Chapter VI

From Earliest to Latest Fordham: Background History and Ongoing Archaeology

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I. Introduction

The name Rose Hill made its first appearance in what is now the central Bronx when one of New York’s elite families established a country estate on an aging Dutch farm just after the Revolution. This was nearly 60 years before the arrival of the Jesuits in 1846. Older still is the Fordham name, which emerged with the granting of colonial New York’s first manorial patent in 1671, 170 years before the inauguration of St. John’s College. Archbishop John Hughes’s fledgling school marks the beginning of a Catholic tradition at Rose Hill, but it also caps a long history of prior settlement, begun by pioneering Dutch farmers as early as 1694.

A substantial documentary record chronicles many of the personalities and events of these earliest Fordham years, but new perspectives on the already familiar can often be gained by looking beyond the written word and examining the physical evidence. The modern Bronx campus of Fordham University, where the principal events took place, can be read like a large chart, annotated in a language of landscape and architecture. Venerable edifices, many of which have earned landmark status, bear silent witness to a former era in many elements of their construction and design, while old plans, pictures, and descriptions permit us to plot the changes in layout and land use for the property as a whole. These “snapshots” in time, when arranged in sequence, map out the evolution of the place not only in its visual appearance but also in its ideology and sense of self.

History is also hidden in the archaeological deposits under foot. These unintentional gifts to posterity have the power to illuminate dark corners of the historical narrative, disclosing details forgotten or unrecorded. For over 12 years, the authors have been granted the privilege of exploring early Fordham through the excavation of its most celebrated relic, the old Rose Hill Manor.
Vestiges of Fordham's colonial and early American origins are there in the broken implements and fragmentary walls. These remains have also had much to say about the style and tempo of everyday life at St. John's College.

The St. John's College campus of 1846 provides the starting point for this excursion into Fordham's past. After touring the school and its grounds, the narrative retraces the ownership of the Rose Hill estate since the colonial chartering of Fordham Manor. Finally, selected archaeological finds that relate to the early college are discussed.

II. THE EARLY CAMPUS OF ST. JOHN'S COLLEGE

As he described it, Michael Nash arrived by train at St. John's College in August, 1846, to find an idyllic, rural retreat at the outskirts of a great port city. The college proper consisted of a small cluster of buildings surrounded by expansive lawns, farmland, rustic lanes, and patches of forest and glade only a short trip from New York City on the New York and Harlem steam train. Here, in the pure country air of Westchester County, the Jesuit fathers could inspire their charges without the distractions of urban vice and commerce, at least until the place was engulfed by the city at the end of the nineteenth century.

St. John's College was established by Rev. John Hughes on the 106-acre Rose Hill estate in the small village of Fordham. In 1848, Robert Bolton described Fordham as having "three taverns, two stores, a Dutch Reformed Church and thirty or forty homes" scattered about its hilly terrain. Two principal roads intersected near the entrance to the college. The first led southeast from the old Kingsbridge crossing over Spuyten Duyvil Creek at the northern tip of Manhattan and continued as far as West Farms. Today, the line of this former thoroughfare is taken by Kingsbridge Road in the north, but to the south, it is interrupted by the street pattern of East Tremont. The second road departed from Fordham Leland on the Harlem River and proceeded eastward, terminating near the college. The present Fordham Road runs beyond the old terminus, bordering the university on the south. No road existed here in the 1840s.

In October of 1841, just three months after the college inauguration, the rail line reached Rose Hill, and a grey stone depot was built adjacent to the campus that would make Fordham accessible to travelers from 26th Street in Manhattan. To allow the tracks to advance northward to White Plains, Hughes later shored a right-of-way off the western edge of the college property and ceded it to the railroad in exchange for one dollar and two tickets per year in perpetuity for the college president. His action was less a gesture of magnanimity than a means of insuring that the tracks would not be laid according to company plans straight through the campus. Yet, it would pass close enough to facilitate access for the rest of the world to Rose Hill's doorstep. In this way, an active rail link has formed a campus boundary for nearly the entire history of the school.

