the Rev. Thos. Richie, Warden. . . and the procession started from the College in reverse order. A more picturesque effect of the kind we have never seen than that line of girls and maidens, in scarlet cardinals, followed by the students in square caps and academic gowns, and these in turn by the clergy in surplices and stoles, moving in winding line through the open woods between the College and the Church, the chequered sunlight and forest shadows giving fresh effect at every step and the many hues of the foliage around adding to the richness and brilliant harmony of the whole. . . . The church was crowded to suffocation with persons attracted by the splendor of the arrangements and the fame of the previous services. . . . The Rev. Dr. Tucker. . . preached an eloquent sermon appropriate to All Saints' Day. . . and the services were ended by the rendering of the glorious Hallelujah Chorus from Handel's Oratorio of the Messiah, by the combined strength of the Holy Cross Choir. It was pronounced by competent judges to be one of the most effective and splendid choral services ever celebrated in this Diocese. . . . After the conclusion of this interesting service, a handsome collation was given at Mr. Bard's residence to the whole congregation; and visits to the waterfall followed."³⁸

In these years from the birth of his son (1856) until his departure to England (1868), John Bard lived happily and fully the life of a mid-19th century country gentleman. He and his wife were deeply involved in their philanthropies — the College and the little neighborhood churches with their attached schools, which they had founded. They were respected for their religious devotion and their good works, and they enjoyed the affection of the neighborhood. Nearly a century later Mrs. John Hamlin, the daughter of John Pruyn, the College's first Board chairman, recalled the John Bard she had known as a very little girl.³⁹ He had a fringe-top surrey in which he would transport guests to and from Barrytown station. He loved children and the College's mementos still include the newspaper clipping of a party he gave annually for neighborhood children, with games, delicious refresh-

ments, favors, — and then a speech especially for the children by Mr. Bard. Still remembered (and preserved in a few faded photos) is the “picture window” in the Blithewood living room, a window with a choice view of the river and a frame — literally — around it, to make it appear a painting.

One day Mr. Pruyn, Mrs. Hamlin’s father, “took her with him when he went to Blithewood to talk with John Bard. She had a nurse or governess along. When the two men settled down to talk, the nurse took the girl down back of what is now the Italian garden, down the hill a bit and up the river a bit, where there was a fountain in a little shelter, with a wooden roof over it, and a seat, with a fine view of the river. The nurse went back to hob-nob with the Bards’ servants, and the girl dreamed happily as she related it — ‘dreaming a small girl’s dreams’ — ‘dreamed away an hour or so over that lovely view of the river, the boats and the mountains.’”

Nearly a century later, “Buzz” Gummere made his way to the site, and there “sure enough the remains of the roof, with vestiges of ‘Romanesque’ ornamentation and the metal bowl of the fountain, were still evident among the brush.”

Mrs. Hamlin also remembered meeting Mr. Bard in the Albany railroad station with her father. She had heard her parents talk about Mr. Bard’s having lost a lot of money, and she childishly made some remark about it, right there in the station. He held out his hand to her, with all the change in his pocket. “This is all the money I have in the world,” he said gaily, “take a coin.”

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."²²

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 . . ."²³

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."²⁴ The Rev. George B. Hopson had been appointed professor of Latin but was "prevented for a time from assuming his position."²⁵

"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."²⁶

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."²⁷

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."²⁸ 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 slacktwisted 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."

CHAPTER IV

A Victorian Hold-Over in the Twentieth Century

Three of the men who had built 19th century St. Stephen's (Bard, Fairbairn, and Hoffman) died in the closing years of the century, but the fourth, Professor Hopson, lived on for nearly two more decades, and the College continued for another 20 years with its purpose and program very little changed from the form Fairbairn and his colleagues had given them in the 1860's, a Victorian hold-over in the 20th century.

Lying ahead for St. Stephen's were two decades of strenuous engagement with a contemporary world; an engagement in the twenties, under B. I. Bell, with Anglo-Catholic intellectualism and Christian socialism; and an engagement in the 1930's, launched by Dr. Tewksbury, with progressive and experimental higher education.

But the new college could not be born while the old one yet lived, and for the first two decades of the 20th century St. Stephen's stood monolithic and unchanging. No new figure appeared on the scene to compare with Dr. Hopson. (He was 62 when the new century began.) After the death or resignation of three consecutive Wardens, George Hopson, took over each time as acting Warden, thus serving as the College's head for three-and-a-half of the eleven years which followed Dr. Fairbairn's retirement. And the College's major public statement or apologia in the first two decades of the new century was George Hopson's *Reminiscences of St. Stephen's College*, published in 1910.

Dr. Davidson has left us a memorable picture of St. Stephen's College and its central figure, George Hopson, as he saw them in 1898 when he came as a young applicant for a teaching position:

"... I went to Burlington, Vermont, at the end of August to attend my brother's

wedding and when I returned to my home near Boston I found a telegram summoning me to Annandale, New York for an interview. I had never been in the Hudson valley and when I arrived at Barrytown dusk was coming on. When the train had left me I wondered where Barrytown really was. An ancient carry-all and an old horse appeared and I started up the hill in quest of S.S.C. Overarching trees lined much of the road and the way grew darker and darker as my ancient conveyance moved on. After what seemed long miles, a dark mass appeared which was pointed out as the Chapel and we turned sharply to the left down a dim lane which seemed to plunge into thick woods. Lighted windows appeared at no long distance and my driver drew up at a piazza where the cheerful illumination shone out through an open door and revealed a rather short thick-set man with hair and beard streaked with gray.

"Such was my introduction to S.S.C. and to Dr. Hopson. I well remember the evening meal with the Doctor and his correct tho acute searching questions which I had to answer, all the time hoping I would not incriminate myself, but rather inclined to believe I would. Dr. Hopson's manner was often sternly judicial in those days. Well, the upshot of the matter was that before I went to bed I was told that I had passed the examination, but did not feel too set-up as College was to open in about three days, and I gathered that the need was desperate, and I was the last bet or the last straw in sight. Dr. Hopson had thought that I would come fully prepared to stay, but I had no such optimism and a hasty return to Boston was necessary. Next day was Sunday and the good Doctor gravely told me what he thought of travelling on Sunday (which wasn't much), but the force of mitigating circumstances was on him, and he grudgingly admitted the necessity if he were to have my help in opening the College..."¹

Irville F. Davidson was to teach Latin and Greek at the College for the next 42 years,—until 1940—except for four years (1900-1904) away teaching at a preparatory school. His was to be the longest teaching record in St. Stephen's history except for that of Dr. Hopson himself. Additionally, he pretty much held the College together in the confused days between the end of World War I and the arrival of B. I. Bell. He served as Dean from 1918 to 1925 and, briefly, as Acting President in 1919.

Davidson was an 1887 magna cum laude graduate of Harvard with a Master's degree from the University of Chicago. (He later received an honorary doctorate from St. Stephen's in 1907.)

One may picture the two classicists at dinner in the little stucco parsonage behind the Chapel on that evening in the fall of 1898. It is interesting to reflect upon how much of the College's history was to flow from that scene. Between them those two men were to serve a total of 91 years at St. Stephen's. Greek and Latin were taught by one or the other (or both) of them uninterruptedly from 1863 to 1940. Fortunately both wrote their memoirs, which between them cover the entire life of the College up to 1940—an eyewitness record of 80 of the College's first 100 years.

For the year 1898-99 following Fairbairn's retirement, Dr. Hopson was in charge of the College as Acting Warden. In this year the picturesque and eccentric personality of Dr. Eliphalet Nott Potter flashed across the St. Stephen's

scene. A "handsome and arrogant" brother of Bishop Henry Potter, he had had long and stormy presidencies at Hobart and Union Colleges. Eliphalet Potter was a friend of Dr. Hoffman, the donor of St. Stephen's Library, and because of this friendship Potter had delivered the third in the series of annual Hoffman Library Lectures. About the time Dr. Fairbairn departed from the College scene, Eliphalet Potter had been appointed professor of philosophy for the year 1898-99. He undoubtedly would have liked the wardenship, and even went so far as to try to edge into the position by trying to move (from his three room suite) in one of the dormitories into Ludlow, which was closed that winter, and (as Dr. Davidson puts it) "to establish his bedroom in the Trustees Hall. Dr. Hopson firmly stepped on this idea." Davidson adds: "Potter was as informal and erratic as Dr. Hopson was formal and precise."¹ Eased out of his candidacy for the wardenship, Potter busied himself with dashing furiously about the country with horse and carriage, taking services in the small neighborhood parishes where the rectorships were vacant. Meanwhile, however, he bulked large enough on the St. Stephen's scene so that the Rev. Charles S. Champlin, '99, in his 1934 lecture on the College's history, erroneously reported that Eliphalet Potter had actually been elected warden and served briefly in that office.

October 1, 1899, just over a year after Dr. Fairbairn's retirement, the Rev. Lawrence Thomas Cole, Ph.D., became the fourth warden of the College. He was 30 years old, unmarried, a graduate of the University of Michigan and General Seminary, with an earned doctorate from Columbia. He had served for a year each as rector of an Indiana parish and as archdeacon of Michigan City, Indiana.

Dr. Cole took the wardenship with what amounted to a four-year contract with the trustees, under which they would attempt to raise \$4,000 to \$5,000 to eliminate the annual deficit which the College had been incurring, and he would give his best efforts to building up the institution. If either party were dissatisfied with the performance of the other, the agreement would terminate at the end of the four years.

Dr. Cole instituted changes: he introduced more elective courses, and a more Anglo-Catholic form of worship in the College chapel.

Increased freedom of choice in course selection was the trend of the times in American higher education, following Dr. Eliot's lead with elective courses at Harvard in the 1880's. The number of courses offered by St. Stephen's increased from 59 listed in 1898 to 94 in 1901. The College's science courses were strengthened, with improved laboratory facilities provided through gifts by John Jacob Astor and other friends. Dr. Cole terminated the

preparatory program for students who needed to fill in deficiencies in their high school education before embarking on the regular college course. However, Dr. Cole's efforts to strengthen the College's main program did not make up for the loss of students due to the termination of the preparatory program, and St. Stephen's total enrollment dropped from 54 at the start of Cole's Wardenship to 42 four years later.

"Dr. Cole lived in Ludlow with his mother and sister," reports Professor Davidson, "a very charming and hospitable family. They brought to the College a degree of social life which was sadly lacking. Dr. Hopson had long been a widower [his wife had died in 1888] and rarely was there a married man on the Faculty. There were no quarters for married people, and we were truly monastic and in mid-winter a rather morbid community. Of course there were no cars, roads were poor, facilities for snow-removal almost non-existent. Two years of such a life were more than enough for me at the time of my first stay."²

Dr. Cole ran into his greatest trouble in changing the style of Chapel worship. The College Chapel had long served as the parish church for many people of the surrounding community who had been devoted to the ministry of Dr. Fairbairn and loved hearing the College choir and the preaching of the Warden and Faculty, which almost certainly was superior to the preaching in the small neighborhood parishes. Dr. Cole attempted to persuade these neighbors to go elsewhere to church, "because he found the discipline of the College difficult to administer with the parish mixed in." He introduced a more High Church ceremonial, with plainsong replacing Anglican chants. There was tension and grumbling among alumni and Faculty.

Dr. Cole was coming to the end of his four years initial appointment and at this point he was offered the headmastership of Trinity School in New York City. Bishop Potter suggested that he try to head both that school and the College, dividing his time between the two institutions, but Cole declined, stating that the College's primary need was for an effective fund raiser, which he was not.³ He resigned the College Wardenship effective July 1, 1903 and went to Trinity School where he served for 34 years, retiring in 1937. He was also simultaneously superintendent for some years of the Society for Promoting Religion and Learning (the organization which John McVickar had headed so effectively a half century before). Dr. Cole continued to be very friendly to the College, as a Trustee (1916-1928, 1933-34, and 1936-38); he returned from time to time to preach in the College Chapel. He died in 1955 at the age of 86.

Dr. Hopson's second stint of acting wardenship, from July, 1903 to

February 1, 1904, was, though short, a time of great uncertainty and frustration. A Rev. Dr. William Prall of Albany was elected Warden in September, 1903 and accepted the position. But when he visited the College in the middle of September he apparently did not like what he saw (a contemporary newspaper account said he did not find Ludlow a suitable residence for his family) and withdrew his acceptance: Dr. Hopson continued to fill in.

On February 1, 1904 the Rev. Thomas Robinson Harris became the College's fifth Warden. He was 62 years old, "a tall, angular and very thin man with a drooping moustache, . . . very lame in one leg as a result of an injury contracted as a young man on active service during the Civil War." He was a graduate of Harvard and a parish minister without previous experience in education. A contemporary described him as "a sincere Christian gentleman" who "with his family added much to the social life of the campus. A daughter married one of our graduates."⁴

Dr. Harris restored the preparatory department, for, as Dr. Hopson noted, "many young men desiring to study for the sacred ministry come to us with little or no preparation in Greek or Latin." The preparatory department "had proved to be an important feeder to the College." This action was apparently effective, for enrollment had increased to 50 students by the end of Harris's three-year Wardenship.

A prominent bishop, an alumnus of the College, wrote to Christopher Magee:

"I never felt that he [Dr. Harris] had any grasp of the position of college president, nor did he have any vision, and I do not think that his relations with the wealthy neighbors were very profitable for the College. My recollection is that he was just a misfit for whom we all had sympathy . . ."⁶

Plagued by continued ill health, Harris resigned, effective September 1, 1907. He died 17 months later.

Dr. Hopson became acting warden for the third time, this time for nearly two years. It was a period of uncertainty with threats and rumors that the College might have to close. "Dr. Hopson kept up his courage and helped with morale, a rock in his faith in the need for the College's existence. I sometimes think that he provided the necessary faith to pull the College through, just as in the earlier days Dr. Fairbairn had done."⁷

Several men were offered the Wardenship and declined. One of these, a Rev. Dr. Edgar Cope of Philadelphia, dallied with the idea for a considerable time. He wanted the wardenship but did not want to live in the tiny and remote village of Annandale. Therefore he proposed that the College be moved to the grounds of the Cathedral of St. John the Divine in New York

City, and become affiliated with Columbia University. Under his plan, the dormitories and eating facilities would be on the cathedral close, and all instruction would be in Columbia buildings and by Columbia professors. This meant in short the end of St. Stephen's as an autonomous institution. "Of course the campus, the trustees, the alumni and friends of the College were all abuzz with talk and comment, mostly unfavorable. There was definitely the threat that the only alternatives were to move or close, and the two-year search for a Warden had not improved the morale." Eventually the Trustees disapproved Mr. Cope's plan and he departed from the scene.

Finally, in 1909, a new warden was found and inducted into office, and the title changed at that time from warden to president to conform to general American college practice. Dr. William Cunningham Rodgers had obviously been chosen with the College's primary need in mind: a leader who was a fund-raiser. Unlike all his predecessors, he was not primarily a teacher or scholar, and also unlike all the rest, he did not teach at St. Stephen's. He had previously served as Rector of Grace Church, Millbrook, New York where his congregation had included a number of wealthy estate owners.

Dr. Rodgers was 53 years old, of English upbringing and education, "a likeable man . . . very hospitable and well-meaning. He was stout, florid and quick tempered . . . with little conception of what American school and college life is like . . . He could not get to really understand American students, nor they to understand him, so there were continual disciplinary troubles, most of them on the prep school level because he visualized the College in the light of an English boarding school . . . His wife and daughter were most agreeable and well-liked and he showed off to best advantage as host in his own house."⁸

Dr. Rodgers promptly turned himself to the money-raising task with a dedication and energy that were new in the College's experience. Ten months after his arrival, the College's 50th anniversary was celebrated in New York "by a grand service in Trinity Church, at 4 p.m. . . . and in the evening by a banquet at the Hotel Astor."⁹ A picture of that great event, still in the College's possession, shows the dining room festooned with St. Stephen's pennants, and 150 or so gentlemen, almost all in clerical dress or evening clothes. Plainly it was a great occasion. At the fiftieth anniversary commencement that June the College celebrated by conferring 16 honorary degrees (almost double the number of regular bachelors' degrees that were being awarded annually in those years). Dr. Hopson's address at the 1910 commencement was published as a book a few months later.

Morale started to improve and enrollment to climb. Money began to come

in, and in the next five years a new President's house was erected, electric lights installed in the College buildings, water and sewage systems improved and a central heating plant installed. The interior of Aspinwall was completely rebuilt.¹⁰ "This represented improvements such as the College had not known since the days of Dr. Hoffman, and there was a visible increase of renewed enthusiasm and optimism. . . We felt that the investment of so much money was a guarantee against removal, and also an assurance that the College was not about to fold up."¹¹

In 1915, the College moved into the most sophisticated and energetic fundraising program ever seen on the campus with an announced goal of \$250,000. A calculation was made that the College had trained 455 clergy over the 55 years of its life, of whom 380 were still alive and active, and that under their pastoral care were 168,797 Church members, or one-sixth of all the members of the Episcopal Church in America.

With this kind of ammunition the wheels began to turn. The leading Bishops of the Church were persuaded to issue public statements praising the quality of St. Stephen's education and its contribution to the life of the Church. Brochures were printed and circulated, lists were assembled of alumni and clergy by age and by region; meetings, luncheons and dinners held. A series of form letters, individually typed, went to hundreds of prospects. Clergy were besought to secure pledges from their parishes and from women's groups in their Churches, and to make gifts from their discretionary funds. Regional committees were formed and assigned their prospect lists.

In an ingenious step, alumni and friends of the College were each sent a set of four pledge cards, one for a subscription of \$10 per year for five years, one for \$20 per year, one for \$30, and for \$40. Each recipient was asked to put himself down for the largest gift he could afford, and to get three friends to make the remaining three indicated pledges, each signer being reminded that "You become one of a group who give \$500 toward the \$250,000 fund."

Among the themes repeated again and again were these:

One-sixth of all the members of the Episcopal Church are under the care of St. Stephen's-trained clergy.

Young men who feel called to the ministry are seeking in increased numbers to come to the College.

The Church's leading Bishops have the highest respect for the College.

The College offers the environment, educational program and type of worship which will develop sound convictions in our future clergy.

Many prominent persons in the Church are displaying an active interest in this campaign.

The Church needs men. and she needs educated men.

Hundreds of articles announcing the campaign and stressing its goals appeared in the Church periodicals and newspapers all over the eastern half of the country, headed by the *New York Herald* and the *New York Tribune*.

To draw attention to the effort, Dr. Rodgers went on tour, speaking Sunday after Sunday in churches up and down the Atlantic coast and into the midwest. He even shifted his residence to New York City for several months to be near the prospects for the largest gifts, as well as the offices of Mr. Fiske and Mr. Dean, who were giving trustee leadership to the program.¹²

Haley Fiske (1852-1929) had been a trustee of the College since 1905, and was the dominant power on the board. He was a New Jersey lawyer who had risen through the legal department of the Metropolitan Life Insurance Company to the presidency of that organization. He had vastly increased the company's business by developing an organization of local visiting nurses caring for the health of policyholders. Mr. Fiske was an ardent high-church Episcopalian. "I think it is the exact truth to say," recalls Professor Davidson, "that from 1914 until his death in 1929, Mr. Fiske completely dominated the College. I attended one or two trustee meetings at which Mr. Fiske was present, and the atmosphere was unmistakable. He wasn't even the presiding officer, but there might as well have been no such office." Mr. Fiske played a very important role in the life of the College, including the selection of B. I. Bell as president in 1919, and the securing of major gifts in the 1920's.¹³

Another major event of the Rodgers years was the retirement of George B. Hopson in 1913. He had served as professor for 50 years — all but three years of the College's entire history. As secretary of the faculty he had in his own hand recorded every student's grade in every course for every semester for over 30 years. He continued to live on in the cottage at the foot of the road going down from Bard Hall until his death on August 30, 1916.

Related to Dr. Hopson's retirement from the College scene was an unsuccessful attempt to build a college gymnasium, seen for a time by some as a fine memorial to Professor Hopson.

At the October 5, 1916 Trustee meeting Dr. Rodgers suggested a possible memorial to the late Professor of Latin:

"There is one means by which as it seems to me, a considerable impetus could be given to our moneyraising efforts. The name of the late Dr. Hopson is known and revered all over the country by every student who ever entered St. Stephen's. His memory is also revered by an even larger circle than that, and I am of the opinion that if a Hopson memorial were started in the right way and undertaken with the whole strength of the board of trustees behind it, a considerable sum of money could be raised. In my judgment the memorial should take the form of endowing the Latin professorship, which chair Dr. Hopson held for half a century. . ."

As often happens when those who are working on an already formulated project see the memorialization of a popular figure as a means to gain added impetus for their undertaking, the students who were passionately desiring a gymnasium enthusiastically launched a campaign for a Hopson Memorial Gymnasium. Stationery was printed with Dr. Hopson's picture in the upper left hand corner, and a heading reading: "Campaign of the Undergraduates of St. Stephen's College for the Hopson Memorial Gymnasium." Each recipient of the letter was asked to give \$200 toward the building of the gymnasium.

Objection was made by those closest to the late venerated professor that he was primarily a teacher and a man of study, and that in this case a gymnasium would not be an appropriate memorial. It was with some embarrassment that the president found it necessary to issue this statement:

"The announcement that appeared in last week's issue as to the raising of funds for a gymnasium at St. Stephen's College as a memorial to the late Dr. Hopson must be withdrawn. This notice appeared before the board of trustees of the College had had an opportunity to consider the matter. While it is the intention of the board to make an effort to build a gymnasium, it is thought best, in accordance with the desires of some of Dr. Hopson's intimate friends and relatives that the memorial to the late professor emeritus of Latin shall not take that particular form."¹⁴

At the next Board meeting, November 9, 1916, the trustees expressed their gratification for the efforts of the students to raise funds for a gymnasium, and wished them success in their enterprise. And Mr. Dean, the treasurer of the College, was instructed to consult with the family and friends of Professor Hopson, as to whether it would be agreeable to them that a memorial endowment of the Latin Professorship be raised.

The next May, Mr. Fiske reported that he had secured gifts of \$5,000 each toward the gymnasium project from Messrs. William B. Thompson, Thomas W. Lamont, and Albert H. Wiggin, and President Rodgers reported that "the boys at the College have collected in small sums \$1,259.80. It is perhaps right to say that this campaign has cost the College in printing and postage \$141, leaving a balance of \$1,118. I think they did very well."¹⁵

But even with Mr. Fiske's help and interest, the fundraising results were disappointing in comparison with the very great effort expended and the very high hopes that had been entertained. Dr. Rodgers told the May 16, 1916, Trustees' meeting:

"The amount collected for the building and endowment fund is, I believe, about \$10,000 in cash and nearly \$8,000 unpaid pledges which will presumably come in during the next four years. This is, as we must realize, only a drop in the bucket. It is about half of what we ought to get in order to pay back the money we have borrowed to pay for these improvements. I am not satisfied with this result, and yet at the same time I can conscientiously say that I have worked very hard and have tried my best, as have also my colleagues and assistants at the College. As you know I have made New

York my headquarters since the first of December, and I expect to carry on an energetic travelling campaign until the College opens again in the fall. . . .

"Various plans for the continuance of the campaign might be possible. First, to make up our minds that this campaign is going to be a long one, although I think increasingly successful as time goes on, and to keep working on it with our office at the College as headquarters. . . . Another possibility is to get a financial manager to conduct a whirlwind campaign on behalf of the College. As to such a plan, I have made some careful inquiries and find that it would be very difficult to get anyone to undertake such a work for us without the expenditure of a very large sum of money. It has occurred to me that there may be some other man whose powers of persuasion are greater than mine and who can by deft sleight of hand conjure the large sums out of the pockets of the multimillionaires. Or that some priest with private means and a real love for those principles for which our College stands might be found who would take the presidency. I should not stand in the way of any scheme for the good of the institution. I do not want you to feel that I am in the slightest degree pessimistic or anxious to lay the task down. I am not discouraged. The thing can be done. But it can be done whether by myself or anybody else, only by constant, unceasing, energetic, enthusiastic determination to leave no stone unturned, no plan untried, in order that our college might be placed once for all beyond the possibility of extinction."¹⁶

The other chief feature of Dr. Rodgers' term was his involvement in a struggle over High Church and Low Church ritual in the College Chapel, a controversy which he and the College could ill afford. Shortly after his coming to the College, Dr. Rodgers secured two gifts of \$10,000 each from Robert L. Gerry and his family. The first gift was used for general campus refurbishment and the second for the erection of a new president's house, the first construction on the campus since the Hoffman library in 1895. Apparently an at least implied condition of the Gerry support was that the ritual in the College chapel should be made more High-Church with, for example, the installation of a tabernacle on the altar for reservation of the sacrament. Such changes were not uncongenial to Dr. Rodgers who was himself of more High-Church persuasion than his colleagues and predecessors. However, opposition to the changes arose on campus, and Dr. Rodgers backed off. The Gerfys, infuriated, withdrew their support and the new president's house, then under construction, had to be cut back in scale, resulting in a building that was unpleasingly vertical in appearance (a deficiency remedied only in the 1960's when major additions were built on the two ends).

In 1916-17 college enrollments were falling everywhere as war hysteria swept the country. Students were eager to enlist. Money was poured into War Bond drives, and the gifts on which colleges had long depended disappeared.¹⁷ Beleaguered from all sides, St. Stephen's rushed from one policy to another in a fight to stay alive, embarking upon a series of ventures from price-cutting to pig-farming.

With enrollment down to 34 students in September, 1917, Ludlow-Willink,

by then a faculty residence, was closed for the current year.

Somehow hoping that more students would come if the price were less, the College reduced its annual fee from \$425 to \$375.

The president proposed that the College consider adding a full preparatory school to its operations. "I believe we could have a preparatory school of young men from 15 to 19 in a very short time," he said. "I think the possibilities of such an institution would be very great. We should start of course in a modest way, but I believe such a school would supply a great want. We have Kent School before us as an example."¹⁸

A committee was appointed to study this proposal.

A new Matron had been secured to oversee housekeeping and the food service. "She has started a chicken farm" it was reported to the Board meeting, "and is already supplying the College with eggs to a large extent. She has pigs and is anxious to add cows. She insists that she has plenty of pasture for three cows, and that that number could supply the College with butter and milk."¹⁹

With somewhat over \$15,000 in hand toward the construction of the gymnasium, students began to press for the start of construction. Consultations with architects and builders indicated a cost of \$20,000 to \$30,000 for the structure, with the impossibility of getting a firm price because of the skyrocketing war economy.

Petitions came from the student body that the College go ahead and build the gymnasium. By the April 1917 Board meeting, the country was at war, students were rushing to volunteer, and no one could predict what lay ahead for a small college. "Mr. Edward A. Sidman, treasurer of the alumni gymnasium fund, was invited to join the meeting, and he stated it to be his opinion that the funds in hand for the purpose of the gymnasium ought not to be used to build it at the present war-inflated prices. The matter having been carefully considered, it was, on motion, resolved. . . that the Board regrets that they find it impossible to build the gymnasium at this time."²⁰

(Construction of the gymnasium had to await the coming of the next president, Dr. Bell, who made it one of his first projects, completing it in 1922).

As early as the summer of 1917, with war looming large on the national horizon, college enrollments everywhere began to diminish as students, eager to escape the draft, rushed to volunteer. With full U.S. participation in World War I, the College for 1917-18 had only 32 students, with the catalog noting that "seventeen undergraduates are serving in the army or navy."

At the April 18, 1918 meeting, President Rodgers was given a leave of absence until January 1919, at his usual salary.²¹ By September, 1918 the student

roster was down to 18. Dr. Davidson, now Dean, conferred with Mr. Fiske in New York, who said, "we can't run the College for that number."

Dr. Rodgers was in poor health and was considering taking a parish in Philadelphia, where he was substituting on a trial basis during the summer. The Government was offering to colleges the Student Army Training Corps program, for the dual purpose of keeping the institutions alive and using their facilities and teachers for the instruction of potential officers.

With authorization of the Trustees, Dean Davidson went to Washington, saw his Congressman and other officials and secured the designation of St. Stephen's for a unit of the Student Army Training Corps.

"At most colleges, I am sure, the personnel of the Corps was largely the civilian students, converted overnight into soldiers. The startling change was that instead of paying for an education, you received free board, room, lodging, uniform, education and thirty dollars a month." But at St. Stephen's, where most of the remaining students were ministerial candidates, only one civilian student joined the SATC unit and so as Dr. Davidson put it:

"We still had to get our students. An army lieutenant presently appeared, we advertised and the candidates began to come. The Regents' entrance requirements had to be met, at least 13 secondary school units. Many were rejected for either educational or physical deficiencies, but our numbers began to grow. We were supposed to have at least 100 recruits, but we never quite reached that figure. Soon an army captain came and we assumed a really military appearance. We had to find some new faculty members to teach map-making, military law, sanitation, and so on, and we had to conduct two sets of courses, one for the soldiers and one for the few civilian students who still remained. It was a busy time of intense activity for everyone, and I am sure the campus had never seen such strenuous days. Dr. Rodgers had very little part in it, as he was making preparations to move and was away a great deal. The Faculty really ran the College. Then came the Armistice and shortly before Christmas the corps was disbanded. The Government promptly settled all claims for maintenance, damages, etc. and we had not closed our doors. Presently Dr. Rodgers made the final definitive move to his new parish in Radnor, Pennsylvania, and some civilian students began to drift back. The rest of the year, from Christmas on, was quiet compared with the exciting fall months, and in the second semester we had 30 or more students."

Dr. Rodgers lived less than two years after leaving St. Stephen's, dying January 5, 1921. He was 65 years old.

CHAPTER V

B. I. Bell and the Flood-Tide of Fame

"... he was the most contradictory, the most complex, the most colorful and the most gifted individual in the College's history; — at once the most widely famed and the most controversial, devout in spiritual exercises, arrogant in administration, a Catholic in theology, a high-Church Anglican in ritual, a radical in social action. He was at once the College's most admired and most infuriating member — and almost surely its greatest glory."

B. I. Bell arrived on the campus in July of 1919. He was 33 years old, with a wife, Betty, and a small son. He was only half the average age of most of his predecessors in the St. Stephen's presidency, and something of a socialist in his views. He had been a naval chaplain during the great war and was accustomed to dealing with young men. He was the author of two widely discussed books on the moral and ethical problems of the postwar world, *Right and Wrong After the War* (1918), and *Work of the Church for Men at War* (1919).

Of Portuguese descent, born in Ohio, a graduate of the University of Chicago and the Western Theological Seminary, he had served Chicago parishes before becoming Dean, in 1913, of the Episcopal Cathedral in Fond du Lac, Wisconsin. From there he went in 1917 to the Chaplaincy at Great Lakes Naval Training Station. It was Haley Fiske, looking for more dynamic leadership of the College, who proposed B. I. Bell for the presidency of St. Stephen's.

And the College would never be the same again!

A student of Bell's Annandale years recalls his appearance;

*"... slightly below middle height and inclined to corpulency, but very erect and always immaculately groomed. He wore a clerical collar on all occasions and out of doors appeared in a black clerical hat with a wide brim and low crown. What attracted one's notice, however, were his eyes, large, brown, slightly protuberant, unblinking, challenging. He dominated any group..."*¹

He had a flair for the dramatic, including a tendency for self-dramatization. To some it seemed that he was not always truthful, as for example in 1936 when the Archbishop of York had to publicly disavow the description of his United States tour as given by Dr. Bell in his role of correspondent for the English *Church Times*.

He could be vindictive, as when he would give a poor reference to a student he didn't want to have transfer to another college. But on balance it must be admitted that he was a great man — great in his gifts and great in his faults.

Years later Bell was to recall the College as he found it that summer of 1919:

*"... when I took the helm, St. Stephen's was about gone. It had 9 professors (6 incompetent), 29 students, a run-down set of buildings, no laboratories, a laughable library, no endowment, a big debt; and I was at once sent a message from Dr. John Finley, Head of the Education Dept. State of New York, to the effect that the State Dept. purposed at once to move for annulment of the Charter on grounds of utter incompetency. Nobody but a reckless young fool just out of the navy would have dared take it on..."*²

And looking back over nearly 60 years, Mrs. Bell described the College as she first saw it in 1919:

*"I remember the day of our arrival at St. Stephen's. I asked B.I.: 'How can we ever stand living here?' 'Why?' There wasn't a clean place anywhere. We threw out half the dishes and furniture. We couldn't even get into our own home. The floors were ruined... I lived in the matron's rooms in Aspinwall. I couldn't live in our house. I scrubbed floors on my hands and knees. We disinfected the place and moved in. Could you imagine such a place? I think Father Bell must have been insane to take the job..."*³

The new president moved fast. That first August a letter went out to all students:

"You will find upon arrival that your rooms have been thoroughly scrubbed, the windows washed, minor repairs made, and the windowsills stained and varnished. During the summer, Orient Hall is being completely overhauled, painted inside and out, new floors laid, new windows put in, and the place made fit for gentlemen to work in..."

Enrollment was an immediate problem for a new president who took office only a few weeks before the opening of the fall term. Bell was able "to round up a handful of new students on short notice," and they, with returning war veterans, brought the September student count up to 49 "which was encouraging in comparison with the war-time low of eighteen."⁴

The new president was young, eloquent, energetic, decisive. All this meant that probably never before in its history had the College faced a new academic year with such enthusiasm and high expectations. With a smugness almost bordering on arrogance *The Messenger* proclaimed:

"A new epoch in the life of St. Stephen's is now at its birth. The ambiguous, hazy, ideal future that has been pictured for the past years is soon to spring forth into reality. The goal toward which our Alma Mater has been feebly striving is soon to be realized . . . Our new president, the Rev. Bernard Iddings Bell has, since he assumed his position, given to the institution an impetus unparalleled in her past history. He has aroused the latent energy existing in the Church. He is to lead the Church in the making of a greater St. Stephen's. Immediately he set upon his new task in putting the College in a receptive position for the new and big things she is to receive from the Church . . .

"We are now in a position to accept what the Church and her people can offer in men and money."

The new president's master plan for the College began to unfold. A professor wrote that "Dr. Bell took all powers into his own hands at once."⁶

A new faculty member, Dr. Lyford Patterson Edwards, arrived from the University of Chicago as professor of economics and sociology. It was said that his was one of the first earned doctorates in sociology in America, and the department which he established in that field at St. Stephen's was one of the earliest in any American college.

And the *Messenger* announced:

" . . . In an address to the student body . . . President Bell said that a strong religious life for St. Stephen's is a vital part of his policy . . . Therefore the president has seen fit to make attendance at daily Evensong compulsory. Attendance at the late Eucharist on Sunday is compulsory also.

"In order to make athletics a matter of interest and benefit to all, the president has seen fit to require that every man in College, with the exception of those excused by the College physician, must participate in games at least three afternoons a week. It has been rather hard for the men to adjust themselves to this schedule, but no doubt it may be more easily done as time goes on."⁷

So began the most dazzling 14 years in the College's history. In the first seven of those 14 years four new major buildings went up, doubling the College's cubic footage; enrollment went from 18 in 1919 to 137; the budget increased fourfold; the president became one of the most widely known preachers and religious writers in America and England; and the College a prestigious part of Columbia University. And at the end of those 14 years, Bell was forced out of office, repudiated and embittered, and his college destined to be tossed about for a decade or more of wrenching change and uncertainty.

Dr. Bell devoted his first major attention at St. Stephen's to a building program. There were several reasons for this priority. He felt that with the plant he found there in 1919 the College could neither attract the students it should have nor carry on the program that was needed. Also he believed that the College must add to its curriculum strong programs in the natural sciences and in the social sciences. And this required both laboratories and a larger student body, on which to base the necessarily enlarged faculty.

First came the gymnasium, needed both for a proper athletic program and as an auditorium and hall for lectures, plays, and the gracious and rather formal dances which were such an important part of college life in those days. (Much was made of the proper coat rooms and "retirement rooms" which the new building provided). About \$20,000 had been raised for this structure before the war had forced postponement of the project. The first fall after Bell's arrival Hoppin and Koen were engaged as architects, and in January 1920 the *Messenger* announced that "the new gymnasium will be two stories high, Georgian style, of brick inside and out, faced with white stone." In May the *Messenger* printed a picture of the proposed building; the cornerstone was laid at Commencement, and construction began. That fall a member of the Board of Trustees resigned, "expressing the opinion that he is out of sympathy with the rest of the Board . . . He deemed it unwise to build the gymnasium at this time, thus incurring an additional financial burden." (At that point about \$31,000 had been raised toward the cost of the building, \$26,000 of it by the chairman of the finance committee, Haley Fiske.) Construction continued according to the original design, but with less expensive materials, — wood and stucco replacing the brick and hoped-for "white stone facing." Even so, the cost eventually ran to \$78,000. Except for one residence it was the first new building to go up on the campus in nearly 25 years.

Next followed Warden's Hall (named for Seymour, Fairbairn, and Hoppin). It was first occupied in April, 1923 and provided room for 36 students. The College was very proud of the fact that this structure was completely fireproof, "without a piece of wood being used in its framework," — especially cut stone for the dormers replacing the originally planned wood framing.

The great building of the Bell period was the massive sweep of collegiate Gothic running from the top of the hill nearly down to the gymnasium, and comprising the Hegeman science building, Albee dormitory, and "Albee Annex" faculty apartments. These buildings at the time were seen as one arm of what was eventually planned to be the College's central quadrangle, with Wardens the end of the other arm, and a great central building with clock-tower extending across the front of the gymnasium and joining the two arms of the quadrangle. (Blank spaces in the end walls of Albee Annex and Wardens mark the projected joining points of this planned complex.)

Money for these structures came from two members of the College's Board of Trustees. It was the energetic Haley Fiske who procured the Hegeman gift. Mr. Fiske was Hegeman's successor as president of the Metropolitan Life Insurance Company. Hegeman's will provided for a certain

amount in gifts to philanthropy, and Fiske persuaded the trustees of the estate to include in that category a \$125,000 gift to St. Stephen's for a new science building.

The donor of the Albee building, Edward E. F. Albee, was the co-owner and director of the Keith Vaudeville Circuit. An ex-stage-hand for P. T. Barnum, Albee had arranged the United States tours of Sarah Bernhardt, Isadora Duncan, and Pavlova, among others. His Palace Theatre in New York was said to be the most conspicuously successful theatrical property in the world. A devoted Episcopalian, Mr. Albee had become interested in St. Stephen's and had been elected to the Board of Trustees in 1922. He promptly presented to the College "a moving picture machine just like the one in his Palace Theatre," and a complete set of spot and footlights for dramatic productions.

In November, 1923, Mr. Albee offered the College \$65,000 with which to erect a new dormitory. At about the same time, Mr. Fiske produced the \$125,000 from the Hegeman estate for the new science building.

Ground for both the Hegeman and the Albee structures was broken the same day, March 9, 1924. Almost immediately the projects ran into difficulty. Beneath the pleasant hilltop stretch of lawn which John Bard had smoothed out as a site for his college, was layer upon layer of hard solid rock. The projected costs skyrocketed. Eventually the Hegeman trustees came through with an additional \$42,000, raising their gift from \$125,000 to \$167,000. Estimates for the Albee building rose from the \$65,000 total of the original gift, to \$90,000. Plans for a less ambitious structure were promptly drawn up. Mr. Albee asked to see both the original and revised plans before any decision was made, and upon reviewing them, advised the president that he would increase his gift so that the structures could be completed as originally planned.

By the fall of 1925 the two buildings were completed. Students and faculty could hardly believe their eyes. Mr. Albee had included new furniture for every room as part of his gift. The rooms on every floor were furnished with steel furniture painted in matching colors, — green for the first floor, brown for the second, and blue for the third. Beds and desks were completely outfitted, from spreads and bedding to inkwells and blotters, floors (including halls) were carpeted, and the windows hung with imported curtains. For each six bedrooms there was a parlor, and each contained a pair of luxurious chairs, an elegant divan and handsome mahogany table with reading lamp. The student social room was hung with pictures of the presidents of the United States and the faculty lounge with pictures of presidents of the College.

The new Hegeman science building was no less a wonder for the heretofore rather spartan little college. From the first announcement of the plans in the student newspaper of November, 1923, there had been nothing but admiration for its great steel and glass windows, making the south wall "practically one continuous window," which together with the skylights in the roof, guaranteed the best possible natural light for the laboratories. Impressive too was the "fireproof character" of the structure, built of stone with metal stairways and concrete halls, and "no wood whatsoever" in its construction.

The basic Hegeman floor plan was essentially as it is today, with the physics laboratory on the first floor, chemistry on the second, and biology on the third. However, space pressures and changing needs over the years have crowded out some of the building's original amenities, such as a two-story lecture room banked to seat 70 men, a panelled faculty lounge with fireplace, a greenhouse for the biology department, a machine shop, and departmental libraries.⁸

The Hegeman and Albee gifts and the construction they made possible, transformed the College's campus from a 19th century facility to a 20th century one, and with periodic refurbishment over the next 50 years provided facilities without which Bard could not have become the institution we know.

Also in 1925 the new athletic field below the Library was constructed, the gift of Abraham Hatfield of the board of trustees. And in the years 1926-28, three faculty houses were erected, the gifts of Mr. Albee, John Hance of the board of trustees, Dr. William A. Rives of Washington, D.C., and John Nicholas Brown, then a graduate student at Harvard. All told, the gifts of Mr. Albee to the College over the eight years of his trusteeship, 1923 to 1931, totalled \$312,000.⁹

Bell's experience prior to his coming to Annandale had been that of naval chaplain, parish minister, and lecturer and writer on social issues. He had had comparatively little experience in education, in spite of the fact that in 1950 he wrote to Elliott Lindsley, a young alumnus of the College, that at the time of going to Annandale, "I had a fairly well-worked-out theory of education which I wanted very much to implement."¹⁰

In the main he seems to have developed his educational philosophy "on the ground" at the College, and promulgated it in the steady succession of speeches, articles and pamphlets which marked his Annandale years.

Two books constitute the main systematic exposition of Bell's educational philosophy: *Common Sense in Education*, published in 1928 when he was in

the midst of his work at St. Stephen's, and *Crisis in Education* published in 1949, 16 years after he had left St. Stephen's and after many years of writing and lecturing, and association with the University of Chicago.

In 1949 Dr. Bell wrote to his young friend at the College, Elliott Lindsley: "The epistemology (theory of knowledge) of my book *Crisis in Education* was the epistemology on which the St. Stephen's life and work were avowedly built." "Religion was on a par with science and the arts as a coequal discipline. The course of instruction, required of all Freshmen which I have described in Chapter 9 of *Crisis in Education* was taught at Annandale."¹¹

On his theory of knowledge in *Crisis*, Bell had written: "Knowledge consists of experience digested by reason . . . There are five varieties of human experience, and none of them can be neglected in education . . . direct apprehension; scientific experience . . . creative or artistic experience; . . . mystical experience of a contingent person; . . . and of an ultimate Person."¹²

Holding this philosophy of knowledge, Dr. Bell described the ideal college as follows:

" . . . an institution of learning wherein instructors and students, before the latter take up professional training or the actual business of life, live together for four years, during which time the students receive from those who direct them training in how to approach truth, some knowledge of what the past has discovered and the present is discovering of truth, an acquaintance with good manners and an ability to estimate moral standards, and a participation in the rational mystical experience of the race."¹³

The ideal college would have these marks:

1. Students would be seen as responsible persons rather than as boys and girls.
2. Curricula would be adapted to the student rather than undergraduates forced into conformity with fixed curricula.
3. A departure from "semester hour bookkeeping;" students would be facing knowledge in more comprehensive ways.
4. Searching examinations, tests ascertaining not only mastery of facts but also digestion of facts.

Requirements for the degree would include no course requirements. The student would be retained as long as he is earnestly working. At the end of the second year he would pass a series of "first examinations" before going on to the junior year. At the end of the senior year he shall be "finally examined" in one of a series of groups chosen at the end of the sophomore year and not changed thereafter. He shall work after the first two years in class or otherwise. From the end of the sophomore year he shall work under the direction of a tutor.¹⁴

But unfortunately, it is not usually done this way!

" . . . in the United States . . . we measure higher education in terms of courses taken, for a semester or a year at a time, in little segments of knowledge. For these we pile up 'semester-hour credits.' When 120 or so of these have been recorded, in more or

less prescribed combinations, we give the student a degree. Dr. Learned is right in calling this method 'fantastic.' The student mind is by it diverted from perception of knowledge as a whole, from discrimination in the value of material and from coordination of unrelated subjects. The undergraduate manages to pick up a little, possibly useful, information, but he is taught to think almost not at all.

"The adoption of something like a European concept of higher education, of comprehensive examinations, of large freedom in preparing for those examinations, seems increasingly to be the tendency in our American development. Among the colleges which have gone furthest in experiments with this end in view, are the University of Toronto, Harvard, Princeton, St. Stephen's . . . Wells and Swarthmore . . . Rollins College in Florida and Reed College in Oregon have also been working definitely along these lines. . . ."¹⁵

And the "course of instruction, required for all freshmen . . . taught at Annandale" referred to in the letter to Mr. Lindsley, is thus outlined in *Crisis*:

"The following topics were dealt with seriatim:

"(1) The concept of supernatural reality . . . (2) The basic concepts back of religious practice . . . sin, salvation; (3) The development of Judaism . . . (4) The Christian religion; (5) . . . the Church as the mystical body of Incarnate God; (6) The story of Catholic Christianity to the Reformation . . . (7) Protestant Christianity . . . (8) The Christian Moral life; (9) Christian worship. . . ."¹⁶

"Former students write me even yet" Dr. Bell wrote in 1949 "to express thanks for the help which this course gave them."

"The time will arrive once more" Bell wrote in 1927 "when a university will be, not a place where a universe of facts is taught, but a place where men ponder universals . . . It is the chief glory of St. Stephen's College that it is attending to this, the chief business of education. It is not in the least afraid completely and honestly to teach modern science, but it is not content to stop there. The correlation in each student's mind and life of the scientific method and the facts it discovers for us on the one hand, and the age-long spiritual aspirations and interpretations which constitute religion, on the other hand, is its determining purpose. . . . No facts taught here are worth anything until students have assimilated them, correlated them, interpreted them. It is the men that we are teaching, not these bits of knowledge. There is an ultimate of which all this is only a reflection. Unless what we are teaching makes undergraduates more understand the Ultimate, it is almost wholly a waste of time to teach it. This surely is humanistic education in its only valid sense. . . . this is the task of St. Stephen's College."¹⁷

Bell saw St. Stephen's College, as he had shaped it, as an "honors college." At the end of the sophomore year students who have not shown real ability are assisted *with kindness and no undue publicity*, into productive labor or into specialized schools or into other less exacting colleges. . . . The more competent students are allowed to *read for honors* in the last two years. They are exempted from all class work and taught individually, on the Oxford tutorial system."¹⁸

"Under the honors plan," Professor Davidson writes, "of the five courses normally required for each of the last two years, a highly qualified student might, with the instructor's consent, take two in each year on a tutorial basis, freed from the ordinary

classroom requirements. Four semester courses taken in this way in any one department and satisfactorily completed, gave the student the privilege of a comprehensive examination on all four. If this test resulted satisfactorily, the candidate's diploma stated that he graduated with honors in the department giving the test. In the fall of 1925, the required work for students reading for honors was reduced to a total of 20 hours for the junior and senior years, thus freeing a much larger portion of the candidate's time for independent work in his field of specialization. In this as in previous honors schemes, there was a preliminary requirement of a moderately satisfactory standing for the freshman and sophomore years. An additional new feature was the bringing in of an outside examiner for the comprehensive examination. Encouragement and even pressure was brought to bear on satisfactorily equipped students to take up honors work. The idea was strongly pushed that we must become known as a distinctive honors school for brilliant students. In spite of much pressure, the proportion of honors candidates was decidedly small, and some of them proved not to be honors material."¹⁹

While Professor Davidson was reaching this rather negative judgement about the honors program, President Bell was giving the trustees a highly favorable appraisal:

"I wish to report," President Bell told the trustees, "that the honors system of instruction for specially equipped upperclassmen is working admirably. By this system students are exempted from classroom work and are taught individually and tutorially in the subject of their desired specialization, in exactly the same manner that they would be taught at Oxford. We have kept track now for three years of the men who have taken this sort of work with us, and have observed what they have done in graduate and professional schools. For instance two years ago, one of our graduates, Mr. George Libaire, went to Columbia University and found that all of the work necessary for his Master's degree, except the writing of his thesis, had been completed in St. Stephen's College while he was still an undergraduate. . . . We are considering the possibility of asking authorization from the State Board of Education ourselves to give the Master's degree to men who have done our honors work. . . ."

Apart from and beyond this educational program, a great impact upon the student body was that of Bell himself, a dynamic and colorful personality with a vast cultural background. No student could be indifferent to him. He and his family made an impression upon the student body that in many cases endured for the rest of life. For example, a student of the twenties recalls the Bell family presence in the dining commons:

" . . . they were almost always there for lunch and dinner, Mrs. B. and Bernard, even when B.I. was away, and usually George Libaire (a member of the English faculty 1926-33) sat with them. B.I. and George always dressed for dinner (boiled shirt, dinner jacket for George L, and dinner jacket and silk vest and clerical collar for B.I.). George usually joined them at the house, and walked down with them. Whether they had a 'sherry hour' first I don't know. With or without B.I., George and Mrs. B. were always at the table, and young Bernard when he was not away at school. Of course the students romanticized about this perpetual presence of George, but I think Betty just enjoyed a little relief from the Padre. George as well as B.I. were always spiffy dressers. B.I. had some nifty clerical suits, blue and light grey, for semi-formal occasions, with matching vests, usually in the Spring. His annual appearance on campus in necktie — blue with white shirt — was after the Commencement exercises. He

often walked about on holy days with cassock and biretta.

"On Sunday nights Mrs. B. would often take a student (often with young B.) to dinner at the Beekman Arms in Rhinebeck — when B.I. was away. Most favored seemed to be a then beautiful young Greek, named Fusscas. Young B. would come down the campus and yell up to the favoured student's room and say: 'My mother wants you to have dinner with her in Rhinebeck.' Once in awhile I was favoured!

"I think George L. liked being mothered, for he eventually married Beatrice Bergen, the librarian (we always gave her first name the Italian pronunciation — behind her back) and she was considerably older than he.

"The Bells had a Buick, the only car on campus, which Betty drove at great speed. B.I. did not drive.

"A special treat at tea at the President's House was to be given a cigarette, on which B.I. would drop a little perfume from a bottle.

"As sacristan, for which I was given \$200 a year off my bill, I would bring all the chapel silver up to the President's house on Saturday morning, to be polished for the Sunday service.

"B.I. was the most temperamental man I ever met. Sometimes he was giddy with gayety, making us all miserably uncomfortable, and at other times he would cloud up and rain all over the place, and you just kept out of his way.

"I have never known a man who was able to do so much with so little and so few, and I have always felt I was truly 'educated.' You had to be, with classes of four or five in the junior and senior years. There was no way you could fail to do assignments. I was the only member of the 'Anglo-Saxon' language and literature 'class' with Ed. Voorhees, and one of the four in Dr. Harry's advanced courses. I did abominably in all the sciences and mathematics (except calculus) in the first two years, but got an A average in my last year in Greek and philosophy. I think we learned a great deal by osmosis and absorption."^{19A}

Bell's energy was unlimited. He was a one-man cultural ambassador to the college community. He coached plays, for example, Shaw's *Candida* in May, 1930. He enriched the campus cultural atmosphere with his poetry readings. "Close and genuine attention" greeted his reading from Masters, Masefield, Tagore in November, 1927. And the following March, in the students' recreation room, Dr. Bell read Tennyson's "Maude and Ulysses," Chesterton's "Lepanto" and his "I Think I Shall Not Hang Myself Today."

In October 1929 in Albee recreation room, Bell read from Noyes, De La Mere, Hausman, Hodgson, and Masefield. And on a Sunday evening in November 1929, "seated beside the piano under the mellow light of a single bridge lamp, with all the rest of the Albee recreation room in darkness, Father Bell interpreted in his inimitable manner choice bits of Amy Lowell, Carl Sandburg, Edwin A. Robinson, Robert Frost, Vachel Lindsay, and other modern American poets. . . . All these were read with such sympathy and feeling that every picture, every character, seemed intensely real and natural."²⁰

Word of the St. Stephen's educational program and its theological base was carried to the outside world in one of the most phenomenal one-man PR campaigns in the history of American religion and higher education. This

ambassadorship consisted of President Bell's continually enlarging schedule of lectures and preaching engagements, before audiences and congregations of steadily increasing importance.

He preached repeatedly in the college chapels of Harvard, Yale, and Princeton; at Amherst, Williams, and Wesleyan, at Columbia, Wellesley, Smith, and Holyoke; Chicago, Lafayette, Union, Vermont, and Middlebury; at Trinity Church at the head of Wall Street and the Cathedral of St. John the Divine; in Westminster Abbey and St. Paul's Cathedral, London; at St. Martins-in-the-Fields and Temple Church, London; — and at the Washington Cathedral before 16,000 people at the nation-wide radio service following the interment of the body of President Wilson in Bethlehem Chapel.

Every so often he would leave campus for a week and be preaching or speaking every day before an important audience. Sometimes it would be at a preparatory school (where students were beginning to think about college); sometimes before a group of student parents or a convention of academic administrators; sometimes a sermon in an important city or suburban parish. But almost always it would be on some aspect of his great and recurring theme: the Ultimate Reality of God which underlies and illumines all other realities and experiences and upon which the St. Stephen's educational program was ultimately based.

The cumulative effect of Bell's speaking program is incalculable. His name became a household word to thousands of people who had never themselves set eyes upon him. He was almost certainly the most widely known, most listened-to and most influential American clergyman of his generation and very possibly of the present century.

Because of his eloquence, his perceptivity, and his pungency of phrase, he speedily became one of the best known academic spokesmen of his age as well.

Increasingly during his St. Stephen's years, President Bell's lectures and sermons were reprinted as magazine articles (in such publications as the *Atlantic Monthly*, *Life*, *The New York Times Magazine*, *American Church Monthly*, the *Church Times* of London, and similar journals) — or as books (seven books during his St. Stephen's years; 21 during his lifetime).

And still today, fifty years later, both in America and England, one encounters people who know of St. Stephen's College only that it is "the college where B. I. Bell was."

The correspondence files of the President's office give us this little vignette of the crossing of the paths of the College's past and future on the B. I. Bell speaking circuit. This particular incident was after Bell had left

St. Stephen's and settled in Providence where he was Canon of St. John's Cathedral. He was preaching to a summer congregation at Oak Bluffs on Martha's Vineyard. After the service a young man came up and introduced himself and asked for a copy of the sermon. "You replied" the young man wrote years later, that you "had only your delivery copy, but you were kind enough to lend that to me. I made a complete copy in longhand, which I still have by the way; its title was 'Behold the Man!' — and I returned the manuscript to you."

The young man who heard the sermon, copied it by hand and wrote Dr. Bell about it, was James H. Case, Jr. Some years later he was President of Bard College. Upon assuming that position he wrote to Dr. Bell, who replied: "I remember you from Martha's Vineyard."²¹

Faculty During the Bell Years

Probably the most outstanding and colorful faculty member of B. I. Bell's years at St. Stephen's was Dr. Lyford Paterson Edwards, who taught at the College from 1920 to 1947. A Canadian native and graduate of McGill, he had earned a Ph.D. in 1919 at the University of Chicago, where he and B. I. Bell had been fraternity brothers. Bell brought him in 1920 to St. Stephen's, where he remained until he retired. He was still attending the College's commencements in the latter 1970's at age 95. His stature, mien, and brilliant-hued clerical cassock and cape and Chicago doctoral hood made him the most striking and colorful figure in the College's academic processions. An ordained priest of the Episcopal Church, Edwards was what we would today call an "Anglo-Catholic radical." He was proud of the fact that having taught at Rice Institute and Western Seminary, he was "run out of both" — at Rice "just ahead of the mob," and "taken by the dean and secretly put on the Chicago train to escape the posse coming to lynch me."²²

Describing the incident to Harvey Fite, Edwards said: "I have eaten blubber with the Eskimoes and raw snake with the Australian aborigines and I now realize that I have probably missed the only opportunity I will ever have to experience a good coat of tar and feathers."²³

Edwards was said to be one of the first professors of sociology in any American college or university. Around him at St. Stephen's a whole social science curriculum grew up, including courses in economics, labor relations, contemporary radicalism, the evolution of industrial society, social pathology, the Church and society, and urban sociology — all of them unusual areas

for small college study in the early 1920's. Some of these subjects reflected B. I. Bell's interest and writings of the immediate post-war years (e.g., *Right and Wrong After the War*, 1919). Others were expressions of Dr. Edwards' own interest.

"Trotsky" as Edwards' students often called him, was a master of the shock technique of teaching. Incidents involving whorehouses, picket lines, and life in state prisons spiced his teaching and had students of his small country college sitting on the edge of their seats, and still recalling some of his more vivid illustrations 50 years later. His *History of Revolution* (1927) is still recognized as a classic, and was reprinted in 1970.

A student of the 1920's recalls that "when John Gardner Murray — the then presiding Bishop of the Episcopal Church — made a visitation and all were hoping for his interest in getting the Church to come across with financial help, Dr. Edwards (then Provost) addressed us in the dining commons in this fashion: 'The Presiding Bishop of the Episcopal Church is about to visit us. I want you all to go to Chapel on Sunday, pray like hell, and behave yourselves.'"

In 1923 Edwards married a wealthy woman whose father was president of the Erie Railroad. How did he reconcile his socialism with his wife's money? "With a million dollars" he explained, "you can tell the world to go to hell and get away with it."²⁴

Although Bell brought Edwards to St. Stephen's and they were very close during their early years here, toward the end of their time together they became estranged and tended to speak disparagingly of each other, and Bell was taking steps to end Edward's appointment when Bell's own departure intervened.

Despite his vintage radicalism, Edwards never wavered on the subject of the proper function of the College. "... the College with the future before it," he said in his address on his reception of a Bard honorary doctorate in 1947, "is the college that can train men to guide their wills and emotions for the common welfare."²⁵

Two of the most notable Bell appointees were Dr. Vasil Obreshkove in 1925 and Dr. Theodore Sottery in 1929, in biology and chemistry respectively. Obreshkove continued at the College until 1950 and Sottery until 1963. Together these two built up an unusually strong science department. For a long period half or more of the department's student majors subsequently earned doctoral degrees in science or medicine, and many went on to distinguished careers in their fields.

Dr. Obreshkove — Obie, as he was called — was a person of vast emotional

capacity, unlimited physical and mental energy, and rock-bound convictions. For him "an issue was either black or white, — shades of gray did not matter." In politics he was a staunch Republican and never wavered from this allegiance. Dr. Obreshkove's love and respect of science was a vital part of his character and influenced generations of Bard students. Through the years his philosophy changed from the mechanistic to the vitalistic viewpoint. The biology department again and again echoed to the familiar phrases: "Let it lead you! What is the meaning and the implication? — mentally, morally, and spiritually?"²⁶ The campus at large knew Obie as an indefatigable gardener, spending endless late afternoon and evening hours in his little patch outside Ludlow where the Obreshkoves lived.

"Ted" Sottery was a native of Smyrna, Turkey, came with his family to Wakefield, Massachusetts, when he was 15, graduated from Clark University, and took his doctorate at Columbia. He was the first person appointed to the St. Stephen's faculty after the merger with Columbia and continued at the College through all the transitions of the following 35 years. He and Dr. Obreshkove were the anchor men of a science division of unique quality among small colleges. In addition to teaching and research in his own field, Dr. Sottery played a major role in the academic governance of the College through his leadership among the faculty and his work on the major committees. In many ways he was the College's most outstanding faculty member of the mid-century years.

Dr. Davidson had been holding the college together in the interim between Rodgers and Bell, and he continued until 1940. Dr. John C. Robertson, professor of Greek since 1892 and the only still active Fairbairn appointee, continued throughout all the Bell years. Dr. Edwin C. Upton, professor of English since 1903, taught until 1939. The Rev. John W. S. McDonald, on the faculty since 1915, served until 1925. Dr. Lucious Shero came in 1921 as professor of Greek, remaining until 1929 when he went to Swarthmore. He was succeeded by Dr. Joseph E. Harry, a learned Greek scholar and editor of classical texts, who continued until his retirement in 1939. Another prolific faculty writer was James Wilson, professor of Romance languages and literature from 1923 to 1933.

Dr. Bell was an elitist. He wanted faculty for his college who were not only good teachers and men of learning, but who were also men of note and standing. Since the College's salaries were necessarily modest, the faculty included a number who were mildly eccentric or transfers from other professions, or perhaps men of some private means, for thus could the College get distinction or elegance at a price within its reach.

Other faculty of Bell's years included the Rev. Kenneth Bray, physical director, assistant chaplain, and instructor in Greek. He had a prominent role in the 1926 student strike. Edward N. Voorhees taught English for 20 years beginning in 1921. Louis F. Corti, a member of a wealthy Italian family in Milan, who maintained a palatial home in Princeton, taught modern languages from 1925 to 1942. Dr. Kenneth Crosby came in 1925 as the first occupant of the just completed Rives cottage in Faculty Circle. He was variously chaplain, instructor in religion, and bursar. Dr. Francis R. Flournoy taught history and political science from 1928 to 1936. Dr. Carl A. Garabedian taught mathematics and was organist from 1930 to 1937. Archie Willoughby Henzell taught physics and chemistry for five years beginning in 1920. The Rev. James Arthur Muller came in 1921 and taught for four years before continuing on to the Episcopal Theological School in Cambridge where he had a distinguished career as professor of church history.

John Torok, assistant professor of modern languages and literature (1922-1925) was a wealthy ex-Catholic Monsignor, an Austrian, and a "militant pacifist." To many students of his time he was "the most dramatic figure in our college life."

Another glamorous figure of European background was Dr. William W. Whitelock, professor of German and Italian (1924-27). He was said to be a "blue-blooded German aristocrat and his wife a baroness."

A unique figure in the College's history was the eccentric and in certain quarters much admired intellectual, Albert Jay Nock. Nock had been a student at St. Stephen's in the years 1887 to 1892 (five years, since his first year was spent as a member of the preparatory, or pre-college class). Nock graduated with good grades and subsequently returned to the College to teach Latin and German from 1895 to 1898. And then, 30 years later, in Bell's last two years at St. Stephen's, Nock held appointment as visiting professor of politics and American history (1931-33) but was absent on sick leave the latter part of the second year. Nock became something of a cult figure among certain segments of the American intelligentsia. The author of numerous works on Rabelais, Henry George, and Jefferson, and on education and social philosophy, he also produced an autobiography, *Memoirs of a Superfluous Man*, which his admirers rank with the *Education of Henry Adams*. He was awarded a St. Stephen's honorary degree of Doctor of Letters in 1927.

Nock zealously guarded his private life from public scrutiny, avoided biographical listings, and allowed his whereabouts to be known only to a few intimates. He died in 1945. Following his death, a society of his devotees

came into being, committed to interpreting and spreading his ideas and distributing his books. Today he may well enjoy among his admirers an even more passionate devotion than was his during his lifetime.

Probably the most readily available and concise treatment of Nock's career and significance is the article by Peter Witonski, Bard alumnus of 1965, in the College's *Alumni Magazine*, issue of Winter 1966.

Campus Life in the 1920's

The main shaping force on St. Stephen's in the 1920's was the president's determination to have the kind of college he envisioned, with its clearly defined theological base.

But there were other forces and motivations too. There was the drive among students as well as among faculty and officers, to be a proper college — that is to have the atmosphere and appearance of the famous and successful institutions — to be (and to look like!) Williams, Harvard, the colleges some of the students had tried to get into and hadn't. Dr. Bell, in building his great sweep of collegiate Gothic (Hegeman, Albee and Albee Annex), was not immune to this feeling.

The reach for status, to be and to look like other colleges, showed itself in several ways, for example the appearance in the student newspaper of a regular column entitled "In Other Colleges," — implying that "we're one of the club" of those important institutions whose activities were cited — Rochester, Yale, Hamilton, Pennsylvania, Amherst. But this status drive showed itself especially in the campus social life and in the College's athletic program.

St. Stephen's social life was largely in the hands of the fraternities, often termed the "societies". There were weekly fraternity meetings and a table for each group in the dining hall. But the great events of fraternity life were the annual dance, usually held in the trustees' room in Ludlow or the gym, and the annual banquet, the latter at Commencement time, and attended by many returning alumni brothers. The Beekman Arms in Rhinebeck and the Nelson House in Poughkeepsie were favored sites for the banquet, although sometimes it was held on campus.

For either event preparations were carefully planned and substantial. Students labored long and hard to decorate the premises; often there were printed programs; faculty and their wives were invited as patrons and patronesses, and the name of guests were listed in the student paper (including each

attending student and his "date," — usually a girl from an out-of-town college).

"... Shortly after nine o'clock the orchestra swung into the lively strains of "Oriental Stars," and the dance was on. As the merry couples flocked to the call of the music, they could not but hesitate to gaze upon the unique decorations. . . . In the Trustees Room the decorations were exclusively those of the hosts. Over the large fireplace hung the seal of the Order with a vase of red carnations on either side. At the opposite end of the hall a large Eulexian banner in a glow of reflected light was in prominence. Suspended in the center of the hall was a huge Japanese sunshade with many little Japanese lanterns hanging from its rim. Numerous clusters of Japanese wistaria blossoms hung from the ceiling and gave the effect of a beautiful garden. In keeping with this the Japanese lanterns cast a soft warm light over the room, making a beautiful contrast between the bright wistaria blossoms and the dull potted fur [*sic!*] trees which were arranged about the hall. No less beautiful was the comfortable recess of the patronesses. Resting in cozy wicker chairs behind a trellis of blossoms, they gazed at the joyful couples with apparently as much enjoyment as those tripping the light fantastic toe."²⁹

"The dance given by the non-society men on Friday evening, May 4th, was attended by thirty-three couples. . . . The gymnasium was decorated after a novel manner, the object being not to conceal the fact that it was a gymnasium, but to hide the few objectionable features of the building. . . . The apparatus was covered with evergreens, strips of orange crepe paper were hung over the window gratings and the lights were colored amber in order both to deaden the glare and to throw over all a color-tone in harmony with the interior finish of the gymnasium. Ample refreshments, including coffee, were served during the intermission. Arrangements had been made for fifty couples, but even at that, the total expenditure for the dance did not quite use up all the money on hand. It had been adequately demonstrated that it is possible to give a sufficiently and in every respect satisfactory dance on the campus for less than two hundred dollars, and yet keep the admissions fee down to three dollars per couple. This lesson, if remembered, should do much to eliminate the embarrassment and fatigue which so often have followed the dances of other days."³⁰

Athletics

The other vehicle for the enhancement of the self-image of the St. Stephen's community in the twenties was the College's athletic program. Athletics also contributed powerfully to the College's outside image, especially in the years 1920 to 1926, when an amazingly successful St. Stephen's football team, playing much larger institutions, turned in some impressive performances.

For its venture into "big-time athletics," — especially "big-time" football — the College engaged as coach first Major Percy S. Prince, and then, in 1924, the Rev. Kenneth A. Bray. Bray came from Hobart and the rumor was that "he brought ten football players with him." Some of the athletes were said to have paid their college bills with promissory notes endorsed by

Father Bray. Intercollegiate schedules were maintained in football, basketball, and tennis, with lacrosse displacing football in 1927.

Starting with games with neighboring high schools in 1919, St. Stephen's worked up to such football opponents in 1922 as St. Lawrence, CCNY, and Providence College; by 1923, Bowdoin, NYU, Fordham, and Manhattan were on the schedule; and for 1925, Trinity, Williams, St. John's of Brooklyn, Middlebury, Colby, and Norwich. The fall of 1925 was the last year of intercollegiate football, as the sport was terminated following the strike in 1926. St. Stephen's great athletic hero was "Pete" Deloria, a full-blooded Sioux Indian, the star and captain of the 1925 team.

St. Stephen's also played regular intercollegiate schedules in basketball, tennis, baseball, and, beginning in 1925, in lacrosse.

The College achieved its peak in intercollegiate athletics in the mid-twenties. In the fall of 1925 the College decisively defeated the University of Rochester in football, and in the 1925-26 basketball season there were major victories over Hamilton and Colgate (on consecutive evenings), and over Yale. In the spring of 1926, St. Stephen's defeated Oxford-Cambridge in lacrosse. As the captain of two of those St. Stephen's teams says: "quite a record for a college with an enrollment of a little over 100 students!"³¹

Bell as an Administrator and Fund-Raiser

Large sections of Dr. Bell's correspondence files still exist, relatively untouched from the way he left them. They reveal, above all else, the tremendous amount of work he did. The detail which he handled day-in and day-out is almost unbelievable. To all intents and purposes he was the College's whole administrative staff.

He personally received each item of income and transmitted it to the College treasurer in New York City, with a covering letter.

He made the financial arrangements for each student, and monitored and transmitted student payments.

He did most of the fund-raising personally, and organized and motivated the rest.

Inevitably the most urgent reality in the life of the College during B. I. Bell's fourteen years was the need for money. He had found a rather weak and stodgy little college when he came in 1919. It fell far short of his standards. He would be satisfied only with a college that was of high quality, with adequate buildings, a strong educational program, and a wide and fine reputation,

both in the Church and in the larger society. Plainly this was going to take money.

When Bell first arrived at St. Stephen's in the summer of 1919, it appeared that his fund-raising job, at least in part, might be done for him. The national organization of the Episcopal Church had been planning a great post-war "nationwide campaign" for its educational, missionary, and world-wide programs. And in that fall of 1919, the Church's national General Convention, meeting in Detroit, had resolved:

"... that we do heartily commend to the Church... Kenyon College, the University of the South, and St. Stephen's College — and also Trinity College and Hobart College — and that we press the desire that they may be adequately supported by the prayers of our people and the enrollment of their sons, and by their material gifts, and... we urge the earnest and sympathetic consideration by the authorities of the Nation-Wide Campaign of the requests made by these colleges, i.e., for new projects the sum of \$1,050,000; for remodelling \$275,000; and for maintenance \$195,000; a total of \$1,520,000."³²

"Our share of the funds realized from the Nation-Wide Campaign," Dr. Bell told the campus in 1920, "is fixed at approximately \$431,000... to be expended in the following manner: for new classroom and laboratory building, \$225,000; for a new section of the dormitory building, \$50,000; for remodelling the refectory and for building servants' quarters, \$20,000; for remodelling present buildings \$5,000; for paying one half the cost of the new gymnasium, \$25,000; for support for three years at the rate of \$36,000 per year, \$108,000."³³

The College, especially President Bell, worked hard to help ensure the success of the Nation-Wide Campaign, even going so far as to urge those who were planning to make gifts to the College, to do so through the Nation-Wide Campaign since this would both ensure the College's getting its needed money, and be a credit toward the Nation-Wide quota of the donor's parish and diocese.³⁴

Only a month after Dr. Bell's announcement, the blow fell. Meeting with the Presiding Bishop, the 84-year old Bishop Tuttle, the presidents of Hobart and St. Stephen's were told that the Nation-Wide Campaign had raised only \$4 million of the \$9 million sought for extra-diocesan work. This amount, the Presiding Bishop told them, "will pay the debt of the Board of Missions, take care of the running missionary work of the Church, pay for the national Church offices, and will give only nominal sums to other needs."³⁵ In place of the sums promised to the Church colleges, only a few thousand dollars would be available.

The College was in immediate trouble. Having counted on the Nation-Wide Campaign, it was running that year at a deficit of \$30,000 and furthermore had in hand only \$23,000 of the \$60,000 needed for the new gym then under construction. As had been the case so often before and was to be so

many times in the future, the College's needs and commitments were running ahead of the funds in sight, — but this time hardly through the College's fault!

The 3-3-3 Campaign

As it became evident that the Nation-Wide Campaign would not supply the necessary funds for St. Stephen's needs, the College set about organizing a fund-raising appeal of its own. Originally this was for a goal of \$250,000, but on further consideration of the institution's need the total was increased to \$500,000.

The objectives were:

For general endowment	\$350,000
Construction of new dormitory	50,000
Construction of new science bldg.	50,000
Rehabilitation of present plant	<u>50,000</u>
total	\$500,000 ³⁶

The most attractive and effective fund-raising literature ever seen on the campus was produced for this campaign. Done on rough uncoated book paper with heavy black type and red headings, the mailing pieces emphasized the College's contribution to the Church, its academic excellence, and the sterling leadership of its president:

"St. Stephen's has given more men to the ministry of the Church than any other college in America... and has this year in the Episcopal theological seminaries... more men than any other three colleges combined.

"Among the men who are backing with their endorsement your old college as an educational institution are President Meiklejohn of Amherst, President Sills of Bowdoin, Professor Baldwin of Columbia, Dr. Graves, Superintendent of Education of New York and a lot of others like them.

"The old college is making good. But it is working under difficulties... crowded... Men packed in... And endowment? Practically non est...

"St. Stephen's... under the guidance of that splendid leader of youth, Bernard Iddings Bell, is forging ahead to take its rightful place in the front rank of small American colleges.

Prexy has had to be away from the campus over half the time with his hand out. No way to treat Prexy!...³⁷

A "quota" of \$333 was assigned to every alumnus and friend of the College, — payable if need be at the rate of \$67 a year over a five-year period.

"3-3-3 is a part of your debt to St. Stephen's."

Speaking in 1934 at the meeting of the Rhinebeck chapter of the D.A.R., the Rev. Charles S. Champlin, an alumnus and trustee of the College, gave this interesting personal account of the working out of that campaign, "the carrying out of which was entrusted to Tamlyn and Brown, an advertising agency in New York."

"The eastern section of the country was divided up into zones each of which had as nearly the same amount of alumni in it as did the other, an alumnus being placed in charge of each zone. It happened that I was placed in charge of the central part of this state, with assistants at Watertown and Rochester. Each alumnus was asked to give or raise the sum of \$333.33, making the amount payable in two payments a year, covering a period of five years.

"I was able to raise in my little parish of 150 communicants the sum of \$2,000, the largest amount in proportion to the size of the parish, raised by any alumnus. Sending my report in to headquarters, I received from Dr. Bell and Mr. Hutchinson, Tamlyn and Brown's representative, a request to arrange for a dinner in Syracuse, and to get as many of the alumni in my and the neighboring zones as possible, to be present which I did, Dr. Bell and Mr. Hutchinson both being present, each stressing and showing proof of what I had done, as an inspiration to the other alumni present to rush matters to accomplish the same or a similar result. The aftermath of this dinner was that my entire zone went over the top with a rush.

"The dinner being over, Drs. Hutchinson and Bell asked me if I would leave Syracuse that night and go to Pittsburgh, Pennsylvania, and arrange for a dinner there, getting as many alumni in and around that city to attend, and do what I could to raise, then and there the Pittsburgh quota. It was very short notice, but I organized myself and left for Pittsburgh that night at midnight, and after no little difficulty, I got all of the alumni to attend, and then and there I began to get first-hand knowledge of several things Dr. Bell had said and done, but a short time previous, that had all but completely alienated the sympathies and cooperation of the alumni then present from having anything to do either with the College or endowment, so long as Dr. Bell was associated with it.

"I did manage, however, at that meeting to secure pledges of sufficient amount to meet the quota allotted to that district, and wired the result in a night letter to Tamlyn and Brown, intending to spend the next day in and around the city, and leave at night for home. But no sooner was my night letter received in New York than they wired me to leave that night for New York and appear at their office as soon as possible the following morning, which I did, only to be sent off, post haste, to Boston for a week, to do what I could in raising the quota there.

"Without going into further detail, the president of the College wrote my vestry, asking them to grant me a leave of absence from then (which was early in March) until the first of July, the request being granted, and I was kept on the road all that time, covering the territory between Pittsburgh and Portland, Maine, during which I was in constant communication with Dr. Bell, trying to iron out difficulties created by him. And I am happy to be able to state that while I was unable to raise the entire amount of the endowment asked for, I have letters written by both Dr. Bell and Tamlyn and Brown, stating that had it not been for the hard work that I had done, not one-half the money that was raised would have been forthcoming. . . ."³⁸

Largely with the help of the Hegeman and Albee gifts that were obtained (about \$160,000 and \$90,000 respectively), this \$500,000 campaign essentially achieved its goal.

The other major financial campaign, carried on by the College itself (instead of being managed by professional consultants like Tamlyn and Brown) was the "Two Million Dollar Appeal," running from 1926 to approximately 1930. But before we come to that, there occurred two events, the first profoundly disturbing the life and work of the campus, and the second affecting the whole life and character of the College for the next fifty years.

The first of these was the student strike of 1926, and the second the College's becoming a unit of Columbia University.

On a Monday morning in March, 1926, the students went on strike against the administration of the College. The overt cause was student resentment of the stern reproof of conduct in Chapel delivered by Dr. Bell a few evenings before in the student dining room.³⁹ The students promptly submitted a petition for a transfer of student disciplinary power from the president to a new joint committee of students and faculty. Dr. Bell paid no attention to the petition, and when he returned from a Sunday speaking engagement at Union College he found himself faced with a student strike, with 89 of the 125 students participating.

Dissatisfaction with Dr. Bell had been brewing for some time on campus. There was resentment of his authoritarian and seemingly high-handed administration of the institution, and of his assuming that the College had no history worth considering before he came: "since its refounding four years ago" was one of his favorite phrases.

And the preceding December, the president had undergone a very serious thyroid operation, which some felt had left him still fatigued and more irritable than usual.

"The strikers behaved very well and were effectively organized" Dr. Davidson wrote; "their protest was largely confined to absence from classes and Chapel. The president at first demanded that the faculty expel certain students whom he designated as leaders. The faculty avoided doing this, as a decisive majority held that this in no way got at the causes of the strike. . . . For about ten days the situation was very tense, strained and disagreeable for all concerned. There were faculty gatherings, formal and informal, and of course numerous student meetings, along with gossip, publicity and newspaper articles. At first there had been no voiced request for the president's resignation, but as he remained impervious to requests for concessions and announced that he would receive no petitions, the feeling grew that his departure was about the only satisfactory solution. I am convinced that without Mr. Fiske's staunch backing, we should have seen the end of President Bell. After about ten most unpleasant days, the spring recess fortunately came, and during the recess a sort of truce was patched up by meetings of students, faculty and trustees in New York. The result was a temporary partial victory for the student cause, as disciplinary authority was removed from the hands of the president and placed with a faculty committee of three, appointed by the board of trustees; student participation in this committee was not granted. . . ."

Some students did not return after the spring recess, and more dropped out that summer. Student population, at an all-time high of 137 at the time of the strike, fell to 110 the following September, and never again reached the 137 level during the remainder of the Bell administration.³⁹

The following fall, the trustees declared that control of the students in regard to academic matters is the responsibility of the faculty; in regard to financial matters the responsibility of the bursar; and in regard to Chapel requirements the responsibility of the chaplain. Student discipline was placed in the hands of a faculty committee of three to be appointed by the trustees.⁴⁰

Dr. Bell felt that the trouble had centered in Father Bray, the athletic director, and a small group of athletes, chiefly in the S A E fraternity. It was known, as noted earlier, that Bray had been endorsing the notes with which some athletes paid their College bills. The College had continual trouble with the collection of student notes when due, and there is no evidence that Bray or other faculty endorsers ever had to make good on the notes which they had endorsed and which were defaulted.

The following September, Dr. Bell wrote to a member of the board of trustees:

"We have done rather well, all things considered, in settling our late disturbances. We have gotten rid of Father Bray and done it in a way which has not brought disgrace upon the Church in the person of one of her ordained ministers. . . . We have managed to bring back most of the students. The S A E fraternity comprises most of those who have quit. As far as I can see, there will be five S A E men back. The entire Bray block, consisting of athletes whom we now know were paid, men whose sole interest in the College and in the fraternity, was as they were appendages to their athletic activities, is gone. . . . Those who are left are good men. . . ."⁴¹

In a letter to a Bard student 25 years later, Dr. Bell had this to say about the strike:

"The famous 'strike' was an interesting phenomenon. It was hard to deal with, because as with most such student performances, the undergraduates were manipulated by a few unscrupulous members of the faculty. The poor boys thought that they were fighting for democracy, whereas in reality they were fighting to get rid of the president who had become dangerous to some members of the staff, and who was about to recommend the dismissal, for cause, of two of them. The president, myself, had to be away from the campus for several weeks for a serious operation. When he returned, still weak and not aware of exactly what had been going on in his absence, the strike was sprung on him. The board of trustees let it ride, and finally was able to dissolve it and to show the students responsible for leading it, that they had been 'used' by the two professors. Both these men were dismissed. The College suffered, but soon it began to recover again. The president did not leave.

"Long observation of student disturbances leads me always to suspect that back of each one of them is some kind of unscrupulous action on the part of faculty members. The poor undergraduates are much too gullible. I am led to wonder whether your present disturbances may not have a similar origin. . . ."⁴²

With the strike settled, the College went back to work and the trustees returned to their perennial task of raising money. In "A Public Statement" issued January 3, 1927, they set forth, among other pronouncements, the College's determination:

1. "to select its students hereafter with no denominational or racial preferences, but primarily on the ground of intellectual ability and character;
2. "to enlarge its housing facilities and endowment so that it may accept two hundred and fifty students, the best number, it is believed, for an undergraduate residence college unit. The amount of money needed to finance this development is \$2,000,000."

It was planned to raise this money by securing gifts of \$100,000 from each of 25 men. Albee promptly contributed his share, but he was the only one. The president worked vigorously on the campaign, but it was hard going. "This semester" he told the trustees,

"I have resigned all my proper duties of teaching and administration, and my own scholarly productiveness in order to do this sort of work. I do not feel that I am particularly successful at it. I know that I am doing myself a grave injustice intellectually and spiritually by confining myself to this sort of work and ignoring the work for which I was prepared, and for doing which I think I have some ability. I am quite certain that I am unwilling to make myself a financial and publicity agent for the next five years. Rather than do that, I should find myself under the necessity of securing some other academic connection. I am willing to continue away from my real tasks until February 1st of next year. By that time we shall possibly have secured a group of trustees who can take this burden off my shoulders and permit me to return to my real educational work."⁴³

With fund-raising thus at a near standstill, it began to appear that St. Stephen's and its warden who had navigated so brilliantly for eight years seemed now to be sailing into heavy weather, and there were grounds for concern.

Then on May 1, 1928, a startling piece of news flashed across the American academic landscape:

"An agreement has been reached," it was announced, "between Columbia University and St. Stephen's College. . . . whereby the College. . . is affiliated with the University and incorporated into its educational system."⁴⁴

This was the most important single announcement in the College's history. It was something to make the whole academic world sit up and take notice, for Columbia and its president were probably at that time the best known university and president in the world.

CHAPTER VI

The Marriage with Columbia University

It was like a marriage in that it was a relationship entered into by the free consent of the contracting parties. And, as in many marriages, the two partners were widely different in wealth and power — as though a rich and famous duke had married a bright but impecunious girl from the country. And, as in many marriages, after some years together the two separated and went their individual ways again.

(Other colleges than Bard have become parts of larger institutions, but I know of no other which, once merged, broke loose and became independent again).

The years of this marriage were 1928 to 1944.

The merger with Columbia brought St. Stephen's and Dr. Bell into close contact with one of the great personalities of the academic world, Nicholas Murray Butler, the president of Columbia University — often dubbed "Nicholas Miraculous." At the time of the merger Dr. Butler was 66 years old and had been president of Columbia for 26 years. He was one of the most widely-known Americans of his age: a Nobel prize winner; a strong candidate, and the favorite son of the New York delegation, for the republican nomination for President of the United States in 1920. He had known all the Presidents of the United States from Hayes on; "seven of them more or less intimately"; he was well acquainted with Popes and with the Kings and Prime Ministers of Europe. He had built Columbia into one of the great universities of the world. He had founded Teachers' College and the College Entrance Examination Board. He had won for education recognition as a

field for serious scholarly study in America; he dominated the American Academy, the Pulitzer Prize awards, and the Carnegie Endowment for World Peace; Upton Sinclair called him "the intellectual leader of the American plutocracy." His lifelong foe, Alvin Johnson, described him as "a stout figure, garbed in impeccable business suits, complete with derby, cane and "cold weather spats"; . . . "there is little of the absent-minded Professor or the dreamy scholar about Dr. Butler," says *Current Biography*. "In spite of his many activities, he always seems calm, composed and cheerful," and is noted for "a great and nearly imperturbable complacency." A contemporary described him as "splendid in appearance and speech . . . with all his faults . . . a great educator and a great man."

These two — Bernard Iddings Bell, President of St. Stephen's College for nine years and Warden for five, and Nicholas Murray Butler, President of this college for 16 years (for the President of Columbia was President of St. Stephen's/Bard during the years of the affiliation, and the on-campus head in Annandale was given the title of Dean or Warden) — these two were bona fide giants. At first one might be inclined to call their meeting in the affairs of this college the Battle of the Giants — except that there was no battle between them, for they did not fight with each other; their battle was with the world and specifically with the great Depression which cut down their scopes just as the chill winds of the Ice Age pushed back the range of the dinosaurs.

Ironically and sadly, both Bell and Butler were blind in their last years, and were led in and out of meetings by wife or nurse. It is perhaps the appropriate but still cruel fate of proud and self-sufficient men, of giants that is, to be helpless at the end, and dependent upon others. (A little lad led Samson, "eyeless in Gaza.")

The story of the Columbia-St. Stephen's merger is of course mainly the story of a significant educational venture. But running through it is also a very real tragedy, a tragedy of epic proportions — the tragedy of B. I. Bell, who was in effect destroyed partly by forces from without, but also in part by elements within his own nature.

If St. Stephen's were to become part of any university system, it was not surprising that it should be Columbia, for the paths of these two institutions had been intertwined during all of St. Stephen's history.

John McVickar, uncle of John Bard and prime mover behind the founding of the College, was a professor at Columbia and on several occasions a candidate for its presidency.

And on at least three definite occasions, — in 1887, 1899, and 1905, St. Stephen's trustees had seriously considered becoming part of Columbia.

And such a merger was consistent with President Butler's own thinking, for he was known on several occasions to have spoken or written substantially as follows:

"Nothing seems more clear to me than that during the next generation the separate colleges of the country, many of which are small colleges, will be forced by the movement of events and opinion, to reconsider their position and to face the alternative of becoming either junior colleges or colleges incorporated into the university. I can see not only Columbia, but Harvard, Yale, Chicago, Minnesota and California building up congeries of constituent colleges, each of which will continue to possess its own individuality, reflected in its operations, its traditions, and its point of view, — but which will have its standards of admissions and graduation, the character of its academic personnel, and its program of study guaranteed by the university in whose educational system it has been incorporated. In other words, I believe we stand on the edge of a new and important happening in higher education in this country."²

But despite the fact that the previous thinking of both parties was such as to make a merger proposal a congenial thought, the speed and suddenness with which this merger was consummated were nothing short of sensational.

Whose idea was it suddenly to merge St. Stephen's and Columbia at that time? And how was it done? — and how so fast?

Apparently it all began at the St. Stephen's trustees meeting of October 27, 1927. Pointing out that the annual deficit of the College was running at about \$80,000 per year, Dr. Bell went on to say:

"When I became president of the College eight years ago, it was with the distinct understanding that I was not to be responsible for raising the money wherewith to finance it. I was employed, as I took pains in my conferences with the board to make plain, to direct the College, to attempt to salvage it from the ruin into which it had then fallen; to restore its integrity and reputation in the academic world; to build up a reasonable body of students, to assemble a competent faculty, to work out principles and practices of administration and teaching. In other words, I was to be the executive and chief educator, not the financier. Nevertheless, increasingly and especially during the past five years, I have found myself assuming more and more financial responsibilities, and abstracted more and more from my proper educational duties.

"The growing burden, from which I have been unable to extricate myself, first resulted in a serious illness, with a consequent operation; second, at the same time, in such a withdrawal of my time and attention from my real job has resulted in a harmful student strike. During this last year, only about one third of my time has been spent on my real work in Annandale. I have not been able to make such contacts with the students as are necessary for personal guidance. I have not been able to give the time necessary to the leadership of the faculty in educational discussions. I have had to give up most of my teaching. . . . Personally I feel that some method of handling the financial needs and obligations of this work, other than that at present, which places the whole burden upon the president, must be worked out. . . . Some sort of fiscal agent would be a necessity. . . ."

The board voted that this matter be referred to a committee consisting of the Rev. Dr. Henry Darlington (an uptown Manhattan Rector and a new trustee), chairman, and Messrs. Albee, James and Fiske (these last being the

strongest members of the board):

The committee (probably with Dr. Bell's collaboration) arrived at the conclusion that St. Stephen's lacked visibility, and that it was just too small to project the image of strength and stability needed to inspire the confidence of donors. Apparently without much deliberation, the committee determined to recommend merger with Columbia at the forthcoming February meeting of the St. Stephen's board of Trustees.

January 10 — a month before the meeting — Dr. Bell had a conference with President Butler. Butler could not have been more cordial or cooperative. After all, he was an empire builder at heart, and he had no way of knowing that just ahead lay a great depression, which would bring many empire builders to their knees. But Butler was too good a politician and public relations man to get himself into the position of appearing to be a gobbler-up of small colleges, and so it was agreed that St. Stephen's should take the first step, and that a written record should be established making it clear that St. Stephen's was the initiator of the merger idea.

And so after talking with Butler, Dr. Bell that same day went down to the offices of the Treasurer of St. Stephen's College, F.M. Terhune, at 1 Madison Avenue, and there wrote to Dr. Butler this seemingly ingenuous inquiry:

"My dear Dr. Butler:

"I write this letter representing the board of trustees of St. Stephen's College.

"For some time there has been a growing feeling among us that in the future development of our College, it might be of great advantage if we could become an affiliated college of Columbia University in the same way that Barnard College is affiliated. We believe that this would be helpful not only to us, but also possibly to Columbia University. Could you give us information about what would be involved in such a possible affiliation?

"There is a meeting of our board of trustees early in February. If we may have some information by that time, it will be helpful to us in considering many of our problems.

I am, my dear Dr. Butler
Most Sincerely yours,
Bernard Iddings Bell"⁴

Amazingly, by the very next day Dr. Butler had received this note and had back in the mail a carefully worded answer four typed pages in length, explaining his feeling that the incorporation of small colleges into larger universities was the coming thing in American higher education, that it was like the Oxford set-up where individual colleges were parts of the university, and enclosing a copy of the corporate agreement between Columbia and Barnard. (Mind you, on the face of it, this was all accomplished on the very day following Bell's and Butler's conversation and the writing of Bell's initial note of inquiry!)

Two weeks later a special St. Stephen's faculty meeting was called to consider merger with Columbia. On motion by Prof. Duncan Foster, supported by Prof. Krumpelmann and Prof. Shero, it was voted that

"It would be a desirable educational experiment and would be to the mutual advantage of the College and Columbia University if the College were to affiliate with Columbia University and become a part of its educational system."

The only dissenting vote was cast by Horatio Garmier, associate professor of philosophy, who had already been notified that he would not be reappointed for the following year.

A week later the St. Stephen's trustees met, and the Darlington committee reported its recommendation for affiliation. Without a word of recorded discussion, on motion by Haley Fiske, it was voted

"... that the report of the special committee be received and the recommendations therein contained be adopted."

It looked for awhile as though technicalities might considerably delay action by the Columbia board, since a matter of this nature required the action of the university council before going to the trustees, and there was no council meeting scheduled until after the next Columbia board meeting. But Dr. Butler was equal to this emergency.

"We have hit upon a method", he wrote to Dr. Bell, "which we think will expedite the matter in which we are both so much interested. It is proposed to ask our trustees on their meeting Monday April 2, to take the necessary action, such action to become effective when the university council at its meeting April 17 passes upon the educational details of the project. If this is done, the matter will become fait accompli the afternoon of April 17 and thereby save two weeks. You will be kept advised of the progress of the matter.

"I suggest that for psychological reasons it will be best to have the first public announcement of the matter from you," Dr. Butler continued (being mindful of the importance of making this not seem to be a Columbia power-play), "You might therefore prepare what you wish to say to the press and have it in readiness for release April 18."

Dr. Bell wrote back objecting that he would not receive official word of the council's action until the next day and that a release prepared after that would no longer be fresh news when received by the press. Dr. Butler had a solution for this difficulty also. It was agreed that Dr. Bell would go to the University Club and wait there while the Columbia council was holding its meeting, and immediately after adjournment of the council meeting, Dr. Fackenthal, Secretary of the University, would phone Bell at the University Club with word of the council action and Bell could then immediately give to the press the releases which he would have already prepared and brought with him.

"If you and he fail to connect," wrote Dr. Butler, "I am expected at my house that evening at about seven o'clock and could myself be reached there."⁶

"You would have been greatly pleased," wrote Dr. Butler the day following the council meeting, "had you been present . . . and witnessed the enthusiasm and unanimity with which the resolution was voted . . . I congratulate you, the trustees of St. Stephen's and the faculty, all of whom I may now count as new and valued colleagues, upon what I believe is a long step forward in the organization and effectiveness of American higher education."⁷

And so, with apparently little or no debate in any body on the substantive merit of this very major and important step, and without any apparent opposition anywhere along the line, and with communication and timing arrangements worthy of a project in international espionage, the amalgamation of St. Stephen's College and Columbia University was approved and announced to the world.

And here is the announcement:

A Public Statement

"... St. Stephen's College . . . is affiliated with the University and incorporated into its educational system on a parity with Columbia College and Barnard College . . .

"The arrangement is of advantage . . . both to the College and to the University. It enables the University to enlarge its field of influence in undergraduate education without making Columbia College larger than the best educational procedure of today warrants . . . Columbia University determined some years ago that its undergraduate unit for men, Columbia College, could not with advantage be enlarged beyond an enrollment of some two thousand students. Last year there were three times as many applicants for admission to the freshman class as there were places available. St. Stephen's College is to assist in some degree, in enabling the University to care, in another small unit, for some of these desirous men.

"The incorporation benefits the College in many ways; — chiefly in that it is enabled to avoid insulation of its teaching scholars from those mutually stimulating associations which are possible only in a university atmosphere, and to take advantage of library and research facilities exceedingly difficult in an independent small college.

"The degree granted will be the Bachelor of Arts degree of Columbia College, conferred in St. Stephen's College, and will in all respects be equivalent to the degree of the University, conferred in Columbia College.

"... The President of Columbia University, Dr. Nicholas Murray Butler, becomes also the President of St. Stephen's College, and is made responsible for the educational policy and effectiveness of the institution . . . Dr. Bell will become Warden of the College and Dean of Faculty . . .

"... The College will remain under the influence and patronage of the Episcopal Church, with the Bishop of New York as Chairman of the Board . . .

"... The incorporation involves no financial interrelationship. St. Stephen's College will continue to be entirely dependent upon its own funds and its own friends for support. Steps will be taken at once toward the securing . . . of \$2,000,000 needed for the newly assumed obligations and responsibilities . . .

"... The following members of the faculty of the College are appointed to be

members of the teaching staff of Columbia University:

Messrs. Bell, Shero, Harry, Davidson, Wilson, Corti, Krumpelmann, Upton, Voorhees, Libaire, Flournoy, Edwards, Obreshkove, Brown, Phalen, Coop, and Crosby...⁸

This was heady stuff!

Seventeen members of the faculty of a tiny country college to have "title and status" in Columbia University!

St. Stephen's, its warden and its faculty, gained new status and strengthened morale from being part of the University. One almost immediate benefit was the extension of the Columbia chapter of Phi Beta Kappa, the highly prestigious national scholarship fraternity, to include St. Stephen's. (This was not an autonomous chapter, and St. Stephen's eligibility for Phi Beta Kappa terminated when the College separated from Columbia in 1944).

Another honor came in Columbia's designation of Dr. Bell as head of its philosophy department.

And then just as doom swept across the land in the form of the October 1929 stock market crash and the start of the great depression, at the 185th convocation of Columbia, Dr. Bell was given an honorary Columbia doctorate with the citation:

"Persuasion tips his tongue when he talks".

At this point of the joining of St. Stephen's and Columbia we should pause and look at the times and conditions in which this action took place. In the years 1928-29 America stood on the threshold of great change. But people did not know this, for though they could see back over the way they had come, they could not then see the years following 1928-29, as we who live after them can. In 1928 no one knew that fifteen months ahead lay the October 1929 Wall Street collapse and a decade of depression years.

Just ahead too lay the end of optimism and abundance as "leading men" had known them, counted on them and used them in the 1920's. Pretty steadily since the end of the civil war, America had been growing stronger and richer. Especially in the country's brief and triumphant involvement in World War I, and then through the boom of the 1920's, nothing had seemed impossible for determined and forceful men in America. Buildings had been erected, businesses expanded, institutions founded, great endowments gathered. The years 1928-29 were the final years of this cycle. But people did not know this.

And these were the final years of the pre-eminence of The City. It is hard for us to realize 50 years later what the concept of "The City" had come to stand for in American life in 1928-29. There was the focus of decision and

power, the ultimate pinnacle of success in theatre, music, and the arts. "The City" was where the most important and successful men were gathered, where the money was held, the great businesses headquartered. And particularly was this true of the great City of New York.

Since he had become president of Columbia in 1904, Butler and Columbia had ridden this upward tide with brilliant success. "Columbia University in the City of New York" he proudly styled his institution. Butler believed in 1928 that Columbia was (or was sure to become) America's greatest university because it was located in America's greatest city, sharing in its partnership of brains, wealth, and power.

The unlimited optimism of the 1920's was never to be fully regained after the 1929 depression. Nor was "The City" ever again to be quite the focus of glamour, power, and success that it had been up to 1929. In fact more and more over the coming decades, the city was to become shabby and a problem child.

The 1928 St. Stephen's-Columbia merger brought together three proud and strong-willed men:

Nicholas Murray Butler, president of Columbia University and of St. Stephen's College, intimate of presidents — a world figure.

Bernard Iddings Bell, Warden and Dean of St. Stephen's College, foremost preacher, writer, and lecturer, and spokesman for Christian intellectualism.

William T. Manning, Chairman of the Board of St. Stephen's College, Bishop of New York, and directing power in the Cathedral of St. John the Divine.

These men stood at the apex of their careers in 1928. On Morningside Heights they were building the world's greatest university and the world's greatest cathedral. This was the new Acropolis of the New World; these were the institutions and monuments of the New Age. As Dr. Butler told the 175th anniversary convocation of Columbia:

"This great city has its Hill. On Morningside Heights pour down the beams of enlightenment and inspiration that come across the land and sea from the Mount of Olives, from the Acropolis, from the Capitoline Hill and Mount Sainte Genevieve. This Hill is the inheritor of their legacies."⁹

In October 1929, the Great Depression struck. It was to last until 1939 when the voracious appetite of World War II forced industrial production up again. In a very few years Dr. Butler was cutting back programs at Columbia as he had never had to do before. B. I. Bell was forced out of St. Stephen's and would never again hold a position commensurate with his fame and his

abilities. Through the thirties, Bishop Manning managed with difficulty to stretch his Cathedral to its full projected length and then it stood unfinished for 30 years, often referred to as a "white elephant." Meanwhile the urban ghetto pressed closer and closer around the great beleaguered university and the huge unfinished cathedral.

Perhaps, more than their builders realized, the monuments to the New Age had been somewhat monuments to power and pride. In any case, now they became in part monuments to heartbreak.

As the storm clouds were gathering about B. I. and his college, tragedy was impinging on his own personal life also. The Bells had only one child, Bernard (always referred to by Mrs. Bell as "Son"). He was six years old when they came to St. Stephen's in 1919. Recollections as to his abilities differ, ranging all the way from "the most brilliant boy I have ever known" to "very dumb." As a small child he sometimes went to the Red Hook schools and in other years was tutored at home. When he was 12 he went to a school in Cornwall, Connecticut, but did not like it. He was then entered in Choate School where he was enrolled for five years off and on, with periods out for illness variously diagnosed as discouragement, rheumatism, sugar in the urine, or a heart problem. The family doctor counselled avoidance of competitive sports at Choate, uninterrupted sleep, a room on the first floor, and a regulated diet. Next, he was home for a year, studying under private tutors (St. Stephen's faculty members). Then on December 2, 1930, at age 17, he died very suddenly of meningitis.

As is often the case with an only child, Bernard did not have the normal involvement in the world of children, and was removed from its demands and requirements, with their abrasive and maturing effects. At the same time, adult interests and motivations, which he did not have, were often imputed to him.

Dr. Bell had almost unlimited hopes and aspirations for his son. Almost certainly they were beyond Bernard's ability to fulfill, and in his more practical moments the father's good sense must have told him so. But Dr. Bell was a proud and brilliant man, and a large share of his heart's love centered on this boy.

"I have your report for the period ending November 29th 1929," he wrote to Bernard at Choate.

"Your marks, except in Geography, are not very good but I am inclined to think they are reasonably satisfactory with the exception of the mark in Arithmetic. A note from Mr. George St. John and also one from Mr. Shrides agree in saying that this particular mark in Arithmetic is wholly due to carelessness in details. In your examination

you showed a good knowledge of the rules and principles of Arithmetic, according to Mr. Shrides, but ruined your paper by sheer carelessness in multiplication and division. As you possibly understand, the purpose of studying Arithmetic is to make you accurate and careful about details. You are like me in this, you see large general principles easily but are impatient in application to details. I have always been so. When I was a boy I was more so than you are. The study of Arithmetic and, later on, the study of Algebra and Geometry did more to break me of this carelessness and inattention to small things than all my other studies put together. Force yourself to attend to the most minute detail in your Arithmetic. When you have finished a multiplication write the figure down and do them over again to be *sure* that you are right!

"I am glad, on the whole, to know that your failure in Arithmetic is not due to lack of ability to understand what it is about. I am glad to know that you have a good head. A person can learn to attend to details but a 'dumbbell' can never learn to think. I am glad to know that you *can* think. We are looking forward to having you back home next week."¹⁰

It is a bitter coincidence that John Bard and B. I. Bell, men so different in temperament and separated by decades in time, though serving the same college and worshipping in the same Chapel, should both have been heartbroken by the death of a young son, — "your Son" as God said to Abraham, "your only one, whom thou lovest."

Those who knew B. I. Bell intimately always said that the student strike of 1926 and the death of his son in 1930 were the two blows from which he never recovered.

Three months after Bernard's death, Bell wrote to his friend Julian Park:

"Bernard died very suddenly, — of meningitis — carried from great good health to death in four days. He had been doing very brilliant work in languages and mathematics, and had developed both an extraordinary mental capacity and an understanding compassion toward people, promising a future of usefulness. Medicine was his objective.

"It seemed to me at first that I could not bear his going. He was more than a son to me. He was an understanding friend such as I shall not have again. But gradually, by God's grace, — and I think too by Bernard's own prayers for me, I have come no longer to grieve. His life judged by quality rather than quantity of achievement, was a true success, and for what more can a parent ask? And is there much difference in the light of eternity between living seventeen years and living seventy? I am quite sure that nothing in God's economy is wasted, and I know therefore that his great abilities are being put to use in ways that are more fruitful than are possible for us who labor here, hampered and thwarted on every side. I cannot grieve that the boy is dead, — but I am most horribly lonely at times, for all that."

And then we get a glimpse of Bell's life, stretched between the pressures of administration and the wide-ranging demands of his writing and speaking, for the letter continues:

"I am sorry that I could not go to the meeting in Indianapolis. Things were too precarious just then for me to leave. Temporarily at least they are less critical, and I have been able to get away for a week to preach and lecture under the auspices of the University of Chicago. I am preaching on Sunday, Wednesday and Sunday in the

Chapel; addressing the Sunday evening Club in Orchestra Hall tomorrow night on the 'Degradation of Patriotism'; addressing three groups of theological students; and lecturing on 'Science, Humanism and Religion', on the William Vaughn Moody Foundation."¹¹

In the late 1920's, especially, St. Stephen's had a very special quality and flavor. A small college seemed apart from the world in those days, living its own life, unto itself. Wars were over for awhile, and for most students the career battle was some ways ahead yet, and for a while one could completely immerse oneself in college.

St. Stephen's students wore gowns to class and marched down the hill to Chapel each afternoon. Vistas of Hegeman, Albee, and Wardens looked like Oxford and one could almost imagine oneself there. "On the Oxford plan" was one of B. I. Bell's favorite phrases with which to describe the College. As at Oxford, one was referred to as "reading for honors."

Some students caught fire from their college courses and went on to new intellectual experiences and distinguished careers; others, as in all colleges, just drifted along and stayed out of trouble — but even these respecting learning and study, and they respected the things the College stood for.

A student of the late 1920's writes:

"I think what B. I. Bell gave us most of all was a sense of elitism. It is true that a lot of foolishness was going on as part of the twenties, but it is also true that a lot of serious work was being done by students . . . He took great pleasure in excellence for its own sake, — and that included his going to all the sports activities, — which were also attended by most of the teachers, — just to make sure that his boys were doing the job right . . . I would say that 90% of us went on to graduate studies upon graduation. He expected that of us."¹²

In an unpublished manuscript account of her childhood days on campus,¹³ a faculty daughter of those years has left us a moving picture of campus life in the late 1920's: the rhythm of daily Chapel services; the inquisitive faculty children making their way into every nook and cranny of the campus, probing everywhere, missing nothing, making friends with the students, sometimes even fancying themselves in love with them. Life at St. Stephen's was an unforgettable procession of days and months and years, marked by births and deaths, tragedies and quiet little joys. Some years there was school for faculty children on campus, "and we used to pick up daddy's mail during recess," our narrator tells us. "The only person who shared the C box with us was Dr. C —, who never seemed to get anything but bills. We were thankful our name didn't begin with F. Dr. F —, it was rumored, read all the other F's post cards, and told the other F's what was in their mail before they had a chance to find out themselves."

And into this idyllic world of childhood, some of the real world's grief and pain intruded from time to time, in adult conversations overheard, or in tragedies too overwhelming to be hidden.

There was a Russian cleaning woman, Julia, who helped the ladies of Faculty Circle. She lived her life for her two sons, ages 10 and 12. One was killed when his sled, from which he had rolled off, careened back from the snow bank and the runner pierced his jugular vein, and he was dead by the time they got him into the house.

And the other son, at age 14, became enamored of an older girl at high school, and if he wanted her to be his girl he must buy her the fur coat she saw in a catalog. And how would he get \$200? The boy went without lunches all fall, and told his parents he needed much more money for books than he did; and also got money on his father's account from the Tivoli garage. He bought Sally the coat. Just before New Year's when he knew a huge bill was coming from the garage, and he could not face his father, he lay down on his bed and took poison. His mother went to call him and as soon as she touched his foot she knew that he was dead.

And there was the village girl who claimed to be pregnant and blamed it on the most popular student in College, because he had rich parents, but his friends all gathered round, and four of them were ready to swear that each of them also had been with her that night. And then it turned out she wasn't pregnant at all! "But we children had all gotten a dark view of the facts of life! . . . Faculty bridge parties began when the children were out of sight. John and I would listen from our beds."

Bell's last three years at St. Stephen's were a race between the tightening grip of the great depression, which threatened to strangle the College, and its growing fame and educational quality, which might save its life. Bell felt that he had put together a distinctive and eminent little institution, and that its friends (especially those of the Episcopal Church) should now come forward with the support the College deserved.

Dr. Butler tried to help. (After all, his endorsements had usually produced support before for the causes he had backed, and it took him some time to realize that this depression was different.) "It would in my judgment be little short of calamitous" Dr. Butler wrote to Bishop Manning, "to sentence him [Dr. Bell] with his great abilities as a leader and teacher of men, to become a mere beggar for the money which St. Stephen's Collge needs to enable it to carry on."¹³ Meanwhile, Dr. and Mrs. Butler were consistently

generous donors to the College from their personal funds.

Year after year in May, Bell went to the annual Convention of the Episcopal Diocese of New York, to tell of St. Stephen's growing academic recognition and to plead for support. But the depression was drying up both individual gifts and Church budgets. Year after year in the great Gothic halls of the Cathedral complex, we hear Bell's voice crying in the wilderness:

Money!

Money!

Money!

In 1927:

"We set about the almost impossible task of rehabilitation. It has taken 8 years . . . But, gentlemen, next to none of this rehabilitation has been due to the support of the Episcopal Church. During the eight years — indeed during our whole existence, — not one penny has been contributed by the Diocese of New York, or by the Province of New York and New Jersey . . . Nor has the National Council been much more generous. For the past few years it has contributed \$10,000 . . . We have saved St. Stephen's for the Church and have thereby saved the Church's reputation in the educational world. We have done it without the Church's assistance. This college has furnished more men for the ministry during the 68 years of its existence than any other college in America . . . What we need now is some enthusiasm, some cooperation! We wish money from the people who have money. We plead for such an adjustment of values in this Diocese as will make its only general institution for education more than a thing to be taken care of when everything else has been done. We must have two million dollars for the endowment and complete development of the College. . . ."

In 1928:

"This college must be supported by the Church. It is a college in poverty."

In 1929:

"The College is not asking for \$1,500,000 because it would like to have it, but because it must have it or be put to the shame of confessing to Columbia University and the City of New York that it has been offered one of the greatest opportunities in American undergraduate education, and has been unwilling to assume the responsibility.

"Until the \$1,500,000 of endowment can be raised, the College is in financial difficulties so stringent as to create positive alarm.

"We had to borrow on a note payable Oct. 15, \$30,000. In addition we shall have to raise \$50,000 to cover next year's operating deficit."

In 1930:

" . . . Except for Vincent Astor and a few thousand dollars which the trustees — none of them rich men — have collected to pay current expenses, there has been no money received this year from anybody in the Diocese of New York. How discouraging this has been to the faculty of St. Stephen's College who still are receiving \$1,000 to \$5,000 less than their colleagues in other parts of the University! . . . How discouraging to me as the warden of the College! I have felt it more fitting bluntly to state these facts. There is no use pretending that everything is beautiful and happy and glorious

in the Episcopal Church when it is not. Specifically, the College still needs two million dollars."

In 1932:

"The financial non-support of the College by Church people continues to be one of the extraordinary failures of this Diocese. Educators are quite unable to understand it . . ."¹⁴

In these dark days, the College turned to what may have been its most desperate ploy. A telegram went out over the signature of Franklin D. Roosevelt, then Governor of New York and soon to be President of the United States (and a St. Stephen's Trustee [1929-1933]) to ten of the most famous names in America: Thomas W. Lamont, Dwight W. Morrow, George Eastman, Harry H. Flagler, John D. Rockefeller, Jr., Frederick W. Vanderbilt, Maunsell Crosby, Ogden Mills, and Miss Madeline Dinsmore.

"St. Stephen's College must close its doors to great detriment of community unless immediate funds can be secured. It has depended in the past largely on annual contributions which have almost ceased because of hard times. College has property worth a million and a half but non-negotiable because given in trust for college purposes. Its obligations are less than 100 thousand dollars, yet literally it has not funds to pay its professors through this winter. To prevent its closing and its distinguished scholars being thrown into ranks of unemployed. . . I urge you to see our Warden, Dr. B. I. Bell or our President, Dr. Nicholas Murray Butler . . ."¹⁵

There is no record of any response to this appeal.

The winter of 1932-33 was the year of the bank holiday, the very bottom of the depression. The College was running a deficit at the rate of \$50,000 per year, with barely 100 students. The University had agreed to underwrite half the deficit, if the College could raise the other half. The College managed to get together barely \$10,000.

"Dr. Bell wrote to President Butler: "I am my dear Mr. President, very tired . . ."^{15A}

"The Trustees felt there was a real question as to whether plans could or should be made for the continuance of the College."¹⁶

At their February meeting, the trustees asked President Butler to appoint a committee of nine, to consider the present educational and financial problems of the College, with a view as to its future.

The committee consisted of three St. Stephen's trustees, three faculty members (Bell, Flournoy, and Phelan) and three Columbia faculty (among them Donald Tewksbury).

The committee prepared a budget for a considerably curtailed operation which would incur a deficit of only \$17,000 — with Dr. Bell alone dissenting.

At the board meeting, Dr. Bell said he felt that under the prevailing economic conditions the College could not be continued on a proper basis,

and recommended that it be closed. In the circumstances that the College should be continued, he stated that he should not be considered for reappointment. The trustees, by formal resolution, accepted this decision on his part.¹⁷

Having thus determined that continuance meant continuance without Bell, the trustees voted that St. Stephen's College could and should be continued, with an estimated enrollment of 90 students and a faculty of seventeen, and with economies in operating the physical plant. "... all members of the faculty . . . voluntarily accepted a very considerable reduction in their compensation."¹⁸

In accordance with his expressed desire, Dr. Bell was immediately relieved of responsibility for the next year's admissions, including scholarships and student financial arrangements, and these were placed in the hands of a special committee consisting of Professors Phelan, Davidson, and Voorhees. President Butler and Bishop Manning were requested to help in finding a suitable warden for the College.¹⁹

A few weeks later, Dr. Bell went down to the Cathedral and made his last report to the New York Diocesan Convention:

"I have resigned the wardenship because of these financial difficulties. . . . It appeared to me to be the wisest course to close the College. . . . The board thought it better to reject my proposal. . . . I was obliged to sever my relationship with the institution. The College as it is this year is a joy to behold. The methods we have used . . . have been expensive. . . but they have worked. It is delightful to see our hopes come to full flower, even if the frost must blight them over soon.

"As for myself, I hope to continue my labors on behalf of Jesus Christ, in touch with college and university administrators, teachers and students on a wider scale than heretofore, working at the greatest task of the moment. . . which is such presentation of the truth, beauty and goodness of God as may dissolve that disbelief of man in himself and in his high and happy destiny, which today is paralyzing youth, to youth's own sorrow and to the hindrance of the race."

And then these words to the convention which for so many years had been unresponsive to his pleas, and to Bishop Manning with whom he had so often been at odds:

"... In conclusion let me thank this convention and you, Right Reverend Father for the patience with which you have listened year after year to these reports of mine. I have been urgent, almost insulting, a general nuisance; and you have known that I was consumed with a righteous zeal, and have welcomed all the things that I said. St. Stephen's has always been to me more than a college; it has been a symbol of the union of faith and knowledge, a sign of revolt against superficialities in religion and education, a symbol of the fire and compassion of God, whereby he can consume and remake youth. Something of this you have understood. I ask your prayers for the College, and most humbly for myself.

Respectfully submitted
Bernard I. Bell, Warden."

It would not be quite correct to leave the impression that finances alone, overwhelming though they were, were responsible for Bell's resignation. His many absences from campus, his arrogance when there, the lingering bitterness following the strike, faculty feuds, gossip which swirled around the President's House, empty now of child and often of husband, an unsympathetic board and chairman — all these were factors at the end. And as in a Shakespearian tragedy, the seeds of greatness helped to produce the fall.

On May 26, 1933, President Butler appointed Donald Tewksbury Acting Dean of St. Stephen's College. Four days later Dr. Tewksbury wrote to Dr. Bell, and they discussed arrangements for one's moving out and the other moving into the President's House, the interim care of the grounds, and of Dr. Bell's dog. Both men agreed that it was "of the utmost importance. . . to maintain a satisfactory student body."²⁰

Commencement day was June 14. When the exercises were over, Dr. Bell wrote in the Chapel record book:

"Laus Deo. Here ends the 73rd year of the College.
Laus Deo!"

There has long been a legend, among those who were in the College at that time, that at his departure B. I. Bell wrote in the Chapel service book a curse (called in theological language a "Commination") which he called down upon the College for its apostasy. For years no one could be found who had actually seen the Commination or could produce the book in which it was written. In the course of moving the Bardiana collection to the New Kellogg Library, the book has been found, and for the first time it is possible to give an accurate record of this incident.

Thursday, June 29, 1933, Dr. Bell walked down the hill for the last time to officiate at the College Chapel. Counting himself, there were seven present at the service. When it was over he dipped his pen into the bottle of purple ink which he habitually used, and wrote back and forth clear across the page in the Chapel record book:

"With this service I, Bernard Iddings Bell, completed my fourteen years as Warden of this College, convinced that it is the will of God that I go elsewhere in God's kingdom and persuaded that it is probably not the will of God that the College survive; grateful for many masses offered at this Altar and for visions of God's mercy and pity granted me here; commending to Him and to Our Lady my son who here made his first communion and whose body was buried from this Church; and with the giving of the College and all who here have lived and worked into the hands of SS. Peter and Paul, our Holy Lady Mary, St. Stephen the patron; the Holy Innocents, St. Edward the Confessor (my own patron) — the little Brother Francis, that they may ever pray as I do, a poor priest, for this College to the most Blessed Trinity. Pax!

— Bernard Iddings Bell."

It is immediately plain that legend had dealt unfairly with Dr. Bell in this matter, for clearly this is no curse, but rather a thanksgiving for spiritual privileges enjoyed at the Chapel Altar, and a commending of the College to the prayers of the saints.

When he had finished writing, he pushed the ink bottle back on the shelf. It caught against the edge of the service book and overturned and the bright purple ink soaked back into the leaves for 15 pages.

The stains are still there to be seen in the Chapel service book, in the Bardiana room in the Library.

Leaving St. Stephen's, Dr. Bell went to Providence, where he served as Canon of St. John's Cathedral for 16 years. He then moved to Chicago where he was the representative of the Episcopal Church at the University of Chicago — "a Baptist institution where Jewish professors teach Catholic doctrines to atheist students."²¹ In the 1940's he edited a Sunday School course called the Saint James Lessons, — an assignment arranged for him by his former student, Horace Donegan, later Bishop of New York.

B. I. Bell never set foot on the campus proper again. But he did visit his son's grave in the cemetery. A former administrative officer of the College has written:

"I can remember seeing B. I. Bell park his car up on the edge of the highway (9-G) . . . and I have watched him as he walked across the field to the cemetery. He was always dressed in his black clericals, and he walked as a tired old man would. After about half an hour he would reappear, get into his car and head south again. . . ."²²

Dr. Bell died in 1958 and was buried beside his son in the College cemetery. Mrs. Bell returned to the campus in 1962 to receive, on Dr. Bell's behalf, a posthumous honorary degree of Doctor of Divinity.

With the appointment of Donald Tewksbury as Dean, Columbia assumed a larger role in the affairs of the College. And these years (1933 to 1944) saw more frequent change in the campus leadership of the College, with four Deans (Tewksbury, Mestre, Leigh, and Gray) during the next eleven years.

When Donald Tewksbury moved to Annandale in August of 1933, he was 39 years old, the son of Presbyterian missionary parents in China, a graduate of Oberlin College, with a Doctorate from Columbia. He had developed his Doctoral thesis into what is still the definitive treatise on the founding of American colleges and universities before the Civil War. (It was reprinted as recently as 1966.) For the five years before his coming to St. Stephen's he had been assistant professor of education at Teachers' College, Columbia

University, and lecturer on Far-Eastern affairs at Sarah Lawrence College. Having lived much of his life in China, he had Chinese mannerisms and thought patterns. He gave the impression of tucking the ends of his fingers into his sleeves like a mandarin with his kimono, and the students called him "Old Ling Po." They found him hard to understand, and said "he didn't think like a westerner." It was sometimes said that carrying on a conversation with him was like talking with a man through a screen door.

Dr. Tewksbury did not see himself as being at St. Stephen's for a life-long career commitment. He pictured this as sort of a consultancy assignment, — "a place to be put to rights." This is shown by the fact that he did not resign his Columbia position, but took a leave of absence, planning to return there, as indeed he did.

Dr. Tewksbury started off swiftly, with sureness and great good sense, to create a climate of friendliness and openness, and to build up campus morale. Five days after his arrival, the first issue of a campus news sheet appeared, telling of plans and programs being inaugurated, and giving personal news and notes of faculty and staff members.

"The present year" he said, "is a year of transition." And he set right to work. A month after the opening of College in the fall of 1933, St. Stephen's classics requirement was dropped, and compulsory chapel was cut back to three times per week. The following May the name of the College was changed to Bard, after John Bard, its founder. It was said that a religious sounding name hindered the College in its attempts to get grants from the Carnegie and Rockefeller Foundations, though it did obtain a \$10,000 grant from Carnegie for the Tewksbury curricular development.

This change of name did not go unremarked by Dr. Bell. A year after his departure from St. Stephen's, he arrived in New York on the liner *Manhattan* from two months of ecclesiastical study in England. He showed his usual pungency with the reporters: "I see that my old college has changed its name," Dr. Bell said, "and has abandoned religion for the fine arts and the Saints for the Bards. . . . If Bishop Manning is satisfied, I see no reason why I should object." In his room at the University Club Dr. Bell had further comment. He said he did not blame the trustees for voting the College's secularization, but added that had he been a trustee himself he would not have so lightly regarded his trust. He presented his usual harsh criticisms of the large universities: "The American universities are content with mediocrity," he said. "If they do turn out a really educated scholarly man, it's an accident. All they believe in is a wide dissemination of utilitarian knowledge."²³

Dr. Tewksbury was an educational philosopher of surpassing ability. He

devoted his first year at the College to the drafting of a new educational program for the institution.

The *Tewksbury Educational Program for Bard College* of March 1, 1934, is one of the classics in the literature of modern American higher education. Because the College's situation was such that Tewksbury's authority (backed by that of Nicholas Murray Butler) was, to all practical purposes, absolute, the new Educational Program was put into effect immediately and completely. With only minor changes, it determined the shape of the College's educational enterprise for the next thirty years and still probably sets the format of the Bard academic operation to a larger degree than does any other single policy statement.

Written in a clear and almost understated style, and running only to 18 printed pages, the Educational Program is a pioneering piece of work. It drew upon the insights of William James, John Dewey, and William H. Kilpatrick, but it is in no sense an adaptation of any other curricular formularies.

Dean Tewksbury set forth these three principles for the College:

"The student's approach to his college work should be made through the individual abilities, interests and purposes which he has discovered through the years of his previous educational experiences.

"These motivating elements in the life of the individual should be the center around which he should proceed to build his curriculum.

"His college education, following the lines of expanding interest and changing purpose, should culminate in a broad cultural outlook."

"This program," Dr. Tewksbury wrote, "is based on the general thesis that a broad cultural outlook and understanding is a progressive achievement involving in most cases concentration of purpose and interest during the early years of the college course, — rather than an initial acquisition to be gained through the taking of a specified group of 'required subjects' or a series of 'survey courses' covering an encyclopedic range of knowledge, at the beginning of one's college course.

"... Instead of proceeding from generalization to specialization, it is proposed that specialized experience along the lines of one's abilities during the early years of the college course be made the means of approach to general culture.

"Under such a program, the development of the mind of the student would be analogous to the growth of a tree, which roots itself thoroughly in some particular plot of ground, develops in time a trunk of stable and living proportions, and finally reaches out through its branches toward the fulfillment of its life purpose.

"Such an analogy stands in contrast to the usual conception of the college

curriculum as a pyramid covering a wide area at its base and narrowing to a point at its apex. It is apparent that we are employing not merely a mechanical figure, but one which fails to correspond to the laws of mental growth."

(Dr. Tewksbury used to say that if the pyramid analogy were to be used at all, it should be an inverted pyramid!)

Other principles in Tewksbury's Educational Program were (1) full curriculum status for the creative and performing arts. (No longer should the arts be relegated exclusively to the marginal status of extra curricular activities); at the end of the first two years a (2) substantive examination, termed the intermediate challenge, (later called "The Moderation"); and at the end of the four years (3) "a final demonstration" — later termed "The Senior Project." There was to be a (4) mid-winter Field Period from Christmas to Lincoln's birthday, during at least four weeks of which the student should be engaged in an off-campus job, one relevant to his field of concentration, if possible.

Students would normally participate in no more than four two-hour seminars in any one period, — each a two-hour-a-week meeting with ten or twelve students around a table with an instructor.

The plan also envisioned a growing exchange and interrelationship between the College and the University, involving both faculty and students. Dr. Butler was quoted:

"It is my hope and desire that there may be a true interdependence quickly established between the work of St. Stephen's College and that of Columbia University, both parts of one and the same educational system. Time and again it might well happen that a student registered at St. Stephen's would profit by a term or a year spent in New York, and similarly it might easily happen that a student registered in Columbia College would profit by a term a year, or even a longer period spent in the country. Moreover I hope that we can quickly establish an interpenetration, so to speak, between the two undergraduate faculties and that the University can find ways and means to provide for part-time service of a number of its scholars to visit St. Stephen's College from time to time, and to enrich the work by their teaching and their personal contacts."

Less of this sort of contact and exchange took place than was envisioned. Actually most Bard people of the period recall Bard faculty serving on the Columbia University Council, — and not much other interchange or "interpenetration".

It took some time for Tewksbury's Bard and the world at large to determine just what sort of college this was, and where it belonged in the spectrum of new and reordered educational programs of the day. Specifically, was it or was it not a "progressive" college? The word "progressive" in 1934 was

not a loosely applied adjective of general meaning, but a very specific designation. It referred to a school based on the methods of John Dewey and Francis Wayland Parker. There was in the United States a very active and well-organized Progressive Education Association, the magazine of which in every issue printed on the back page of the Table of Contents a statement entitled: "The Principles of Progressive Education." They were:

- (1) freedom to develop naturally;
- (2) interest the motive of all work;
- (3) the teacher a guide, not a taskmaster;
- (4) scientific study of pupil development;
- (5) greater attention to all that affects the child's development;
- (6) cooperation between the school and home to meet the needs of child life;
- (7) progressive school — a leader in educational movements.

And there was a group of colleges that were usually termed by their spokesmen or by the public as "progressive colleges," among them, Bennington, Sarah Lawrence, Antioch, Reed, Rollins, Black Mountain, and one or two others.

Dr. Tewksbury himself did not use the term "progressive" to describe his college. He said that he "drew inspiration from the best he saw in the great English universities." "He preferred not to consign his program to the authority of the progressive movement in this country."²⁴

But from the first, the students who came to Tewksbury's Bard saw it as a "progressive college." They suspected that the faculty were less committed to the principles of progressive education than the students were, and felt that they must be constantly vigilant against any attempts on the part of the faculty to weaken or phase out the true progressive education features. By the time Louis Benezet wrote his study of the progressive colleges (1942) Bard was clearly enough in the progressive camp, so that he used Bard, along with Bennington and Sarah Lawrence, for his three case studies of progressive colleges in operation.

In fact, with the coming of the "Bennington men," (Leigh and Gray) in 1939-40, who were genuine "true believers" and from a college professedly so, Bard in its own thinking and in its public image was undeniably a "progressive college". The issue continued to be litigated, however, and as late as 1944 when Bard broke away from Columbia, there was a militant editorial in the *Bardian* signed by Stanley Falk, bitterly castigating Nicholas Murray Butler for not being really committed to the gospel of progressive education. (As a matter of fact, the real veterans of progressive education were them-

selves by this time of the opinion that the movement had pretty much spent its force. Dr. Leigh wrote in 1942: "What was identified as progressive education ended, I think, as a major movement with the war. Its positive contributions will continue, but not, I think, in the forms that flourished from 1910 to 1940, and especially in the period between the wars."²⁴

Both Tewksbury and Butler were authoritarians at heart. They sincerely respected the insights of John Dewey and his followers as to the nature of the learning process, but they had little truck with student determination of academic policy or campus governance.

Dr. Sottery, who came in 1929, speaks of telling Dr. Tewksbury: "The faculty won't like some of these changes;" and Tewksbury replying: "They will."

"Of the six dean/presidents under whom I worked at Bard," Professor Hirsch writes, "I have always felt that I learned the most from Tewksbury. . . . He was not an easy man to get along with at times, although I had no personal conflicts with him. He was demanding as far as the work of the library was concerned, and had an enormous wealth of educational ideas, sometimes more than one could carry out. . . ."

The new academic directions of the Tewksbury program necessitated new faculty appointments, including three who were to serve for two or three decades each.

A Bowdoin alumnus with a Columbia doctorate, Artine Artinian came in 1936 and stayed for nearly 30 years, teaching French, serving on national and international learned boards, and carrying on important literary scholarship, especially concerned with Proust, Flaubert, and de Maupassant. Over the years he built up what may be the world's finest collection of de Maupassant materials.

Harvey Fite, who had attended Bard as a student, joined the faculty in 1934 and stayed until his retirement in 1969. After initial work in drama he began to concentrate his energies on sculpture, and developed over the years a strong Bard program in the field. Also, out of an abandoned quarry in Saugerties, he created, by his own physical labor and unaided by either power machinery or other helpers, a vast sculptured arrangement of stone and space, which was both his life interest and his enduring monument; it is known today as "Opus 40."

William Frauenfelder, one of the College's longest-serving and most indefatigable faculty members, also came to Bard in these years as a teacher of languages. A Swiss native, he had received his elementary education in that country, but came to America as a young man of 18, and went to high

school in California. He graduated from Columbia and, following doctoral work there, was brought to Bard in 1934 by Dr. Tewksbury. "Willie," as he was affectionately known, not only taught Spanish, Spanish literature in English translation, and German, but he also extended unlimited hospitality to students, counselled student organizations and groups, and directed the Foreign Student Summer Orientation Program 1951-55. He spent two years at the University of Trieste as a Fulbright professor. In addition to chairing a Bard presidential inauguration committee, he served as director of one of the happiest and most successful special projects in the College's history, the 1957 orientation program for the refugee freedom-fighting students of the Hungarian revolution. Dr. Frauenfelder's personal warmth, and the rapport developed by this program in the neighboring community, made "Willie" one of the College's best known and most popular community figures.

Leaving Bard in 1957, Dr. Frauenfelder did 12 years' duty as director of United States Information and Cultural Centers in Latin America and Europe, and then returned to Bard in 1969 for another round of teaching.

At the end of his first year, with his Educational Program drafted and going into effect, Dr. Tewksbury had some major assets on his side. In addition to the program, the College was an integral part of one of the world's great universities, — a university which was generally recognized as having made as large a contribution to the profession and philosophy of education as any institution in the world.

But there were also negative factors in the Bard situation. The world was now in the fifth year of the great depression, and no one could then know that the depression would continue for another five years, and be left behind only when rearmament for World War II revived industrial production, or that that war itself would produce a whole other set of dislocations in higher education. And then there were problems peculiar to Bard. Believing that denominationally-based higher education had outlived its time, the College had turned away from its old Church-centered program. But that step was now beginning, understandably, to lessen the interest and support of the old Church constituency, which was having increasing difficulty keeping its own purely religious enterprises financially afloat. For example, Bishop Manning was finding it harder to carry forward the construction of his great Cathedral of St. John the Divine — and he could scarcely be expected to lead in and support Bard's fund-raising efforts in the New York churches!

And then there was the factor of Dr. Tewksbury's own interests and

concerns: history of education and philosophy of education were the two fields of his special knowledge and skill, and he had no great talent or experience in fund-raising or personnel administration or property and business management. He sincerely believed that the excellence and quality of the Bard educational program would attract students and financial support. He did not see himself as the ultimate financially responsible officer. Only with bitter experience did he learn what many other small-college administrators have found to their sorrow: no matter how good the education is, financial support will seldom come unless the president makes the financially crucial decisions, and personally sets forth the appeal, and himself seeks and obtains the important gifts.

At first things went well. Fees were increased and enrollment rose to 138, equalling the peak of the Bell years. Close associations were developed — particularly by the students — with Bennington College, which had had longer experience as a progressive college. The College's cultural resources were enriched in 1934 by the installation of a magnificent new four-manual Austin organ in the Chapel, the gift of the Rev. Dudley Barr of the class of 1913. (Extensive modernization of the organ was also the gift of Mr. Barr in 1955). Bard increased its dormitory capacity by the construction of South Hall in 1936, financed by a loan from Columbia. But the deepening depression was beginning to restrict even Columbia's scope. The great university and its "miraculous" president were beginning to find they could no longer do the things they had done before. Two of its experimental units, New College and Seth Low College, began to be phased out at about this time.

By the spring of 1937, after a little less than four years at Bard, Dr. Tewksbury was exhausted. We continue the story in the terse form in which it appears in the minutes of the Bard board of trustees:

"On April 16th, President Butler called an informal conference . . . consisting of several of the Bard trustees, several of the University trustees . . . Dean Hawkes, Dean Russell, Dean Tewksbury and Mr. Kent. The President stated that the purpose was to discuss the affairs of Bard College, informally, freely and frankly . . . At the request of President Butler, Mr. James also spoke in some detail, reporting developments in the financial and administrative situation during the past few months, and giving budget figures. . . The question was then asked whether Dean Tewksbury expected to continue as Dean of Bard College. The latter then stated, as previously, that he had not come to a definite conclusion about what he himself would do . . . and that he thought that it had been unwise for the Bard trustees to vote to continue the College without a longer-term program and some guarantee of carrying it out. President Butler then suggested that Dean Tewksbury should leave the room temporarily. After some comments about the strain of the past few years upon Dean Tewksbury and his need for a rest, it was unanimously felt . . . that . . . Dean Tewksbury should take a leave of absence for his health, until January 1, 1939.' "

It was agreed that Dean Hawkes of Columbia should serve as acting dean of Bard College, visiting the College every week or two. He volunteered to serve without compensation. Dr. Harold Mestre, who had come to Bard from Yale the year before, was appointed Director of Studies. He was a Columbia and Stanford-trained biophysicist, with public health experience.

To the November 8, 1937 trustees meeting, Dr. Tewksbury sent a letter of resignation, stating that "owing to the present status, especially in regard to the finances of the College," he found it impossible to continue his services as Dean. Dr. Mestre was then appointed acting dean beginning January 1, 1938. Dr. Tewksbury returned to Columbia, serving for a time as Director of New College, an experimental unit for teachers associated with Teachers College. He continued the rest of his career at Columbia, with leaves of absence for various programs, including wartime service in Washington; he was given a Bard honorary doctorate in 1954, and he died in 1958. In 1962, the "New Dorm" was named Tewksbury Hall in his honor.

In many ways Tewksbury and Bell stood for contrasting values in the life of the College, yet in other ways they were strangely close. Both were incisive thinkers, concerned with the ideas and substance of education, and contemptuous of its popular "sideshows." They served consecutive terms in the College's presidency and they died within three months of each other in 1958. Their deaths marked the close of a major segment of the College's life, — just as the deaths of Bard, Fairbairn and Hoffman had of another and far different epoch.

After Dr. Tewksbury's departure, there followed what may well have been the most traumatic 21 months in the College's history. The country was still in the midst of the depression years; the threat of war was growing steadily more grim in Europe, and at the helm of Columbia — and hence at the helm of Bard — was a president 76 years old, with failing eyesight.

With practically no funds in sight, the trustees voted on January 26, 1938, to close the College the coming July 1 — at least for the duration of the current emergency.

Now began frantic meetings both on campus and in New York. Dr. Mestre reported to the faculty that the New York trustee group had practically ceased to function as an organized body. Students, faculty, and community people held various drives and appeals "to save Bard." The local Masonic lodge staged a great benefit "for the cause." Finally it was reported that the campus and the neighboring community between them had raised \$11,000 in cash and \$9,000 in pledges. On March 22 the trustees, apparently impressed by these grass-roots efforts, rescinded their vote to close the

College. The Rhinebeck Gazette reported that word of the decision "was flashed to the campus community immediately. The students built a huge bonfire on the campus, and decorating more than 50 cars with streamers and bunting, met Dean Mestre and party at the Barrytown station and conveyed them, in a gigantic processional to the College!"

Dean Mestre and his colleagues set about doing the best they could to recover from their four months of trauma and to put the College back in working order. December 14 the student newspaper editorialized:

"The one thing needed is for the trustees to guarantee some continuance."

New trustee leadership seemed to be called for, and on March 29, 1939, Bishop Manning was replaced as chairman of the board by James Freeborn, a New York insurance man with a country home in Tivoli.

But the following month, on April 12, 1934, tragedy struck in the form of the drowning of three students²⁵ in a boating accident on the Hudson. Then, on the second day after the opening of College in the fall, Dean Mestre died of a hemorrhage developing from a violent bronchial cough, after a three day illness, at the age of 55. Professors Edwards, Harry, and Davidson were appointed an emergency committee to administer the College until more permanent arrangements could be made.

At this point, good fortune at last smiled on the little college, in the form of two eminently competent leaders. First, Dr. Butler named Dr. John Leigh, president of Bennington College, as acting dean for the fall semester. Dr. Leigh, on a semester's sabbatical from Bennington, was one of the ablest and most experienced academic administrators in America, especially in the field of small and experimental colleges.

He was a 49-year old native of Nebraska, a summa cum laude graduate of Bowdoin, with a doctorate from Columbia, and teaching experience at Reed and Williams Colleges. From the latter professorship he had been chosen to be the founding president of Bennington College in 1932. That he happened to be available and willing to come on such short notice was a piece of great good fortune for Bard.

Dr. Leigh entered upon the acting deanship of Bard for the fall 1939 semester, planning to make it his main business to prepare an analysis of Bard's total situation, and recommendations for its future.

He knew what to look for, and he worked fast and thoroughly. He delivered his report in the form of three oral presentations throughout the fall to the campus community, and a final 148 page written report to the board of trustees on March 10, 1940. The Leigh report is almost certainly

the most complete, informative, and perceptive analysis of Bard College in all its aspects that has ever been produced.

Bard College, Dr. Leigh said in his report, has two major assets, its educational program and its connection with Columbia University. Its liabilities lie in a vicious circle of factors related to size and costs. In 1940, the year of the Leigh study, there were 99 students and 24 faculty members, for a financially ruinous faculty-student ratio of 4:1. But the College had a student capacity of 160. Even with an average faculty salary of \$2,500 (\$1,500 to \$2,500 below that of comparable institutions), total expenses were outrunning income by some \$40,000 per year. Dr. Leigh estimated that it would take a student enrollment of 200 to 240 to break even. The reason that there were only 99 students was not that the College was rejecting possible students, but that more had not applied: the College was accepting practically all applicants. This did not, however, mean that the students were of poor quality. On the contrary, the average ability of the students was roughly equal to that of comparable colleges. It was true that Bard had a small group of students less able than would be found in other, better colleges — but it also had a group who were more able than would be found in any but the most selective institutions. Bard's enrollment problem lay with the size of its applicant pool, not with the quality of the mix.

Dr. Leigh estimated that if Bard's operations could be stabilized, and a sound institutional life assured for a minimum of four years, its enrollment by the end of that time could be built up to 160, then the maximum capacity.

"If the Bard trustees and Columbia University are convinced," he said, "of the value of a demonstrative unit of qualitative individualized education on the College level for men, then the investment of funds in developing Bard for this purpose is not great; \$160,000 contribution to budgets and for plant improvements during the stabilization period; \$150,000 for modernization and enlarging equipment; \$250,000 to clear away liabilities incurred during the period of trial and error. The total is \$570,000 needed during the next six years or longer.

"Funds totalling three million dollars," Dr. Leigh continued, "more than five times the amount suggested above have been given during the last 15 years, to set up two similar qualitative units for women [presumably Sarah Lawrence and Bennington]. Ten to fifteen million dollars have been spent to create small residential units at Harvard and at Yale. Potentially Bard, as a small residential unit with all the teaching and living advantages and facilities of a great university, is more significant as a demonstration center than Bennington or the Harvard and Yale House plans."

Dr. Leigh not only gave the Bard and Columbia trustees a plan — he gave them a man to carry it out. For he nominated as the next dean of Bard College Charles Harold Gray, vice-chairman of faculty at Bennington College.

Harold Gray was 47 years old, a graduate of the University of Washington in Seattle, and a Rhodes Scholar with a Ph.D. in English from Columbia. He

had taught for four years at Reed, for a year at St. John's, Annapolis; and eight years at Bowdoin. He had been at Bennington since 1933 and had served as acting president there during Dr. Leigh's previous sabbatical in 1935. Mrs. Gray was a Reed graduate and a biologist, and they had two sons attending Reed.

"As a personality," Dr. Hirsch writes "Dr. Gray was my favorite among all my presidents, truly a scholar and gentleman, less happy as an administrator, I admired Dr. Leigh in another way. He was a brilliant administrator from whom I learned a great deal and with whom I maintained friendly contact also in later years when he was at Columbia. Bard was for him of course just a minor adventure in a great career."

The Leigh-Gray succession gave Bard something it desperately needed, a strengthening of morale and a relaxing of tensions. Dr. Leigh's thoughtful analysis of the Bard situation, as he had delivered it in those three evening reports, had deeply impressed the campus community.

"I know of no man in the country," said Dr. Gray, "who could have done so swiftly, so imaginatively and so practically the job . . . which my high school mate, my friend and my counsellor, has done."

"Dr. Leigh worked with the trustees of the College," Dean Gray said, "strengthened their confidence, roused their wavering enthusiasm, and finally enlisted their active support." His next move was to convince Columbia's trustees of the possibilities of the College. This he did "with the hearty and understanding support of Dr. Butler."²⁶ (Dean Gray believed that Dr. Leigh had obtained a firm commitment from Dr. Butler and the board of trustees for the necessary financial support of the College for the definite period — presumably four to six years — which support was to be jointly contributed to by the trustees of the College and of the University.)

"On the basis of this scheme," concluded Dean Gray, "the students may be assured of a continuing college, which will surely be there when it comes time for them to graduate. The faculty are free once more to consider themselves secure while they teach and work out the educational program."

And so in early 1940 Dean Gray set about his job, estimated to take the four to six years he mentioned, at the end of which time the enrollment, housing capacity, and budget were to be stabilized at the 200 to 250 enrollment level, estimated to be the break-even point. He saw his task as that of building carefully, step-by-step, according to a sound plan. He could not know that there was to be only a year or two in which the plan could be followed before the war would reduce all college planning to chaos; that the next crisis for Bard would result in its disaffiliation from Columbia and its adoption of coeducation.

Gray was greatly aided in his work by one of the most devoted and hard-working trustees in the College's history. Ward Melville had come onto the Bard board in 1930 through "the Columbia connection," (he was a graduate of that university). His father had built a large and very profitable shoe business (Melville Shoe Company, Thom McAn shoes), and the business continued to grow after Ward Melville took over from his father. As a trustee in the 1930's, Melville interested himself actively in the operation of the College, down to and including such details as the level of student fees, the numbering of successive issues of the catalog, the most advantageous time in the year to buy coal, the tendency of a particular horse used in the College riding program to stumble, the reconstruction of the heating system, the use of campus buildings by College personnel for projects of their own interest, — and even the question of Dr. Butler's using or not using his own car for official visits from New York to the Bard campus.

As his interest and involvement in the College's affairs deepened, Melville became more and more a special counsellor on College policy for Dean Gray. Starting with about 20 letters per year between Melville and the Dean, the interchange rose to the level of a letter every other day for long periods. Altogether about 1,000 personal letters went back and forth in this handling of College business, half of the total concentrated in the six-and-a-half years of Harold Gray's leadership.

In addition to his involvement in the policy management of the College, Melville was a very important financial backer of the institution, often "making up the difference" so that some important project could be launched or continued. As late as the 1950's he was making generous annual donations of securities to the College; and in the 1960's was gathering small luncheon groups of affluent New Yorkers to meet with the president on his New York fund-raising trips. Ward Melville was active in the affairs of the College for nearly 50 years, up until his death in 1977.

Dean Gray was an unusual combination of deeply committed liberal, thoroughly trained scholar, and incorruptible idealist. He was in every sense of the word a gentleman. These qualities soon started to show themselves in the improved tone of campus life. Lectures and other gatherings began to evidence a new urbanity; campus governance (much of it in the hand of students, according to good progressive principles) manifested new dignity and integrity. The campus periodical (a combination of news-sheet and literary journal) achieved what was probably its all-time high of careful editing and significant content.

Students in these years were passionately committed to the Bard educational

program. They militantly resisted any changes which they thought were attempts to water it down for expediency's sake. They participated seriously and energetically in the functions of campus governance which were assigned to them. A reading of the campus publications of these years gives evidence of the substantial role and considerable influence of students in shaping the College's basic policy and educational program. In a very real sense, they were playing adult roles as students, and students who subsequently became very prominent as alumni or in their professions came to the fore and developed their abilities in these community leadership roles — for example, Anthony Hecht, William Rueger, Thomas Strongin, Richard Rovere, Alvin Sapinsley, Daniel Ransohoff, James Westbrook, and Stanley Falk.

Student participation in campus governance often meant frequent and contradictory shifts in policy, and it may not have been the most efficient pattern of institutional management, but almost indisputably it was excellent education!

And also at this time a thoughtful review of the kind of college Bard was committed to be, made fraternities and intercollegiate athletics seem out of place, and they were finally phased out. A planned program of building refurbishment began, increasing the amenity of campus living. Joint conferences on college music and on educational policy were held with Bennington, and an Inter-American conference held.

Movement in so many directions at once, and the coming and going of personnel, created some problems as well as solutions. "Bard was a great place to be in 1938-41 when I was there," writes Roger Gay, a former registrar. "There were the old St. Stephen's people, the Tewksbury-Columbia-TCC group, the ones brought in by Mestre, then the faculty triumvirate, the Bennington semester, then Harold Gray. It was a major diplomatic exercise to bring together four couples for dinner and a peaceful evening."²⁷

And amidst the signs of renaissance, the fact that the country was at war began also to show a contrary and grimmer set of effects. After Pearl Harbor, students were in general allowed to finish their current college year, but then they either were drafted or began to volunteer. By early 1943 it was obvious that unless the College was assigned a war training program by the next September, it would at that point be nearly bereft of both students and operating funds.

On April 24 board chairman Melville came to a campus meeting in Albee Social and reported the decision of the trustees: that if a war training program were not obtained by the following summer they would have to close the College on September 1st.

But in June, just in time, Bard was assigned a 250-man unit of the Army

Specialized Training Program. (Its strength was subsequently increased to 294.) The campus "went military"; the *Bardian* took on the tone of an army post journal; Albee Social became the "USO Lounge"; and neighborhood women signed up as hostesses and baked cakes "for our soldier boys."

"This was in many ways," Felix Hirsch recalls, "the best year Bard had in my days. The army unit which had been selected for us was an elite group chosen from the brightest among the available capable soldiers, including undergraduate and graduate, also at least one N.Y.U. instructor, but also some student-soldiers who had not been to college but came from many European backgrounds — Greek, Hungarian, Polish, etc. — and with high linguistic abilities. To put a large faculty together for them was a big assignment for Dr. Gray." For these almost 300 students were to gain in less than a year full command of either German or French and wide knowledge of German and French history, government, and economics (the so-called "area program"). The linguistic task in German was in the able hands of Dr. Frauenfelder, in French in those of Dr. Artinian. For the area studies, which presented many problems, Dr. Gray chose Felix Hirsch, who also continued to administer the library, then so busy that it was kept open till midnight. Military director of the whole ASTP program was Lieutenant Colonel Harvey Brown, a very cultured man, energetic but not overbearing. Hirsch received funds to bring in many lecturers and outside speakers, among them Jacques Maritain, Paul Tillich, Hans Simons (later president of the New School for Social Research), — and above all, William Sollmann, a former German minister of the interior and member of the Reichstag, who stayed for a week and was especially popular with the soldiers; he returned as a visiting professor of international relations in 1947-48. Also Hans Rothfels, one of Germany's most famous historians of the era, who had been severely wounded in the first World War, came for a day of lecturing. Rarely before had the College such a galaxy of luminaries gathered on the campus.^{27A}

The College took special steps to keep in touch with its students and graduates serving in the armed forces. A mimeographed newsletter was started in February 1943, at first edited by Dan Ransohoff, Tony Hecht, Phil Green, and Dave MacDonald. It carried news of the campus and excerpts from letters of Bard men in service. The heading of each issue read:

TO CENSOR: This is a paper put out every four weeks by the students of Bard College and sent to the boys in the armed forces. It is intended to comply with the President's request that civilians uphold morale by keeping the boys informed of the whereabouts of their friends. Anything that comes through the censor once into the country is repeated only because it has passed through the censor once, so if there is anything that is not in accord with your regulations please let us know at once. We

will make sure that no stations and places outside the country are mentioned, and we will keep all news of a personal nature.

Beginning in June, each issue carried an article from the campus by Dean Gray. From time to time the College's lengthening casualty list appeared. (It was eventually to grow to a total of 16 names, as compared with seven in World War I.) Professors Sturmthal, Artinian, and Frauenfelder appear to have kept up an especially wide and active correspondence with their former students, and letters to them were the source of much of the material in the Newsletter. In April 1946, the title of the little publication was changed to the *Bard News Bulletin* — news of Bardians by Bardians; — and in October 1947 it became a printed publication, devoted to general College news.

In early 1944 Bard was notified that its government program would be phased out at the end of that academic year. The College had been mindful of this possibility for some months, and the administration and trustees had been studying the rather grim alternatives which the College would then face, and exploring the attitudes of Columbia and other involved parties.

The question was a complex one. (Like most major human issues it involved women!)

Admission of women — in other words, coeducation — had long appeared as a solution to Bard's enrollment problem. As far back as 1942 the Bard faculty had adopted a resolution that

... it is the opinion of the faculty that women should be admitted to the College as regular students, and that the board be requested to authorize the administration to make arrangements for the housing and instruction of women students and begin to recruit them at once.²⁸

There was a real pressure from young women for places in colleges with the sort of educational program offered by Bard, Bennington, and Sarah Lawrence; and officials of the latter institution had assured Dean Gray that they had so many applicants that a whole second entering class could be constituted from the applicants they had been forced to put on their waiting list.

However Bard could not become coeducational and remain within the structure of Columbia University. There was an agreement between Barnard and Columbia that Barnard should be the only unit in the University system granting degrees to women — and Barnard had steadfastly refused to waive this provision.

In a letter written April 11, 1944, Mr. Melville, chairman of the Bard board, laid the situation before President Butler in these words:

The trustees of Bard College have before them several alternatives:

(1) They may close the College permanently.

- (2) They may sever the affiliation with Columbia University, announce coeducation, and proceed independently with the funds at their disposal.
- (3) They may continue in the University family, either with a suspension for the period of the War, or a weak struggle with 40 male students.

The trustees stated that it was their best estimate that if they were to pursue the third course — to continue as they were for as long as they could last — their funds would be totally exhausted at the end of two years and they would be without resources with which to rebuild the College into an effective educational enterprise after the War. On the other hand, if they were to separate from Columbia, they would have to assume as a debt the \$350,000 cumulative subsidy which Columbia University had advanced to the College in annual loans since 1928.

With all these facts before them, the Bard board made their decision and voted to assume the \$350,000 debt, to end the affiliation with Columbia, and to become a coeducational college.²⁹ To secure the \$350,000 debt, Columbia took a mortgage on the Bard campus, but in 1948 this claim was put in the form of a reverter which required no payments of principal or interest and which would become operative only if the College property were to cease to be used for educational purposes; finally in 1976 a settlement was made with Columbia which eliminated the reverter and any Columbia claim on the Bard campus.

On May 1, 1944, the following announcement went forth:

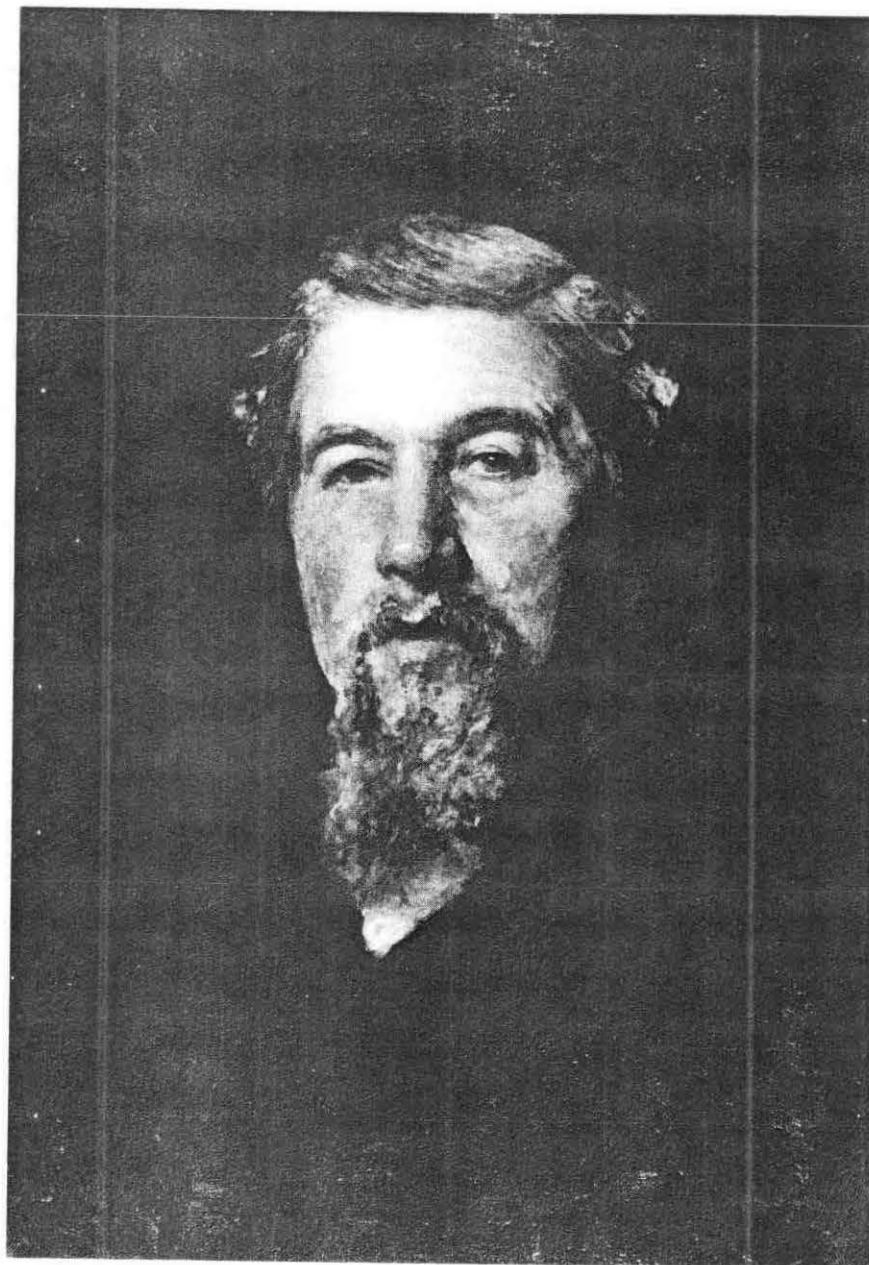
Bard College announces that beginning with the Fall term of 1944, women students will be admitted as regular students and as candidates for the Bachelor of Arts degree.

From May 1, 1944, the College will return to its regular status as an independent college, and will withdraw from the affiliation with Columbia University.

Under its own Charter, granted by the legislature of the State of New York in 1860, it will henceforth give its own degrees. Its educational program will from now on be open to both men and women.

And so the College, which had never in its life been bigger than 138 students, and which had always been part of the larger entity of either the Episcopal Church or Columbia University, was for the first time in 84 years completely independent and "on its own." From 1860 to 1919, half its income had come in the form of annual grants from Church agencies for the education of future clergy. And during B. I. Bell's 14 years, a small group of wealthy Episcopalians had contributed over \$600,000 for new buildings. But coeducation was to do what none of these others had done: it was to carry the College to a viable size in student capacity and student enrollment.

From the Columbia affiliation, there were to be two priceless legacies:



John Bard (1819-1899), founder of the college which now bears his name, from the oil painting in the President's office.



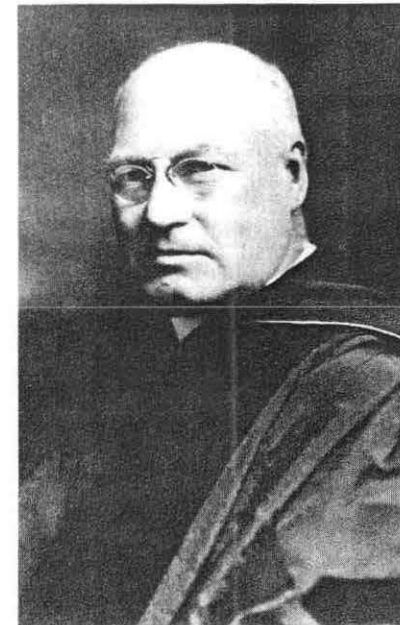
George Franklin Seymour, the College's First Warden 1860-61.



Thomas Richey, Warden 1861-1863.



Thomas H. Harris, Warden of the College, Warden 1904-1907.



William Cunningham Rodgers, President of St. Stephen's College 1909-1919.



REV. ROBERT B. FAIRBAIRN

Robert Brinckerhoff Fairbairn, Warden of St. Stephen's 1863-1898 — known as "The Great Warden."



Lawrence T. Cole, Warden of the College 1899-1903.



Bernard Iddings Bell, Warden of the College 1919-1933.



Donald George Tewksbury, Dean of the College 1933-1937.



Harold Mestre, Dean of the College
1938-39.



Charles Harold Gray, Dean of the College
1940-1946.



Edward C. Fuller, President of the College
1946-1950.



James H. Case Jr., President 1950-1960.



Dr. John Bard (1716-1799), Great-
Grandfather of John Bard, the Founder of
the College



John McVickar (1787-1868) who shaped the
concept of the institution which became St.
Stephen's College, and took the lead in
securing the support which enabled the Col-
lege to be launched.



Dr. Samuel Bard (1742-1821), Grandfather of
John Bard, the Founder of the College.



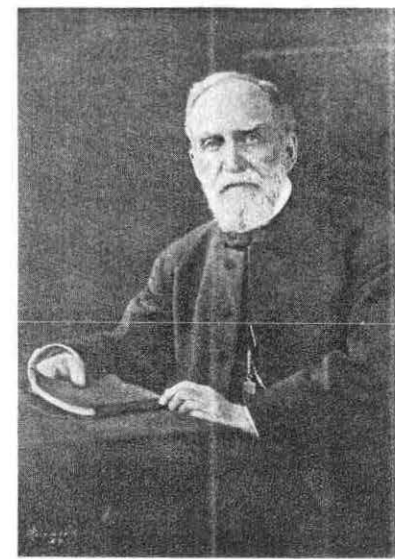
Mrs. John Bard.



Willie Bard, the Bards' only son who died in 1868.



Charles F. Hoffman whose benefactions in the late 1800's saved the College."



Rev. George B. Hopson, professor of Latin 1863-1916.



Bernard Bell, only child of Dr. and Mrs. Bell, who died in 1930 at age 17.



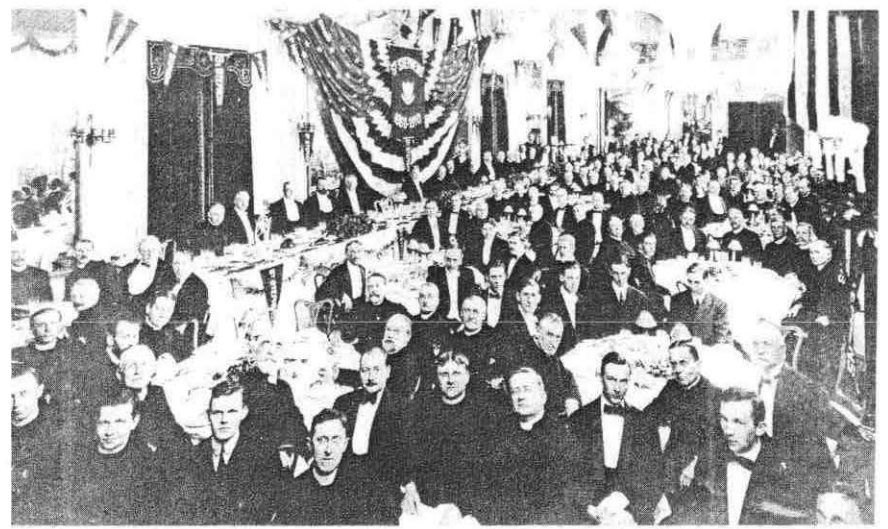
Nicholas Murray Butler, President of Columbia University and thereby President of Bard and St. Stephen's during the Years of the College's affiliation with Columbia.



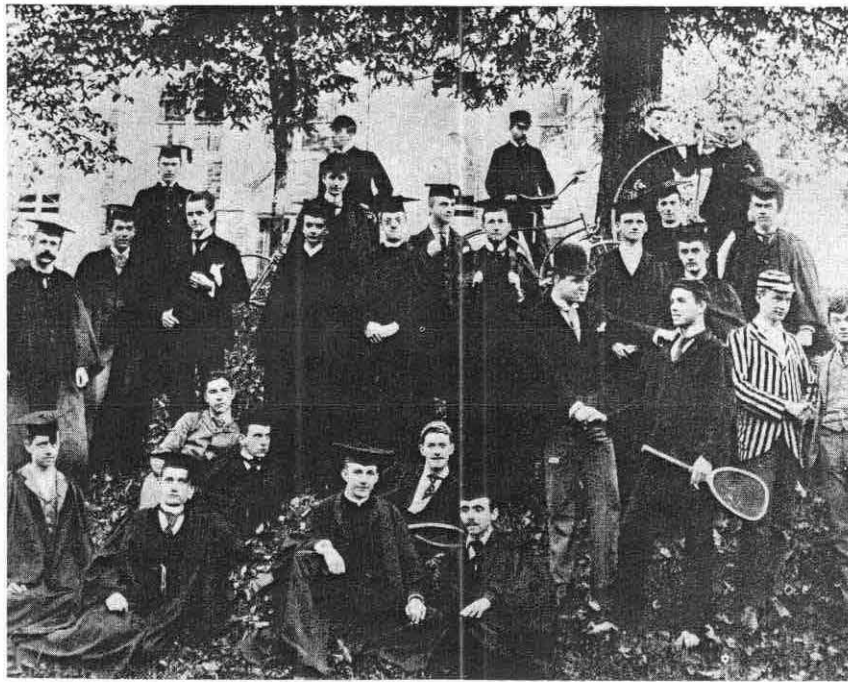
Dorothy Dulles Bourne, Professor and Dean, 1950's and 1960's.



Heinrich Bluecher, leader of the Common Course from 1952 on.



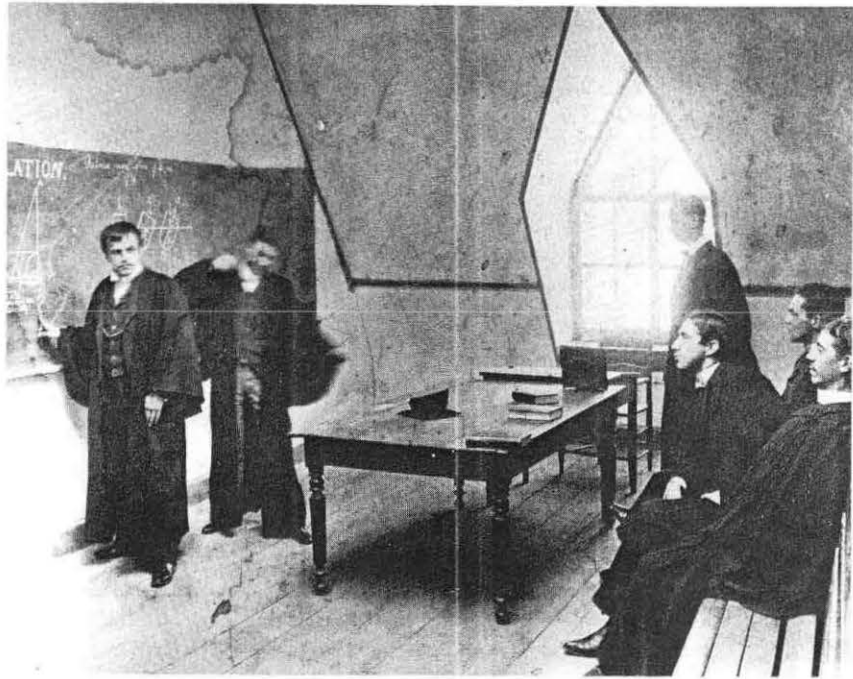
Banquet celebrating College's 50th anniversary in 1910 at the Hotel Astor in New York.



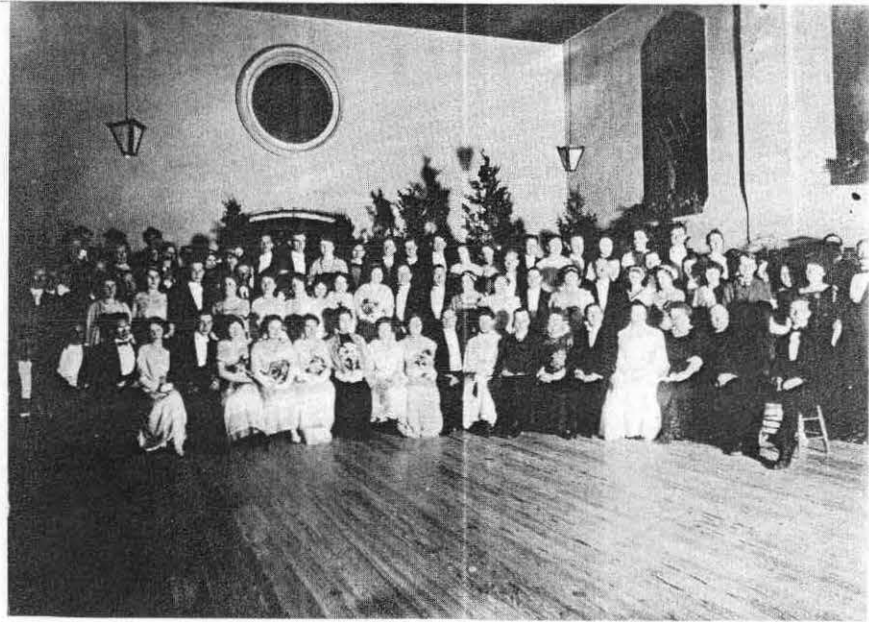
The Class of 1893.



Graduating class of 1914.



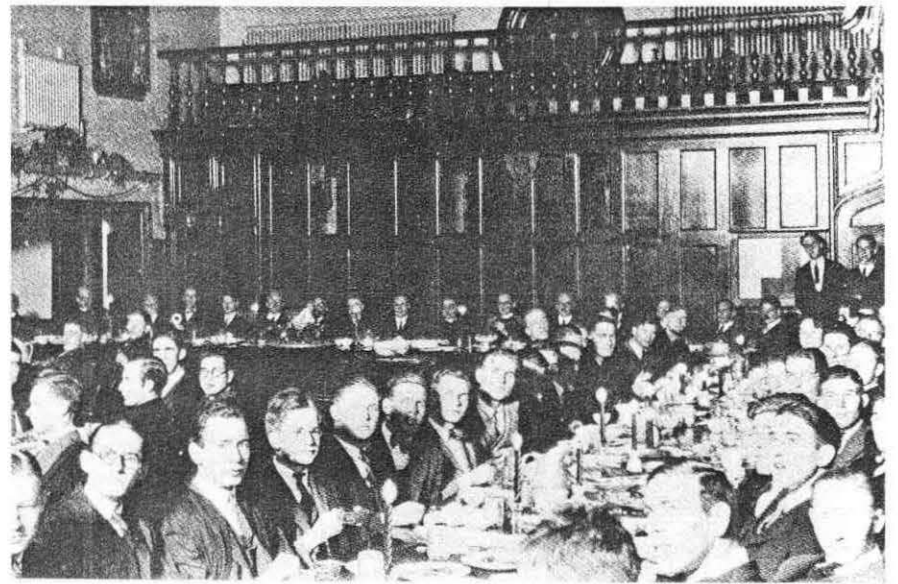
One of the principles of physics studied in St. Stephen's science classes was the Oscillation of the Pendulum — sometimes mistakenly termed Osculation of the Pendulum by students who were said to be more interested in Osculation than Oscillation.



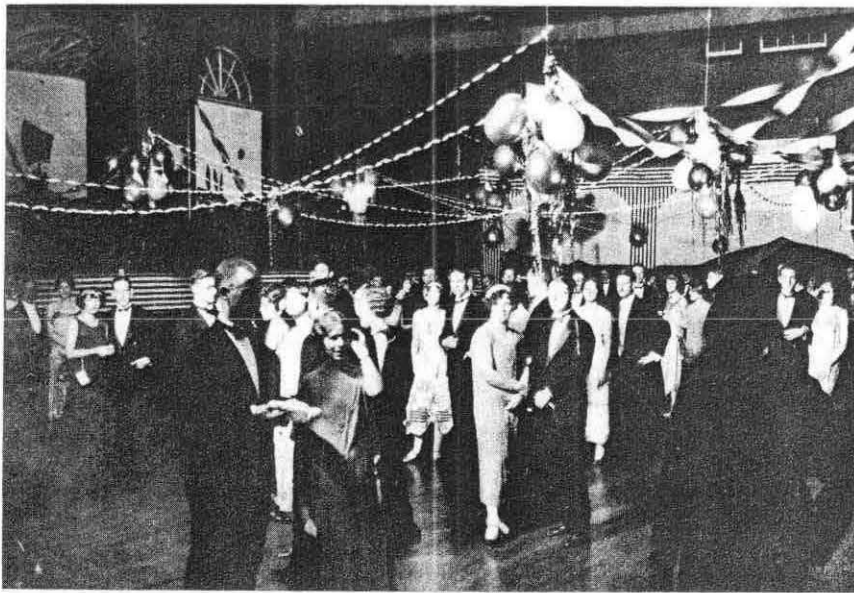
Kappa Gamma Chi formal dance — 1912.



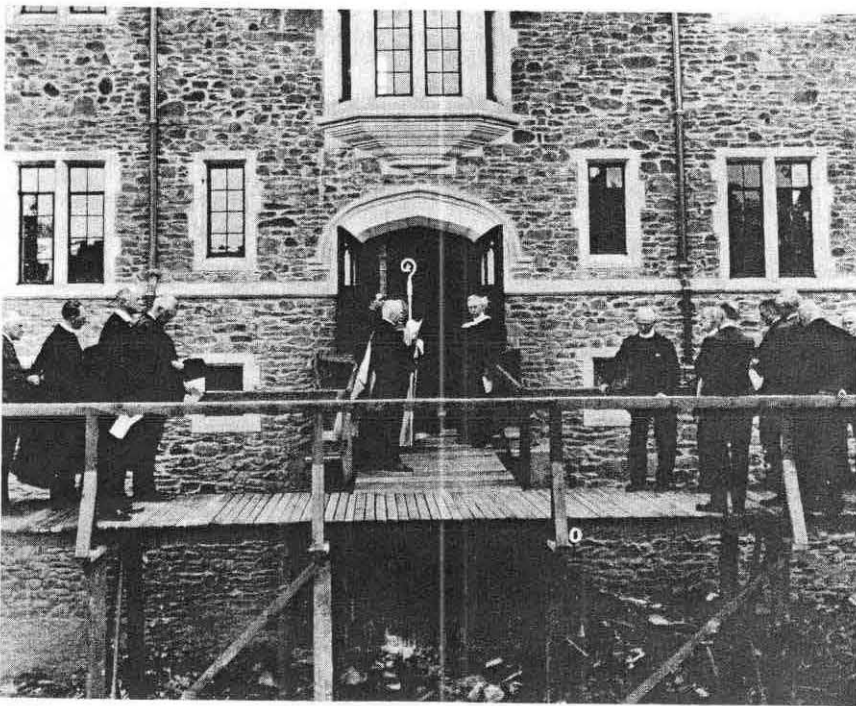
A student's room — MeVickar Hall, 1920's.



A corner of "Hall," — 1920's.

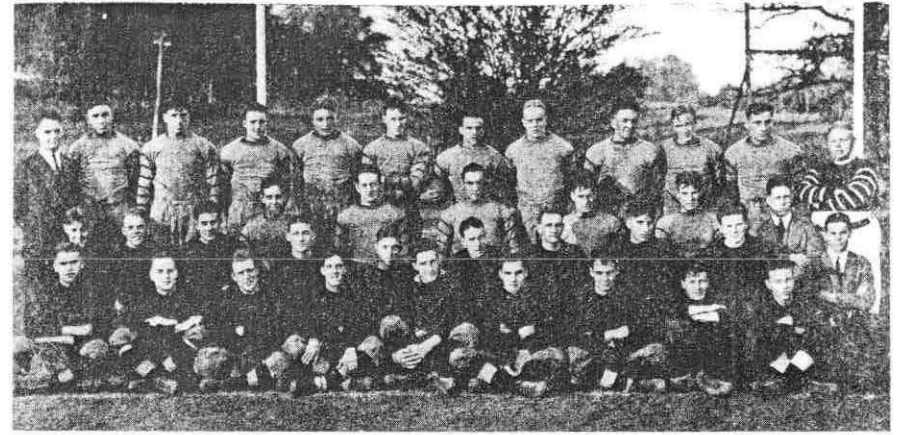


At a college "hop," — 1920's.



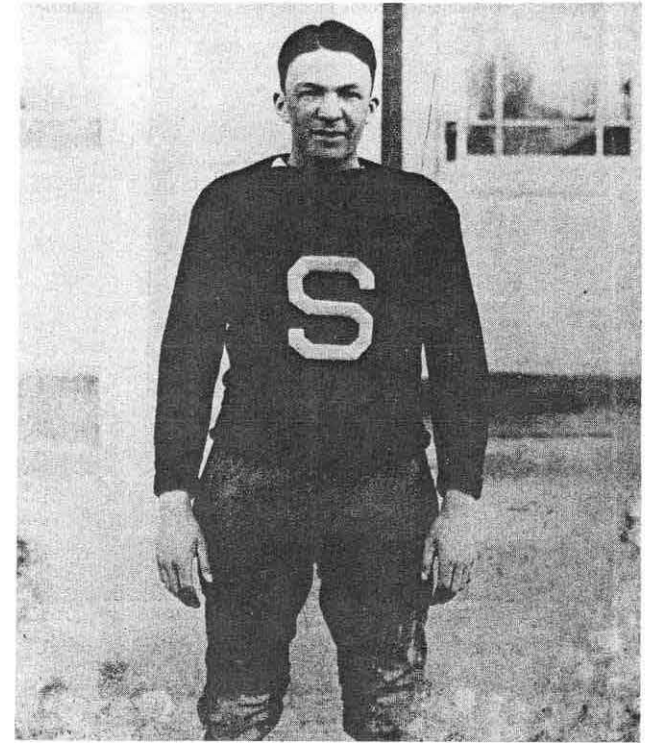
Dedication of Albee — 1925.

THE 1922 FOOTBALL SQUAD



S. Stephen's 1922 football team which defeated St. Lawrence, CCNY, Rhode Island State, N.Y. Aggies, N.Y. Military, N.Y. Teachers, tied Conn. Aggies, and lost only to the R.P.I. and Providence.

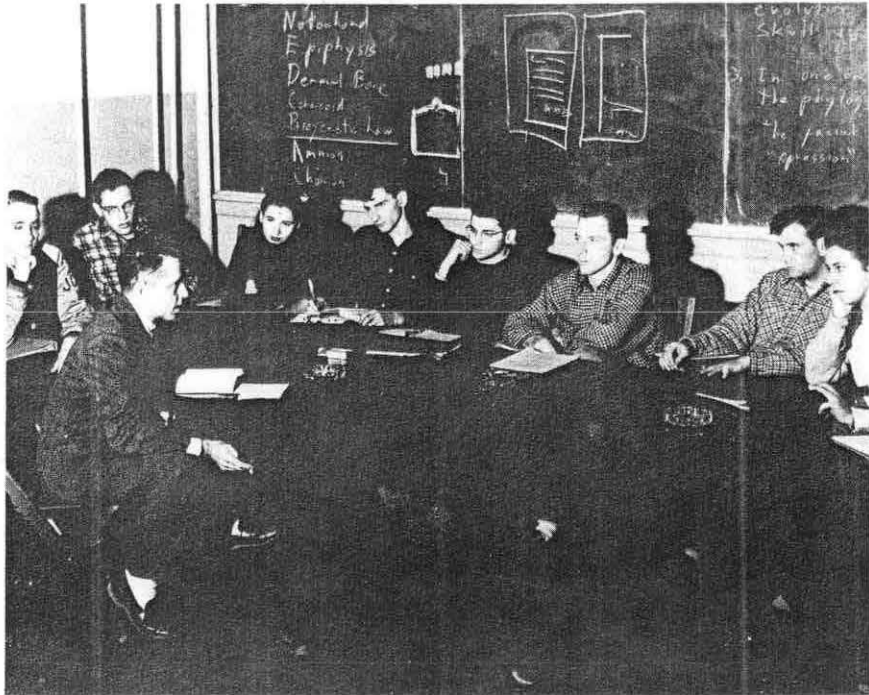
Left to right, top row: Howell, Mgr.; Coffin; Stickel; Lyte; Langdon; White; Simons, Capt.; Kilby; Deloria, Noble; Judd; Major Prince, Coach. Second Row: Gruver; Kroll; King; Willard; Smith; Woodruff. Third row: Phillips; Pfistner; Faxon; Moser; Clark, J.; Leslie; Strader; Judd, O.; Parsell; Keplinger. Bottom row: Wade; Buchanan; Clark, C.C.; Ritchie; Hamilton; Davey; Myers; Everett; Hall.



St. Stephens' greatest athletic hero, Vine V. ("Pete") Deloria '26. The 1925 team which he captained played Bowdoin, Williams, Trinity, Williams, St. John's of Brooklyn, Middlebury, Colby and Norwich.



Students with Miss Brandeis in the coffee shop — 1945.



Fred Dupee with literature class, 1948.



Informal dance in Albee Social — 1945.



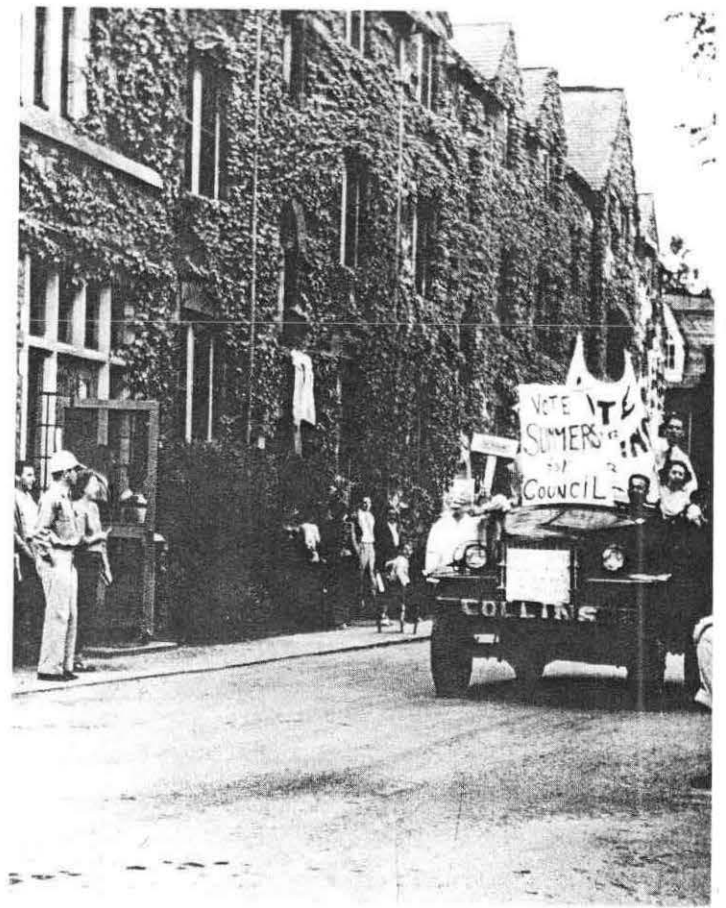
Joint faculty-student committee meeting — 1948 (including President Fuller, Bruce R. Davies '50, president of Alumni Association in 1967), Professor Sottery and Professor Felix Hirsch)



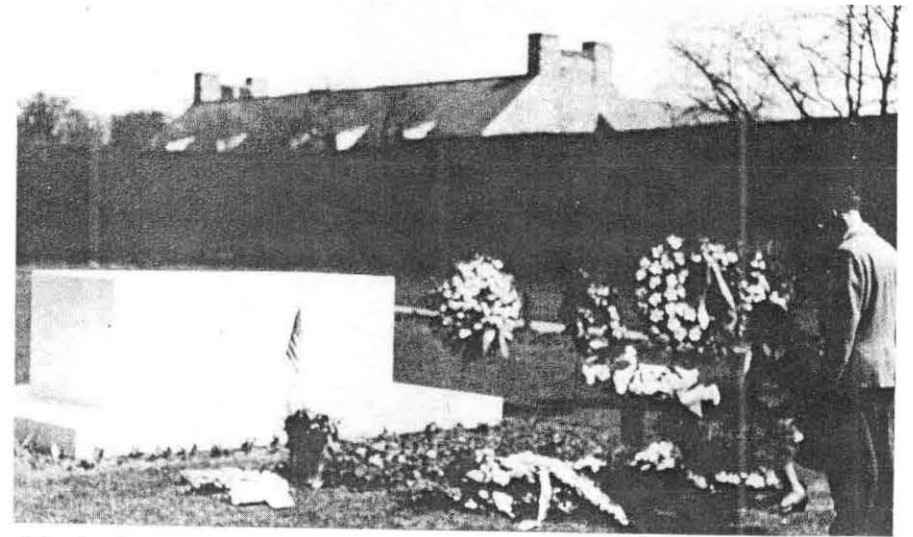
Poetry Conference, 1948 — Louise Bogan, William Carlos Williams, Jean Garrigue, Lloyd Frankenberg, Elizabeth Bishop, Joseph Summers, Richard Wilbur, Richard Eberhart, Kenneth Rexroth, Robert Lowell



Conference on the Novel, 1947 — Fred Dupee, Jean Stafford, Beversnach, Lionel Trilling, Olga Scheru, John Senier, Rollin Marquis.



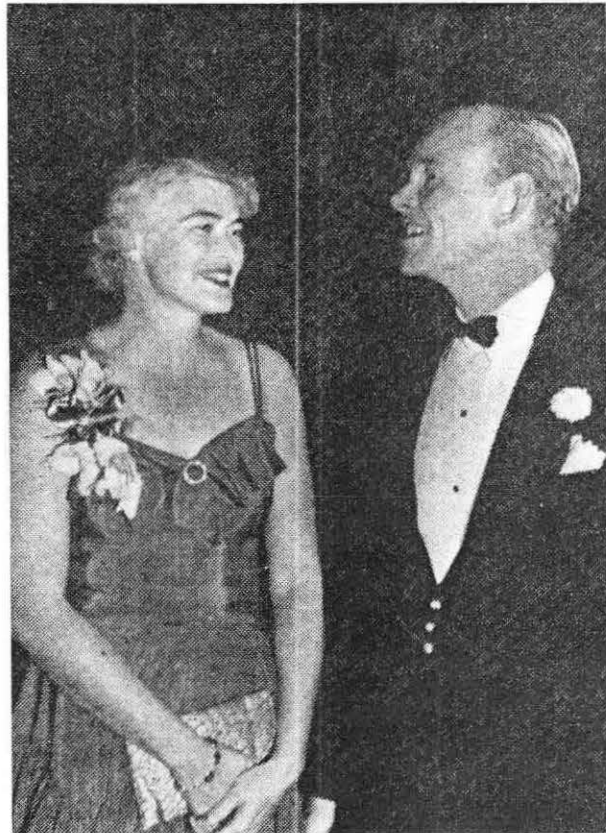
Student election, 1950's.



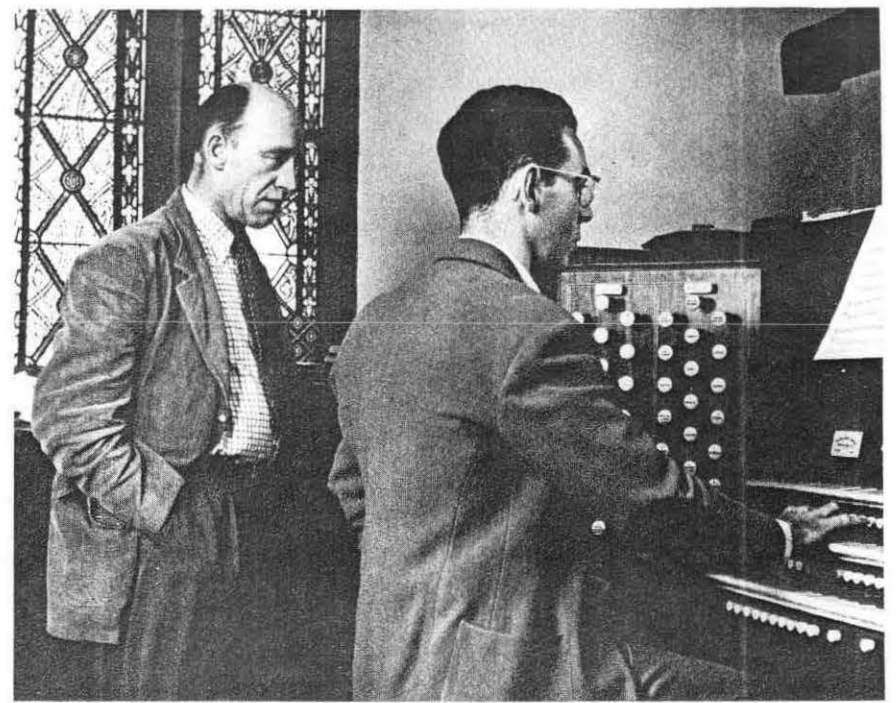
Delegation from 1947 Freedom Week-end at Bard College places wreath on Franklin D. Roosevelt's grave in Hyde Park.



Dr. Wolff at Seminar with Students.



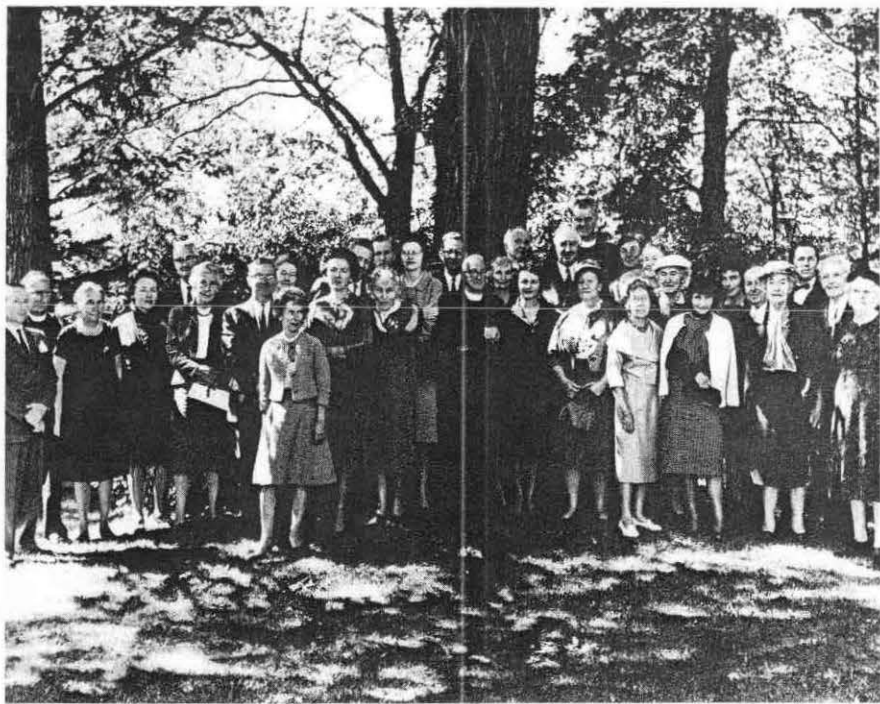
President and Mrs. Case at Dance given in their honor shortly after their arrival at Bard.



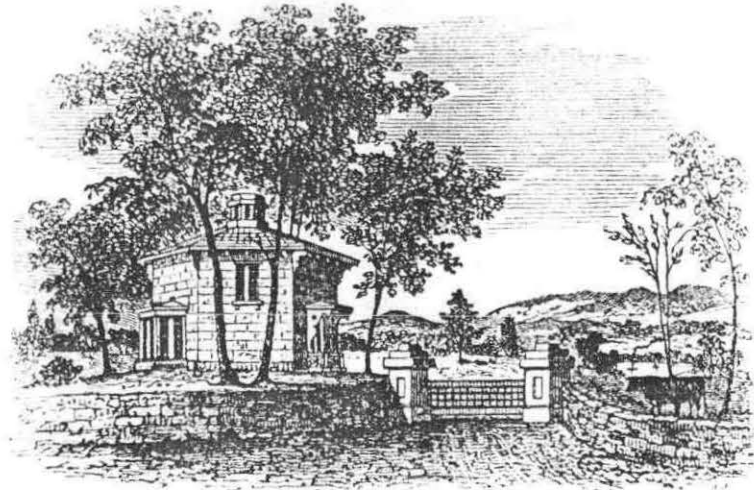
Clair Leonard with an organ student.



Seminar on the lawn — Dr. Crane.



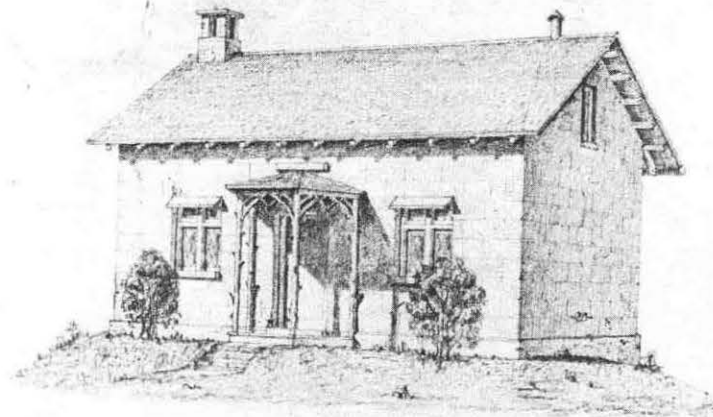
DESCENDANTS OF THE FAMILY OF JOHN BARD, founder of Bard College, on the occasion of their visit to the College on September 14, 1963. Left to right: George Stoughton, The Rev. Frederick Q. Shafer, Chaplain of the College, Mrs. Archibald McNulty, Mrs. Alfred Sands Githens, Alfred Sands Githens (a great-great-grandson of William Bard, Mrs. Charles Sidney Haight (widow of the great-grandson of Eliza Bard McVickar), J. Bard MacNulty (a great-great grandson of Eliza Bard-McVickar), Mrs. J. G. Phelps Stokes (great great granddaughter of William Bard); Mrs. J. Bard McNulty, Mrs. Ellen Hawkes (a great great granddaughter of Eliza Bard McVickar); John McVickar Langstaff, Bard Hoffman Langstaff, Mrs. J. Brett Langstaff (great granddaughter of Eliza Bard McVickar), Mrs. Charles B. Moran, Charles B. Moran (a great grandson of John Bard), The Rev. J. Archibald MacNulty (a great grandson of Eliza Bard McVickar), Mrs. James H. S. Fair (John Bard's granddaughter), (Her son, James H. S. Fair is not in the picture, nor is Bard Moran, another grandson of John Bard, who visited the College on September 10th, since he could not be present on the 14th), The Rev. J. Brett Langstaff, Mrs. George Stoughton (great-great granddaughter of Eliza Bard McVickar), Eadred J.T. Lutyens (John Bard's grandson), President Kline, Mrs. Floyd Mehrhof, widow of Charles B. Moran (John Bard's grandson), Mrs. Kline, Mrs. Henry Noble MacCracken, Mrs. Eadred J. T. Lutyens, Mrs. A. B. Lapsley (granddaughter of Eliza Bard Delafield), Mrs. Richard Gummere, Mrs. Frederick Q. Shafer, Floyd Mehrhof, Mrs. Philip Birkhead (granddaughter of Eliza Bard Delafield), Richard Gummere (former Bard College Admissions Director and leading authority on the history of Bard and the Bard family), Dr. Henry Noble MacCracken (President Emeritus of Vassar College), and Mrs. John T. Price (widow of Arthur Sandys, a grandson of William Bard).



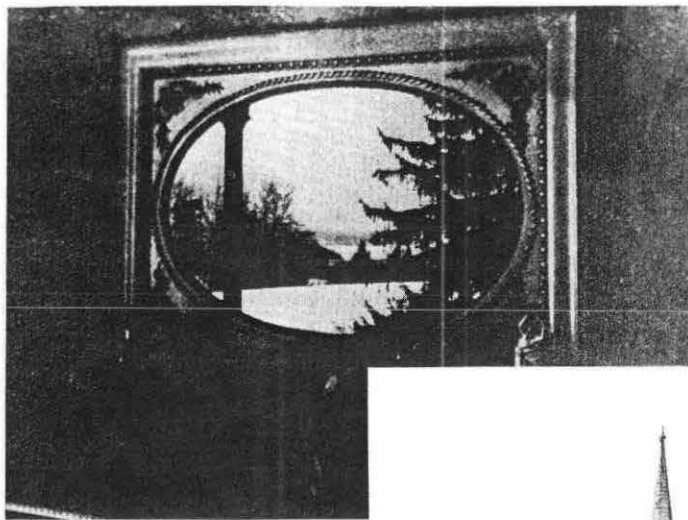
Downing's "New Gate Lodge at Blithewood" as shown in his *Landscape Gardening*, 1859.



The Chapel and Rectory as they appeared at the time of the Founding of the College in 1860.



♦ SAINT STEPHENS COLLEGE, ANNANDALE. ♦
The Janitor's Cottage which housed the College's first students until the construction of Aspinwall in 1861.

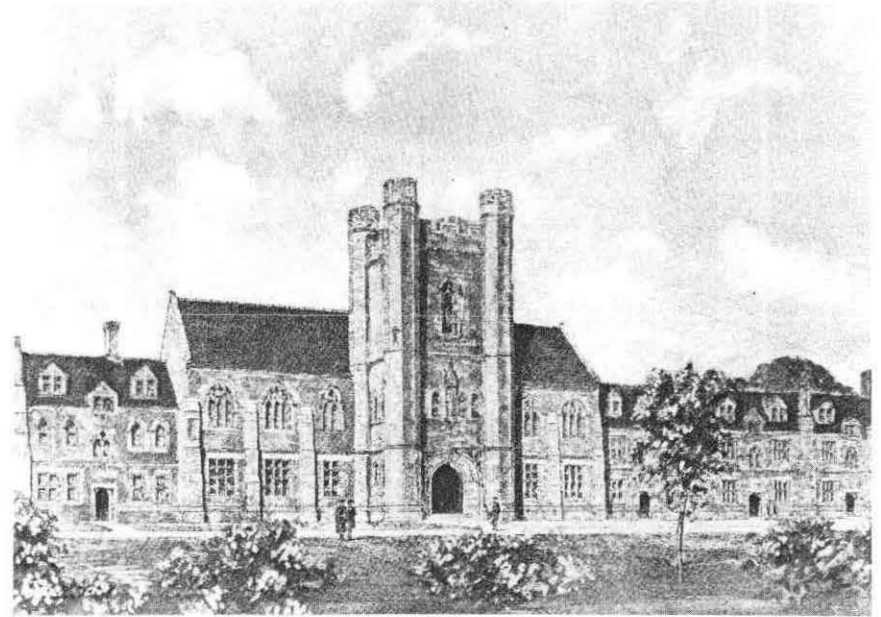
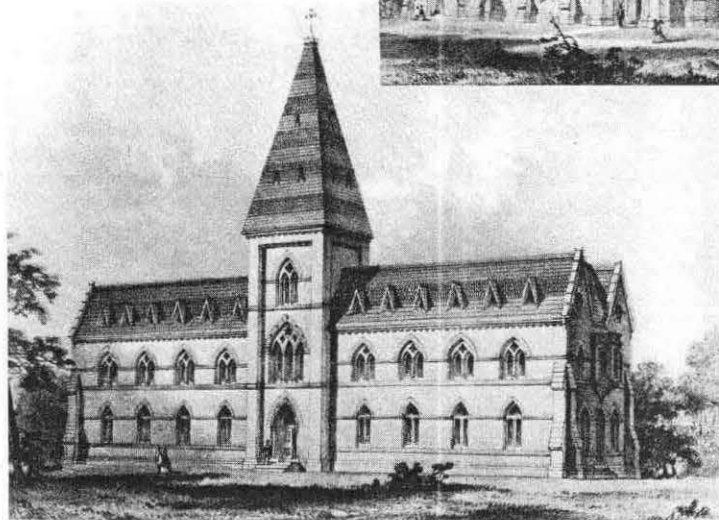


"Picture Window" in John Bard's house, Annandale.

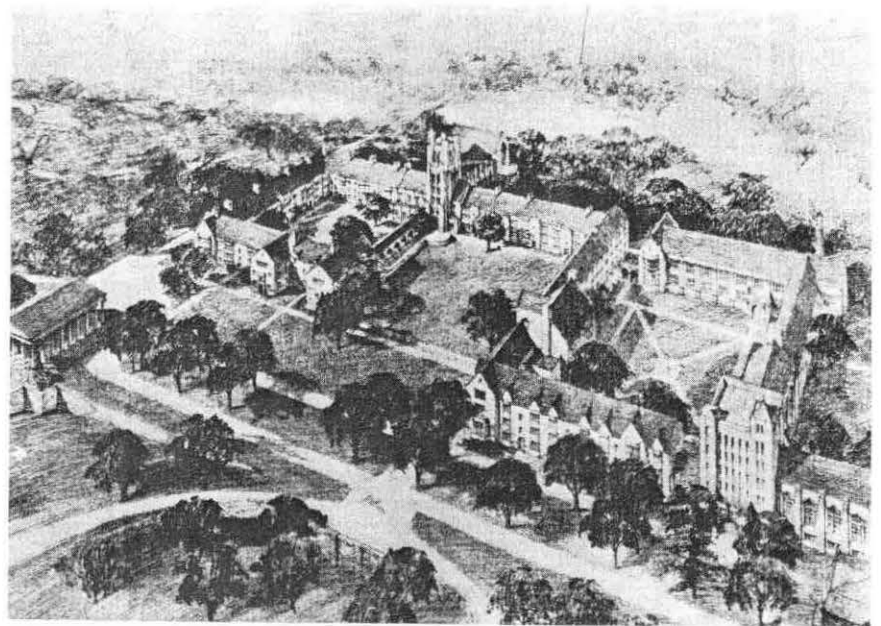
The Chapel as seen before the Fire of 1858. The spire was probably never built.



Original plan for Aspinwall — the building was considerably simplified in actual construction.



The future development of the College as it was envisioned in 1883.



Plan for future development of the College as seen in 1935.



Blithewood, built in 1900 on the site of the former John Bard home by Captain Andrew C. Zabriskie; and given to Bard College in 1951; known in the neighborhood as "the Zabriskie mansion." Photo by Charles Eggert.

- (1) the soundly based and highly respected educational program developed by Donald Tewsbury; and
- (2) the visibility, — the almost world-wide visibility — resulting from being for 16 years part of one of the world's greatest universities.

These three — coeducation's larger student base, the educational program, and the greatly increased recognition — were the necessary elements for Bard's future growth and strength.



Hoffman Library before the addition of Upper Levels.

CHAPTER VII

Bard, Independent and Progressive

On July 1, 1944, Bard became independent of Columbia University, and in September 1944 it admitted its first class of women students. It is well to pause at this point and look at the College carefully, for it is entering a new era of its history.

The College had at last acquired the capacity to grow: it was to double in the next four years, from 137 students in 1944 to 293 in 1947. And, although the numbers were to seesaw during the decade of the 1950's, the College was to be consistently larger thereafter by at least 100 students than it ever had been before the advent of coeducation.

The College had become more self-consciously and more militantly "progressive." Dr. Tewksbury, as we have seen, did not particularly label the college of his day as being part of that movement, but students increasingly so identified it. With the coming of Dr. Leigh and Dr. Gray from Bennington, and Bard's increasing number of activities with Bennington and Sarah Lawrence (symposia, conferences, musical evenings), Bard in its own mind and in the public consciousness, was increasingly grouped with the progressive colleges. And students — the student government and the student newspaper — militantly defended progressive educational policy, and charged any who held contrary views with subverting the faith. For example, this editorial, signed by Stanley L. Falk, editor, in the *Bardian* of November 6, 1944, just five months after the disassociation from Columbia:

An Open Letter to . . . Dr. Nicholas Murray Butler:

The progressive education movement is for us who participate in it, and for all who are eventually to benefit from it, the most important such movement in contemporary times. Its task as you should well know is to drive from our educational system such vestiges as still remain, of an obviously outmoded era. . . . You, Dr. Butler, have missed the point completely. In recent years you have gone out of your way . . . to attack the progressive method. . . .

In keeping with progressive college philosophy, a larger share of institutional

governance and educational policy was lodged in student and community government. The advent of coeducation necessitated the establishment of some sort of dormitory standards and controls. This issue was to torment (and sometimes almost paralyze) the Bard campus for the next twenty years.

Another factor affecting the life of the College from its very first coeducational days, was the quality of the women students. Looking back from twenty or thirty years later, people have wondered how a tiny men's college that decided in April to "go coeducational" that fall, was able to get any women students at all. And one is the more surprised to find that these relatively late enrollees included a high proportion of the most outstanding students in the College's modern history. How were these students found at all, and how were they such good students? The answer seems to be twofold: the College's educational program, with its dual emphasis on the creative and performing arts and the traditional liberal arts, appealed to women of both intellectual and artistic interest. There was a growing number of such young women, and there were few colleges offering them such a program. And the high quality of Bard entering classes of women, right from the first, was the result.

The first months, even the first two years, of coeducation were occupied with the necessary growth of the institution, attempts to build "a community," to develop the machinery of campus governance, and the holding of panels, symposia, and conferences on the progressive educational philosophy and its implementation.

A Bard work program was proposed (assigned task for everyone) instead of the College's hiring students who needed the money to do certain jobs.¹ The effect of "larger classes" on the Bard education was discussed (there were 138 students in the College!). "Bard College, whether or not we recognize the fact, is a great educational experiment. We must remember that it is different from any other school or community in the country."² "We can lose interest in the experiment of progressive education, because of the general attitude of disinterest in work and community life. . . . It is my opinion that during the first week of orientation for new students, more emphasis should be put on the academic aspects of Bard. Dr. Gray might speak on education and perhaps assign some appropriate reading. . . ."³

In November, 1945, a Bard delegation visited Sarah Lawrence for a conference "on progressive education and self-governance in college." "Is a common core of knowledge necessary to the college student?" was the chief topic faced.

While the student community was organizing its educational philosophy,

administration and trustees were giving attention to meeting the enlarging needs of the changing college.

In March 1946, returning from a four-weeks' rest, Dr. Gray addressed the College, covering a wide range of topics. He announced a \$25,000 gift from Ward Melville, "which in addition to his many other gifts and services has made him one of the most loyal supporters of Bard and one of those outstandingly responsible for the success of our school."⁴

The intensifying problem of "open hours in the dormitories" took center-stage in both the *Bardian* and Convocation.

"It is the desire of the *Bardian* to support this movement, because we feel that first of all, social room space on campus is too limited. . . . Many will feel that this so-called 'inter-visitation' is a moral question. This is wrong. With limited intervisitation, many of the existing problems on campus will be eliminated. The need for proctors will lessen, since the social rooms will not be as crowded, and the desire to stay on and on will disappear. The editors of the *Bardian* do not desire complete open hours, but rather would suggest certain periods of time during the day, for instance one to five in the afternoon and seven to eleven at night. . . ."

With returning veterans seeking in these years to complete their education, there was a demand for "year round" schooling, and Bard ran summer sessions — for example that in 1946 had 80 students and made a profit of \$7,000.

In the fall of 1946, enrollment "skyrocketed" to 268 — almost double the highest of up to three years before. The College contracted for government-surplus barracks-type housing, but it was Christmas before these structures were ready for occupancy, and until then the gym had to be used as barracks for 50 men. Dr. Gray told the trustees: "The men have adapted themselves in a sympathetic and patient manner to the discomforts of living in barracks again."

Meanwhile, more substantial plans were being made for the necessary increase of space. There was a nucleus of new young trustees who were beginning to "think big." For a time it seemed that they might "take the ball and run with it." In October Mrs. Beekman H. Pool, chairman of the Bard College planning committee, announced that

"... the new formal entrance will be on state highway 9-G. Preliminary work has already been done to the extent of draining a pond which is in the way of the new buildings; the new lake to be constructed in its place will be used for winter sports. At the north end of this lake will be new faculty houses. Along the road which will lead towards the main campus from the entrance plaza, will be an art building and a drama and music building. The art building will have studios for painting, sculpturing, photography, industrial design, and architecture. The new drama and music building is to be built around a theatre seating 500. There will be auxiliary stage design and construction lofts, music practice and classrooms and faculty offices. . . . Two new

dormitories will be built on the bluffs near faculty circle. . . . Replacing the present gym will be a complete athletic center on the west side of the football field. . . . The Bard Convocation has voted to devote student efforts to raising funds for a community center. The building is to be erected on the site of the present gym and will contain a dining hall seating 300, a large lounge for dances, a new college store, and several smaller lounges.

"The first step in actual student participation in their project will be the formation of a large choral group. A heavy program has been planned, including a performance in New York in late winter, a nation-wide radio broadcast from Holy Innocents Chapel at the College, and several performances in the East. A prominent alumnus, Justin W. Rand, a professional organist and choirmaster, has volunteered to direct the group. . . . Mr. Rand will be at the College Sunday to begin formation of the group. . . . The building plans are only half the drive, however. Equally important. . . is the million dollar endowment fund to provide scholarships, additional faculty members, and aid in equipping various college departments. . . ."

Dr. Gray was very tired. He had been president of the College for six-and-a-half tumultuous years, which had included a carefully planned growth in student body, the unplanned depletion of that student body by war, its replacement with a military program, the sudden loss of that group when it was called to combat — and then the rebuilding of a new student body, constituted largely at first of women.

On September 2, 1946, President Gray wrote to the board of trustees:

"... I wish to resign as president of Bard College, my resignation to take effect at the earliest moment when it may be convenient for the board.

"In spite of the long vacation which I took this summer I find that my energy for the problems is too low and that I cannot with any pleasure, effectiveness, or safety to my health, go on. This is not something sudden. I have been driving to this job for the past two or three years. I looked forward to the time when I could get out. Now that there is a nucleus of new talent in the board with new hopes for the College, it seems fair enough for me to leave the new era to them. The College enrollment is the highest ever and prospects of solvency are to be seen. The plant, as you saw, is in the best possible condition. What is urgently needed is someone to take charge who is not so weary of the job of college president as I am. Bard needs a strong and imaginative leader in this new period. I have shot my little bolt in the past six-and-one-half years and have nothing more to give.

"You will doubtless suspect, and rightly, that there is an "occasion" for this action. I have discovered that it is believed by certain trustees, faculty, alumni and students that the College is getting into disrepute because of the way our students' social life is conducted. It is part of the educational program that makes Bard distinctive that students should participate in the making of the rules and the enforcement of them, and participate with a good deal of power. I have believed that it is good social and political education for them to take a good deal of responsibility. . . . The criticisms of the social life, well-founded as some of them are, and silly as others are, should not be allowed to dim the recognition by all of us, that in education this College stands for something generally distinctive. Bard does something for the students who come here, something which no other college does. The board should know more about the positive results. Out of the knowledge will come the kind of faith which Mrs. Pool so enthusiastically holds and propagates. I want to leave the enterprise to people who truly believe in it. . . . The fundamental reason for my resignation

is . . . my sincere desire to allow you to select a more able administrator and promoter for the tasks of development which lie ahead. . . .

"I thank the board of trustees for honoring me with their confidence during my administration and for giving me the pleasure of their friendship. It has been a pleasure of sorts to fight through the uncertainties of the war years, and it is a pleasure to see the College now at such a promising moment in its career. I believe in Bard College and give it all my best wishes."

Fearing adverse effects on campus morale, the trustees withheld announcement of Dr. Gray's resignation until a successor could be secured, and then announced both the Gray resignation and the election as president of Dr. Edward C. Fuller, professor of chemistry and member of the College faculty since 1935.

Leaving Bard, Dr. Gray went to Rensselaer Polytechnic Institute in Troy as head of the English Department. In 1954 he became director of the division of humanistic studies at Juilliard School in New York. He died of a heart attack in May, 1959.

Edward C. Fuller was a 39-year-old native of Montana, a graduate of Montana State College in Bozeman, with a Ph.D. in chemistry from Columbia University. He was married, with a six-year old son and a three-year old daughter, was an active member of the Episcopal Church, and a fine tenor singer. He had served as Secretary of the College; was an active and energetic "organization man;" and had done a good deal of work for the College in publications and admissions. During Dean Gray's tenure, he had often been Gray's "no. two man," especially when Gray was away.

During the war, Dr. Fuller had been on leave of absence to the Manhattan project, based at Columbia. Within days after the surrender of Japan in 1945, President Gray received a letter from Dr. Harold Urey of Columbia University, one of the project's top scientists:

"The recent use of the atomic bomb and subsequent publications regarding the work of this project now make it possible to reveal Dr. Fuller's connection with it. . . . You are now at liberty to reveal publicly the fact that Dr. Fuller . . . has made an outstanding contribution to the work of this project. . . ."⁶

When President Gray resigned on October 18, 1946, the science faculty were having a meeting in Hegeman. There was a phone call for Dr. Fuller. It was John Steinway, chairman of the board of trustees and a 1939 Bard alumnus, (the average age of the board at that point was under 30) saying that President Gray had resigned, and asking Dr. Fuller: "Will you take it?" Fuller asked for a few days to think it over, and then he accepted. Dr. Gray's resignation and Dr. Fuller's acceptance of the presidency were announced shortly thereafter.

Dr. Fuller's inauguration a year later, in October, 1947, centered on several

discussions of issues in progressive education, led by such leaders in the movement as Presidents Taylor of Sarah Lawrence, Burkart of Bennington, Henderson of Antioch, Pitkin of Goddard, Thayer of the Ethical Culture Schools in New York City, and Tibbetts of the Hessian Hills School. Ex-Governor Lehman was the speaker at the inaugural ceremony.

The principal academic innovation of the Fuller years was the development of an integrated course in the sciences. He presented a paper on this at the symposium held in connection with the inauguration of Dr. Sachar as President of Brandeis University:

"I feel honored that the faculty of Brandeis University should wish to hear about the pioneering work done by the faculty of our college. . . . The outstanding difference between science teaching at Bard and that at American colleges as they are traditionally organized, is that we approach the basic sciences of biology, chemistry, mathematics and physics as a unified field of study, not as separate departments of learning."

Bard developed what is thought to be the first introductory combined course in chemistry and physics in the country. Widely written up at the time in professional journals, the program was said to have these advantages:

"Certain factual information and theoretical concepts employed to interpret these facts (which are traditionally taught both in elementary chemistry and in elementary physics from somewhat different viewpoints and with different techniques) are taught once with the two approaches combined; and the integration of chemistry and physics (which has been so fruitful in research) is brought out more clearly in the one course than is customary when two separate courses are given. . . ."⁷

Meanwhile, in the College's general academic program, there was reaffirmation of Bard's dedication to progressive education: "We are afraid that Bard is becoming known as a rich man's school and as a place to go to have a good time," the *Bardian* worryingly observed.

"This attitude was one of the chief reasons for the progressive revolt against academic education in the twenties, and we should not like to see Bard swing around and accept it as standard acting procedure in the fifties. The faculty is not exempt from our criticism. We think that some of them do not fully understand the practical manifestations of progressive education. . . . We cannot accept the distance that exists between faculty and students. . . ."⁸

And President Fuller himself wrote in *School and Society*:

" . . . Our entire program is constructed on the premise so clearly stated by William H. Kilpatrick, the premise that education is that which one accepts to act upon. . . . If . . . education for action is indeed the essential and distinctive flavor of the progressive movement, then I am proud indeed to be known as the president of a progressive college."⁹

And the work of the institution, and the important occasions in its life went on. Lyford Edwards, faculty member since 1920, retired in 1947 and

was given the honorary degree of Doctor of Divinity at a special convocation of the College.

Various campus organizations and activities rose and flourished, some lasting for years, some only seemingly important at the time and quickly disappearing.

Organized in 1942 by George Blackstone, the Bard fire department originally had only seven members and hand-carried equipment. After the war, in 1946, the department was reorganized and acquired motorized equipment, and by the fall of 1948 it had two trucks and \$8,000 worth of equipment. In many ways, for better or worse, the fire department was more than a fire department, — it was in many people's thinking, almost a fraternity, and invitations to join were not to be taken lightly. (Some years later when the College was plagued with a series of probably incendiary fires, there was some feeling that the cult-like status of the Bard fire department may have been an unhealthy influence.)

There was considerable interest in a campus radio station in 1947 and 1948, with Council authorizing funds for equipment, and expectations expressed of the station's becoming a member of the inter-collegiate broadcasting system. In March 1948, the station announced its intention "to maintain a professional operating technique, at the same time eliminating much of the crassness of commercial radio."¹⁰

One of the events that students of these years recall with the greatest pride is the 1948 poetry conference, which brought to the campus such noted poets as William Carlos Williams, Louise Bogan, Jean Garrigue, Lloyd Frankenberg, Elizabeth Bishop, Richard Wilbur, Richard Eberhart, Kenneth Rexroth, and Robert Lowell. Not surprisingly, this event "packed Bard Hall."¹¹

Beginning in 1947, the international students' conferences were held at Bard each spring, with the special interest and often the personal participation of Mrs. Roosevelt. (Mrs. Roosevelt was often on the campus in those, her "pre-U.N." days.) Thirty or so students from other countries would join a Bard delegation for a week-end of panels and discussions, and usually a visit to the home and library of Franklin D. Roosevelt and the laying of a wreath on his grave.¹²

A summer school of drama was organized for 1947. The gym was converted into a theatre for the summer, with a large stage erected at the east end, and seats for over 300 persons attached to a series of raised platforms. This venture, the president reported, "did more to make our neighbors feel that the College had an interest in the local community, than any other activity we

have ever undertaken. . . . Financial losses of the enterprise precluded its continuation in subsequent years."

Through the interest of trustee J. K. Lasser, and with the support of the Kingston Chamber of Commerce and the Federal Department of Commerce, a school for small business was held in March and April, 1948.

Meanwhile, in these and following years, there was almost constant discussion of "open house," "intervisitation," and other aspects of dormitory life. The same controversy disturbed most American colleges at one time or another in the 1950's and 1960's, the years of the most acute tension in each institution varying according to the timetable on which that college or university liberalized its previously quite conservative dormitory rules.

In response to pressure from some parents, Dr. Fuller held a meeting with the members of South Hall to discuss the question of a freshman dormitory and a women's adviser.

In the spring of 1948 the campus became very excited about whether Bard should be a member of the National Student Association, and whether that body was a bona fide voice of American student opinion, or a front for State Department or United Nations propaganda. Letters pro and con occupied the *Bardian* for a few weeks, and then other issues took over.

Financially, the four years of Dr. Fuller's presidency were an improvement over the College's recent experience. Returning veterans and coeducation pushed enrollment up to 268 in 1946, 293 in 1947, and in 1948 to an all-time high of 301, double that of only four years earlier, and a figure that would not again be equalled until the 1960's. The College overall fee was raised in 1948 from \$1,550 to \$1,800, and the increase in both enrollment and tuition resulted in operations being "in the black" for 1946-47 for the first time in many years. But then the two factors of inflation and a dropping back in enrollment to 234 in 1950 resulted in mounting deficits after the single heartening year of 1946-47. In two of President Fuller's years there was an across-the-board salary increase for all faculty members, and in two years an extensive program of merit raises. All of this resulted in the top faculty salary going from \$4,800 in 1946 to \$6,000 in 1950. But deficits had grown again to the point where no raise was possible for 1950-51.

Dr. Fuller said some years later that for his first two years he found the presidency challenging and exciting, "But then I found that I was spending all my energies making it possible for others to teach — and what I wanted to do was to teach!"¹³

And also the pressures and burdens of administration were wearing him down. At the end of October 1949, he announced to the campus community:

"My physician has told me that I must have a rest from my administrative duties until the first of the year, in order to replenish my store of energy. During this time, Dean Casady will act for me in all matters pertaining to the administration of the College. Dr. Robinson will continue to develop plans which I have already outlined with the trustees to increase public support of the Bard program."

In February 1950 Dr. Fuller resigned, and the trustees reconstituted his previous position as tenured professor of chemistry.

But that June he went to Champlain College in Plattsburg, New York as professor of chemistry and head of the department. After three years there he moved to Beloit College where he had a very satisfying and fruitful career as professor of chemistry. Though technically retired, he is still teaching there at the time of this writing.

Some of the College's strongest faculty came to Bard during the Gray and Fuller years, and the early years of the latter's successor, James H. Case, Jr.

Dorothy Dulles Bourne arrived in 1949 to teach sociology and was an increasingly important part of the Bard scene until her retirement in 1962. A member of the nationally prominent Dulles family, she was a cousin of John Foster Dulles, President Eisenhower's Secretary of State, but was herself an ardent Democrat. Mrs. Bourne was an alumna of Smith College with graduate training in social work, and had held staff positions with the national YWCA and the government of Puerto Rico, and had been Director of the school of social work of the University of Puerto Rico. After a few years on the Bard faculty she became, successively, student counsellor, dean of students, and Dean — meanwhile continuing her teaching of sociology. She was Acting President of the College during President Case's leave of absence for illness in the fall of 1958.

A dedicated liberal, Mrs. Bourne had a continually self-renewing faith in community government. Her gentleness of manner belied a vast internal strength, and in her teaching, in faculty councils, and as an administrator she did much to shape the College's course in the 1950's.

A Barnard graduate with experience at the New School and Sarah Lawrence, Irma Brandeis came in 1944 and with a couple of retirements and returns to duty along the way, was an active faculty member for the next 35 years. She is an important Dante scholar and the author of *The Ladder of Vision*, one of the most respected works in this field.

Coming in 1949 from the College of Wooster and a Yale doctorate, Fred A. Crane was the shaper and foundation of the Bard history department for the next 30 years, developing also a strong program in American Studies. He has been outstanding for his life-long keeping in touch with former students and advisees. His wife, Curtmarie, has also been a major force in the life of

the College, working for years in the admission's department, the bookstore, and as a departmental secretary, as well as in many volunteer roles and as an indefatigable dispenser of warm and gracious hospitality.

Gerard DeGre succeeded Lyford Edwards in sociology in 1947, and continued teaching at Bard for 19 years. Over the years he was the holder of several Fulbrights, a prolific writer in scholarly journals, a fine chess player, and an ardent sports car enthusiast. His wife, Muriel, held several campus positions over the years, and was a constant center of leadership and energy in faculty wives' projects and other campus activities. For some years after her death in 1972 the Muriel DeGre Center was carried on in her memory in the Blithewood gatehouse, and the Muriel DeGre scholarship awarded annually from the proceeds of the Bard Craft Show, of which she was the principal founder.

Bard's interest in creative writing and literature received strong support from Theodore Weiss, teacher of English for 21 years beginning in 1948, and felt by many to be the most distinguished faculty member of his period. A published poet of note (*Outlanders* and *The Medium*) Weiss also edited the *Quarterly Review* and based it at Bard during his years at the College.

Heinz Bertelsmann and William Lensing, in international relations and philosophy respectively, came in 1948 for long periods of service on the faculty. Frederick Shafer, a 1938 Bard graduate, entered upon the position of Chaplain and professor of religion in 1944, and except for a 10-year absence for teaching at Sewanee and Claremont, continues to hold the post at the time of this writing. Widely admired and justly respected for the integrity and sophistication with which he embodied the College's ecclesiastical, artistic, and intellectual traditions, he was a strong candidate for the Bard presidency in 1960, following Mr. Case's resignation.

In the later years of the Obreshkove-Sottery partnership in the Bard science program, a third member of this team was Charles Tremblay, teacher of mathematics from 1948 until his death 20 years later. A most effective teacher, he maintained the strong foundation in mathematics which is so necessary for work in biology, physics and chemistry. Also, rather miraculously, he was a sophisticated connoisseur of music, painting, and the dance. This wide range of interest made him a particularly important voice in faculty and curricular policy.

Andrews Wanning began a 28-year stint as teacher of English in 1951. A Yale alumnus with a Cambridge doctorate and six years of Harvard teaching behind him, "Andy" brought to his work a cultural richness and range and depth of background far beyond what is usually found in small college

faculties. His students and the Bard English department were beneficiaries of this bounty. Also arriving in 1951 was Robert J. Koblitz, professor of government. A strong teacher and an able scholar with a Harvard Ph.D., Dr. Koblitz maintains a special interest in students planning to continue on to law school, and promotes a vigorous engagement of himself and his students with current political and social issues.

In addition to such teachers as the foregoing, who came to Bard from the usual academic sources, the College was also able to draw upon a special source of fine teaching talent, the emigre intellectuals. Beginning in the early 1930's the repressions in Europe, especially in Nazi Germany, had forced many scientists, teachers, artists, and writers to leave their homelands and seek a new life in the new world. Often they had to struggle slowly and painfully through several European countries, with perhaps then a long sojourn in Mexico, before finally reaching the United States and making their way, via a succession of menial jobs and English language programs, to the point where they could get a foothold on the American academic ladder. Here what was a tragic loss to European institutions and culture proved to be a great boon to American colleges and universities, for they were able to add to their staffs refugee professors of an ability and distinction that otherwise would have been beyond the reach of any but the most important and affluent institutions. The New School in New York, Bennington, Sarah Lawrence, Black Mountain, and Bard especially gained from such new faculty members.

Bard's emigres included Heinrich Bleucher, Felix Hirsch and Stefan Hirsch, Adolf Sturmthal (teacher of economics 1940-1955), Emil Hauser, and Werner and Kate Wolff, among others.

Felix Hirsch was an important Berlin editor when, in 1935, he was suddenly dismissed from his post by the Nazis. Coming to the United States he started his way up in the American academic world by working for a degree in library science at Columbia. Dean Tewksbury, needing a librarian for Bard, appointed him to the position here in 1936. Dr. Hirsch "took over with vigor," bringing order out of the collection, updating the holdings, and greatly strengthening the reference resources — in short making the library the heart of the College's academic program. A man of unlimited energy, Hirsch soon joined the teaching staff (continuing meanwhile as Librarian) and was shortly offering courses on German history and culture. He was a prolific scholarly writer, especially on the work of Gustav Stresemann, German statesman of the 1920's, and in 1978 published a book on Stresemann in German. Hirsch became a leader in faculty governance and was an active

member of the committee that brought James H. Case, Jr. to Bard as president. Hirsch went in 1955 to New Jersey State College in Trenton. His valedictory letter to President Case was eloquent:

"I shall always think back with deep satisfaction of the happy life which my family and I were leading on the campus, of the cordial friendships with faculty members, past and present, and of the close relationships with many promising students. I am very grateful for the freedom which I enjoyed both as a librarian and as a teacher. This freedom enabled me to develop the library according to my own ideals of scholarship and as the intellectual center of the College community, and to make it known all over the country as a model small college library. . . . At the moment of parting . . . however . . . I would be less than frank if I did not register at least, my utter dismay about the complete absence of appreciation . . . for the unceasing efforts I made, far beyond the call of duty, to promote the general welfare of the College throughout these eighteen years and especially during the recent crisis. But in spite of all bitter disappointments, my fondest thoughts and affectionate good wishes will always belong to Bard College and its community."^{13A}

Stefan Hirsch (no relation to the foregoing) came to Bard in 1943 from three years at Bennington College, where he and his wife Elsa Rogo had established that institution's art department. An important post-impressionist painter, Hirsch pioneered in the development of college art programs, emphasizing the need to combine personal creativity and scholarly learning in the student's learning experience. He was one of Bard's most effective and beloved teachers.

Werner Wolff was a Berlin psychologist who came to America by way of Mexico and taught at Vassar before joining the Bard faculty in 1943. The author of twelve books in the field of psychology, anthropology, graphology, and religion, Dr. Wolff was also a leading figure in the national and international learned societies in the field of psychology. His wife, Kate, served on the Bard music faculty, and has been a beloved campus figure for nearly 40 years.

In many ways, the most colorful of Bard's distinguished European emigres was Emil Hauser. A native of Budapest and a superbly trained violinist, Hauser founded the famed Budapest String Quartet during World War I. He came to the United States in 1939, and, after teaching at Juilliard, the New School, and Columbia, joined the Bard faculty in 1951. His rich sense of both performance and theory made his music teaching a lifelong inspiration to students of his Bard years. On the personal side he is still remembered as a great charmer of the ladies, and the most horrendous automobile driver ever seen in Dutchess County.

Another special enrichment of the College's teaching resources in the decade and a half following World War II came in the form of the professional and publishing authors who joined the English department, mostly on

part-time assignments, but some on full-time appointments. Among them were the later Nobel laureate, Saul Bellow (*Herzog*, and *Mr. Sammler's Planet*); Ralph Ellison (*The Invisible Man* and *Shadow and Act*); William Humphrey (*The Ordways* and *Home from the Hill*); Mary McCarthy (*The Groves of Academe* and *The Group*); and Anthony Hecht, a Bard alumnus on a regular teaching appointment, who became a literary celebrity along the way (*The Hard Hours* and *A Summoning of Stones*), and a winner of the Pulitzer Prize for Poetry.

Practicing artists and writers are a special inspiration to students. A man or woman who can not only talk about the craft, but also "do it" — who is professionally creative — evokes the special attention and admiration of students. "What they said" in their classes had a more than usual impact, because of "what they did" professionally.

The College faced the decade of the 1950's more completely "on its own" than it had ever been before. Always up to then there had been a source of outside backing. First, the Episcopal Church which, from 1860 to 1928, had given St. Stephen's up to half its annual income in support of the education of pre-ministerial students; next Columbia University, which had given the College much increased visibility and had assumed its recurrent year-end deficits until the total of these reached \$350,000; and lastly the Federal Government which since the war had been underwriting the education of veterans, so that the College had been able to draw upon a greatly increased pool of potential students, almost all of whom had the money to go to college if they wished.

But now the historic relationships were receding into the past, the new crop of high school graduates had no veterans' subsidies, and the College must make its own way, almost completely alone in the new civilian society.

But if there were any doubts or lack of confidence in the College and its future, these were dispelled by the sight of Bard's 12th president, James H. Case, Jr. Even after the passage of nearly 30 years, one can still sense the enthusiasm and excitement which surrounded his coming. The expectations were unlimited. Here was a man from the "big time," the successful and sophisticated world, the brother of a college president, the son of a chairman of the Federal Reserve Bank, a Princeton graduate. He had been an officer of two other colleges and a college president. He knew his business. He moved among the right people. He and his Vassar-educated wife were (to use a phrase which has since become widely current) of "the beautiful people."

There was about Jim Case a grace and urbanity the College had not known before. The picture in the *College Newsletter* of "President and Mrs. Case at the formal dance held in their honor on September 30 in the Memorial Gymnasium" seemed to say to all who saw it that Bard was not going to have to be poor or discouraged again.

Jim Case had been president of Washington and Jefferson College for three years. As *Newsweek Magazine* put it, "he had ideas about the Presbyterian-controlled college that didn't jibe with the church's rather rigid control." In 1947 the Presbyterian Board of Christian Education stipulated that only members in good standing in an Evangelical Christian Church be hired as faculty members. "Case had announced that he was taking a year's sabbatical to study the small independent college. The story leaked out that he would not return."¹⁴

Miss Sarah Blanding, president of Vassar, had written to Felix Hirsch, faculty representative on the Bard presidential selection committee, that

"Mr. Case is a young man of fine intellectual caliber, vigorous, and devoted to the liberal arts principle at the same time that he is enthusiastic about experimentation through the curriculum. . . . Mr. Case is a good money raiser. . . . and I am convinced from my conversations with him that he is a firm believer in the democratic principle of administration. In addition to these qualities, he has a delightful wife (a Vassar graduate, no less), and it seems to me that you might be wise to investigate his qualifications for the Bard presidency. I do know that Reed College has him under very serious consideration for that presidency. . . ."¹⁵

Dr. Hirsch wrote to Mr. Case about Bard and what he felt the College needed at that point: "Educationally speaking, the College is in very good shape. . . . The real problem is to fortify our financial position. . . . What is needed is not merely a fund-raising campaign, but a constant effort to improve our public relations, in the widest sense of the word. While the new president would not have to do this job alone, he should be the directing influence, the man who would stimulate new ideas and new methods of attracting the interest of influential individuals, foundations, etc. . . ."

Mr. Case was offered the presidency, accepted it, and wrote back Professor Hirsch: ". . . I approach the responsibilities of my office with admiration for what you have achieved at Bard and an impelling sense of mission for the future."¹⁶

Mr. Case took up his new duties in early July, 1950, meeting with administrative officers, faculty, and students, getting generally acquainted with the program of the College. His family joined him in late August, and they were able to move into the considerably renovated president's house just before College opened.

"Live for what you believe in," President Case urged in an address at the academic convocation at Bard September 13, the *Bardian* reported:

"...President Case presented to our Community both a forceful program for the College and a forceful personality that would become the guiding spirit of that program. In a straight from the shoulder, off the cuff talk, Mr. Case won the admiration of the Convocation..."¹⁷

At the September 29 Trustees' meeting, President Case said that when he had been considering the Bard presidency the preceding June, he had been told that the deficit for the coming year would be \$42,000, but that events since then (chiefly a fall enrollment 35 below projections) had increased the estimated deficit to \$100,000. "I am naturally disturbed to be faced with a problem of this dimension on coming to this office," he told the board. "Although disturbed, I am not completely discouraged..."

The ten years of Mr. Case's presidency (1950-1960) were perhaps the stormiest decade in Bard's history, being marked by an agonizing contrast of notable advances and painful crises in the life of the College. On the positive side were three major gifts, the construction of a new government-financed dormitory, and the development of significant academic programs. On the negative side were continued financial instability and bitterly exacerbated relationships between administration and faculty, and between administration and students.

There was a subtle irony in the gifts that came to Bard during the 1950's. For though President Case and his associates worked very hard trying to obtain gifts to the College, the three big gifts of his years came almost "out of the blue" from sources where little or no work had been done.

The first surprise of this sort was the Zabriskie gift, probably the largest benefaction the College had received up to then. The Zabriskie family were the College's nearest neighbors, living on the Blithewood estate (the former John Bard property) which almost surrounded the College and extended nearly to Red Hook, and all the way down to the Hudson. Relationships between the Zabriskies and the College had been erratic. From time to time students would be guilty of some trespass or real or fancied damage or pranksterism, and the College community would be forbidden to set foot on the Blithewood property. Then some good turn or gift by the one party or the other would create a change of climate, and permission would be given for students to use the pool, to walk on the property, or to use the Zabriskie-owned meadow behind the gym for a playing field. When the College carried out the major expansions of the 1920's, including a much enlarged sewage plant, the discharge from the plant flowed down the brook across the

Zabriskie property to the Hudson, creating a highly objectionable situation. Clearly the remedy would be to pipe the sewage north along the road to Ward Manor gate-house, and thence down Cruger's Island road to the river. But the \$15,000 cost of such a project was beyond the College's means. Both sides went to court and an unpleasant litigation seemed in prospect, when Mrs. Zabriskie broke the deadlock by advancing the College the necessary \$15,000 cost for the sewage line, to be repaid at the rate of \$1,000 per year.

Christian Zabriskie received legal title to the property from his mother in 1936, in exchange for a \$10 check. He was a retiring man, interested in fine and rare books and in military history. He made gifts from time to time to the Bard library, including a leaf from the 42-line Guttenberg Bible, and manuscripts and first editions of English authors, especially Walter Scott, Dickens, and Thomas Hardy. Mrs. Zabriskie was devoted to the home which her husband had built for her as a bride 50 years before. But her son, Christian, did not like country living and felt that he was stuck off in a dull and unsophisticated neighborhood, far from the cultured society which was his proper environment. He also was very resentful of the increasing taxes which the neighborhood officials were levying upon his property in support of local services (especially schools) which the estate owners neither utilized nor had approved. Gift of the estate to a tax-exempt institution would put it out of the tax-collectors' reach, and make it possible for him to move to the city and take up the life of a clubman and bibliophile.

Mrs. Zabriskie died in September 1951. Mr. Case wrote Mr. Zabriskie a note of condolence on her death. Two weeks later came a telegram from Mr. Zabriskie: "If you are at Bard next week, may I call upon you sometime?" Twenty-five days later Mr. Case announced Mr. Zabriskie's gift to the College of his entire 825-acre estate, including the Blithewood mansion, three large barns, two garages, seven tenant houses, a tennis court and a swimming pool. At the time of the gift, the property was valued at a third of a million dollars. "Mr. Zabriskie's magnificent action in deeding his estate to Bard," Mr. Case announced,

"...marks the turning point in the history of the College. We now have... the opportunity to enlarge our student body, to provide adequate faculty housing and to expand our instructional facilities. Bard College has won wide recognition for its individualized and progressive plan of education, even though handicapped throughout its history by lack of many facilities that other colleges regard as essential. At long last we shall have the things we really need to make our program permanent and effective."¹⁸

Not only did the College acquire room for expansion by the Zabriskie gift,

but also land related to its own history. For this tract included the original estate of John Bard, from which to found the College in 1860 he had given the central part of the main campus, and the Chapel and Bard Hall. An announcement by the College summarized the history of the estate:

"The Bard estate was originally included in a vast tract of land purchased in 1660 from the Indians by Colonel Peter Schuyler. One of its previous owners had been John C. Stephens (1805-52) of New York City, a noted yachtsman and sportsman of his day. He was the first to develop the property, and in addition to large racing stables had also a race course, the upper curve of which was the point on which the Chapel now stands. . . . Mr. Bard when he moved up from Hyde Park purchased the estate from Robert Donaldson of North Carolina who had done much to improve and beautify the estate and who apparently was the first to call it "Blithewood." At that time it was widely known as one of the most beautiful estates on the Hudson River. A. J. Downing, the great landscape architect, in a treatise published in 1849 described it as follows:

"'Blithewood,' the seat of R. Donaldson, Esq. near Barrytown on the Hudson, is one of the most charming villa residences in the Union. The natural scenery here is nowhere surpassed in its enchanting union of softness and dignity, — the river being four miles wide, its placid bosom broken only by islands and gleaming sails, and the horizon grandly closing in with the tall blue summit of the distant Catskills. . . . The smiling gently varied lawn is studded with groups and masses of fine forest and ornamental trees. . . . a fine bold stream fringed with rocky banks and dashing over rocky cascades, thirty or forty feet in height and falling altogether a hundred feet in half a mile. . . . In short we can recall no place of moderate extent, where nature and tasteful art are so harmoniously combined to express grace and elegance.

"The estate was renamed 'Annandale' by John Bard in honor of the town in Scotland from which his first wife's ancestors had come. Mr. Zabriskie preferred the name of 'Blithewood' but Annandale continues as the name of the village in which the College is situated.

"It has been said that it had been Mr. Bard's hope to pass on his estate to the College for which he had done so much, but by 1897 his personal financial situation required that the 130 to 140-acre estate be put up for foreclosure sale. The trustees of the College purchased it for an investment. . . . In 1899. . . they. . . sold the entire property to Andrew C. Zabriskie. . . Mr. Zabriskie's gift includes not only the John Bard estate but the Bartlett estate, the Sands estate and others which Mr. Zabriskie had purchased in his desire to extend his holdings from the Hudson River to the village of Red Hook.

"A good measure of the history of the present estate revolves around the personality of Captain Andrew C. Zabriskie (1853-1916), father of the donor. Born in New York City of an old and well-known family. . . he was for many years an active member of the Seventh Regiment and the 71st Regiment New York National Guard. . . . He was the author of numerous articles on antiquarian and numismatic subjects, and from 1895 to 1905 served as president of the American Numismatic and Archaeological Society. . . . It was Captain Zabriskie who renamed the estate 'Blithewood' as it had been known prior to 1850; who built the large mansion and added barns, carriage houses and greenhouses; who extended the property east of the main highway towards Red Hook, with a winding private road towards the village with stone bridges at the points where it crosses the Sawkill. He is also remembered for the Blithewood light infantry which he organized in 1900, and which was composed of a small group of Red Hook and Rhinebeck men who met on the estate to drill and march. . . . After his death the estate was maintained by his widow, the late Frances Hunter Zabriskie. . . ."¹⁹

When the Blithewood estate came into the College's possession in 1951, President Case announced that "because of Bard's tradition of democratic community organization, plans for the use and development of the property will offer an unusual opportunity for concerted actions by trustees, faculty, students, parents and alumni. Committees are now being formed through which representatives of all these groups will participate in helping to determine the educational uses to which the land and buildings can most effectively be put."

In the next few years, some of the furniture from Blithewood was sold through the Parke-Bernet galleries in New York. Professor Fite was given the right to sell the blinds from the main house, and to put the money in a fund to purchase mirrors for the sculpture studio. The main house was used for various summer and special programs, and for a nursery school. President Case was entirely correct in anticipating the usefulness of the Zabriskie land for College expansion. The 400 acres lying east of Route 9-G were sold in 1955 for \$100,000, but the rest was retained for College needs. Serious development of the property by the College began with the conversion in 1954 — largely by student labor — of the coach house into a theatre and dance studio (destroyed by fire in 1973). The Blithewood mansion became a dormitory for 60 students and in 1958 the Zabriskie meadows became the site of the new 90-student HHFA dormitory (now known as Tewksbury). And in the years since, five studio buildings and eight other dormitories housing 84 students have been built on the land, as well as tennis courts, and water and sewage plants.

Like the Zabriskie gift, Bard's other great philanthropy of the 1950's, the Ford Foundation Grant, came pretty much "out of the blue." Like most other private colleges and universities, Bard over the years had from time to time been making appeals to the Ford Foundation. But these proposals had borne little fruit. Then in 1955, the Ford Foundation announced grants totalling \$500 million to all 615 regionally accredited private colleges and universities in the United States.²⁰ The grants were in support of increase in faculty salaries, and were in two categories: (1) A "basic grant" going to each of the 615 regionally accredited private colleges and universities in the United States, and equaling 90% of the total paid to full-time teachers in 1954-55; and (2) an "accomplishment grant" awarded to only 120 institutions on the first list. The basic grant was to be kept as an endowment fund for at least 10 years and the income used solely in support of an improved salary scale. The accomplishment grant could be used as the institution wished. Bard originally expected to receive \$162,000 from the Ford grants, but the

total came finally to \$270,000. The Bard board promptly adopted a new faculty salary scale ranging from \$3,000 to \$8,000 with each full-time faculty member receiving an increase of up to \$500.²¹

The third major gift of these years was \$100,000 from the estate of John L. Given, Jr., grandson of H. J. Heinz of the Pittsburgh food processing company. Mr. Given's will had included provision for a certain number of philanthropic gifts. Henry L. Scott of Rhinebeck, a concert pianist and private investor, and a Bard trustee, had successfully persuaded the executors of the Given estate to include Bard among the institutions to receive grants under the will. This was one of the largest gifts received up to that time by the College through the efforts of a single trustee.²²

If the Zabriskie, Ford, and Given grants "came easily," the other great addition to the College's resources in the Case years — the construction of the "New Dorm" — was achieved only with very great effort and difficulty.

The College's enrollment in these years was averaging 225, and 300 was considered about the minimum size for academic and economic viability. An additional dormitory of 90 student capacity was necessary if the College were to have 300 students. And so in 1955, Peter Paul Muller '40, and Sidney Shelov '37, were appointed architects, and application was made to the Housing and Home Finance Agency (HHFA) for a \$416,000 loan for the project.

The project was finally brought to fruition four years later, with occupancy of the dormitory by its student residents in February 1959, but in the four-year interval the College encountered every problem that could possibly be experienced in such a project. The bids ran \$100,000 above what had been expected, and then the low bidder informed the architect that he had inadvertently left out of his proposal the entire electrical contract, a \$40,000 item; when excavations for the building were under way, it was found that the site was deep clay, with a high water table, and that the ground would not support the three-story walls of the proposed building. After considering changing the location of the building or abandoning the project altogether, the trustees decided to go ahead, setting the building on more than 40 wooden piles and increasing the HHFA loan to \$600,000. After seemingly endless negotiations among government officials, the banks, the builders, architects, and trustees, the building was finally occupied in February, 1959 (one semester later than planned), but even then it was not completely finished. The College held back its final payment to the contractor until numerous defects were remedied, and litigation over the matter continued for another two years. In the end, though, the effort was worth it, for a year-and-a-half after the dormitory's completion, the College had grown to its full

housing capacity, and even with the addition of further dormitories, there was hardly a vacant room on the campus for the next ten years.

Two other substantial projects of the 1950's — both in the academic area — were the development of the Common Course and the Four Quarter Program.

The Common Course was President Case's most significant piece of academic statesmanship. Conceived and implemented in his early years at Bard, it was proposed while the new president's glamour was still untarnished, while his abilities to perform miracles had just been exemplified in the Zabriskie gift.

Mr. Case chose an impressive forum in which to launch his proposal — the two-day Bard symposium of February, 1952, which was planned as "an examination of the Bard educational program to determine whether there were some things that might be done to increase its effectiveness."²³

Before a distinguished panel, including Dean Esther Raushenbush of Sarah Lawrence, Dr. T. M. Greene, professor of philosophy at Yale, and Fred M. Hechinger, education editor of the *New York Herald Tribune*, President Case made five proposals:

1. Freeing the trial major conference from the burden of carrying a specific course, and sharpening its responsibility for personal counselling.
2. Promotion to the upper college as soon after two semesters as the student can demonstrate his readiness.
3. A third hour for lower college courses meeting in a single two-hour seminar.
4. Five courses instead of four for students in lower college.
5. A Common Course for all freshmen — a course that would open with the formulation, partly by the students and partly by the faculty, of a whole series of questions dealing with major issues in man's varied activities and interests, — that is, his political, economic and social aims, and the institutions he had devised to further those aims; his artistic, intellectual, religious and moral concerns. No holds are to be barred, nothing would be exempt from inquiry. . . . The course would then plunge into readings dealing . . . with the various areas under scrutiny. From time to time the same questions would be re-examined, and the student would be asked to restate their original answers. . . .²⁴

The first four proposals were adopted after lengthy debates in faculty meetings running from March through June. The Common Course proposal proved more difficult. The faculty policy committee had appointed a sub-committee chaired by Theodore Weiss "to report on some immediate steps to be taken." "Mr. Weiss suggested special faculty meetings to suggest topics, meeting in six sessions this semester, divided into two groups, . . . and to use the books of *Job* and Plato's *Republic* Who would chair these two groups was undetermined. . . ." The faculty did not want for animated discussion on and around these suggestions.

A suggestion that the Common Course for freshmen looks so unpromising that it should be abandoned was lost by unanimous vote. It was then voted that the faculty be divided into two roughly equal groups for six sessions, in which the first session deals with questions and picks out readings for the next session.

Two weeks later it was proposed: "that we should attempt a Common Course, addressed to a treatment of ultimate questions for which we know no ultimate answers."

In a special meeting the next day the faculty voted that

"The report of the committee on a Common Course for freshmen be tabled until a committee appointed by the president obtain the material . . . and construct a course directed to student interest."²⁵

The general plan for the Common Course called for a full-time director, three faculty moderators, and six "faculty-students." It became apparent that this project depended in large part on the abilities and philosophy of the director, and that the course really could not be launched until the director was found.

By fall, a director had been found in the person of Heinrich Bluecher who was appointed professor of philosophy, full time. He was not available until the spring semester of 1953, but did manage to come to Bard two days a week in the fall to meet with faculty and students and to do preparatory work for the launching of the Common Course on an experimental basis in February, 1953.

Heinrich Bluecher (1899-1970) was to be a major force in the intellectual life of the College for the next 17 years. Educated in Berlin and Munich, he had been a consultant in psychological warfare for the U.S. Army and a lecturer at Princeton and the New School. He was married to the distinguished social philosopher, Hannah Arendt.

"Professor Bluecher," President Case wrote in the fall of 1952, "is working quietly and steadily with members of the faculty, exchanging views, trying to anticipate and iron out difficulties, and above all, developing in his own mind and theirs a full and challenging conception . . . of the Common Course. . . . It is now, quite properly, no longer my brainchild, but the growing child of Professor Bluecher and the college faculty."²⁶

At the end of his first semester on campus, Professor Bluecher set forth his concept of the Common Course:

"The first definite concrete content of the Course will be education itself as a problem of self-education of man. The second concrete content will be for each student his own personality, the analysis and evaluation of his own experiences, expectations,

inclinations and abilities. The third content of the course will be the teachers. By this I do not mean ourselves, because we shall only play the role of mediators between the students and those whom one might rightly call the teachers of mankind. As such we shall recognize a limited number of 'great men.' Nine such 'great men' have been chosen They are the original sources of human creative power . . ."²⁷

At the end of the first trial semester of the Common Course (Spring of 1953), Mr. Bluecher reported that though "it is still too early to judge the success or failure of the Course, he does feel that there are several indications of some degree of success! There are many discussions in the sections, between 'believers' and 'non-believers,' which have established fields of cooperation out of the differences. In several cases, students have been able to find their own 'constellation' through acquiring a better understanding of the interrelations of the fields of knowledge Several non-Common Course instructors have reported that Common Course students have improved in their classes due to the stimulus they received from the Common Course."²⁸

Beginning in the fall of 1953 the Common Course was a full-year course. For the next ten to fifteen years it was, for many students, the most significant intellectual experience of their college years. The Course built up a "mystique" of its own, so that even in Professor Bluecher's later years, when his powers had begun to dim, students still were sure they were experiencing all that the "legend" had told them was there.

Professor Bluecher and his colleagues continued to offer the Common Course until his retirement in 1967. He died in 1970, and his wife, at her death in 1975, bequeathed to the College their joint library of 5,000 volumes, an outstanding collection in the field of social philosophy and the humanities.

The other major academic enterprise of the administration and faculty in the 1950's was the Four Quarter Program, a plan for operating the College year-round with four terms or "quarters," with one segment of the student body being engaged in independent study or other off-campus activity in every quarter. Such programs would seem to offer a college the chance to enroll 25% more students than its physical capacity, since a quarter or so of the students are off-campus in any given term.

At the March 7, 1958, trustees' meeting, President Case, after noting that the College was currently running annual deficits of \$150,000 to \$200,000, proposed a three-point program to meet the situation:

First, a campaign to raise \$200,000 by May 1;

Second, moving as fast as possible toward the adoption of the Four Quarter Plan;

Third, securing an underwriting of our operations from some strong dependable source, — eg. affiliation with the State University or New York University.

He made the same proposals to the College faculty five days later, and after some discussion the faculty unanimously voted:

The faculty of Bard College, in accordance with a belief in experimentation, enthusiastically endorses a study of the four quarter program. If from the study it seems feasible, the faculty will put into effect in the next college year a pilot study, incorporating the significant features of the four quarter system, with the hope that this exploration will lead to the assumption of such a program.²⁹

The program was much discussed in subsequent faculty meetings. Consideration was given to the length of the quarters (four of twelve weeks each); the teaching loads of faculty members; and the advisability of accelerated schedules (students to graduate after two years and nine months residence instead of the traditional three years and nine months). The faculty then voted to introduce a pilot operation of the salient features of the four quarter program in September 1958 and, if that proved satisfactory, to follow with a general College-wide four quarter program in September 1960.³⁰

The College had applied to the Ford Foundation for a grant of \$25,000 to underwrite the pilot operation of the four quarter program, and at the June 20 trustees meeting, two days after the faculty's action, Mr. Case interrupted the discussion to report that the Foundation had granted half the amount asked for — \$13,000, covering the cost of visiting educational consultants to evaluate the pilot program, and the salaries of faculty who would do extra work, but not the cost of a placement office for jobs for the students in their off-campus semesters.

The pilot operation was launched in September, 1958. There was student opposition. The campus newspaper, *The Bardian* (revived after a lapse of two years) led the attack:

“As the unrealistic aspects of the present Pilot Program are becoming clear, it is increasingly obvious that the proposed Four Quarter Program, if adopted, will eliminate from this campus the exceptional academic and non-academic features that have been the reason for many students having come to Bard. What will result is a factory system where much learning will occur in a traditional manner that will emphasize coverage rather than discussion and creativity. While the administration has ‘assured’ us that a primary consideration will be the maintenance of the positive attributes of Bard, it is apparent that little more than financial incentive is pervading the experiments and plans now in progress. And it may well be that the Four Quarter device may improve the economic state of the College. But the result academically will be to establish on this campus a new college, as different from the present Bard as the latter differs from St. Stephen's. Indeed it is difficult if not impossible to conceive of the academic community with self-governance functioning under such a system as is proposed. The continuity of campus life will certainly be destroyed, as a transient student body and faculty will have little interest in maintaining a Council, an Educational Policies Committee, or club cultural programs. . . .”³¹

The evaluators appointed for the pilot operation were Alonzo F. Myers,

Chairman of the Department of Higher Education at N.Y.U., and W. Boyd Alexander, Vice-President of Antioch College. They made several visits to Bard in the fall of 1958, and at the May 1959 faculty meeting presented their evaluation of the pilot program fall and winter ‘‘quarters.’’ On the basis of the evaluators' report and their own further discussion, the faculty at their May 9 meeting voted for a new plan with two rather conventional fifteen-week semesters in spring and fall, and two seven-week semesters in summer and mid-winter. The latter program was launched in February 1960 and the summer program the following July. The mid-winter sessions continued for three years.

The tensions surrounding the last year of Mr. Case's presidency, and leading to his resignation, prevented the four quarter program from having the careful implementation and fair trial that it deserved. It was a highly intelligent and promising approach to many problems being faced by American colleges and universities. The scheme was more difficult than it looked, and its problems proved almost insurmountable even to some of the strongest institutions that tried it, e.g. the Universities of Pittsburgh and Beloit. But though little came of it in the end, Bard's engagement with the program was not wasted effort. The project brought Bard into serious confrontation with some of the basic problems of higher education, such as the nature of the academic year, relationship of on-campus and off-campus learning, and the time span of the total college course and of the individual learning unit. It was a good learning experience for the College and its staff — time and energy well spent.

The most successful special program of the nineteen fifties burst upon the College suddenly, was launched with minimal preparation time, and was over before many people knew it had begun. This was the Hungarian student program of 1956-57. Probably nothing else the College ever did elicited such total cooperation and approval, or left the College and its surrounding community with such genuine self-respect for having risen nobly and effectively to a great human need.

In the fall of 1956, the people of Hungary rebelled against Russian domination of their country, and the rebellion was speedily suppressed by Soviet power. Soon thereafter refugee Hungarian students began to arrive in this country. Responding to a November 27 letter sent by international educational bodies to American colleges and universities, asking for scholarships for Hungarian students, President Case — after consulting with the faculty — offered Bard's facilities and staff for a mid-winter orientation program for Hungarian students. Bard's special advantage was that it had a plant and staff

that were normally unused during the field period, and the College had had years of experience with foreign student programs.

The Bard offer was promptly taken up, with the result that Hungarian students began arriving on the Bard campus December 22 and continued coming until their number totalled 325. This was a situation that tugged at people's heartstrings and the response was like nothing else the College had ever experienced. Financial support was almost instantly secured from the Rockefeller and Ford Foundations and the Rockefeller Brothers Fund. A 20-booth speech laboratory was installed on the campus in a week by a New York firm. And in another week a team from Columbia had come to Bard and prepared tapes and drill exercises for English sounds that were particularly troublesome for Hungarians. Local hospitals and doctors came through with health and dental care.

"Unknown to us," the project report states, "a Mr. and Mrs. William Walsh of Poughkeepsie canvassed the shoe stores of that city and brought to the campus a sizeable shipment of new footwear. A truck from Manhattan College delivered over half a ton of second-hand clothing . . . bundles and gift packages of clothing of every description began to arrive . . . we received a shipment of new slacks and underwear from Macy's The president of the Great A & P Tea Company . . . gave an order to our nearest A & P store to supply us with 200 cartons of cigarettes Our Catholic Chaplain, Father Killian . . . asked for a truck and a few helpers and proceeded to Kingston where he bought \$300 worth of suitcases, footlockers and duffle bags. On the day of departure, each student was equipped with at least one decent piece of luggage"

The Hungarian group was 85% male, ranging in age from 16 to 39. Some had not completed the equivalent of an American high school, and there were others with professional degrees in law, medicine, engineering, and the like. The primary objective of the Bard program was to teach English. A staff of nearly 40 persons was assembled, mostly Bard people, and a program organized of daily lectures on the English language, two daily 10-student intensive drill sessions in English, three speech lab periods per week, along with lectures on American life, movies, field trips, and evening social affairs.

" . . . we arranged for a party in the gymnasium which was festively decorated with two big Christmas trees and candle lights. The entire College community participated. Each student received gifts of chocolates and cigarettes, and refreshments were served. The high point of the evening was the arrival of Santa Claus, who greeted each student individually and presented him with a gift envelope containing \$5 . . . Santa Claus then led the American community in singing Christmas carols, and the Hungarians sang their native Christmas songs. It was moving to see how spontaneously and

fervently they entered into the spirit of the occasion, though many students were under evident emotional strain. When they discovered that Santa Claus was no less a personage than the President of the College, they hoisted him on their shoulders and carried him amidst cheers throughout the gymnasium At the conclusion of the party we were told that the students also had a gift for us. They rose and in somewhat halting voices, sang the first verse of the Star Spangled Banner. They had spent hours in memorizing the difficult lines and melody. It was an emotion-packed moment which none of those present will ever forget

" . . . the last evening of the program, the students expressed their deep and lasting appreciation and gratitude with a thrilling torch-light procession to the homes of the president, the director and staff members. Amidst songs, speeches and vivas, they presented us with a beautiful hand-painted scroll which reads:

"We three hundred freedom-loving Hungarian students who have become refugees and have found generous hospitality at Bard College from December 22, 1956 until February 25, 1957, wish to express our most sincere appreciation for the tremendous efforts exerted by the Bard community in order to orient themselves to us Hungarian students; furthermore, for learning our language, and for having shown an understanding for us beyond the call of duty during the entire Hungarian Student Orientation Program.

"In recognition thereof, and acting by the authority vested in us by ourselves, we confer the title of

HONORARY HUNGARIAN RECTOR MAGNIFICUS

on

President James H. Case, Jr.

and on

Director William Frauenfelder

Furthermore, the title of

HONORARY HUNGARIAN COLLEGE DEAN

on

Athletic Director William M. Asip

and on

Professor Robert Koblitz

Last but not least we confer the title of

HONORARY HUNGARIAN COLLEGE PROFESSOR

on all Bard teachers and instructors who thought that they could teach us the English Language.

February 27, 1957"

If the acquisition of adjacent land and the receipt of major gifts and grants and the carrying-through of academic and foreign student programs strengthened the College, it must also be said that at the time counter forces pulled in the opposite direction.

Chief among these was the College's continuing financial precariousness all through the 1950's. Annual operating deficits tended to run around \$150,000 or more. (It was both ironical and symptomatic that President Case

at his first meeting as president with the board found that the deficit which he had been told was \$40,000, was actually nearer \$100,00, and that he at that point had the board convert the endowment fund's securities into cash.)

The heart of the College's trouble in these years was that it was too small in size for the program it was trying to offer. In the face of the steadily rising costs of the post-war years, and the additions that had been made to the College's program, enrollment for the Case years averaged about 50 less than in the four years of his predecessor. With deficits running about \$150,000 per year on a \$600,000 budget, there was a continual cash-flow problem, so that no matter for what purpose money was raised or given, it always had to go to plug holes in the operating account.

An atmosphere of hopelessness resulted, a feeling that the College might not be here much longer, that nothing mattered because there was no tomorrow, no future anyway — *Gottterdammerung*. This atmosphere made careful planning and long-range thinking almost impossible and produced a climate of sickness. One manifestation was the nearly pathological obsession with social regulations which occupied an almost inexcusable portion of the time and energies of the administration and the student governing bodies. Another manifestation was the wearing down of the president, who was frequently sick in the last half of his term, and away from his work, and replaced by an acting president for most of a semester in 1958.

The year 1959 saw what was almost "an all-time low" in campus morale. A factor here was a series of fires, almost certainly incendiary and culminating in a spectacular blaze which totally destroyed Orient Hall in hardly more than minutes. Fortunately it was at dinner time (5:55 p.m.) and there were only two students in the building, both of whom managed to escape. One was a partially paralyzed student who usually got around in a wheel-chair. Not having his wheel-chair that afternoon, he had to drag himself across the floor to get out. Since the main college heating plant was in Orient basement, it was necessary to close the College for the few days remaining before Spring vacation, during which temporary heating facilities were gotten into operation. But the community was very jittery, and for some weeks faculty patrolled the campus at night in volunteer fire-watch details.

But President Case's most serious problem was that of exacerbated personal relations, especially with the faculty. This led to one filing of formal charges by the faculty against the president, one vote of censure, and the final vote of no-confidence in 1959, which led to President Case's resignation.

The formal charges, 11 in number, were filed in connection with the

financial crisis of 1954. They centered on the accusation that the president was responsible for the recent financial crisis, through his over-optimism in budgeting, his unwillingness to cut the budget, and his poor financial judgment — for example, in liquidating the endowment fund. He was charged with too little regard for Bard as it is, with changes undertaken without consultation with the faculty, and with not enough cultivation of social relations with the faculty.³²

After two meetings for discussion, the faculty voted that a faculty-trustee committee be set up to examine the whole matter.

The committee — consisting of Miss Andrus, Mrs. Chapman, and Mr. Reese from the trustees; and Dean Bourne and Professors Sottery and Tremblay from the faculty, with William G. Avirett, a former teacher and administrator (subsequently appointed chairman) — held three full meetings, and more of a sub-committee, and issued a twelve-page report. The report called for membership of faculty on the board, consideration of the appointment of a dean of the faculty and an assistant to the president, and more effective use of existing machinery for administration-faculty consultation. After studying this report, the faculty on March 15, 1955 gave the president a vote of confidence by a vote of 16 to 2 with three abstentions.

The censure case in 1956 concerned a leave of absence which Professor Fite took with the president's approval, the leave originally to be for the first three weeks of the spring 1956 semester. Mr. Fite did not return until May 1, after an absence of ten weeks. Holding that Professor Fite and the president should have notified the division when Mr. Fite received a grant that would extend his absence beyond the original three weeks, and that the president should have made arrangements to employ a replacement, the faculty voted a censure of both the president and Professor Fite.³³

The third faculty-administration crisis was the most serious. In the fall of 1959, the AAUP made three requests of the president: an increase in the College's contribution to TIAA from 5% to 10%, retroactive to July 1, 1959; a 10% salary increase beginning January 1, 1960; and the institution of a sabbatical plan by June 1, 1960.

President Case replied:

"For the last three years I have been convinced that our hope lay in exploiting our hundredth anniversary and mounting a capital campaign. . . How rapidly we can obtain substantial funds is difficult to estimate. . . but until we have obtained the necessary funds to assure the successful operation of the College through the academic year 1960-61, I cannot recommend any additional benefits to the board of trustees."³⁴

The AAUP continued to press the matter, and Dr. Carman, chairman of

the Board of Trustees, sent William Walsh, a local trustee, to represent the board at the December 2 faculty meeting,³⁵ at which a motion of no-confidence in the president was expected. After introducing Mr. Walsh, President Case left the meeting, and Professor Crane, as chairman of the faculty committee on academic policy, took the chair. Mr. Walsh, Mr. Gummere (director of admissions), and Mr. Woodruff (newly appointed vice-president and director of development) spoke at length on the difficulties the president had been facing and the complexity of the problems before him.

But it was too late. Ever since 1956 Mr. Case had been speaking of the Centennial Year, in which the College would seize the initiative of the anniversary, and triumphantly put its case before the world.

The Centennial Year was now 29 days away, and as one of the College's consultants had put it:

"no money has been raised
no committee has been created
no motion has been made."³⁶

Following discussion, the faculty voted no-confidence in the president 32 to 9.

On motion by Professor Tremblay, the faculty then voted:

"... that the faculty realizes that the simple record of a vote, such as that taken today on the question of no-confidence in President Case, is a grossly inadequate representation of a complex situation, and therefore wishes to add the following considerations to that record:

"The actions that led to the present vote grew spontaneously from a consensus of opinions on the general state of the College, that were in most cases, long and seriously considered. The actions of the faculty were deemed necessary in its considered judgment, for the best interests of the College, and have never been in intent, actions against President Case. Every effort has been made to proceed openly, and to protect President Case and the College from publicity which could only have been harmful. It is in this spirit that we have twice instructed delegates to urge that the situation could best be met by the President's resignation, effective at a time determined after due consideration of his welfare and that of the College, and we here reiterate that opinion.

"The faculty clearly recognizes President Case's devotion to the College, and his many valuable contributions to it. In insisting that the College needs new leadership we recognize that this may well be chiefly due to the fact that the problems of the College during President Case's administration were too great to be faced successfully by the same man. The faculty most strongly urges that in the event of President Case's resignation, the board of trustees grant him at least a year of severance pay, and that this should be looked upon as a partial discharge of the College's obligations for his long and devoted service. . . ."

Mr. Case resigned effective January 15, 1960. Mr. Woodruff was appointed Acting President. Mr. Case and his family moved shortly after Christmas to New York City where he took a position as Director-General of the English Speaking Union. Following his resignation as president of Bard,

he was elected a trustee of the College, but resigned that position four months later. He received an honorary doctorate at Bard's 1960 Commencement.

Dr. Case subsequently served as Executive Director of the President's Committee on the Need for Publicly Supported Higher Education in the District of Columbia.

He died July 11, 1965.

James Case was highly intelligent. He was eloquent, lucid, and persuasive, both as a speaker and as a writer. He was a gifted phrase-maker, for example his "A little college is a dangerous thing" — by which he summed up the creative and destructive dynamics of the small institution; — or his apt characterization of Bard as an "uncommon college." He understood colleges, and had strong experience in administration, teaching, and finance.

But he did not always recognize the necessity that a broad intellectualized concept be implemented by day-by-day practical steps. He was therefore continually disappointing the college community by announcing things that never came to pass, by calling out the troops for wars that were never fought.

Yet the College's situation was improved through the decade of his presidency. In a way, the 1950's were the turning point in its hundred-year history, and when he left, Bard had had 15 years of experience operating as a fully independent coeducational college; through the Zabriskie gift and the construction of the New Dorm it had increased its student capacity by 150, and had acquired the land for all foreseeable future expansion and needs.

Now at last the way was open before it for the College to develop in the directions of its own choice.

In 1960 the College had completed 100 years of life. In fulfillment of the purpose of its founding, it had over that first century given college training to 650 men who had gone on to become ordained clergy of the Episcopal Church. And in accordance with the widened purposes adopted two years after its opening it had also, in that first century, educated a growing proportion of students who went on to roles in life other than the ministry: it had had a significance and impact out of all proportion to its size.

In the 1920's and 1930's, especially through the writings and speaking of B. I. Bell, the College effectively proclaimed to the whole world that education must deal with ultimate values. Those institutions that settle for less, thundered B. I., are guilty of "taking able youth, capable of high adventure, and turning out mental and ethical jellyfish."³⁷

Then under the guidance of Donald Tewksbury and in association with Columbia University, and with a growing experimental and progressive emphasis, and in company with half a dozen like institutions, Bard seized upon the current new insights into the learning process, and upon them built new strategies of college education.

And in the 40 years leading up to 1960, Bard was one of a tiny group of colleges and universities which led the way in giving full curricular status to the creative and performing arts.

A factor in all of this was the presence of the Episcopal Church, which had founded and sustained the College and obtained for it its land and buildings. Much of the time the Church was taken for granted, often ignored, occasionally resented, sometimes grudgingly respected, now and then honored. But with all the changes of climate in this relationship over the years, a major religious communion made an important contribution to the work of higher education through this college.

And all the while, amidst these changes, the College was serving not just its own institutional interests, nor just the educational interests of its students, but the larger interests of all colleges everywhere, and the whole society.

Indeed, by its very diversity the College had learned to be flexible, to accept change, whether in curriculum or social mores. These were qualities which enabled it to survive and grow.

And these were qualities that would serve it well in the turbulent decades to follow, when "education for the common good" took on new meanings.

APPENDICES

- Appendix I A chronology of the College
- Appendix II Presidents of the College
- Appendix III Honorary Degrees Conferred by the College
- Appendix IV A Table of Trustees, Faculty and Officials of the College, as listed in the College Catalogs for the years 1862 to 1978-79
- Appendix V The College and the Episcopal Church
- Appendix VI Bibliography
- Appendix VII Sources and References

Prepared in 1935 by George H. Genzmer, Librarian and Lecturer in English, for the years up to 1918; — and carried forward for the years 1919-1960 by Reamer Kline.

Preface

This table of dates and events has been compiled in commemoration of the seventy-fifth anniversary of the founding of the College. Though conceived on modest lines, it brings together for the first time a fund of information from various sources, some of which are not often consulted. Besides fulfilling its commemorative purpose, it serves to indicate how far into the past extend the origins of the College and how closely connected it has been, throughout its career, with the Episcopal Church and with the rich cultural life of the Hudson Valley. But it is only an outline, not a history. A full history of the College on an adequate scale is a desideratum. It is an undertaking, also, of a certain magnitude, involving extensive historical and biographical study. Such a history has been projected, and it is hoped that it can be carried to completion without undue delay. G.H.G.

- 1787 August 10: John McVickar born, New York. Churchman and economist, professor in Columbia College, Superintendent of the Society for Promoting Religion and Learning, an uncle of the founder, he exerted on the early development of the College an influence second only to John Bard's.
- 1792 February 24: Jonathan Mayhew Wainwright born, Liverpool, England. As Bishop of New York 1852-54, he directed attention to the need of a diocesan college and engaged the interest of John Bard in the project.
- 1811 June 22: John Van Schaick Lansing Pruyn born, Albany. Jurist, Educator, Scholar, he was the first President of the Board of Trustees of the College and later Chancellor of the University of the State of New York.
- 1818 May 27: Robert Brinckerhoff Fairbairn, "the great Warden," born, New York, the son of Henry and Mary (Mott) Fairbairn. His father, who had emigrated to the United States from Scotland in 1796, was a publisher. His mother was a native of Poughkeepsie.
- 1819 John Bard born, Hyde Park, Dutchess County, the son of William and Catherine (Cruger) Bard. His father (1778-1853) was the founder, President, and Actuary of the New York Life Insurance and

- Trust Company. His grandfather Samuel Bard (1742-1821) and his great-grandfather, John Bard (1716-1799) were eminent physicians.
- 1838 January 18: George Bailey Hopson, for fifty years Professor of Latin and three times Acting Warden, born, Naugatuck, Conn.
- 1852 The first proposals looking to the establishment of a diocesan college made by Bishop Wainwright and Professor McVickar.
- 1853 John Bard bought the estate which he named Annandale, instituted services according to the order of the Protestant Episcopal Church, and established a school at Madalin. The first service at Annandale was conducted by the Rt. Rev. Aubrey George Spencer, Lord Bishop of Jamaica. The Rev. James Starr Clark later became Mr. Bard's Chaplain.
- 1854 The Rev. George Frederick Seymour came to Annandale to succeed Mr. Clark, who had become Rector and head of the school at Madalin.
- 1856 Professor McVickar and Bishop Potter report to the Diocesan Convention that a college is needed. The proposal is referred to a committee consisting of Bishop Potter, the Rev. Francis Vinton, the Rev. J. Ireland Tucker, the Rev. G. T. Bedell, Mr. James F. De Peyster, and Judge Wendell.
- 1857 June 16: Bishop Potter lays the cornerstone of the Chapel of the Holy Innocents at Annandale. Frank Wills was the architect.
- 1858 Mr. Seymour was giving instruction to several prospective candidates for orders. Bishop Potter visited Annandale and proposed to Mr. Bard that he expand the school under Mr. Seymour into a college. December 27: The Chapel of the Holy Innocents destroyed by fire.
- 1859 Members of the Diocesan Committee inspect the school at Annandale at various times, separately and as a body. The Convention votes to recognize it as a "diocesan institution and worthy of the confidence of the diocese."
- May: Rebuilding of the Chapel of the Holy Innocents begins under the direction of Charles Babcock, later the first Professor of Architecture in Cornell University. John Bard offers some fifteen acres of land, the Chapel of the Holy Innocents, and an annual contribution of \$1000 during his life and ability toward the establishment of the College.

- 1860 February 3: The Chapel of the Holy Innocents consecrated by Bishop Potter. The inscription over the porch, "The palace is not for man, but for the Lord God," was selected by Mr. Seymour and was the text of the consecration sermon. March 20: St. Stephen's College chartered by the Legislature of the State of New York. The first Board of Trustees consisted of the Rt. Rev. Horatio Potter, Murray Hoffman, the Rev. John McVickar, James F. de Peyster, the Rev. George F. Seymour, the Rev. Caleb S. Henry, the Rev. J. Ireland Tucker, the Rev. Samuel Buel, John Bard, Mrs. John Bard, John L. Aspinwall, John V. L. Pruyn, Henry W. Sargent, Homer Ramsdell, Walter Langdon, and William A. Davies.
April 11: Mr. Seymour, later Professor in the General Theological Seminary and Bishop of Springfield, Ill., appointed Warden of the College. He was assisted in the work of instruction by the Rev. George W. Dean and the Rev. Charles Babcock. Twelve students were in residence; there were sixty applicants for admission.
- 1861 April 9: Mr. Seymour resigns as Warden.
May 21: The Legislature authorizes an increase in the number of trustees from sixteen to twenty-four. The trustees added to the Board were the Hon. John A. King, the Hon. Hamilton Fish, the Rev. John Cotton Smith, the Rev. William Rudder, Mr. John Jacob Astor, Mr. Cyrus Curtiss, Mr. John Knickerbocker, and Mr. Cornelius L. Tracy. The Rev. Thomas Richey, later Professor of Ecclesiastical History in the General Theological Seminary, appointed Warden. Aspinwall (Occident) Hall built.
- 1862 First catalogue issued. The curriculum announced therein was drawn up by Warden Richey. Revised and extended by Warden Fairbairn in 1864, it remained in force with slight modification until 1899.
October 23: The Rev. Robert B. Fairbairn, Principal of the Catskill Academy, appointed Professor of Mathematics and Natural Philosophy.
- 1863 Mr. Richey resigned the Wardenship and was succeeded by Professor Fairbairn.
October 5: The Rev. George Bailey Hopson assumes his duties as Professor of Latin.
- 1864 The Brotherhood of St. Peter organized by Walter Delafield, then a student in the College.

- October: The Rev. Andrew Oliver added to the faculty as Professor of Greek and Hebrew.
- 1865 Mr. John V. L. Pruyn gives the College a collection of scientific material and apparatus.
A post-office is established at Annandale.
- 1866 The Charter amended to authorize the grantings of degrees in the arts.
June 13: The corner-stone laid of Ludlow and Willink Hall, the gift of Miss Elizabeth Ludlow and Mr.s Cornelia Ann Willink of Trinity Parish, New York.
- 1868 February 13: Death of Willie Bard, the only son of John and Margaret Johnson Bard.
Orient Hall erected.
- 1869 Ludlow and Willink Hall, completed, becomes the Warden's residence.
- 1870 September: Seventy-two students in attendance, almost the maximum capacity of the College.
- 1871 October: The Rev. William W. Olssen becomes Professor of Mathematics and Natural Philosophy. Sixteen students rejected for want of accommodations.
- 1873 The Trustees and other friends of Warden Fairbairn present him with a purse of \$1500. He spends the summer vacation in Europe. Preston Hall, the gift of Miss Betsy Preston of Barrytown, erected. Professor Andrew Oliver resigns to become Professor of Biblical Learning and Interpretation in the General Theological Seminary.
May 5: Mr. John L. Aspinwall died. Professor Olssen transferred to the Chair of Greek and Hebrew. Professor James Stryker, previously Assistant Professor of Greek, made Professor of Mathematics and Natural Philosophy.
- 1874 Mrs. John L. Aspinwall erects the Church of St. John the Evangelist at Barrytown crossroads.
May 9: Cornerstone laid by the Rev. John A. Aspinwall.
October 4: The Church consecrated by Bishop Horatio Potter assisted by the Rev. Messrs. Fairbairn, Breck, Oliver, Aspinwall, Olssen and Hopson. The Church of St. John the Evangelist was an outgrowth of the work of the St. Peter's Brotherhood.
Warden Fairbairn appointed Postmaster at Annandale.

- 1875 Mr. John Campbell presents the College with a telescope made by the celebrated Henry Fitz. The observatory built to accommodate it stood on the site now occupied by the Dean's house.
April 10: Margaret Johnston Bard dies at Rome.
- 1876 Instruction in music added to the curriculum. Of thirty applications for admission, only fourteen could be accepted because of the lack of facilities.
- 1884 Potter and McVickar halls erected and dedicated January 2, 1885.
- 1887 St. Margaret's Well, designed by Charles C. Haight, erected in memory of Margaret Johnston Bard.
- 1888 College in severe financial difficulties.
February 28: College closed to guard against an epidemic of Typhoid Fever.
June 13: The Rev. Charles F. Hoffman gives the College \$25,000, the earliest of his many notable gifts.
- 1891 North Hoffman and South Hoffman Halls erected.
- 1893 Cornerstone laid of the Hoffman Memorial Library.
- 1894 June 3: Professor James Stryker died.
- 1895 The College books were moved during the Easter recess from Bard Hall to the Hoffman Memorial Library.
- 1898 September 1: Warden Fairbairn retires.
- 1899 January 24: Dr. Fairbairn dies, Brooklyn, N.Y. Buried at Troy.
February 12: John Bard dies, Washington, D.C. Buried at Annandale.
October 1: The Rev. Dr. Lawrence Thomas Cole becomes Warden. The preparatory department was abolished and elective courses introduced into the curriculum.
- 1903 Dr. Cole resigns the Wardenship to become Rector of Trinity School.
- 1904 February 1: The Rev. Thomas Robinson Harris becomes Warden. The preparatory department, in a somewhat different form, is restored.
- 1907 September 1: Dr. Harris retires as Warden.
- 1909 January 24: Dr. Harris dies.
June 17: The Rev. William Cunningham Rodgers becomes Warden. The student enrollment, which has been declining for a number of years, begins to increase.

- 1910 April 6: Fiftieth anniversary of the founding celebrated by a service in Trinity Church, New York, the sermon preached by Dr. Manning; a banquet at Hotel Astor in the evening. The title of Warden is changed to that of President.
- 1912 The President's House erected, gift of Elbridge T. and Robert L. Gerry, and others.
- 1914 Electric lights installed in college buildings; water and sewage systems improved.
- 1915 Central heating plant installed.
- 1918 R.O.T.C. unit established at the College.
- 1919 July, B.I. Bell arrives as seventh President of St. Stephen's College.
- 1920 At Commencement, cornerstone laid for new Memorial Gymnasium. September, Lyford Edwards arrives to establish new department of sociology.
- 1923 April, Wardens' Hall first occupied.
- 1924 March 9, ground broken for Hegemen, Albee and Albee Annex.
- 1925 Honors program established; high-point of intercollegiate athletics at St. Stephen's; "big-time" football schedules; Colgate and Hamilton defeated in basketball on successive evenings.
- 1926 March 7, student strike begins.
- 1928 May 1, announcement of merger of St. Stephen's and Columbia.
- 1929 October 24, "Black Thursday," stock market crash leads into the Great Depression.
- 1930 December 2, Bernard Bell, only son of Dr. and Mrs. Bell, dies.
- 1930 Worsening financial crisis at St. Stephen's; Bell vainly pleads for money at annual conventions of Diocese of New York.
- 1933 March 4, Bell resigns and leaves St. Stephen's June 30, 1933; is succeeded by Donald Tewksbury as Dean; compulsory Chapel requirement reduced to three times weekly; classics requirement dropped.
- 1934 March 1, Dean Tewksbury publishes *An Educational Program for Bard College*.
May 24: Name of the institution changed to Bard College.
- 1937 November 8, Dean Tewksbury resigns; succeeded by Harold Mestre.
- 1939 September 9, Dean Mestre dies as College is opening for the fall semester; Dr. Robert Leigh becomes Acting Dean.

- 1940 Harold Gray appointed Dean in January; intercollegiate athletics and fraternities phased out over subsequent two-year period. Kappa house given to the college.
- 1941- Impact of war upon the College; students leave for military service.
- 1943 294-man unit of Army Specialized Training Program established at Bard.
- 1944 May 1, Bard withdraws from affiliation with Columbia and becomes coeducational; first women students arrive in September, 1944.
- 1946 Harold Gray resigns as President; is succeeded by Edward Fuller; integrated beginning course in chemistry and physics developed; enrollment reaches all-time high of 301 in 1948; college operates "in the black" for 1946-47, the only such instance in many years.
- 1950 James H. Case, Jr. becomes College's 12th President.
- 1951 825-acre Zabriskie estate, valued at more than a third of a million dollars, given to College.
- 1952- Common Course inaugurated; Dr. Bluecher comes.
- 1953
- 1955 College received Ford Foundation grant, eventually totalling \$220,000.
- 1958- College studies Four Quarter Plan, an arrangement for operating year-round; decides to start operating on this basis in 1960.
- 1959 "New Dorm," a government-financed, 90-student housing facility, completed and occupied.
- 1959 December 19, President Case resigns, effective January 15, 1960.
- 1960 The College's Centennial Year.

(Variously Titled Warden, President or Dean)

George Franklin Seymour	1860-1861
Thomas Richey	1861-1863
Robert Brinckerhoff Fairbairn	1863-1898
Lawrence T. Cole	1899-1903
Thomas R. Harris	1904-1907
William Cunningham Rodgers	1909-1919
Bernard Iddings Bell	1919-1933
Donald George Tewksbury	1933-1937
Harold Mestre	1938-1939
Charles Harold Gray	1940-1946
Edward C. Fuller	1946-1950
James Herbert Case, Jr.	1950-1960
Reamer Kline	1960-1974
Leon Botstein	1975-

HONORARY DEGREES CONFERRED BY THE COLLEGE

(as listed in the College Catalog for the years
1924, 1928 and 1979-80)

1865	
Rev. Thomas A. Pynchon	— Doctor of Divinity
1868	
Rev. Watson B. Hall	— Master of Arts
1871	
Rev. John B. Gibson	— Doctor of Divinity
1874	
Rev. Robert B. Fairbairn	— Doctor of Divinity
Rev. George C. Pennell	— Doctor of Divinity
1876	
Rev. Francis Harison '61	— Doctor of Divinity
Rev. Andrew Oliver	— Doctor of Divinity
1877	
Rev. W. S. Spires	— Master of Arts
Rev. Israel L. Townsend	— Doctor of Divinity
1878	
Rev. Joseph Carey '61	— Doctor of Divinity
Rev. Henry R. Howard	— Doctor of Divinity
1883	
Rev. Frank L. Norton	— Doctor of Divinity
1884	
Rev. F. C. Putnam	— Master of Arts
1886	
Rev. E. B. Russell	— Doctor of Divinity
Rev. Frank L. Humphreys	— Doctor of Music
Rev. George B. Hopson	— Doctor of Divinity
Rev. Arthur C. Kimber '66	— Doctor of Divinity
1887	
J. Albert Jeffrey	— Doctor of Music
Arthur H. Messiter	— Doctor of Music
Rev. Thomas R. Harris	— Doctor of Divinity
Rev. W. M. Jefferis '73	— Doctor of Divinity
Rev. Samuel Upjohn '63	— Doctor of Divinity
1888	
Rev. Frederick P. Davenport '73	— Doctor of Divinity

HONORARY DEGREES CONFERRED BY THE COLLEGE

Rt. Rev. William A. Leonard	— Doctor of Divinity
Rev. George W. Nichols	— Doctor of Divinity
1889	
John Aspinwall	— Master of Arts
1890	
Rt. Rev. Courtland Whitehead	— Doctor of Divinity
Rev. Frederick B. Van Kleeck	— Doctor of Divinity
Rt. Rev. Alexander H. Vinton '73	— Doctor of Divinity
James Stryker '69	— Doctor of Laws
1891	
Rev. Thomas W. Haskins	— Doctor of Divinity
Rev. George D. Johnson	— Doctor of Divinity
Rev. Wilford L. Robbins	— Doctor of Divinity
1892	
Rev. Charles F. Hoffman	— Doctor of Divinity
Rev. Robert F. Cray	— Doctor of Divinity
Rev. Edgar Enos	— Doctor of Divinity
1893	
Rev. George D. Sillman '67	— Doctor of Divinity
Rev. E. W. Warren	— Doctor of Divinity
1894	
Rev. William Bayard Hale	—
Rev. Smith Delancy Townsend	— Doctor of Philosophy
Rev. Andrew Gray	— Doctor of Divinity
Rev. George C. Houghton '67	— Doctor of Divinity
Rev. Charles F. Hoffman	— Doctor of Civil Law
General James Grant Wilson	— Doctor of Civil Law
Rev. Charles C. Tiffany	— Doctor of Divinity
1895	
Rev. George T. Richards	— Master of Arts
Rev. Eliphalet A. Potter	— Doctor of Literature
Rev. Charles Pelletreau	— Doctor of Literature
Rev. Charles F. Canedy	— Doctor of Divinity
Rev. A. Toomer Porter	— Doctor of Laws
Honorable Stanley C. Sims	— Doctor of Civil Law
Rev. F. S. Sill '69	— Doctor of Divinity
1896	
Rev. Francis C. Steinmetz '93	— Master of Arts

James B. Tipton	— Doctor of Music
Rev. Gilbert H. Sterling	— Doctor of Divinity
Rev. George F. Nelson	— Doctor of Divinity
Rev. J. Van Vechten Olcott	— Doctor of Laws
Clarence M. Boutelle	— Doctor of Laws
1901	
Rev. George A. Kellar '74	— Master of Arts
Rev. Gustaf Floden	— Doctor of Laws
1902	
Rt. Rev. Alexander H. Vinton '73	— Doctor of Laws
1903	
Rev. C. M. Hall	— Master of Arts
Rev. George B. Hopson	— Doctor of Civil Law
1905	
Charles W. Popham '99	— Master of Arts
Arthur Rose '83	— Bachelor of Music
Rev. Lawrence T. Cole	— Doctor of Divinity
1906	
Rev. George S. Bennett	— Doctor of Divinity
Rev. Frank B. Reazor '79	— Doctor of Divinity
1907	
Irville F. Davidson	— Master of Arts
1908	
Rev. Yale Lyon	— Master of Arts
Rev. Charles A. Jessup '82	— Doctor of Divinity
1909	
Rev. W.G.W. Anthony '90	— Doctor of Divinity
Rev. William C. Rodgers	— Doctor of Divinity
1910	
<i>Jubilee Year</i>	
Rev. Jacob Probst	— Master of Arts
Percy Starnes	— Doctor of Music
Frank L. Rogers	— Doctor of Music
Victor Baier	— Doctor of Music
Henry Fairbairn '79	— Doctor of Literature
Rev. W. H. Van Allen	— Doctor of Literature
Lewis Stuyvesant Chanler	— Doctor of Laws
Rev. Henry M. Barbour	— Doctor of Divinity
Rev. Hugh Birkhead	— Doctor of Divinity

Rev. Milo H. Gates	— Doctor of Divinity
Rev. Charles C. Edmunds	— Doctor of Divinity
Ven. William Holden '83	— Doctor of Divinity
Rev. Thomas B. Fulcher '73	— Doctor of Divinity
Rev. E. L. Toy '68	— Doctor of Divinity
Rev. John H. Houghton '69	— Doctor of Divinity
Rev. Francis C. Steinmetz '93	— Doctor of Divinity
1911	
Rev. L. G. Morris '94	— Master of Arts
Rev. Walker Gwynne	— Doctor of Divinity
Rev. E. C. Saunders	— Doctor of Science
Robert G. Robb	— Doctor of Science
Edwin C. Upton	— Doctor of Literature
Nelson P. Lewis	— Doctor of Laws
1912	
Rt. Rev. Charles Fiske	— Doctor of Divinity
Rt. Rev. Harry S. Longley '91	— Doctor of Divinity
Rev. F. W. Norris '88	— Doctor of Divinity
Rev. Percival C. Pyle '90	— Doctor of Divinity
Rev. Olin S. Roche	— Doctor of Divinity
Rev. John F. Steen	— Doctor of Divinity
Rt. Rev. Charles Sumner Burch	— Doctor of Literature
1913	
Rev. John Mills Gilbert	— Master of Arts
Rev. Charles C. Quin	— Master of Arts
Rev. Simon Blinn Blunt	— Doctor of Divinity
Rev. William B. Clarke '83	— Doctor of Divinity
Rev. John Mockridge	— Doctor of Divinity
Philip Sydney Dean '89	— Doctor of Laws
1914	
Rev. Joseph H. Ivie '92	— Master of Arts
Rev. Adrian R. B. Hegeman '91	— Doctor of Divinity
Rev. Joseph D. Herron '76	— Doctor of Divinity
Rev. Charles S. Hutchinson	— Doctor of Divinity
Rev. Lewis G. Morris '94	— Doctor of Divinity
Rev. Edmund B. Smith '85	— Doctor of Divinity
Irville F. Davidson	— Doctor of Literature
1915	
Rev. A. B. Mansfield '92	— Doctor of Divinity
Rev. George H. Toop	— Doctor of Divinity

Rev. Henry R. Freeman	— Doctor of Divinity
1916	
Rev. J. Chancy Linsley '86	— Doctor of Divinity
Rev. Arthur H. Judge	— Doctor of Divinity
Rev. William M. Picksley '74	— Doctor of Divinity
Rev. A. W. Sundelof	— Doctor of Literature
1917	
Very Rev. Oscar F. R. Treder '01	— Doctor of Divinity
Very Rev. Frank L. Vernon	— Doctor of Literature
James Potter Dodd	— Doctor of Music
Rev. David Stuart Hamilton '86	— Master of Arts
1920	
Rev. Captain Frank Thompson	— Doctor of Divinity
1921	
Rt. Rev. Robert T. Mize '04	— Doctor of Divinity
Rt. Rev. David R. Ferris	— Doctor of Literature
Rev. David S. Hamilton	— Doctor of Divinity
1922	
Rev. Richard Cobden	— Doctor of Divinity
Hon. Alanson B. Houghton	— Doctor of Laws
Rev. Caleb B. Stetson	— Doctor of Divinity
Rt. Rev. G. Ashton Oldham	— Doctor of Divinity
1923	
Edward F. Albee	— Master of Arts
Rev. Wallace Gardner '06	— Doctor of Divinity
Rev. John A. Staunton, Jr.	— Doctor of Divinity
1924	
Rev. Joseph G. H. Barry	— Doctor of Literature
Rt. Rev. John Chanler White '88	— Doctor of Divinity
1925	
William Harison	— Doctor of Laws
Rev. Gilbert P. Symonds	— Doctor of Letters
1926	
Rev. H. Adye Prichard	— Doctor of Divinity
Rev. James O. McIlhenny	— Doctor of Divinity
Frederick H. Ecker	— Doctor of Laws
1927	
Albert J. Nock '92	— Doctor of Letters

1928	
Rev. Rudolph E. Brestell	— Doctor of Divinity
Rev. Charles A. Lathrop	— Doctor of Divinity
The Hon. Edward R. Finch	— Doctor of Laws
1947	
Rev. Lyford P. Edwards	— Doctor of Divinity
Lt. Col. William Roy Hidgson	— Doctor of Laws
1950	
Edward Ware Barrett	— Doctor of Laws
Elliott Vallance Bell	— Doctor of Laws
John Joseph Bittner '25	— Doctor of Science
Gardner Cowles	— Doctor of Humane Letters
Oveta Culp Hobby	— Doctor of Humane Letters
Lennart K. H. Nylander	— Doctor of Laws
Ward Melville	— Doctor of Laws
William Carlos Williams	— Doctor of Letters
Byron Price	— Doctor of Laws
1951	
William Benton	— Doctor of Laws
David Dubinsky	— Doctor of Laws
Roy E. Larsen	— Doctor of Humane Letters
Rev. Chester E. McCahan	— Doctor of Divinity
Anna Eleanor Roosevelt	— Doctor of Laws
Albert Spalding	— Doctor of Humane Letters
Wallace Stevens	— Doctor of Letters
1952	
Martha Graham	— Doctor of Humane Letters
Irving M. Ives	— Doctor of Laws
Herbert H. Lehman	— Doctor of Laws
Rev. Elwyn H. Spear '11	— Doctor of Divinity
William Vogt '25	— Doctor of Science
1953	
Phillip Frank	— Doctor of Humane Letters
M. D. Hassialis	— Doctor of Science
Rev. John Heuss '29	— Doctor of Divinity
Orway Tead	— Doctor of Letters
1954	
Ernest Angell	— Doctor of Laws
Rev. Vine Victor Deloria '26	— Doctor of Divinity

Madam Rama Rau	— Doctor of Humane Letters
Donald Tewksbury	— Doctor of Humane Letters
1955	
Henry Noble MacCracken	— Doctor of Letters
Carroll V. Newsom	— Doctor of Humane Letters
Rev. James A. Paul '32	— Doctor of Divinity
Aura E. Severinghaus	— Doctor of Humane Letters
1956	
Kenneth Campbell	— Doctor of Science
Edgar W. Hatfield '31	— Doctor of Laws
Fred M. Hechinger	— Doctor of Humane Letters
Erwin Panofsky	— Doctor of Humane Letters
1957	
Chester Bowles	— Doctor of Laws
Rt. Rev. Horace W. B. Donegan '25	— Doctor of Divinity
William Frauenfelder	— Doctor of Humane Letters
Frank M. Snowden	— Doctor of Laws
Henri Maurice Peyre	— Doctor of Letters
1958	
Jonathan B. Bingham	— Doctor of Humane Letters
Cyrus S. Eaton	— Doctor of Laws
John Kenneth Galbraith	— Doctor of Laws
Henry Wriston	— Doctor of Laws
Pablo Casals	— Doctor of Humane Letters (in absentia, Puerto Rico)
1959	
Harold Clurman	— Doctor of Letters
Hannah Arendt	— Doctor of Humane Letters
Gardner Maurice Riley '31	— Doctor of Science
Paul Howard Douglas	— Doctor of Laws
1960	
James H. Case, Jr.	— Doctor of Humane Letters
Howland S. Davis	— Doctor of Laws
Louis W. Koenig '38	— Doctor of Humane Letters
Flint Kellogg '31	— Doctor of Humane Letters
Joseph Kovago	— Doctor of Laws
1960 — at the inauguration of Dr. Kline	
James Phinney Baxter, III	— Doctor of Humane Letters
Rt. Rev. Arthur Carl Lichtenberger	— Doctor of Divinity

1961	
Wallinford Riegger (posthumously)	— Doctor of Humane Letters
Abraham Ribicoff	— Doctor of Laws
Randall Jarrell	— Doctor of Letters
Stefan Hirsch	— Doctor of Humane Letters
Alexander Albert '32	— Doctor of Science
1962	
Rt. Rev. Charles W. McLean '25	— Doctor of Divinity
Richard H. Rovere '37	— Doctor of Letters
Charles Percy Snow	— Doctor of Letters
Martin Luther King	— Doctor of Civil Laws
Rev. Bernard Iddings Bell (posthumously)	— Doctor of Divinity
1963	
Paul Langdon Ward	— Doctor of Humane Letters
Saul Bellow	— Doctor of Letters
C. Theodore Sottery	— Doctor of Science
Ferdinand Pecora	— Doctor of Laws
1964	
Burrett B. Bouton '24	— Doctor of Humane Letters
Henry L. Scott	— Doctor of Humane Letters
Bostwick E. Ketchum '34	— Doctor of Science
Harry L. Dillin '28	— Doctor of Humane Letters
Ernest Nagel	— Doctor of Humane Letters
Dwight D. Eisenhower	— Doctor of Laws
1965	
Ambassador Marietta Tree	— Doctor of Laws
Rev. James E. Clarke '25	— Doctor of Divinity
Frederick Dupee	— Doctor of Letters
Richard Pousette-Dart '39	— Doctor of Humane Letters
1966	
The Hon. Jacob K. Javits	— Doctor of Laws
Edward Steichen	— Doctor of Humane Letters
Michael Harrington	— Doctor of Humane Letters
Rev. Clinton R. Jones '38	— Doctor of Divinity
1967	
Arthur Ochs Sulzberger	— Doctor of Laws
Eva Le Gallienne	— Doctor of Humane Letters
Dorothy Dulles Bourne	— Doctor of Humane Letters
Jin H. Kinoshita '44	— Doctor of Science

1968

Bernard Bailyn	— Doctor of Humane Letters
Fairleigh Dickinson	— Doctor of Humane Letters
William Jordy '39	— Doctor of Humane Letters
Heinrich Bluecher	— Doctor of Humane Letters
Ian Morrison	— Doctor of Humane Letters
Rev. John Mulligan '32	— Doctor of Divinity

1969

Ogden R. Reid	— Doctor of Laws
Elie Shneour '47	— Doctor of Science
John Hope Franklin	— Doctor of Humane Letters
Roscoe L. Williams	— Doctor of Humane Letters

1970

Richard D. Weigle	— Doctor of Humane Letters
The Honorable Julian Bond	— Doctor of Laws
Anthony Hecht '44	— Doctor of Letters
Louis Kahn	— Doctor of Fine Arts

1971

Rene DuBos	— Doctor of Science
Peter H. Stone '51	— Doctor of Letters
Noam Chomsky	— Doctor of Humane Letters
Eleanor Holmes Norton	— Doctor of Laws

1972

Judge Murray Gurfein	— Doctor of Laws
John H. Randall, Jr.	— Doctor of Humane Letters
Theodore H. Silbert	— Doctor of Laws
Howard Koch '22	— Doctor of Humane Letters
Dr. E. D. Maldonado-Sierra	— Doctor of Science

1973

The Hon. Jack W. Lydman '36	— Doctor of Laws
Theodore Weiss	— Doctor of Letters
Robert Motherwell	— Doctor of Humane Letters
Theodore Smyth '37	— Doctor of Humane Letters

1974

Gail Thain Parker	— Doctor of Humane Letters
James Peter Fusscas '31	— Doctor of Laws
Isaac Bashevis Singer	— Doctor of Letters
Chien-Shiung Wu	— Doctor of Science

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Reamer Kline	— Doctor of Humane Letters
Carol Summers '51	— Doctor of Fine Arts

1975

William James McGill	— Doctor of Humane Letters
Ellen Stewart	— Doctor of Humane Letters
Paul Whitcomb Williams	— Doctor of Humane Letters
Edward Hirsch Levi	— Doctor of Laws
David Howard Spodick '47	— Doctor of Science

1976

Robert M. Coles	— Doctor of Humane Letters
Helen Frankenthaler	— Doctor of Arts
Ernest Henderson III	— Doctor of Humane Letters
Mary McCarthy	— Doctor of Humane Letters
Leonard B. Meyer '40	— Doctor of Humane Letters
Felix G. Rohatyn	— Doctor of Laws

1977

Alvin Ailey	— Doctor of Arts
Elisabeth Kubler-Ross	— Doctor of Humane Letters
Christopher Lasch	— Doctor of Humane Letters
Barbara Wersba '54	— Doctor of Humane Letters
Louis Zukofsky	— Doctor of Laws

1978

Helen Hayes	— Doctor of Arts
Rev. Leslie J. A. Lang '30	— Doctor of Humane Letters
Soia Mentschikoff	— Doctor of Laws
Ralph W. Ellison	— Doctor of Letters
John C. Kemeny	— Doctor of Science

1979

Salo W. Baron	— Doctor of Humane Letters
Alexander Heard	— Doctor of Humane Letters
Wayne L. Horvitz '42	— Doctor of Laws
Toni Morrison	— Doctor of Letters
Gerard Piel	— Doctor of Science

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together with their years of service

I. TRUSTEES

As listed in the College Catalog for the years 1862 to 1978-79
(Terms without closing dates were still continuing in 1979)

Albee, Edward F., trustee 1923-1931
 Andrus, Ruth, trustee 1949-1955
 Aspinwall, John, trustee 1862-1902
 Attwood, William E., Jr., trustee 1964-1969
 Axelrod, Bernard J., trustee 1957-1965
 Bacon, Rogers H., trustee 1934-1937
 Baldwin, Charles S., trustee 1924-1927
 Bard, John, trustee 1860-1889
 Bard, Margaret (Mrs. John), trustee 1860-1875
 Bard, Rev. Samuel, trustee 1860
 Barnard, Thurman, trustee 1950-1951
 Bayne, Stephen F., trustee 1933-1934
 Belefant, Eva (Mrs. Martin), trustee 1957-1962
 Bell, Rev. Bernard Iddings, (President) 1920-1929; (Warden) 1929-1934
 Bergerac, Norma (Mrs. Michael C.), trustee 1978-
 Blackwell, Rev. James M., trustee 1932-1934
 Bleeker, Pierre McD., trustee 1927-1933
 Blum, Jack, trustee 1975-
 Body, Rev. C.W.E., trustee 1898-1905
 Bogue, Morton G., trustee 1937-1947
 Botstein, Leon, (President) 1975-
 Bourne, Edward Russell, trustee 1925-1934
 Bowen, Mrs. Ezra (Joan Williams), trustee 1965-1966
 Broem, Henri, trustee 1873-1879
 Brestell, Rudolph, trustee 1931-1934
 Brown, Rev. John, trustee 1888-1899
 Brown, Russell R., trustee 1961-1968; Life trustee 1968-1978
 Bruce, Robert J. (Acting President) 1974-1975
 Brunot, William T., trustee 1963-1967
 Buel, Rev. Samuel, trustee 1862-1868
 Burch, Rt. Rev. Charles S., trustee 1912-1920
 Burgess, Clifford, trustee 1952-1962
 Burgess, Rt. Rev. Frederick, trustee 1902-1907
 Butler, Nicholas Murray (President) 1929-1930; (President) and trustee 1930-1944

Cady, Rev. Philander K., trustee 1878-1887
 Campbell, John, trustee 1864-1876
 Carey, John Jr., trustee 1878-1886
 Carey, Rev. Joseph, trustee 1878-1910
 Carman, Harry J., Chairman, trustee 1950-1964
 Carson, William M., trustee 1931-1934
 Case, James H., Jr., (President) 1950-1960
 Casswell, John H., trustee 1876-1889
 Champlin, Charles S., trustee 1924-1929; 1939-1941
 Chanler, Hon. John W., trustee 1876-1877
 Chanler, Lewis Stuyvesant, trustee 1909-1913
 Chapman, Chanler A., trustee 1953-1954
 Chapman, Helen (Mrs. Chanler A.), trustee 1954-1960
 Clarkson, Rev. David Henry, trustee 1933-1935
 Clemens, James B., trustee 1926-1930
 Coffin, Charles G., trustee 1910-1911
 Cort, Rev. Joseph, trustee 1862-1865
 Cole, Rev. Lawrence T. (President) and trustee 1899-1903; trustee 1916-1928; trustee 1933-1938
 Collins, Sylvia Porter, trustee 1948-1953
 Conant, Frank E., trustee 1972-1973
 Coxe, Rt. Rev. Arthur Cleveland, trustee 1863-1866
 Cram, Ralph Adams, trustee 1928-1933
 Crosby, Maunsell S., trustee 1909-1916
 Cruger, S. Van Rensselaer, Treasurer 1873-1898
 Curtiss, Cyrus, trustee 1862-1876
 Darlington, Rev. Henry, trustee 1928-1942
 Davies, William A., 1860-1886
 Davis, Arnold, trustee 1966-1971; trustee 1976-
 Davis, Howland S., trustee 1934-1939; trustee 1943-1960; trustee emeritus 1960-1969
 Day, Joseph P., trustee 1928-1931
 Dean, Philip Sydney, trustee 1907-1920; trustee 1935-1938
 Denerstein, Ezra J., trustee 1973-1977
 DePeyster, James F., trustee 1860-1874
 Dickinson, Fairleigh S., Jr., trustee 1969-1974
 Dix, Rev. Morgan, trustee 1876-1908
 Doane, Rt. Rev. William Crosswell, trustee 1869-1891

Donegan, Rt. Rev. Horace W.B., trustee 1967-1972
 Douglas, Archibald, trustee 1937-1944
 Eder, Charles E., trustee 1935-1937
 Edmonds, Robert C., trustee 1972-1978
 Ellenbogen, Mrs. Saul, trustee 1971-1975
 Ellis, George Adams, trustee 1936-1950; trustee emeritus 1950-1956
 Epstein, Jason, trustee 1974-1978
 Evarts, William M., trustee 1966-1971
 Fairbairn, Henry A., M.D., trustee 1899-1917
 Fairbairn, Rev. Robert B. secretary faculty 1863- ; (Warden)
 1864-1898
 Finberg, Alan R., trustee 1978-
 Fish, Hamilton, trustee 1861-1863
 Fisk, Mrs. Shirley C., trustee 1947-1949
 Fiske, Haley, trustee 1915-1929
 Fleming, Frederic S., trustee 1934-1939
 Flower, Hon. Roswell, trustee 1886-1899
 Fosbroke, Very Rev. Hughell E.W., trustee 1918-1938
 Freeborn, James L., (Chairman 1938-1949; trustee emeritus 1949-1950
 Frost, Benson R., trustee 1952-1956
 Fuller, Edward C. (President) 1947-1950
 Fusscas, James P., trustee 1953-1973
 Gardiner, Robert D.L., trustee 1969-1974
 Gardner, Rev. Wallace J., trustee 1930-1931
 Gardner, Rev. William E., trustee 1918-1923
 Gates, Milo Hudson, trustee 1931-1938
 Gerry, Robert L., trustee 1912-1913
 Gibbs, Theodore, trustee 1885-1899
 Gibson, Rev. J. Breckenridge, trustee 1874-1896
 Goldberg, Samuel S., trustee 1957-1964
 Golden, Sibyl (Mrs. William T.), trustee 1978-
 Goldman, Emmanuel, trustee 1952-1960; trustee emeritus 1960-1974
 Grandin, Edward S., trustee 1951-1965
 Gray, Rev. Albert, trustee 1879-1881
 Gray, Charles Howard (President) 1945-1947
 Gray, Bobbie (Mrs. Lee), trustee 1967-1972
 Gray, Lee, trustee 1972-1975

Greer, Rt. Rev. David H., trustee 1903-1908 (Chairman) 1908-1919
 Grimm, Peter, trustee 1935-1947
 Gruver, Richard J., trustee 1948-1954
 Gutterman, Lester, trustee 1959-1961
 Haight, Charles C. trustee 1900-1917
 Hall, Rev. Charles H., trustee 1969-1972
 Hamilton, Mary (Mrs. Lyman C., Jr.), trustee 1978-
 Hammer, T. P., trustee 1909-1918
 Hance, John A., trustee 1909-1948
 Hapeman, Lloyd, trustee 1972-1977
 Harison, Richard M., trustee 1874-1895
 Harison, William, trustee 1896-1899; (Treasurer) 1899-1938
 Harris, John B., trustee 1942-1943; trustee 1946-1950
 Harris, Rev. Thomas (Warden) 1903-1908
 Harrod, Joseph, trustee 1864-1875
 Hatfield, A., trustee 1922-1934
 Hatfield, Edgar W., trustee 1942-1977
 Hayashi, Thomas T., trustee 1971-1973
 Healy, Rev. Timothy S. J., trustee 1978-
 Hechinger, Fred, trustee 1957-1960
 Heiferman, Solomon, trustee 1965-1969
 Heller, William, trustee 1948-1952
 Henderson, Ernest III, trustee 1971-
 Henry, Rev. Caleb S., trustee 1860
 Hill, John Alexander, trustee 1972-
 Hoffman, Rev. Charles F., trustee 1881-1897
 Hoffman, Charles F., Esq., trustee 1897-1908
 Hoffman, Rev. Eugene, trustee 1887-1888
 Hoffman, Hon. Murray, trustee 1860-1864
 Honey, John C., trustee 1978-
 Hopf, Harry Arthur, Chairman, Board of Trustees, 1948-1949
 Hopf, Rita Hilborn (Mrs. Harry A.), trustee 1949-1965
 Hopson, Rev. George, (Acting Warden) 1898-1899;
 (Acting Warden) 1907-1909
 Houghton, Alanson B., trustee 1917-1933
 Houghton, Rev. George, trustee 1873-1883
 Houghton, Rev. George Clark, trustee 1913-1924

Howe, William Read, trustee 1910-1914
 Humphreys, Rev. F. Landon, trustee 1900-1905
 James, Oliver B., trustee 1928-1938
 James, Walter B., trustee 1923-1928
 Jefferis, Rev. William, trustee 1889-1898
 Jessup, Charles A., trustee 1924-1927
 Jones, Clinton R., trustee 1955-1961
 Judge, Rev. Arthur H., trustee 1916-1925
 Kane, S. Nicholson, trustee 1896-1906
 Katzenbach, Lydia (Mrs. Nicholas deB.), trustee 1977-P.X.
 Kellogg, Flint, trustee 1975-1980
 Kent, Frederic H., trustee 1934-1937
 Kimber, Rev. Arthur C., trustee 1902-1909
 King, John A., trustee 1861-1862
 King, Leroy, trustee 1932-1934
 Kline, Reamer (President), 1960-1974
 Knauss, Mary Ann (Mrs. Charles T.), trustee 1973-1978
 Knickerbocker, John, trustee 1861-1862
 Koenig, Louis D., trustee 1964-1968
 Kollmar, Dorothy Kilgallen, trustee 1949-1952
 Kroll, Edgar C., trustee 1941-1943
 Landauer, William, trustee 1967-1972
 Lang, Rev. Leslie J. A., trustee 1959-1964
 Langdon, Walter, trustee 1860-1865
 Lansing, Stewart D., trustee 1920-1924
 Lasser, J. K., trustee 1948-1953
 Leigh, Robert D., trustee 1940-1944
 Lehman, Hon. Irving, trustee 1930-1938
 Levy, Jeffrey A., M.D., trustee 1974-1979
 Lewit, William V., trustee 1969-1974
 Lincoln, Robert L., trustee 1960-1965
 Littlejohn, Rev. A.N., trustee 1867-1868
 Littlejohn, Rt. Rev. A.N., trustee 1868-1901
 Lydman, Jack W., trustee 1976-
 Lyman, Edward Branch, trustee 1930-1932
 McCabe, Charles B., trustee 1967-1970

McEnroe, Jack A., trustee 1977-
 McManus, Charles E., Jr., trustee 1956-1964
 McSweeney, Edward F., trustee 1948-1949; Chairman 1949-1950
 trustee 1950-1952
 McVickar, Rev. John, trustee 1860-1868
 McVickar, Rev. William, trustee 1871-1877
 MacGerrigle, R. Prunty, trustee 1941-1944
 Manning, Rev. William F., trustee 1908-1922; Rt. Rev. William F.,
 (Chairman) 1922-1938
 Maremont, Arnold H., trustee 1960-1963
 Melville, Ward, trustee 1930-1942; (Chairman) 1942-1947;
 Life trustee 1971-1977
 Merritt, Douglas, trustee 1876-1891; Secretary 1891-1903
 Miller, George Norton, trustee 1927-1933
 Mitchell, John W., trustee 1862-1878
 Moore, Rt. Rev. Paul, Jr., trustee 1972-
 Moran, Charles A., trustee 1899-1934
 Morgan, Rev. William, trustee 1864-1888
 Murray, Ambrose S., Jr., trustee 1912-1914
 Nash, Stephen P., trustee 1864-1896
 Nelson, Rt. Rev. Richard, trustee 1904-1909
 Newbold, Thomas H., trustee 1862-1868
 Newburg, Charlene (Mrs. Mortimer), trustee 1963-1965
 Norris, Rev. Frederick, trustee 1913-1928
 Ogden, Henry N., trustee 1925-1934
 Ogden, Thomas W., trustee 1862-1886
 Oldham, Rt. Rev. G. Ashton, trustee 1920-1929
 Oliver, Rev. Andrew, trustee 1878-1897
 Page, J. Wallace, Jr., trustee 1948-1949
 Parker, Alton B., trustee 1904-1913
 Parsons, Edgerton, trustee 1909-1914
 Payne, Frederick B., trustee 1967-1970
 Perry, Hart, trustee 1971-
 Phillips, Lorelle Marcus (Mrs. Roger), trustee 1973-1978
 Pierce, David, (Acting President), January-June, 1975
 Pines, James M., trustee 1960-1962

Pool, Elizabeth (Mrs. Beekman), trustee 1946-1950
 Potter, Rev. Henry C., trustee 1869-1883
 Rt. Rev. Henry C., trustee 1883-1887;
 (President of the Board) 1887-1908
 Potter, Rt. Rev. Horatio, trustee 1860-1888
 Probst, Jacob, trustee 1924-1929
 Pruyn, John V. L. (President of the Board) 1860-1877;
 trustee 1889-1904
 Ramsdell, Homer, trustee 1860
 Ream, Robert C., trustee 1939-1944
 Reazor, Rev. Frank B., trustee 1910-1922
 Reese, Willis L.M., trustee 1952-1955
 Reid, Ogden, R., trustee 1978-
 Reynders, John V.W., trustee 1937-1945
 Rickey, Rev. Thomas, (Warden) 1862-1863
 Robb, J. Hamden, trustee 1888-1899
 Robbins, Harry Pelham, trustee 1930-1940
 Robbins, Howard C., trustee 1929-1930
 Robertson, W. Allmand, trustee 1910-1920
 Rodgers, Rev. W. C., (President) 1909-1919
 Rogers, Archibald, trustee 1884-1899
 Rogers, H. Pendleton, trustee 1931-1935
 Roosevelt, Hon. Franklin D., trustee 1929-1933
 Root, Oren, Jr., trustee 1947-1949
 Rosenau, James N., trustee 1968-1970
 Rosenthal, Paul, trustee 1952-1957
 Rovere, Richard H., trustee 1957-1961
 Rudder, Rev. William, trustee 1861-1863
 Rueger, William F., trustee 1962-1975; (Chairman) 1975-
 Russ, Kenneth, trustee 1967-1971
 Sargent, Henry W., trustee 1860-1879
 Sayre, Monell, trustee 1926-1934
 Schmidt, William H., trustee 1966-1970
 Schwab, David E. III, trustee 1965-
 Scott, Henry L., trustee 1959-1963
 Seabury, Rev. William, trustee 1906-1916
 Seidman, Benedict, trustee 1966-1970; trustee 1978-
 Seymour, Rev. George, trustee 1860-1861; trustee 1868-1878

Shelov, Sidney, trustee 1962-1967
 Shimkin, Leon, trustee 1949-1955
 Sidman, Edward A., trustee 1936-1939
 Silbert, Theodore H., trustee 1966-1971
 Silliman, Rev. George, trustee 1897-1910
 Smart, Paul H., trustee 1942-1944
 Smith, Rev. John Cotton, trustee 1861-1872
 Smull, J. Barstow, trustee 1935-1948
 Smyth, Theodore H., trustee 1967-1972
 Spear, Elwyn, trustee 1934-1937; trustee 1946-1949; trustee
 emeritus 1949-1960
 Steele, Rev. J. Nevett, trustee 1910-1916
 Steinmetz, Francis C., trustee 1929-1932
 Steinway, John H., trustee 1942-1947; (Chairman) 1947-1949;
 trustee 1949-1959; trustee 1977-
 Stetson, Caleb R., trustee 1925-1933
 Stevens, Col. Edwin, trustee 1910-1911
 Stires, Rt. Rev. Ernest M., trustee 1926-1934
 Stone, Martin, trustee 1964-1967
 Terhune, J. M., trustee 1927-1930
 Terry, I. Brewster, trustee 1957-1960
 Thayer, Harry M., trustee 1967-1970
 Timpson, Lawrence, trustee 1898-1908; trustee 1920-1923
 Tracy, Cornelius L., trustee 1861-1865
 Trask, Spencer, trustee 1892-1902
 Tully, William J., trustee 1918-1928
 Turner, Warren H., Jr., trustee 1960-1976
 Twekes, John Ireland, trustee 1860-1895
 Upjohn, Rev. Samuel, trustee 1900-1925
 Vanderbilt, Cornelius, trustee 1879-1899
 Vinton, Rt. Rev. Alexander, trustee 1902-1909
 Vinton, Rev. Francis, trustee 1869-1872
 Von Post, Herman C., trustee 1896-1908
 Voorhis, Gordon, trustee 1962-1967
 Walker, John Baldwin, trustee 1929-1943
 Walsh, William J., trustee 1945-1961
 Warren, George Henry, Jr., trustee 1933-1935

Wasseman, William Stix, trustee 1977-1979
 Webb, J. Griswold, trustee 1928-1930
 Whitcomb, Rev. James L., trustee 1938-1942
 Whittery, Edmund S., trustee 1913-1915
 White, John F., trustee 1964-1969
 Wicks, Arthur H., trustee 1948-1953
 Willard, C. Lawson, Jr., trustee 1938-1942
 Williams, Paul Whitcomb, trustee 1963-1966; (Chairman) 1966-1975;
 Life trustee 1975-
 Williams, Stephen, trustee 1930-1938
 Wolfman, Harry, trustee 1954-1959
 Wood, Robert, trustee 1926-1931
 Woodruff, Clinton Rogers, trustee 1910-1923
 Woodruff, K. Brent, trustee 1951-1955; (Acting President) 1960
 Works, Gertrude (Mrs. John), trustee 1971-1976
 Young, Henry, trustee 1920-1930
 Zabriskie, George, trustee 1908-1912
 Zipser, Ruth (Mrs. Frederick S.), trustee 1972-1977

II. FACULTY

As listed in the College catalog for the years 1862 to 1978-79
 (Appointments without terminal dates were still continuing in 1978-79.)
 Ablow, Joseph, assistant professor of art 1959-1962
 Abraham-Vandermark, Eva, instructor in sociology 1971-72
 Adair, Tom, visiting lecturer in dance 1968-69; assistant professor 1969-1971
 Adams, Jeffrey L., assistant professor of economics, 1972-78
 Alter, Iska, assistant professor of English, 1977-
 Andors, Stephen Paul, associate professor of government, 1977-
 Anthony, William G. W., tutor, Latin, 1891-93; tutor, Latin and
 Math, 1893-94; tutor in Latin, Math and French 1894-95; tutor
 Greek and instructor in French 1895-97; assistant professor of
 Greek, French 1897-99; assistant professor of logic and oratory
 1899-1901; professor of philosophy 1901-10
 Appel, Willa, visiting assistant professor of anthropology 1975-76
 Arnold, Becky, visiting lecturer in dance, 1970-71
 Arrick, Lawrence, assistant professor of drama 1955-56

Arthur, Paul S., lecturer in film 1973-75; lecturer in film 1976-
 Artinian, Artine, associate in French 1936-1942; assistant professor
 1942-46; associate professor 1946-47; professor 1947-1964; pro-
 fessor emeritus 1964-
 Artinian, Margaret, instructor in French 1948-49; assistant professor
 of French 1958-1961
 Aspinwall, John, lecturer in chemistry 1882-1894
 Bach, Victor E., assistant professor of mathematics and physics 1958-59
 Bailey, Herman A., acting professor of Greek 1889-90
 Baillie, Bruce, lecturer in film 1974-75; film maker in residence 1975-77
 Baker, David, associate professor of physics 1957-58
 Barre, Jean Claude, instructor in French 1963-64; 1967-68
 Barton, Brian A., assistant professor of economics 1971-72
 Bassage, Harold, instructor in drama, 1934-1938
 Bates, Rev. W. Lever, (Chaplain), history of religion 1954-56
 Baz, Douglas, assistant professor of photography, 1975-
 Bazelon, David T., instructor in English 1949-50
 Bell, Rev. Bernard Iddings, professor public speaking 1924-26;
 professor of religion and public speaking 1926-1933
 Bellow, Saul, assistant professor of English, 1953-54
 Beresnack, Lillian G., instructor in literature 1947-49
 Berns, Mirjam, instructor in dance 1971-74
 Bertlesmann, Heinz, instructor in international relations 1948-49; assistant
 professor of international relations 1949-55; associate professor
 1955-1962; professor 1962-1977; professor emeritus 1977-
 Bianchi, Françoise, assistant professor of French 1972-79
 Bick, Mario, assistant professor of anthropology 1970-75; associate
 professor 1975-
 Bierstedt, Robert, instructor in philosophy 1940-47
 Billings, Henry, associate in art 1938-39; instructor in fine arts
 1941-43; visiting associate professor of painting 1951-52
 Binno, Elaine, instructor in English 1968-69
 Black, Carl J., assistant professor of French 1967-71
 Bluecher, Heinrich, visiting professor of philosophy 1952-1967;
 professor emeritus 1967-71
 Bodenhorn, Aaron, visiting associate professor of music 1948-49
 Bok, Rosa, instructor in music 1962-63; instructor in voice 1963-65

Boothby, Norman, assistant professor of art 1952-53
 Boretz, Benjamin A., associate professor of music 1973-
 Botsford, Keith, instructor in languages 1953-55; assistant professor 1955-56
 Botzow, Rufus, instructor in drama 1973-74
 Bourne, Dorothy Dulles, visiting assistant professor of sociology 1949-51; assistant professor 1951-53; associate professor 1953-57; professor 1957-62; professor emerita 1962-69; acting president fall semester 1958
 Brand, Guido, instructor in music 1938-46
 Brandeis, Irma, instructor in English 1945-46; assistant professor 1946-49; associate professor 1949-55; professor 1955-72; professor emerita 1972-75; emerita and co-director of Independent Studies Program 1975-
 Brandstein, David Z., instructor in English 1970-71; assistant professor 1971-72
 Branin, M. Lelyn, assistant professor of zoology 1937-40
 Bray, Kenneth A., associate professor of physical training and instructor in languages 1925-27
 Bresler, Jack B., assistant professor of biology 1955-57
 Brings, Allen, instructor in music 1959-60
 Brody, Burton, assistant professor of physics 1970-73; associate professor 1973-
 Brody, Selma Blazer, associate professor of physics 1955-57
 Brooks-Randolph, Angie, distinguished lecturer in international affairs 1972-73
 Brown, Geoffry, instructor in drama 1956-58
 Brown, John Cotton, assistant professor of government 1950-51
 Brown, Stanley J., instructor in chemistry 1927-29; assistant professor 1929-33
 Burnham, Sanford, instructor in sociology 1962-65
 Burns, Richard, instructor in drama 1948-50
 Bush, Kenneth A., instructor in mathematics 1939-40
 Cameron, Ward Griswold, acting professor of modern languages 1915-16; professor 1916-17
 Camins, Ninette, instructor in anthropology 1967-68
 Canfield, Horace, tutor 1862-63
 Carpenter, Clarence Ray, lecturer in psychology 1934-37

Carrier, Warren, assistant professor of languages 1953-55; associate professor 1955-57
 Casady, Edwin R., (Dean) professor of English 1949-51
 Casey, Beth, assistant professor of English 1972-73
 Casper, Barbara, instructor in dance 1956-58
 Cavanaugh, Philip G., assistant professor of English 1971-72
 Chamberlain, Glenn, instructor in sculpture 1949-50
 Champagne, Ralph, instructor in engineering drawing 1944-46
 Chapman, Ray Parkin, instructor in chemistry 1932-33
 Christensen, Sabinus, professor of physics 1964-66
 Clark, Larry, instructor in dance 1975-76
 Clarke, Eric T., visiting lecturer in music 1934-39; visiting lecturer in humanities 1940-42
 Clarke, Herbert, acting assistant professor of Greek 1887-89
 Clarke, Rev. Herbert, acting professor of French and German 1905-15
 Clarke, Richard B., associate professor of biology 1964-72; research fellow 1972-74
 Clarkson, Frank Edward, visiting lecturer in psychology 1961-62
 Cleaver, George, assistant professor of economics 1951-53
 Clifton, Dorothy, instructor in psychology 1945-48
 Coe, George Jarvis, tutor 1874-81
 Cohen, Lillian, assistant professor of psychology 1954-55
 Cohen, Sheldon M., assistant professor of psychology 1967-69
 Cohn, Jules, instructor in political science 1955-56; instructor in languages and literature 1956-58
 Cole, Lawrence T. (Warden) professor of philosophy 1899-1903
 Coleman, William, visiting lecturer in Afro-American studies 1971-73
 Colvin, Ralph W., visiting lecturer in psychology 1961-62
 Conrad, Sherman, instructor in English 1946-47; assistant professor 1947-50; associate professor 1961-70; professor 1970-73
 Conti, Andrew, assistant professor of mathematics 1968-69
 Conway, Curt, assistant professor of drama 1960-63
 Cook, Edmund C., acting professor of mathematics and science 1918-19; associate professor of mathematics and physics 1920-25
 Coop, Frank D.; assistant professor of philosophy 1929-30
 Cooper, William W., assistant professor of economics 1942-43

Coover, Robert, instructor in Spanish and English 1966-67
 Cornell-d'Echert, Pierre Francois, instructor in romance languages 1946-47
 Corrsin, Lester, associate professor of physics 1968-70; research director computer science 1974-79
 Corti, Louis Feloy, instructor in modern languages 1926-42
 Cote, Alan, assistant professor of art 1972-74; associate professor of art 1974-
 C- Robert visiting distinguished professor of music 1976-78
 Cramer, Konrad, visiting professor of fine arts 1942-44
 Crane, Fred A., instructor in history 1949-51; assistant professor 1951-54; associate 1954-59; professor 1959-78; professor emeritus 1978-
 Crawford, A., tutor 1885-86
 Creedon, Carol, associate professor of psychology 1955-57
 Crosby, Rev. Kenneth Owen, Chaplain and instructor in religion 1926-30; assistant professor of oral English 1930-33
 Crowell, David, instructor in drama 1947-48
 Crowell, Thomas L., instructor in mathematics 1947-48
 CuRoi, John, assistant professor of art 1965-66
 Currie, William T., tutor and librarian 1863-65
 Dabney, Sarah, assistant professor of English 1971-72
 Dalton, George, assistant professor of economics 1960-61
 Dan, Elias, instructor in music 1937-39
 Davidson, Irville F., instructor in Latin, English, and German 1898-99; instructor in Greek, English and German 1899; librarian and instructor in English 1904-20; professor of Latin and Dean 1921-25; professor of Latin only 1925-40
 Day, Rev. Richard, Chaplain and instructor in religion 1940-43
 Dayen, Albert, acting professor of French 1917-18
 Deal, Ralph E., instructor in biology 1931-33
 DeFine, Sylvia, assistant professor of psychology 1947-49
 deGogorza, Patricia, assistant professor of art 1966-69
 DeGre, Gerard, Assistant professor of sociology 1947-53; associate 1953-57; professor 1957-68

De Hirsch, Storm, visiting assistant professor of film 1977-78
 Deinhard, Hanna, associate professor of art 1961-65
 de Jonge, Alfred Robert, associate professor of Germanic languages and instructor in Romance languages 1927-28
 de la Cuesta, Leonel Antonio, visiting lecturer in literature 1974-75
 de Man, Paul, instructor in French 1949-51
 Deming, Vida G., assistant professor of drama 1958-60
 Denich, Bette, visiting associate professor of anthropology 1978-79
 De Pew, Rex, instructor in mathematics 1960-61
 Dewsnap, Terence, assistant professor of English 1963-66; associate 1966-70; professor 1970-
 Diamond, Stanley, visiting distinguished professor of sociology 1976-77
 Dill, Marshall, Jr., assistant professor of history 1955-56
 Dows, Carmen Vial, visiting assistant professor of international relations 1950-51
 Drazen, William, instructor in economics 1969-70
 Driver, William, assistant professor of drama 1959-62; associate 1962-66; professor 1966-78; Flint professor 1978-
 Dubos, Rene, visiting distinguished professor and fellow Bard College Center 1978-79
 Druckman, Jacob, assistant professor of music 1961-67
 Ducornet, Guy, instructor in French 1963-66; assistant professor 1966-68
 Dupee, Frederick W., assistant professor of English 1945-46; associate professor 1948-49; visiting lecturer 1954-56
 Earp, Cronje Burnford, instructor in classics 1930-31
 Edwards, Lyford P., associate professor social science 1920-24; professor 1924-48; professor emeritus 1951-
 Ehrenpreis, Samuel, assistant professor of history 1957-58
 Eichelberger, Eleanor, assistant professor of music 1945-46
 Eisman, Christian H., instructor in history 1965-67; assistant professor 1967-69
 Ellison, Ralph, visiting lecturer in English 1958-61
 Elme, William T., tutor 1881-83
 Epstein, Mark, assistant professor of drama 1974-78

Erskine, Janet Reed, visiting lecturer in dance 1964-67
 Estabrook, Laura, assistant professor of economics 1952-54
 Everett, Alfred, associate in education 1935-37
 Extitus, Margaret, instructor in psychology 1948-49
 Fairbairn, Rev. Robert, professor of mathematics and natural philosophy 1862-69; professor of moral philosophy 1869-88; also acting Logic and Metaphysics 1888-99; then emeritus
 Fansler, Thomas, lecturer 1934-35
 Farber, Anne, visiting assistant professor of anthropology 1977-78
 Farrow, Norman D., visiting instructor in music 1948-49
 Feldblum, Esther, visiting lecturer in religion 1971-72
 Feldman, Albert, instructor in biology 1960-61
 Ferguson, John Barclay, assistant professor of biology 1977-
 Fiess, Edward, assistant professor of English 1950-53
 Finkel, Donald, instructor in English 1958-60
 Fisschler, Alfred, assistant professor of physics 1957-59
 Fite, Harvey, associate in drama and sculpture 1934-37; associate in sculpture only 1937-39; instructor in sculpture 1939-42; instructor in fine arts and drama 1942-46; assistant professor of sculpture 1946-48; associate 1948-52; professor 1952-69; professor emeritus 1969-76
 Flashman, Martin E., assistant professor of mathematics 1975-1981
 Flournoy, Francis Rosebro, associate professor of history 1924-33; professor 1933-37
 Forbes, Grace, Dean and associate professor of biology 1946-48
 Fornacca, Daisy, instructor in romance languages 1949-50
 Foster, Rev. Charles A., tutor 1868-70; tutor in history and English 1870-72; professor 1872-74
 Foster, Duncan Graham, associate professor of chemistry 1924-29
 Foster, Herbert B., acting professor of Greek 1900-01
 Fout, John, assistant professor of history 1969-72; associate 1972-
 Fowler, Rev. Cuthbert, director of music and instructor in Latin 1916-17; in Latin and public speaking 1917-20
 Fowler, Manet, assistant professor of anthropology 1965-67
 Francis, Eustace E.F., assistant professor of physics 1954-55
 Frank, Jane G., instructor in photography 1975-77
 Frankenthaler, Helen, distinguished visiting artist 1977-78

Franklin, Woodman B., visiting assistant professor of government 1976-77
 Frauenfelder, William, lecturer in German 1934-37; associate in German 1937-42; associate in German and Spanish 1942-45; assistant professor 1945-46; associate professor 1946-48; professor 1948-57; professor modern languages 1969-74; professor emeritus 1974-
 French, Jean M., assistant professor of art history 1971-76; associate 1976-
 Fuessle, Rev. Raymond E., assistant professor of religion and chaplain 1949-53
 Fuller, Edward C., instructor in chemistry 1935-37; associate in chemistry 1937-42; assistant professor 1942-44; associate professor 1944-47; president 1946-50
 Gaddis, William, visiting professor of literature, fall 1976-77-78
 Garobedian, Carl Arshag, associate professor of mathematics 1930-37
 Garcia-Renart, Luis, assistant professor of music 1962-67; associate professor 1967-73; professor 1973-
 Garnier, Rev. Horatio, acting professor of English and history 1911-13; professor of history and social science 1913-14; of philosophy and history 1914-15; acting professor of philosophy 1924-25; associate professor of philosophy 1925-27
 Garrett, Louise, assistant professor of biology 1950-51
 Garrett, Paul H., professor of physics 1940-43; of physics and mathematics 1943-51
 Garrigue, Jean, instructor in English 1951-52
 Garvan, Anthony, instructor in history 1947-49
 Gay, Roger C., instructor in ed. psychology 1940-42
 Gebhardt, Stephen, assistant professor of mathematics 1973-74
 Gehr, Ernest, assistant professor of film, 1972-73
 Geiger, Karen, instructor, dance 1958-59
 Gelfand, Marvin, assistant professor of economics 1961-64
 Gelfand, May Ebihara, assistant professor of anthropology and sociology 1961-64
 Genzmer, George, lecturer in English and librarian 1934-37; associate, English 1937-44; professor 1944-47
 Gerassi, John, fellow Bard College Center, visiting professor of social studies 1978-79

Gibbs, Howard Leslie, acting professor of history and sociology 1916-1917
 Gilbert, Gustave, instructor in psychology 1941-43
 Gillard, Ruth, assistant professor of sociology 1948-52; acting dean and assistant professor of sociology 1952-54
 Ginsberg, Vida Kaye, instructor in drama 1945-48
 Gochman, Stanley, visiting professor of psychology 1962-63
 Goeb, Roger, instructor in music 1946-48
 Gold, Ivan, assistant professor of English 1971-72
 Goldsmith, Jane Ten Brink, assistant professor of art history 1978-79
 Goldstein, Thomas, associate professor of history 1962-65
 Goodheart, Eugene, instructor in English 1958-60; assistant professor 1960-62
 Goodwin, Charles W., acting professor of Greek 1898-99
 Gordon, Richard, assistant professor of psychology 1973-
 Gorelick, Mordecai, visiting lecturer in stage design 1959-60
 Grab, Frederic B., assistant professor of English 1970-72; associate professor 1972-
 Granne, Régina, assistant professor of art 1973-74
 Green, Judith, assistant professor of psychology 1975-77
 Green, Thomas A., visiting assistant professor of history 1967-69
 Greenwald, Bernard, instructor in art 1969-70; assistant professor 1970-73; associate professor 1973-
 Grier, Rev. W. A., Chaplain and instructor in chemistry and history 1914-15
 Griffith, William, instructor in philosophy 1968-72; assistant professor 1972-75; associate professor 1975-
 Grossberg, Jacob, assistant professor of sculpture 1969-74; associate professor 1973-
 Grossi, Olindo, associate in architecture and fine arts 1939-43
 Grove, Stefan, instructor in music 1955-56
 Haines, Edmund T., assistant professor of music 1948-49
 Hakerem, Gad, visiting lecturer in psychology 1961-62
 Hale, Edward S., instructor in English and history 1909-11
 Hamvas, Lewis, instructor in music 1952-54
 Hanchett, Suzanne, instructor in anthropology 1969-70
 Harmati, lecturer, 1934-45

Harper, Rev. Ralph, Chaplain and associate professor of religion 1956-58
 Harris, Cyril, assistant professor of English 1935-37; associate professor 1937-44
 Harris, Rev. Thomas R., professor of history (and Warden) 1903-07
 Harrison, Anthony, assistant professor of art 1965-66
 Harry, Joseph Edward, associate professor of classics 1927-29; Hoffman professor of Greek 1929-39; emeritus 1939-40
 Hartman, Donald G., assistant professor of biology 1950-53; associate professor 1953-57
 Hauser, Emil, adjunct in music 1952-53; professor 1953-61; John Hay Whitney visiting professor 1961-63; professor emeritus 1963-78
 Heard, M. S. V., acting professor of Greek 1874-76
 Hecht, Anthony, instructor in English 1952-55; associate professor 1962-66; professor 1966-67
 Hegt, Saskia Noordhoek, visiting assistant professor of drama 1978-79
 Heller, Peter P., assistant professor of languages 1965-67
 Henzell, Archie Willoughby, associate professor of physics 1921-23
 associate professor of chemistry and physics 1923-24
 Herman, Therese, associate professor of psychology 1975-
 Herrmeman, Harold, associate professor of physics 1959-62
 Hinman, Bertrand C., lecturer in chemistry 1894-95
 Hirsch, Elisabeth F., visiting instructor in political science 1949-52; assistant professor of philosophy 1952-55
 Hirsch, Felix E., librarian 1936-55; associate in German 1937-42; assistant professor of German 1942-44; chairman of area training program 1943-44; assistant professor of history 1944, 1945; associate professor of history 1945-46; professor of European history 1946-55.
 Hivnor, Robert, instructor in drama 1956-57; assistant professor 1957-59
 Hochman, Baruch, assistant professor of English 1966-69
 Hofberg, Eva, instructor in sociology 1947-48
 Hoffman, Jill, assistant professor of English 1966-68

Hoffman, Theodore, instructor in drama 1953-55; assistant professor 1955-57
 Hooper, George B., assistant professor of biology 1957-60
 Hopson, Francis J., tutor 1886-87
 Hopson, Rev. George B., professor of Latin 1863-98; acting Warden 1898-99; 1903-04; 1907-09; professor of Latin 1899-1916
 Horowitz, Irving L., assistant professor of sociology 1959-60
 Howard, Lewis H., visiting lecturer in Afro-American studies 1970-71
 Howe, Clarence, visiting professor of philosophy 1977-78
 Hughes, Harold K., instructor in physics 1935-40
 Humphrey, William, instructor in English 1949-53; assistant professor 1953-54; associate professor 1956-60
 Ireland, Lawrence (see Shute), assistant professor of economics 1964-65
 Itelman, Ana, associate professor of dance 1957-69
 Jackness, Andrew, instructor scenic design 1976-77
 Jameson, Marvin, choir director 1976-78
 Josephson, Betty L., instructor in biology 1972-73; assistant professor 1973-76
 Kakatsakis, Charles, visiting lecturer in drama 1960-64; assistant professor 1964-71
 Kalish, Eugene Elias, assistant professor of drama 1978-
 Kaltenbach, Rev. George, acting professor of modern languages 1918-19; associate professor 1920-23; associate professor of German 1923-24
 Karageorge, Yuri Vidov, assistant professor of languages 1968-72
 Kato, Karen, assistant professor of biology 1975-77
 Kaufman, Edna, instructor in psychology 1950-51
 Kaufman, Jane, instructor in art 1972-73
 Kellogg, Joyce, instructor in English 1945-46
 Kelly, Robert, instructor in German 1961-62; instructor in languages and literature 1962-64; assistant professor 1964-69; associate professor 1969-74; professor 1974-
 Kelman, Kenneth E., lecturer in film 1972-73
 Keydel, Julia, assistant professor of art, 1969-70

Kiernan, Barbara, instructor in social studies 1950-52
 Kimber, Arthur C., tutor and librarian 1866-1869
 Kinoshita, Jin Harold, assistant in science 1945-46
 Kirshner, Julius, assistant professor of history 1965-70
 Kiviat, Erik, instructor in natural history and acting director of field station 1973-74; assistant professor of natural history and director of field station 1974-78; research associate, ecology 1978-
 Kessler, Gary E., instructor in religion 1969-70
 Kline, Reamer, professor of humanities, emeritus 1974-75; professor of Hebrew and President-emeritus 1975-
 Klotzburger, Katherine M., instructor in government 1968-69
 Knapp, Noemi Escandell, lecturer in Spanish 1977-78; assistant professor 1978
 Knight, George W., assistant mathematics 1929-30
 Koblitz, Robert, assistant professor of government 1951-57; associate professor 1957-65, professor 1965-
 Koenig, Louis W., instructor in government 1945-48; assistant professor 1948-50
 Kollett, Francis W., assistant professor of mathematics 1972-75; associate and acting registrar 1975-76; associate professor 1976-79
 Korg, Jacob, instructor in English 1948-49
 Koslin, Bertram, assistant professor of psychology 1961-64
 Koutzen, Boris, visiting associate professor of music 1949-51
 Kritzler, Henry, associate professor of biology 1961-67
 Krumpelmann, John Theodore, associate professor Germanic languages and instructor in romance languages 1928-30; associate professor of German 1930-35
 Kullman, Eugen, visiting professor of religion 1958-64
 LaFarge, Benjamin, instructor in English 1968-70; assistant professor 1970-77; associate professor 1977-
 Lambert, Mark, instructor in English 1967-69; assistant professor 1969-72; associate professor 1972-
 Langdon, Agnes Domandi, assistant professor of German 1966-68; associate professor 1968-72; professor 1972-
 Lange, Rev. Peter, professor of history 1918-19

Larkey, Joan, instructor in drama 1951-55; assistant professor 1955-56
 La Ruffa, Anthony L., visiting lecturer in social studies 1971-73
 Latimer, Lenore, instructor in dance 1977-78; lecturer in dance 1978-79
 Laub, Arlene, instructor in dance 1965-67; assistant professor 1967-
 Lazar, Irving, instructor in psychology 1949-50
 Leary, Paris, assistant professor of English 1960-63
 Leeke, Stanley H., instructor in physical education 1933-35
 Leighton, Laurance, instructor in classics 1941-43
 Lensing, William E., visiting assistant professor of philosophy 1949-50; assistant professor 1950-55; associate professor 1955-61; professor 1961-
 Leonard, Clair, associate professor of music 1948-52; professor 1952-63
 Leonard, Nancy, assistant professor of English 1977-
 Levandowsky, Michael, instructor in biology 1968-69
 Levin, Harvey, instructor in economics 1949-50
 Levine, Rhoda, assistant professor of dance 1969-70
 Levine, Stuart, instructor in psychology 1964-66; assistant professor 1966-68; associate professor 1968-76; professor 1976-
 Levy, Donald, instructor in philosophy 1962-63
 Levy-Hawes, Maurice, instructor in economics 1937-39; associate 1939-40
 Lewis, Nancy, visiting instructor in dance 1974-75
 Liang, Hsi Huey, assistant professor of history 1956-61; associate professor 1961-67
 Libaire, George A., instructor in English 1926-31; assistant professor 1931-33
 Libbin, Richard, instructor in biology 1969-71
 Lipton, Eunice, assistant professor of art 1970-71
 Lischer, , instructor in design 1949-52
 Logan, Rowland E., instructor in biology 1956-58
 Lokke, Carl, instructor in history 1930-31
 Lord, James W., instructor in Greek 1900-01; in history 1901-02
 Ludwig, Jack Barry, assistant professor of English 1953-56; associate professor 1956-58

Lunn, Natalie, technical director of drama 1973-
 Lydman, Jack, instructor in German 1937-40; instructor in German and drama 1940-43
 Lyon, Eve, designer in drama 1967-68; instructor in scenic design 1974-75
 Lytle, Mark, assistant professor of history 1974-
 McCarthy, Barbara, assistant professor of French 1975
 McCarthy, Mary, instructor in English 1946-47
 McClelland, Glenn B., tutor in education 1934-37
 McDonald, Rev. John, acting professor of philosophy 1915-18; professor 1918-25
 McHewett, Earl R., assistant professor of psychology 1971-75
 McKenzie, Neil, assistant professor of drama 1963-68; associate professor 1968-
 McLane, Charles B., visiting assistant professor of history 1952-53
 Macauley, Robie, instructor in English 1947-48
 McDonald, Dwight, visiting lecturer in English 1958-59
 MacNaught, , tutor 1889-90
 Malcolm, Rev. Charles Howard, professor of history and English 1894-98
 Maple, William, assistant professor of biology 1973-
 Marchand, Hans, assistant professor of languages 1954-55; associate professor 1955-56
 Marker, Muriel, instructor in biology 1952-54
 Martin, Elinor B. Hayes, instructor in drama 1948-49
 Martin, Marianne W., visiting associate professor of art 1965-66
 Martin, Seymour Guy, professor of philosophy 1910-12
 Martland, Rev. Thomas R., instructor in religion 1958-59
 Marwell, Gerald, instructor in sociology 1961-62
 Mauzey, Jesse Virgil, instructor in philosophy 1930-35
 Mee, Rev. C. B., tutor 1881-83
 Mekas, Adolphas, visiting lecturer in film 1971-73; assistant professor 1973-
 Menashe, Samuel, instructor in English 1952-53
 Meyer, Gladys, visiting professor of sociology 1975-78
 Michaels, Leonard, visiting distinguished professor of languages and literature 1977-78

Miguel, Muriel, instructor in drama 1974-78; assistant professor 1978-

Miller, John, adjunct in drama 1969-70; designer and instructor in scenic design 1970-72

Miller, Henry K., visiting professor of chemistry 1947-48

Miller, Martin T., assistant professor of psychology 1969-71

Millet, Stanley, visiting professor of sociology 1963-64

Minihan, Michael, instructor in languages 1965-67; assistant professor 1967-71; associate professor 1971-74

Mishkin, David, associate professor of economics 1970-71

Mitchnik, Nancy, instructor in art 1977-

Modigliani, Franco, associate economics and mathematics 1943-44

Moody, John S., tutor 1873-74

Morrison, Paul, instructor in drama 1937-38; instructor in drama and director theatre 1938-39; assistant professor of drama and director of theatre 1939-48

Morrow, William, assistant professor of psychology 1953-55

Morse, David, lecturer in psychology 1977-78

Moss, Erna Renker, instructor in German 1958-59

Muller, James Arthur, associate professor of history 1922-24

Munsterberg, Hugo, visiting professor of art history 1978-

Murphy, Richard, visiting professor of poetry 1973-74

Murray, Elizabeth, visiting instructor in art 1973-77

Murry, Donald F., instructor in physical training

Nash, Belknap, tutor 1890-92

Nelson, Peter, instructor in dance 1961-62

Newman, Daniel, instructor in art 1951-52

Newman, Yale J., instructor in physical education 1943-44

Newsom, Frances, instructor in music 1945-46

Nicodemus, Richard, visiting assistant professor of sociology 1970-71

Noble, Louis, history and English 1874-79

Nock, Albert J., tutor in Latin, instructor in German 1895-96; assistant professor in Latin and instructor in German 1896-98; visiting professor politics and American history 1931-33

Nordoff, Paul, assistant professor of music 1949-52; professor 1952-59

Nordoff, Sabina, visiting assistant professor of dance 1973-

Obreshkove, Vasil, associate professor of biology 1926-30; professor 1930-50

Oja, Frank E., assistant professor of psychology 1957-61; associate professor 1961-66; professor 1966-

Olanoff, Samuel, associate professor of physics 1965-66

Oliver, Rev. Andrew, professor of Greek and Hebrew 1864-73

Olmstead, Charles T., tutor and librarian 1865-68

Olssen, Rev. William, tutor mathematics and natural philosophy 1871-89; professor of Greek and Hebrew 1889-91; professor of history and English 1891-94; alumni professor of mathematics and natural philosophy 1894-1902; emeritus 1902-11

O'Reilly, Edmund F., assistant professor of psychology 1969-71; associate professor 1972-73

Ortiz, Jorge, assistant professor of Spanish 1943-44

Ott, Edwin, instructor in history 1908-09

Pace Stephen, assistant professor of art 1970-71

Packard, Alpheus Appleton, assistant professor of mathematics and physics 1925-27

Pait, James A., associate professor of philosophy (and Acting Dean) 1955-56

Parson, John, instructor in physical education 1937-43

Parvulescu, , assistant professor of physics 1951-54

Pasiencier, Samuel, associate professor of mathematics 1969-75

Passloff, Aileen, assistant professor of dance 1969-74; associate professor 1974-

Patch, George W., acting instructor in Greek and Latin 1908-09

Peabody, H. A. L., music 1880-83

Pearl, Philip D., instructor in philosophy 1963-65

Pearson, Rev. W. H., tutor in Greek, instructor in German 1892-95

Penkower, Monty Noam, assistant professor of history 1970-74

Penning, Tomas, associate in sculpture 1937-39

Pfeiffer, George B., acting professor of mathematics and physics 1902-03

Phalen, Harold Romaine, professor of mathematics, instructor in physics 1927-30; Vincent Astor professor of mathematics 1930-34

Pharr, Gwendolyne, visiting instructor in black studies 1975-76
 Phillips, Matt, associate professor of art, director of the art center 1964-70; professor and director of art center 1970-
 Phoenix, Rev. Alfred, instructor in Latin and chemistry 1913-14
 Pierce, David C., assistant professor of religion 1964-67; associate professor 1967-73; professor 1973- ; acting president spring semester 1975
 Piper, Laurence F., instructor in English, mathematics and elocution 1911-15; assistant professor of literature 1915-17
 Poling, Clark, instructor in art, 1967-69
 Popham, Charles Whitney, instructor in Latin and mathematics 1899; instructor in German 1900-01; instructor in German and French 1901-03; professor of German and French 1903-05
 Potter, Eliphalet N., visiting professor in psychology, ethics, civics 1898-99
 Pozzo, Horace, assistant professor of Spanish 1942-43
 Preker, Joseph, instructor in psychology 1949-51; assistant professor 1951-52
 Preslaff, Jeffrey Robert, instructor in music 1978-
 Prince, Percy Sylvester, associate professor of chemistry and physical training 1921-22; assistant professor of physical training 1922-24
 Qualey, Carlton C., assistant professor of history 1936-43; associate professor 1943-44
 Randolph, Thurley, assistant professor of sociology 1964-68
 associate professor 1968-76
 Rathburn, Rev. Scott, tutor 1879-80
 Raulet, Harry M., Jr., assistant professor of anthropology and sociology 1958-59
 Ravenhill, Philip L., instructor in anthropology 1971-72
 Refregier, Anton, assistant professor of art 1962-64
 Reich, Murray, assistant professor of art 1967-74; associate professor 1974-
 Reid, Albert Leggat Jr., assistant professor of dance 1969-77; associate professor 1977-
 Reid, Newton H., instructor in civilian pilot training 1941-43

Reis, Lincoln, visiting assistant professor of English 1945-46; assistant professor of philosophy 1946-49; associate professor of philosophy 1949-50
 Reiss, Ira L., assistant professor of sociology and anthropology 1960-61; associate professor 1961-62
 Rich, Gary L., assistant professor of art 1972-73
 Richards, Thayer, associate professor of fine arts 1937-39
 Richey, Rev. Thomas, professor of Greek 1862-63
 Riemer, Eleanor, instructor in history 1970-74
 Riessman, Frank, assistant professor of psychology 1955-58; associate professor 1958-64
 Rivkin, Margola, assistant professor of art 1970-71
 Robertson, John C., professor of Greek 1892-93; Hoffman professor of Greek 1893-1921; professor emeritus 1921-34
 Robinson, Chase, visiting lecturer in dance 1967-68
 Rockman, Robert, instructor in English 1956-58; assistant professor 1958-62; associate professor 1962-67; professor of English and drama 1967-
 Rodewald, Clark, instructor in English 1968-70; assistant professor 1970-72; associate professor 1972-
 Romalis, Coleman, assistant professor of sociology 1969-70
 Roome, Henrietta, assistant professor of biology 1958-59
 Rosen, George, instructor in economics 1947-50; assistant professor 1950-51
 Rosenberg, Justus, associate professor of languages 1962-64; professor 1964-
 Rosenthal, Michael R., assistant professor of chemistry 1965-68; associate professor 1968-73; professor 1973-
 Ross, Ken, assistant professor of film 1978-79
 Rousseas, Stephen W., associate professor of economics 1959-60
 Rubin, Jonathan, visiting lecturer in film 1970-71; instructor 1971-73
 Rudd, Roswell, visiting lecturer in music 1972-77
 Rush, H. C., tutor 1869-71
 Sacharow, Laurence, assistant professor of drama 1973-78
 Sander, Ludwig R., associate professor of art 1956-59
 Sanford, Daniel, lecturer in education 1934-37
 Sanford, Edgar Lewis, instructor in Latin and mathematics 1915-16

Sarda, Reese, adjunct in drama 1959-61
 Sargent, Nancy, instructor in modern languages 1961-63
 Saul, Peter, assistant professor of dance 1968-69
 Saunders, Rev. Ernest, lecturer in chemistry 1895-98; professor of chemistry 1898-1909
 Saunders, Lucie Wood, visiting assistant professor of anthropology 1963-65
 Schaefer, Robert, instructor in chemistry 1955-56
 Schanker, Louis, assistant professor of art 1949-55; associate professor 1955-64; emeritus 1964-
 Scherer, Olga, instructor in romance languages 1947-49
 Schroeder, Henry A., visiting instructor in literature 1973-74
 Schroyer, James, assistant professor of chemistry 1949-53
 Schwartz, Geraldine, assistant professor of chemistry 1958-61
 Schwartz, Paul, associate in music 1938-42; assistant professor of music 1942-47; associate professor 1947-48
 Scott, Arden, visiting instructor in sculpture 1975-76
 Scrymgeour, John D., instructor in drama 1956-58; assistant professor 1958-59
 Seaver, Horace, professor of history and English 1898-99; professor of English, acting professor of history and political science 1899-1901
 Seif, Joseph B., instructor in mathematics 1969-72
 Senior, John, instructor in English 1948-49
 Serebrier, Jose, associate professor of music 1963-64
 Setterfield, Valda, visiting instructor in dance 1973-79
 Settle, Mary Lee, assistant professor of English 1966-76; associate professor 1976-
 Seward, Robert D., instructor in French 1929-30
 Shafer, Rev. Frederick Q., instructor in religion (and Chaplain) 1945-48; assistant professor and Chaplain 1948-49; professor and Chaplain 1959-78; B.I. Bell professor 1978-
 Shapiro, Harvey, instructor in English 1950-51
 Shaw, Michael, assistant professor of languages 1959-61
 Sheehan, Donald, instructor in history 1951-52
 Shelden, Frederick F., assistant professor of biology 1947-49
 Shepard, Odell, visiting professor of English 1951-52
 Sheppe, Walter Alvin, assistant professor of biology 1960-62

Sheridan, Frank, visiting professor of music 1955-56
 Shero, Adrienne, tutor in Latin 1923-27
 Shero, Lucius Rogers, Hoffman Professor of Greek 1921-29
 Shoul, Bernice, assistant professor of economics 1955-59
 Shute, Laurence, (See Ireland), assistant professor of economics 1965-67
 Simon, John I., assistant professor of German 1957-59
 Simpson, Michael, associate professor of classical languages and literature 1975-77; (and Dean) 1978-
 Simpson, Thomas McNider, acting professor of mathematics and physics 1905-06
 Singer, Carl, associate professor of German 1978-
 Singer, Isaac Bashevis, distinguished visiting professor in literature 1975-76
 Sistere, William M., instructor in chemistry 1915-16; assistant professor of chemistry and mathematics 1916-17
 Sitney, P. Adams, lecturer in film 1971-72
 Skiff, Peter, assistant professor of physics 1966-68; associate professor 1968-74; professor 1974-
 Skinner, Elliott P., fellow Bard College Center, visiting professor of social studies 1978-
 Skipper, Linda, scenic designer 1978-79
 Sklar, Roberta, assistant professor of drama 1971-74
 Sleeper, Mary, instructor in English 1966-68
 Sleeper, William A., associate professor of music and director of chapel music 1964-74
 Smith, Abbott Emerson, instructor in history 1933-35; lecturer in history 1935-37; assistant professor 1937-43, professor 1943-48
 Smith, Howard P., assistant professor of psychology 1951-53
 Smith, James, tutor 1883-87
 Smythe, Richard H., associate in fine arts 1943-44
 Snider, Jenny, visiting instructor in art 1973-74
 Sollman, William F., visiting professor of international relations 1947-48
 Solodow, Joseph, associate professor of classics 1977-
 Solomons, Gus Jr., visiting lecturer in dance 1964-65
 Sonbert, Warren, lecturer in film 1973-77

Sosensky, Irving, visiting instructor in philosophy 1948-49
 Sottery, C. Theodore, assistant professor of chemistry 1929-32;
 associate professor 1932-37; professor 1937-63; professor emeritus
 1963-
 Sourian, Peter, instructor in English 1965-67; assistant professor
 1967-70; associate professor 1970-75; professor 1975-
 Spalding, William L., Jr., assistant professor of history 1954-55
 Spiro, Alan A., instructor in economics 1956-58
 Spiroff, Boris, assistant professor of biology 1962-64
 Spitzli, George Eckert, instructor in modern languages and
 mathematics 1917-18
 Spivak, Max, assistant professor of art 1959-62
 Stambler, Elizabeth, assistant professor of English 1959-64; associate
 professor 1964-70; professor 1970-
 Stansell, Christine, assistant professor of history 1978-
 Starer, Jacqueline, instructor foreign languages 1964-65
 Stevens, Rev. C.E., lecturer constitutional law, 1889-94
 Stowater, Arthur, instructor in philosophy 1937-40
 Strader, Peter, instructor in drama 1950-51
 Strickles, Robert Parvin, John Hay Whitney visiting professor 1956-57
 Strong, Leonell, C., associate in biology 1922-26
 Stryker, James, tutor 1868-72; assistant professor of Greek 1872-73;
 professor of mathematics and natural philosophy 1873-93;
 French added 1893-94
 Sturmthal, Adolf, assistant professor of economics 1940-46;
 professor 1946-55
 Sullivan, James H., instructor in art 1966-68; assistant professor
 1968-72; associate professor 1972-
 Summers, Francis M., instructor in biology 1934-37
 Summers, Joseph, instructor in English 1949-51
 Surinach, Carlos, visiting professor of music 1960-61
 Sussman, David, visiting assistant professor of chemistry 1977-78
 Szeftel, Marc. A., visiting professor of sociology 1945-46
 Tann, Hilary, visiting assistant professor of music 1977-
 Tarr, Robert S., assistant professor of biology 1971-73
 Tewskbury, Donald George, associate professor of education and
 Acting Dean 1933-34

Thompson, Dorothy L., assistant professor of history 1949-52
 Thompson, John A., Jr., instructor in English 1947-48
 Tieger, Bernard, assistant professor of sociology 1967-72; associate
 professor 1972-75; associate professor of sociology and co-director
 Independent Studies Program 1975-78; associate professor and
 director I.S.P. 1978-
 Tolchin, Gerald, instructor in psychology 1963-65; assistant
 professor 1965-67
 Toomey, John, assistant professor of government 1958-59; assistant
 professor of history 1959-62; associate professor of history 1962-79
 Torok, John, assistant professor of modern languages and literature
 1922-23
 Tovey, George, visiting instructor in philosophy 1948-49
 Tower, Joan, visiting lecturer in music 1972-74; assistant professor
 1974-
 Trawick, MacEldin, instructor in psychology 1937-39
 Tremblay, Charles J., instructor in mathematics 1948-51; assistant
 professor 1951-54; associate professor 1954-59; professor 1959-68
 Troy, Leo, assistant professor of economics 1953-54
 Tschumi, Ursula, teaching fellow in German 1964-65
 Ulmer, John, assistant professor of drama 1968-69
 Unger, Leonard H., assistant professor of literature 1947-48
 Upton, Edwin Carlton, acting professor of English and political
 science 1903-04; professor of English and political science 1904-23;
 professor of English and registrar 1923-25; professor of English
 and Dean 1925-27; professor of English 1935-39; emeritus 1939-40
 Van Ghent, Dorothy, assistant professor of English 1947-48
 Van Winkle, Rev. Isaac, professor of mathematics and natural
 philosophy 1869-71
 Villicana, Eugenio, assistant professor of literature 1957-61
 Vogel, Norman, instructor in music 1957-59
 Vogelbaum, Jay, assistant professor of English 1961-63
 Voorhees, Edward M., assistant professor of English languages and
 literature 1922-23; instructor in public speaking and assistant
 professor of languages and literature 1923-26; associate professor
 1926-43

Vromen, Suzanne, assistant professor of sociology 1978-
 Walter, William, assistant professor of English 1963-66; associate professor 1966-69; professor 1969-
 Wanning, Andrews, associate professor of English 1951-56; professor 1956-78; emeritus 1978-
 Warren, Zoe, instructor in dance 1952-53
 Weekes, Burton, instructor stage design 1958-59
 Weight, Claire E., instructor in physical education and dance 1945-49; assistant professor 1949-54
 Weiss, Ethel, instructor in psychology 1962-64; assistant professor 1964-66; associate professor 1966-69
 Weiss, Hilton, assistant professor of chemistry 1961-64; associate professor 1964-70; professor 1970-
 Weiss, Theodore R., assistant professor of English 1948-52; associate professor 1952-56; professor 1956-69
 Wells, Doris, teaching fellow in psychology 1959-60
 Westra, Dorothy, instructor in music 1946-48
 Wheeler, Janet, assistant professor of music 1965-70; associate professor 1970-
 Whitcome, Francis B., tutor 1887-88
 White, Ernest F., instructor in music 1935-37
 Whitelock, William Wallace, professor of Germanic languages, instructor in Italian 1924-27
 Whiting, Phineas W., associate professor of biology and chemistry 1920-22
 Whittingham, William H., lecturer in music 1976-77
 Whyte, Stuart, technical director and adjunct in drama 1961-69
 Wiles, Richard B., associate professor of economics 1967-74; professor 1974-78; Charles Raulett Flint professor 1978-
 Williams, Clarence Russell, associate professor of history 1920-22
 Williams, E. Stewart E., instructor in art 1934-37
 Williams, Larry, visiting lecturer in photography 1977-78
 Willock, James Henry, acting professor of mathematics and science 1906-07
 Wilson, Annys B., instructor in English 1966-67
 Wilson, James H., associate professor of romance languages and literature 1923-27; professor 1927-33

Wilson, Joseph D., tutor 1862-63
 Wilson, Harold Fisher, instructor in politics and American history 1931-33
 Wilson, William, assistant professor of English 1967-70; associate professor 1970-74; professor 1974-
 Wislocki, Alice Grossman, instructor in dance 1965-68
 Wismer, Lawrence, instructor in drama 1949-51; assistant professor 1951-53
 Wolf, Tom, visiting instructor in art 1971-76; assistant professor 1976-
 Wolff, Kate, instructor in music 1945-49; assistant professor 1949-52; adjunct in music 1952-57; assistant professor 1957-58; assistant professor 1960-64; associate professor 1964-73, emerita 1973-
 Wolff, Werner, assistant professor of psychology 1943-46; associate professor 1946-47; professor 1947-57
 Woods, William Coleord, lecturer in religion 1925-26
 Yalkert, Saul, instructor in industrial design 1947-48; assistant professor 1948-49
 Yarden, Elie, assistant professor of music 1967-73; associate professor 1973-
 Yardley, Rev. Thomas H., professor of English, acting professor of history and political science 1901-03
 Yates, Rev. Miles Lowell, professor of religion and Chaplain 1934-39
 Young, David K., associate professor and director environmental science 1971-72
 Zimmerman, Janet, instructor in music 1951-52

III. ADMINISTRATIVE OFFICIALS

As listed in the College Catalog for the years 1862 to 1978-79
 (Appointments without terminal dates were still continuing in 1978-79)
 Ackerman, George, director of athletics 1935-37
 Addison, Elbert, assistant librarian 1901-03
 Alcott, G.A., librarian 1884-86
 Alexander, Milnor, assistant director of admissions 1957-58
 Allen, Grace, dean academic affairs 1976-78
 Amato, Peter L., director residential life 1977-

Asip, William M., director physical education 1944-58; business manager 1958-79

Avery, Cal R., director buildings and grounds 1946-62

Avery, Louise, manager bookstore 1960-62

Arner, Judith C., assistant alumni relations 1973-75; director alumni relations 1975-76

Austin, Jack, assistant director of development 1970-72

Ballantyne, John F., librarian 1886-88

Banker, David, director alumni activities 1959-60

Banks, William, director physical training 1927-31

Barich, Susan, assistant business manager 1957-76; comptroller 1976-

Barton, Lilliebelle, bursar, 1933-42

Barton, Michael Roy, assistant librarian 1920-22

Bates, Rev. W. Lever, chaplain 1954-56

Beach, Marjorie (secretary 1946-54); assistant to director of buildings and grounds 1954-

Bell, Rev. Bernard Iddings, president 1920-24; president and chaplain 1924-26; president 1926-29; warden and dean 1929-30; warden, chaplain and dean 1930-33

Bergen, Beatrice, librarian 1927-33

Blackwell, Rev. James M., business manager and dietitian 1933-34; director dining hall 1936-37

Boardman, N.S., librarian 1882-84

Boggs, Marianne, assistant director of admissions 1972-73

Bollard, Ruth, bookstore manager 1962-63

Botstein, Leon, president 1975-

Botstein, Jill, program development assistant 1976-77

Bourne, Dorothy Dulles, student counselor 1956-57; dean of students 1957-58; dean 1958-62; emerita 1962-69; acting president fall semester 1958

Boyce, Elizabeth, nurse 1953-58

Boynton, Glenn W., director of development 1965-67; vice president and director of development 1967-69

Bowman, R. W., librarian 1893-94

Bray, Rev. Kenneth A., assistant chaplain 1925-27

Brier, Ida, assistant librarian, public services 1977-1980

Brigham, Mrs. Anne, matron, 1913-16

Brookins, Rev. Charles Frederick, assistant chaplain 1924-25

Brown, Alfred Jr., director admissions and financial aid 1974-76

Brown, Stanley F., registrar 1928-30

Brownell, Gladys, assistant librarian 1948-53

Bruce, Robert J., director of development 1969-70; vice-president and director of development 1970-74; vice president and acting president 1974-75

Butler, Nicholas Murray, president 1929-44

Cahalien, William, superintendent buildings and grounds 1911-26

Carpenter, C.B., librarian 1891-93

Casady, Edwin R., dean 1949-51

Case, James H., president 1950-60

Chamberlaine, Henry, librarian 1878-80

Champagne, Ralph, director buildings and grounds 1944-46

Chipman, Mary J., Mrs., matron 1917-19

Clarkson, D. Reynolds, assistant registrar 1935-37; assistant to the dean 1937-39

Clogg, Joan, assistant director of admissions and financial aid 1973-74

Cole, Rev. Lawrence T., warden, 1899-1903

Conway, Mary, nurse, 1960-61

Cook, Frederick G., librarian 1974-79

Correale, Stephen A., assistant director of admissions 1972-73

Cotter, Gary, assistant director of admissions 1970-73; associate director of admissions 1973-74

Crane, Curtmarie B., assistant professor of admissions 1959-62; acting director of admissions 1967-68; associate director of admissions 1968-74

Crane, Sue, events coordinator 1977-78

Crane, Curtmarie B., assistant director of admissions 1959-62; acting

Crosby, Rev. Kenneth Owen, bursar 1926-30; associate chaplain and bursar 1930-33

Currie, Ronald L., director of admissions 1941-43; registrar 1943-47

Currie, William T., librarian 1863-65

Curtis, Larry, coordinator HEOP 1971-77

Dalton, Catherine, nurse 1926-30
 Davidson, Irvile P., librarian 1904-09; bursar and librarian 1909-20;
 dean and librarian 1921-22; dean and director of library 1922-25;
 director of library 1925-27
 Davis, Arthur Q., librarian 1875-78
 Day, Rev. Richard W., chaplain 1940-43
 Dayton, Evelyn, acquisitions librarian 1966-72; assistant librarian
 1972-74; library associate 1974-75; acquisitions assistant 1975-
 Dean, Keble, librarian 1888-89
 DeFile, Patrick, proctor 1970-74
 De Sandis, Ann M., director public relations 1957-58
 Diehl, Mary J., nurse 1952-53
 Dore, Ada, matron 1912-13
 Drake, Vivian, assistant librarian 1943-44
 Edwards, Lyford Paterson, dean 1928-29; provost 1929-30
 Elton, James Farmer, librarian 1903-04
 Everett, Alfred, alumni secretary 1935-37
 Fairbairn, Rev. Robert, warden 1863-1898; warden emeritus 1898-99
 Fallon, Ann, nurse 1973-78; director infirmary 1978-79
 Fenton, Mary C., nurse, 1961-62
 Fessler, Aaron L., director library 1966-71
 Fish, Samuel, director of gymnasium 1899-1902
 Fisher, Helen E., nurse 1932-46
 Fitchett, Christine, assistant librarian 1973-74; reference librarian
 1974-77
 Flaherty, Margaret, development associate 1977-78; director of
 publicity and publications 1978-
 Forbes, Grace, dean (and associate professor of biology) 1946-49
 Fowler, Rev. Cuthbert, registrar 1917-18; organist and registrar
 1918-19; organist and director of music 1920-23
 Franklin, Mary R., house manager and dietitian 1921-22
 Fraser, Joan, nurse 1967-73
 Frisbie, Joan, assistant director of admissions and financial aid 1973-74
 Fuessle, Rev. Raymond E., chaplain 1949-54
 Fuller, Edward C., secretary, administration 1938-40; secretary
 administration and director of admissions 1940-42; president 1947-50

Furnival, Eleanor, associate librarian 1973-76
 Gabler, Edward, organist 1908-09
 Garabedian, Carl Arshag, organist 1930-33
 Gardner, Inez J., secretary to the president 1915-17
 Gay, Roger, registrar 1939-42
 Genzmer, George H., librarian 1935-37
 George, Albert, librarian 1873-75
 Gillard, Ruth, acting dean 1953-54; dean 1954-55
 Gilmore, Marilyn, assistant to director of program development
 1976-78; assistant to the vice-president 1978-79
 Glaeser, Henry, organist 1909-14
 Golden, Robert, director of development and public relations 1975-79
 Gray, Charles Howard, dean 1940-44; president 1944-47
 Green, Ada L., reference librarian 1951-54
 Grier, Rev. W. B., chaplain 1914-15
 Griffiths, Richard, director buildings and grounds 1962-
 Grinder, James, assistant to the president 1955-59
 Gummere, Richard M. Jr., director of admissions 1950-62
 Haberman, Robert, director of admissions 1968-70
 Haigh, Andrew D., director library 1963-65
 Harold, George M., director publications and publicity 1976-77;
 associate director of admissions 1978-
 Harper, Rev. Ralph, chaplain 1956-58
 Harris, Rev. Thomas, warden 1903-07
 Harris, Wendell, director HEOP 1977-78
 Haskins, Mildred, co-manager bookstore 1963-64
 Hayes, Ernest, bursar 1944-54
 Hayward, George, assistant director of admissions 1962-66; director
 of admissions 1966-67
 Heister, Elsa, director alumni and parent relations 1957-58
 Henzell, Mabel, nurse 1923-24
 Herdman, Robert, director of admissions 1961-66
 Hirsch, Felix, librarian 1937-55
 Hodgkinson, Harold, dean 1962-68
 Holmes, Phyllis, assistant director of admissions 1948-50
 Hopson, Rev. George, acting warden 1898-1909; 1903-04; 1907-09

Howell, A.C., librarian 1898-1901
 Janes, Hazel, nurse 1946-47
 Johnson, Mrs. S.D., matron 1911-12
 Jolosky, Theodore, associate dean of students 1977-78
 Jordan, Olive W., (secretary 1958-75); secretary to the president 1975-79
 Kiernan, Barbara, student personnel 1950-52
 Kimber, Arthur C., librarian 1866-68
 Kirshner, Judith, reference librarian 1966-67
 Kline, Reamer, president 1960-74; emeritus 1974-
 Klose, Eliza, assistant, public relations 1965-67
 Knapp, Albert M., director buildings and grounds 1935-40
 Knapp, Henry Curtis, organist 1905-08
 Kollett, Fred, acting registrar 1975-76
 Koopman, Karl H., assistant librarian 1935-39
 Krakauer, Elizabeth, librarian 1971-72
 Kuyk, Mary G., house manager and dietitian 1922-23
 Landes, Michael S., assistant director of admissions 1966-68; assistant director of development 1968-70
 Lasher, James L., librarian 1895-96
 Leach, Marion L. (Mrs. Carl Yardee) nurse 1947-50
 Leeke, Stanley H., director of sports 1932-34
 Leigh, Robert D., acting dean 1939-40
 Leonard, Clair, organist and choirmaster 1954-63
 Liebert, Vera, assistant to the registrar 1951-56; circulation librarian 1957-61; assistant to the registrar 1961-67; assistant registrar 1968-
 Linsley, S. Walcott, librarian 1893-97
 Littell, Grace, librarian 1922-27
 Long, Mary V., circulation librarian 1966-72
 Losee, Barbara, College nurse, 1962-67
 Lyman, Edward Branch, assistant to the warden 1929-30; treasurer New York City office 1930-31
 McClelland, Glen B., director of admissions 1935-37
 McDonald, Rev. John M.S., chaplain 1915-16
 McGuire, Scott, assistant director of admissions 1975-76; associate director of admissions 1976-78

Maple, Barbara, director alumni affairs 1977-
 Martin, Seymour Guy, registrar 1913-14
 Mason, Gene, director program development 1975-77; vice-president and director Bard College Center 1977-
 Mathews, Elinor, co-manager bookstore 1963-64; manager of bookstore 1964-78
 Mestre, Harold, dean 1937-39
 Milholland, Suzanne, secretary to the president 1946-47
 Miller, William H., director of buildings and grounds 1940-43
 Mitchell, Barbara, assistant director of admissions 1952-56
 Morgan, Barbara, community outreach coordinator 1977-78
 Morse, Mary, nurse 1928-60
 Mottram, Benjamin, librarian 1901-02
 Mullen, Marilyn, assistant director of admissions 1950-51
 Munger, Steven, assistant director of admissions 1968-70
 Neff, Helen, nurse 1950-51
 Newman, Elizabeth, assistant director of admissions 1951-52
 Nichols, Marian C., assistant librarian 1940-43; reference librarian 1954-61; assistant librarian 1961-63
 North, Audrey, librarian 1972-74
 Oliver, Anna, stewardess 1916-17
 Olmstead, Charles T., librarian 1865
 O'Neill, Julia T., secretary to the president 1957-75
 Oxley, Philip C., reader services librarian 1967-71
 Pait, James A., acting dean 1955-56
 Papadimitriou, Dimitri, executive vice president 1978-
 Parsons, John, director of sports 1937-39; 1942-43
 Patrick, Charles, director of physical education 1959-79
 Phalen, Harold Romaine, provost 1930-34
 Phoenix, Rev. Alfred D., chaplain 1913-14
 Pierce, David C., acting president January-June 1975
 Pilon, Eve, nurse 1951-52
 Piper, Laurence, registrar 1914-17
 Pitcher, Oliver HEOP 1970-71
 Pollock, Margaret M., library assistant 1947-49
 Pyle, P.C., librarian 1889-90

Qualey, Carlton C., registrar 1937-39
 Quinn, Elsie, assistant registrar 1944-48; registrar 1948-75
 Ragsdale, William W., bursar 1942-44
 Reed, Sharon, assistant director of admissions 1977-78
 Reese, Robert G., director financial aid 1977-
 Richey, Rev. Thomas, warden 1862-63
 Riker, Mary, nurse 1924-25
 Riorden, Shane, business manager 1955-58
 Robb, Robert G., registrar 1909-13
 Robertson, W.A., librarian 1890-91
 Robinson, Ormsbee W., assistant to the president and director of admissions 1947-48; assistant to the president, director of admissions and public relations 1948-50; vice president 1950-54
 Rodgers, Rev. William C., president 1909-19
 Roeth, Muriel, assistant director of admissions 1968-72
 Rollins, Marjorie, secretary to the president 1921-29; secretary to the warden 1929-34; secretary to the dean 1936-44; secretary to the president 1944-46
 Russell, William K., director of development 1962-64
 Sanford, Daniel S., registrar 1935-37
 Sanford, Edgar L., director of athletics 1915-16
 Scott, Henry L., associate for deferred giving 1966-71
 Selinger, Carl M., dean 1968-75
 Shafer, Rev. Frederick Q., chaplain 1945-49; chaplain 1959-
 Shea, Elizabeth, cashier 1951-57; secretary for alumni affairs 1959-68; supervisor, central services 1968-
 Shero, Lucius, organist 1923-29
 Shor, Joel, student counselor 1949-52
 Silliman, William W., organist 1898-99
 Simpson, Michael, dean of academic affairs 1978-
 Sistare, William M., Jr., director athletics 1916-17
 Sleeper, William, organist and choirmaster 1964-71
 Smith, Blanche, dietitian 1948-51
 Smith, Sidney, assistant librarian 1937-39

Southern, Mary T., house manager and dietician 1920
 Starkie, Richard, director of security 1974-79
 Straub, Alice, (secretary 1944-50); secretary of admissions 1950-69
 Strieder, Mary Anne, assistant to the vice president and personnel manager 1978-
 Stuckert, Susan, acting HEOP director 1978-79
 Sturmthal, Adolf F., director Bard Institute for Economic Education 1942-43
 Sugatt, Mary, assistant to the dean 1960-67; assistant dean for student affairs 1967-69; associate dean for student affairs 1969-72; dean of students 1972-
 Sullivan, Timothy, director of admissions and financial aid 1970-74
 Sutcliffe, E.D., librarian 1880-83
 Symons, Gilbert, librarian 1903-04
 Terry, Brewster, associate director public relations 1949-59
 Tewksbury, Donald George, acting dean 1933-34; dean 35-37
 Thompson, Howard, associate for development 1974-76
 Thompson, Marion, student counselor 1953-54
 Thorn, Rev. Jack H., acting chaplain 1958-59
 Thorne, Beatrice, secretary to the president 1948-51
 Tilden, Rick, program development associate 1977-78
 Tipple, David, assistant librarian 1973-74; reference librarian 1974-77; assistant for public services 1977-78; associate librarian 1978-
 Tomlins, William H., librarian 1869-73
 Torien, Barend, reader services, library 1970-71
 Treder, O.F.R., librarian 1897-1901
 Tropp, Mary Edna, nurse 1925-26
 Trumpour, Marjorie, assistant librarian 1930-34
 Tucker, Rosalie, organist and choirmaster 1961-64
 Tucker, Shelly, assistant librarian technical services 1976-
 Ulickas, Maria (Dainor), secretary to the president 1951-57
 Upton, Edwin C., registrar 1923-28; director of studies 1929-30; registrar and director of studies 1930-34
 Van de Bogart, Geraldine, assistant to the registrar 1942-44
 Van Kleeck, Susan, assistant to the president 1976-

Vilardi, Teresa, coordinator, office of student futures 1977-78;
 coordinator office of S.F. and assistant dean of students 1978-
 Vosburgh, Marion E., assistant librarian 1953-55; acting librarian
 1955-59; librarian 1959-63

Wagner, David L., controller 1972-73; director of financial operations
 1973-75; vice president for financial operations 1975-76; vice presi-
 dent for financial operations and administration 1976-78

Walsh, Jane D., manager bookstore 1969-70

Weir, Molly, nurse 1930-32

Wells, Shepard Winthrop, organist 1903-05

Wheeler, C. L., librarian 1894-98

Whitters, Edmund S., director of athletics 1913-15

Whittingham, William H., organist 1876-77

Wilcox, Karen, director of admissions 1977-

Wiles, Richard C., acting dean 1975-76

Wilkin, Helen M., hostess 1936-40

Wilson, Annys, assistant public relations 1967-73; college editor,
 publicity director 1973-76; registrar 1976-

Witte, John S., assistant director of admissions 1949-50

Wolff, Kate, assistant to the dean 1957-60; art librarian 1960-61

Woodruff, K. Brent, vice president 1959; acting president 1960

Yates, Rev. Miles Lowell, chaplain 1935-39

The College has had a lifelong relationship with the Episcopal Church. This relationship has at times been a source of strength and at times a cause of tension. The relationship with the Church has often been misunderstood, and an effort to clarify it is in order.

The College was founded by the Church, — specifically by the Episcopal Diocese of New York, its clergy and laity, its Convention and Bishop. Its original purpose was the education of future clergy. It was expected that most of the graduates would continue on to the General Theological Seminary in New York, and this proved to be the case. In line with these circumstances of its purpose and founding, the College's trustees were Episcopalian, most of them clergy.

St. Stephen's was not unusual in being founded by churchly agencies for churchly purposes. Except for a handful of state universities, and a very few other institutions, all of the colleges in the United States up to late in the nineteenth century were brought into being by religious bodies. As church-related institutions, these colleges had two special characteristics: (1) Most of them were intensely denominational, that is, they were not just colleges of general religious orientation, but they were founded and controlled by specific denominations. They were aggressively Baptist, Methodist, Episcopalian, in an age when denominational considerations were far more important than they are today. And (2) they were regional, usually located in a small town, launched by the church leaders of the vicinity, drawing their students and their support from a contiguous area, and placing most of their graduates at not too great a distance. St. Stephen's was very typical in being staunchly Episcopalian and closely tied to the Hudson Valley and New York City religious community.

Its denominational character was in no way a handicap, since practically every college and university in the country had a similar association. From the time of its founding, up to about 1900, St. Stephen's purpose was clearly understood and respected. But with the start of the new century, denominational concerns began to seem less important in America and St. Stephen's heavy sectarian orientation appeared to be a narrowing factor, a limitation, and its role and function less significant. In the dynamic society of the early twentieth century the work that the little college 100 miles up the River had been doing so conscientiously began to seem less important. From 1900 to 1920, it was hard for St. Stephen's to attract and keep a Warden or President. The position was vacant for extended periods, and one Warden left to become head of a preparatory school, and another to resume the parish

ministry. A gentle sleep settled over St. Stephen's; College and Church remained loyal partners, but neither found the other very exciting.

With the coming of the 1920's, the whole picture changed. As is often the case, the post-war years were a boom time for institutional religion. But the hold of denominationalism was broken, and people (especially when they moved) were apt to shift from one denomination to another. And the College suddenly had in B.I. Bell a spokesman who was ultra-modern, dynamic, controversial, eloquent. The Church, the College, — in fact, the whole society — were concerned with such exciting new issues as pacifism, birth control, socialism, the rights of labor. St. Stephen's College put in a department of sociology and for the first time began to educate a significant proportion of students preparing for careers other than the ministry.

The conventional authority patterns inherited from Victorian society and the shaping force of strong family structure were weakening. People everywhere, including students, began to take things into their own hands and to decide the issues of life for themselves, without regard for Church or parents or other traditional authorities. St. Stephen's even had a student strike. Beginning in the 1920's and from time to time thereafter, the Church would be seen in some quarters as authoritarian or repressive. Sometimes it would be seen as seeking to control conduct, to impose a moralistic standard of behavior in its institutions. Occasionally in the 1930's and 1940's the religious structure was seen as, or thought to be, restricting intellectual freedom. An underlying polarization developed. Liberalism, non-sectarianism, personal freedom were seen as "good things," and denominationalism, sectarianism, institutional religion (and sometimes the Episcopal Church) were seen as "bad things." Actually this polarization rested more on fear than on fact, and it would be hard to find specific cases of religious forces restricting freedom of speech or inquiry or thought on the Bard campus.

Throughout American colleges in these same years there swept a great change in student living style and patterns of dormitory life. At Bard the forces for and against social change were sometimes seen as a struggle of the new freedom against repressive and outdated puritanical living patterns — these latter supposedly, in the student mind, "enforced by the Church." In fact, similar changes in student living patterns occurred in these same decades in almost all other colleges and universities. And most of the apparent difference in student living style between the most conservative and the most permissive institutions was in the outward appearance rather than in the way life was actually lived.

In the 1940's and 1950's College and Church relations reached probably their low point. The change of name from St. Stephen's to Bard in 1934 and the seeming secularization of what had been a very "churchly" enterprise offended some of the clergy alumni. They began to speak as though their college had somehow in the dark night of the Depression been stolen away from them by malevolent secularists. This charge was entirely false; actually all the changes in the College's name, governance, and program, including the alliance with Columbia, had been duly approved by the properly constituted boards and committees, and on all these Episcopalian clergy trustees had been a clear majority.

An episode of this sort, marked by an unfortunate excess of belligerence on both sides, occurred in 1955 when a neighboring Episcopal clergyman made headlines in the *New York Times* with a sermon charging the College with immorality; the College had, he said, staged an immoral and indecent play, and he called upon the trustees and other administrators to resign and return the College to its rightful owners. President Case replied, with something less than total accuracy: "The church left the College long ago. I know of no interest in the College by the Church."

When Mr. Case died in 1965, the *Times*, recalling the dissensions with which he had been involved while president of Washington and Jefferson, headlined him as one who challenged control of educational institutions by churches.

In the 1960's, tension between the College and the Church was greatly eased. There were at least two causes for this. First was the strong leadership and whole-hearted participation by the membership of the Episcopal Church at all levels in the national civil rights struggle. Throughout the nineteen-sixties clergy and laity, bishops and nuns, marched in demonstrations from Selma to the Pentagon. A liberal social action movement in the Church assumed such strength that it became ridiculous to maintain that the Church was a repressive or reactionary force. Soon student groups, which a few years earlier would have resisted the bringing of church spokesmen to the campus, were themselves booking clergy and lay church social action spokesmen from the vigorous new Christian left.

The other great change in the relationship of Bard with the Episcopal Church resulted from a program of the State of New York in the late 1960's to give financial support to private colleges and universities. There were about 140 of these institutions in the state, of which 83 had some degree of relationship with religious bodies. Most of the private institutions were running into money problems which threatened their quality and survival. Because

these private institutions were educating more than half of the state's students, it seemed to be in the state's interest to give some kind of financial assistance to insure their survival and continued operation. But there was an obstacle in the form of a provision of the New York State constitution (called the "Blaine amendment") forbidding the giving of state funds to institutions controlled by religious bodies or teaching the tenets of any religion.

Governor Rockefeller appointed a "Select Committee" to study the matter. Its membership consisted of five of the most prestigious figures in American higher education — McGeorge Bundy of the Ford Foundation, ex-president Conant of Harvard, Father Hesburgh of Notre Dame, President Sachar of Brandeis and President Hannah of Michigan State. (It did not escape notice that the Committee's membership included the country's most prominent Catholic and Jewish university heads.)

After extensive study the committee made a report recommending subsidy of the private institutions by the state (\$400 for each bachelor's degree granted and \$2,400 for each doctoral degree) — and in order that all institutions could benefit, the committee called for the repeal of the Blaine amendment with its prohibition against giving aid to religiously connected institutions.

The legislature passed the subsidy bill but defeated the committee's recommendation for repeal of the Blaine restriction. This meant that the project which had been intended to be an assistance to all the colleges of the state, including the 83 religiously related institutions, threatened to become instead a competitive disadvantage for the latter group.

The Commissioner of Education was as helpful as he could be. A set of guidelines was published laying down the criteria an institution should manifest in order to establish eligibility for the subsidy. In other words, they were offered the chance, if they wished, to secularize and to try to qualify for the state grants.

Probably the most prominent church-related institution in the state was Fordham University, an 11,000 student Jesuit institution. Fordham retained two distinguished educational consultants, Walter Gellhorn and R. Kent Greenawalt, professors at Columbia University Law School, to advise the University on what changes it would have to make to establish eligibility and whether it would be in the University's best interest to do this. The consultants' report was unequivocal: the future facing American higher education was such that any institution which did not maintain eligibility for such

public funds as were available, would almost inevitably lose out in the long-run competition for quality and effectiveness.

Fordham accordingly set about making the changes to qualify as a non-sectarian university. Lay men replaced Jesuits on the Board of Trustees. Steps were taken to make the University more hospitable to non-Roman Catholics. Almost all of the state's 83 other colleges and universities which had historic or other ties with religious bodies, followed Fordham's lead. For example, Manhattanville College of the Sacred Heart became Manhattanville College. Bard was in the first group of colleges which filed to establish eligibility, and in the first group approved for Bundy annual grants. These grants to Bard began at the level of \$41,000 per year in 1969 and had reached a level of \$136,000 per year in 1978.

With the inauguration of the Bundy program, the churches and the church-related colleges found themselves in a new age, in which any control of one by the other was a thing of the past. The legislation established clear and firm guidelines to assure the independence of educational institutions from the religious bodies which had once in whole or in part controlled them. The churches which had founded and maintained colleges and universities relinquished any remaining part in their governance, and in effect turned the institutions over to the common educational enterprise as free gifts. Under the new set-up there was no longer any ground for tension or misunderstanding.

Like almost all other private colleges in the United States, St. Stephen's had been founded by churchly people for churchly purposes. Long decades of association with the church life of New York City and the Hudson Valley, the gifts of money and buildings by generations of church people, and the interest and concern of one of America's major religious bodies, have left a great legacy.

Church and college are now independent entities, having in common a rich tradition and mutual social concern. There is no longer any control of one by the other, nor any desire for that, but there is a treasure of shared experience — and deep down a surprising residue of real affection.

BIBLIOGRAPHY

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The Reamer Kline Years: An Appreciation

Reamer Kline became President of Bard College in 1960. A distinguished Episcopal priest, this striking, broad-shouldered, six-foot-two-inch, imposing but gentle fifty-year-old man assumed the leadership of the College at a decisive if somewhat desperate moment in the College's history. The closing years of the 1950s were marked by dissension and decline. President Case had encountered growing opposition within the faculty. Despite Bard's sustained reputation for boldness in style and adventuresomeness in its academic program, the College's financial fortunes had declined and its prospects were bleak. President Case had been an eloquent orator and an erudite spokesman for the College. Despite these virtues and the fact that Case recruited many of Bard's most distinguished faculty and initiated curricular reforms like the "Common Course," somehow Bard failed to share in the momentum of the post-World War II years in terms of both enrollment and philanthropic support. The Board of Trustees was as divided as the faculty at the end of the ten-year tenure of President Case. More important, however, was the fact that the Board itself was disintegrating gradually. It failed to grapple with the economic needs of the College and it left Bard, at the start of its 100th year, financially drained and physically run down. With Case's departure, Bard was entirely leaderless. Whatever strength resided in the faculty, certainly the College's strongest asset, seemed not enough. In 1960 the College's Business Manager, William Asip, drafted a memorandum addressed to the Trustees in which he outlined in a painstaking and somewhat bittersweet manner what would be required to liquidate the College.

Who was this individual, Reamer Kline, who had the courage in those dark times to assume the difficult task of leading Bard (a challenge under any circumstances) and, in fact, rebuilding it? Kline had been neither a college teacher nor an administrator within the academic world. He had been the rector of a large, important and vital Episcopal parish in New Britain, Connecticut and had risen to prominence in the diocese of Connecticut, in part through his efforts with young people and in education, both Christian and secular. He was beloved by his parishioners and remained for sixteen years in New Britain where he and Mrs. Kline raised three daughters. Through his work in the Church he became friendly with Clinton Jones, a Canon in the Cathedral at Hartford, a Trustee, and a loyal alumnus of Bard from the Class of 1938. Unlike many of the alumni who entered the ministry in the Episcopal church, especially those from the St. Stephen's years, Clint Jones appreciated the new Bard. He served on the Board and was sympathetic to both the ecclesiastical tradition and the modernist pedagogy which were the two hallmarks of the College's heritage. Significantly, he, and later Reamer Kline, saw the reconciliation and perhaps the synthesis of these two vital aspects of the history of Bard as one major objective of their leadership in the College. When, predictably, the Trustees could not agree at first on any successor to Case, Clint somehow managed to intrigue Reamer Kline with the possibility of becoming the new President. Reamer's status, tested skills and his particularly broad interests within education and the Episcopal Church made him an attractive and strong candidate.

Reamer's father had been a distinguished college teacher of history at Middlebury College in Vermont. During Reamer's college years there he met his wife Louise who was to play an active and decisively helpful role throughout Reamer's career and especially during his years at Bard. Louise Kline would be the only spouse of a President ever to receive the Bard Medal (presented to her in 1973) for her service to the College. After graduating from college, Reamer studied English literature, worked for a time as a journalist, and then chose a career in the ministry. The reserved and serious young Kline became involved in a wonderful and humorous incident during his student days at the Episcopal Theological Seminary in Cambridge, Massachusetts. Reamer was a co-conspirator in a graduate-student prank which involved the creation and defense of a spurious "original" manuscript source to the Gospels. The hoax was initially a remarkable success among scholars in Cambridge and might have even earned a place in the long and noble history of forgeries of ancient and medieval ecclesiastical documents. But the perpetrators, Reamer among them, readily confessed and exposed the pretense. The episode

became a legend, was written up later several times, and was commemorated permanently in the detail of a beautiful stained glass window which now graces the chapel of the Seminary.

What motivated Reamer Kline to accept the presidency of Bard was his love of young people, his sense of the possibilities, his confidence, and his willingness to seize a significant if troubled opportunity despite visible drawbacks. Last but not least, Reamer's interest in the educational side of his pastoral vocation had grown over the years. In retrospect, the early 1960s were the beginning years of rapid and radical change for American higher education. They will be remembered as the last significant period of expansion for education in the twentieth century. A host of new institutions were founded, many of which have not survived or may not survive the year 2000. Many of these institutions were experimental and heralded a decade of innovation and reform in the theory and practice of American higher education. New College in Florida, Hampshire College in Massachusetts, Franconia College in New Hampshire, Roger Williams College in Rhode Island, not to speak of the plethora of state university campuses are but a small sample of institutions which were conceived and founded in the 1960s. From the vantage point of 1960, starting a new institution could easily have appeared more attractive than rescuing a venerable but starved and confused one.

After much reflection, Reamer accepted the job. When he arrived on campus in July of 1960 he faced three immediate challenges. First, he had to overcome the initial suspicion of both students and faculty. Despite President Case's relative unpopularity, especially among faculty, Case's reputation as an individual was that of a liberal and secular man. The appearance of an Episcopal priest wearing a clerical collar evoked fears of a reactionary return to the values and practices which preceded Dean Tewksbury's arrival at Bard in the 1930s. President Case's reputation for challenging McCarthyism at Washington and Jefferson and at Bard and his support for the progressive image of the College contributed to a sudden nostalgic romanticizing of Case's tenure upon Reamer's arrival. Kline's pragmatically sound and historically justified initial effort to make visible contact with the older alumni and rebuild the connections with the Episcopal Church (which had never been completely severed) were all subject to facile and incorrect public interpretation.

Resistance had to be overcome among the faculty who were wary not only of Reamer Kline's profession but also of his lack of academic experience. Even though he held an honorary degree from Middlebury College earned for his service in the church and to the college, many faculty (as is often the

case with new presidents) took a hard wait-and-see attitude. Students, being younger and more quick to make either-or judgments, were even less tolerant. It would be with a sense of both good-natured irony and personal triumph that Reamer Kline and the College would remember, in the midst of the turmoil of the late sixties and early seventies, the coldness and provocative hostility which Kline encountered among some students in 1960. By 1970, few college presidents in the United States could boast of as trusting, warm and loyal a relationship with students and faculty. Even the most socially, culturally and politically radical elements of the student body and faculty, appreciated Reamer Kline. His gentle dignity and his ability to succeed as President on behalf of the College were not generally perceived or predicted on campus in 1960. Few, if any, would have believed that the tall, Episcopal priest who was then the incoming President would later be found assisting and defending students who had been arrested for reasons social and political during the turmoil of the late sixties.

The second set of immediate challenges facing Reamer Kline were the quality of the lay leadership of the College and the depth of its philanthropic support. Kline had to build a Board of Trustees and an alumni organization. Most importantly, he had to teach the habit of giving which had all but lapsed in the 1950s. There were alumni like Flint Kellogg, John Steinway, and Edgar Hatfield who had stayed with the College through its worst years. But even among the loyal alumni and friends, memories of the ups and downs in the College's history and a gradual acceptance of uncertainty and elegant shabbiness as part of Bard's unique character — as a way of life — had led to a rejection of Bard as the proper object of serious and sustained giving. For anyone coming into the Hudson Valley for the first time in 1960, the contrast between the relative histories of Bard and Vassar was staggering. Vassar, although one year younger than Bard, boasted a magnificent physical plant, an acknowledged national reputation, and a huge endowment of over fifty million dollars. Bard, for positive as well as negative reasons eloquently put forth in the chapters of Reamer Kline's history of the college, failed to develop a comparable constituency and base of financial support. Reamer realized that an overriding and immediate task was to reverse this failure and compensate for its consequences.

Third, Bard's physical plant and resources had become intolerably run down. John Hill, whose daughter graduated from Bard and who later became an influential Trustee, remembered a visit to Bard while he was Chief Executive Officer of the Aetna Life Insurance Company in Hartford. He was struck with how shabby the College looked. There had not been a

single new facility (apart from the federally-funded Tewksbury dormitory) constructed on the Bard campus since the 1930s. The gift of the Zabriskie Estate in 1951 was the only substantial addition to the physical plant of Bard since the days of Bernard Iddings Bell.

Reamer recognized these three pressing needs and went to work immediately. He developed new networks with the Church to assist in the recruitment of students. He became the College's primary ambassador to all secondary schools. He systematically went about rebuilding confidence in Bard with those who might influence the opinions of potential students. Reamer recognized that one major indicator of the success of his efforts would be the quality and size of Bard's enrollment. He realized that growth in enrollment could boost morale and generate the means for financial recovery.

Reamer Kline urged changes in the academic program, expanded the range of the teaching staff, and developed the first professionally-produced and elegant explanatory material on the unique academic opportunities at the College. To deal with faculty morale, Kline made the increase in faculty salaries a high priority. This goal remained a major one for Kline throughout his fourteen years at Bard. The gains in morale and faculty quality are one of his many legacies to the College.

Reamer spent considerable time in his first few years developing a viable student government and assuaging student suspicion, providing in his house a central meeting place and collective home (so to speak) for both students and faculty. Reamer and Louise Kline presided over the faculty, their families, and their spouses as warm friends. The wives of faculty members became organized and volunteered on behalf of Bard. There were parties for children and a regular series of social events which made the faculty feel part of a collegial and friendly campus environment. Reamer and Louise became prominent and beloved by a wide spectrum of groups and individuals throughout the Hudson Valley. The Klimes took a personal interest in students. Many of the alumni look back with fondness to those years in the early sixties when they became friends of the President and his wife; when they were encouraged to assume leadership and were brought into the effort to rebuild the morale of the College.

Reamer began to strengthen the Board of Trustees. He drew into the leadership active alumni like David Schwab and William Rueger. He placed on the Board generous and active individuals who had no prior association with the College. Russell Brown became a substantial contributor. Paul Williams, the distinguished lawyer and public servant, became the Chairman

of the Board. Furthermore, Fairleigh Dickinson joined the Board, and would later give the first major gift to the College. Reamer worked closely with Flint Kellogg whose leadership and generosity were to be so important to the fortunes of the College. He made contact with Bishop Donegan and other prominent clergy in New York. He developed a strong relationship with the Procter family which resulted in the creation of the Procter Art Center. He established a mechanism by which parents and friends could give to the College on a regular basis. He put in place the first entirely professional fundraising and development operation in the College's administration and organized the first sustained series of regular publications to the constituency. This was work which Reamer often did with his own hands. He did the writing, the calling, the organizing. He worked with a minimum of bureaucracy and extended himself late into the evening, day after day, week after week, to try to develop a stable, lasting, common-sense institutional structure for the College.

Reamer perceived early three major trends which were to dominate the character of higher education in the sixties: the growth in enrollment, the increase of state support (with a concomitant growth in the number of state institutions), and the radical social and intellectual challenges to the traditions of higher education and campus life.

In anticipation of the enrollment growth, Reamer arranged for the refinancing of the College and the acquisition of the buildings and ninety acres of the Ward Manor property. Originally built as a private residence and later converted and expanded into a retirement home, this property was contiguous to the College. It now provides the major housing complex for students on the Bard College campus. Reamer became active in statewide associations and in the policy-making discussions which characterized the beginning years of the optimistic expansion of higher education in New York State in the 1960s under Governor Nelson Rockefeller's leadership. Bard was accepted as member of the Empire State Foundation. Reamer Kline helped found an organization of which he was later to become the Chairman of the Board — The Union for Experimenting Colleges and Universities — and brought Bard once again into prominence in the vanguard of educational reform. Likewise, Reamer was instrumental in re-creating a fraternity of Episcopal institutions, the Association of Episcopal Colleges, which continues today and includes Hobart, Kenyon, University of the South, St. Augustine's, Voorhees, Cuttington in Liberia, St. Paul's, and Trinity of Quezon City in the Philippines. Without Kline there would have been no such organization. Typical of Kline's work, the creation of this Episcopal

organization was not exclusively or even primarily a matter of Bard's self-interest. Despite Bard's austere financial condition, Reamer recognized the obligation of older, academically-established, predominantly white institutions to assist the weaker and more fledgling Black colleges of the South, especially those which shared the older, Northern institutions' common Christian heritage.

Kline would reorganize the College's governance and charter in a way which made it eligible for the new influx of state aid, especially Bundy Aid. In short, in the first five years of Kline's tenure at the College, Bard was transformed as an institution. It became professionally managed, visible within the nation and the state, and increasingly in the forefront of social and educational change.

On the physical side, Reamer's accomplishments were dramatic and swift. He brought Richard Griffiths from Hamilton College whose energy, dedication, and ingenuity as Director of the Physical Plant of the College were to become indispensable. Reamer began to refurbish the dormitories. He modernized the plumbing and heating systems. He renovated the Hoffman Library and added a floor in it. He constructed buildings for the Music Department and dormitories in the Cruger Village area. He tore down the dilapidated quonset-hut facilities where the parking lot now is. Reamer built the Procter Art Center; the first lecture facility of the College, Sottery Hall; award-winning modular dormitories, the Ravine Houses; tennis courts; and in the early 1970s a magnificent new addition to the Library, the Kellogg Library. Finally, he built the central facility of the College, given by Fairleigh Dickinson, the dining hall and meeting rooms of the College which the Trustees appropriately named in his and Louise's honor: Kline Commons. Apart from the creation of these new facilities, Reamer took care of the existing plant. John Hill would have occasion to remark in the last year of Kline's tenure that the College was, in essence, unrecognizable from its original condition of more than a decade before.

It could be said that during his tenure Reamer Kline rendered the College modern. But the extent of his accomplishments during his fourteen years as the President of Bard was not merely remedial or restorative. Three qualities were consistent and notable attributes of Bard College throughout the century which preceded Reamer Kline: academic distinction; daring and inventiveness in the educational strategy undertaken by the College; and the unusual, open atmosphere of the campus life engendered by students and faculty. In the area of academic excellence, Reamer Kline brought two influential deans to Bard during his tenure: Harold Hodgkinson, who later

went on to have a distinguished career in research and the management of higher education; and Carl Selinger, a lawyer who went on after six years at Bard to become a Dean at two growing and innovative law schools, one in Hawaii and one in Detroit. Under Hodgkinson's and Kline's leadership, the emphasis on individual instruction and the pedagogical strategy most frequently associated with Dewey and his followers were strengthened. Under Carl Selinger's and Reamer Kline's leadership, the social sciences in general, especially the relationship of theory to practice in the study of society on the undergraduate level, were measurably enhanced. In the last years of Selinger's and Kline's work, the Higher Education Opportunity Program was established to assist educationally and economically disadvantaged students. Furthermore, the extension of the College's program to adults who had been out of school was undertaken in the form of the Independent Studies Program. Finally, the inspiration to use the immediate region surrounding the College as an object of study led to the creation of the Community Regional and Environmental Studies Program. The study of ecology was started as a new discipline in the Natural Sciences Division. A field station on the Hudson River designed for research and the teaching of the environment was planned, constructed, and placed into operation.

The Kline era brought some of the finest teachers in Bard's history into the faculty. In the Languages and Literature Division Robert Kelly, Clark Rodewald, Peter Sourian, Agnes Langdon, Benjamin LaFarge, Frederic Grab, William Wilson, Terence Dewsnap and Mark Lambert were all recruited and tenured. In the Natural Science and Mathematics Division Michael Rosenthal, Burton Brody, Peter Skiff, William Maple, and Hilton Weiss joined the faculty. In the Social Studies Division Richard Wiles, Bernard Tieger, Stuart Levine, Richard Gordon, John Fout, Mark Lytle, Mario Bick, David Pierce, and William Griffith began their service to the College. But it is in the Arts Division that the Kline era was most decisive. Reamer Kline anticipated with prescient accuracy the significance of the arts to the future life of Bard. When Reamer arrived, the staff and range of the arts program were strong but limited. Under his leadership and that of William Driver, the number of teachers in drama and dance grew to include a rich and varied stable of directorial talent and an entirely autonomous dance program staffed by such distinguished teachers and dancers as Aileen Passloff from New York City. Reamer brought painter Matt Phillips to Bard and together they assembled a faculty in painting, sculpture, and art history (which included Jean French, Jacob Grossberg, Murray Reich, Jim Sullivan, Bernard Greenwald and Tom Wolf) that has remained one of the finest in any liberal arts college. Under

Reamer's leadership and by his insistence, a program in Film, headed by Adolfas Mekas, was inaugurated. The Music Department expanded to include Benjamin Boretz, Joan Tower, Elie Yarden, and Luis Garcia Renart.

In expanding the arts, Reamer built upon one of the basic innovations in Dean Tewksbury's program for the College. Since the 1930s, Bard considered the active doing of the Arts — rather than the study of the arts for appreciation — an obligation of the educated individual equal to the study of science, mathematics, foreign language, the humanities, and the social sciences. While this was a notion accepted in the 1930s by progressive colleges like Bennington and Sarah Lawrence which had only women students, it was a concept which ran against the prejudices that informed the commonly-held notion of what an acceptable curriculum for men might be. Although the arts program at Bard was started in the thirties and survived intact throughout the forties and fifties, the significant role of the visual and performing arts grew at Bard under Reamer Kline's leadership. Both in the teaching of literature and in the teaching of the arts, the mixing together of writers, painters, directors, and actors with scholars and critics on an equal basis was a goal attained in the Kline years.

For most of the years in which Reamer was President, the Dean of Students was Mary Sugatt whose tenure extended beyond President Kline to 1981. She and Reamer Kline presided over some of the most difficult and yet humorous periods in Bard's history. The College grew in size enormously from an enrollment of under 300 in 1960 to an enrollment in the 700s in the early 1970s. This expansion was not only one of size. Reamer was the first President of Bard to aggressively recruit minority students into the student body. Reamer reestablished a link to the history of Bard by encouraging scholarships in programs which would attract, as they did, each year a small group of individuals who undertook their pre-ministerial education at Bard. Kline consciously developed a policy in admissions which reflected what the Chaplain of the College, Frederick Q. Shafer, the Bernard Iddings Bell Professor of Religion and a 1937 alumnus of the College, characterized in 1975 as the nature of Bard: "an Episcopal Yeshiva with a Zen Buddhist Chaplain." The 1960s were, among students, a period of courage and inventiveness. For example, members of the Steely Dan rock group, Blythe Danner, Chevy Chase, and a host of our most distinguished alumni writers and journalists all date from the classes of the mid-sixties. Reamer survived police raids, student demonstrations, severe intergenerational strife, radical educational experiments like the "Inner College," (a separate, autonomous unit within the academic program which had a brief but controversial life) with a

wise, Solomonic patience. His even-handedness, his warmth and yet his calm in conflict and under fire made him an exception to the ubiquitous phenomenon of the firing and resigning of college presidents in the late sixties and early seventies. Louise and Reamer sustained their dignified and tasteful lifestyle in the midst of the most speculative and, to some, outrageous shifts in tastes in politics and mores among both students and faculty. Their consistency and integrity and their refusal to become self-righteous or to moralize won them support from the most unlikely sources — often the most unconventional constituents within the Bard College community. Reamer Kline, by the early seventies, became like Emperor Franz Josef of Austria: a symbol of continuity, stability, and evenhandedness in an often-divided, warring, and factious community whose behavior corresponded to that which was then endemic to college campuses around the country.

When, in 1974, Reamer Kline decided to retire from Bard because of ill health and advancing age, the entire Bard community was saddened and taken aback. The community in and around Bard, all his friends and neighbors, the lay leadership of the institution, the Board, and alumni somehow hoped that Reamer's retirement would be yet a few years off. During the first stage of the presidential search process, the College, as all institutions in search of new leadership, assessed the state of the College. The progress of Bard College from 1960 to 1974 was unmistakable. A distinguished but disorganized institution had become confident, organized, and stable. Bard had not only retained and augmented its distinction but had become strong and well-run.

Looking back at the Kline years from the vantage point of almost a decade since their close, it is clear that without Reamer Kline Bard could not be what it has become. He entered the institution at its most critical moment. Of all the shifts in the fortunes of the College, the crisis of 1960 was, without question, Bard's severest test and most dangerous period. Reamer Kline brought unusual skills of perception, vigor, personal integrity and judgment to the College. He drew from the College insight and understanding as to the nature of a superior undergraduate environment. He strengthened Bard's twin inheritances: a progressive curriculum centered on the individual; and the classical tradition which stressed, in part through the Episcopal heritage, the continuity and dominance of the intellectual and aesthetic values of the past. Reamer and Louise Kline came to understand and to love Bard. They not only served it; they made it their home. Apart from making an almost insolvent institution more solvent, a faltering institution steady, Reamer's era was one of synthesis and unity. During his tenure, the gaps between the St.

Stephen's years, the Columbia years, and the autonomous Bard years from 1944 on were closed. Reamer Kline found a way to integrate the fragmented constituencies of the Bard College family. Devoid of egotism, arrogance, or self-righteousness, Reamer Kline undertook the obligations of this office with dedication. He left for his successor an imaginative and vital Bard whose constituents reflected the economic and intellectual gains he brought. Most of all, Reamer Kline passed to all his successors the model and the foundation for the future leadership of Bard.

— Leon Botstein

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