From the train station, Nash walked east toward the entrance to St. John's. Before him, a long, stone wall extended into the distance marking the southern boundary of the school grounds. South of this wall, the Episcopal Reverend Dr. Powell had run a boarding school for boys on what, in colonial times, had been the Union Hill farm of the Delancy family. In the early years of the college, Powell's apple orchard could still be seen above the stones. Nash turned left onto a narrow path lined by cherry trees and a northward extension of the wall. The path merged shortly into the great oval drive that led around a broad lawn into the core of the early campus.

The panoramic view that opened before him has been preserved in a drawing by William Rodrigue, brother-in-law of Archbishop Hughes (Figure 1; this and figures 2, 4, 5 and 14 are from the Fordham University archives). Rodrigue and his family had accompanied Hughes from Philadelphia to New York when Hughes was named coadjutor of the New York Diocese. He served the early college as professor of drawing, penmanship, and civil engineering, while designing and building the new Seminary of St. Joseph and Church of Our Lady of Mercy (now St. John's Hall and the University Church) in 1845-46. Rodrigue's drawing must have been completed shortly after the new buildings were standing. The effort was probably a first attempt at public relations in the service of student admissions; for though the original is lost, one surviving copy is attached to a Spanish language advertisement for St. John's College.

Figure 1
interest was provided by a strolling Jesuit father and several other figures on the oval drive, and beyond on the grass, a few boys playing cricket and two others playing soldier. This perspective of St. John's College at its inception is unique in being the only one produced by an eyewitness. Richard S. Treacy (Class of 1869) donated a copy of the drawing to the college, where it hung for many years in the Fathers' Library. Rodriguez's drawing was later copied in an etching by Weldon McKeon, and this rendering has been widely reproduced in most Fordham-related publications as well as in Figure 1.

From the foot of the oval drive, most of the central buildings of the campus were visible. As depicted by Rodriguez, the first edifice on the right was the wide, sprawling mansion of Dr. Horatio Shepagear Moat, an English-born physician and herbalist of Brooklyn. Moat had owned the Rose Hill estate briefly between 1836 and 1838. His three-story stone house faced west, and on the north and south sides, he had added long, one-story wings, classically-inspired with columns and a triangular pediment, as seen in this 1863 photograph (Figure 2; college-related buildings had been added to the rear of his house by this time). In 1846, the story was current that Moat had intended to use the southern wing as a greenhouse. One of the deeds of sale in 1839 indicated that, indeed, it had been a conservatory.

When Hughes acquired the property, the mansion was "an unfinished house in the field." He completed it and added several brick extensions in the rear. Fr. August Thébaud, the first Jesuit president of the college, expanded and altered these appendages, giving the mansion something of the character of a huge letter E in bird's-eye view (see plan in Figure 3). In this form, the main building of the college persisted for two decades until the late 1860s. The original white marble front portico and fieldstone facade of the central portion still survive today. Once inside the entrance, one entered a central hallway with a staircase to the upper floors. To the north was the parlor, where visitors were greeted by faculty and students. To the south was a small chapel. The second floor was originally divided into classrooms for science courses and a small library, but later the Sodality Chapel would be built there. The third floor was occupied as a dormitory by Jesuit brothers, and on the roof was a
white octagonal cupola used as an astronomical observatory."Moat's original northern wing was used as the student refectory, while that on the south became a study hall, and then, in the 1850s, a student chapel. The one-story wings with their columns and triangular pediments were eventually replaced in 1869 by the present two-story brick wings.

Of the three wings built by the college to the east, only the southernmost can be clearly seen in Rodrigue's famous drawing. Attached to the end of Moat's southern wing, it was a one-story brick building used for classrooms, and it terminated in a square three-story brick structure nicknamed "The Castle." Here, the first Jesuits set up a music room, a reading room, and an office for the first prefect. At various times, the Castle contained classrooms and offices, and it was the birthplace of the Fordham Monthly, the college newspaper and literary magazine established in 1882. The basement held a boiler.  

The wing on the opposite northern side of the mansion was a mixture of brick and wooden structures that ultimately assumed a two-pronged arrangement. The three-story square brick structure at its core was used after 1855 as the Third Division, so that the youngest boys could be segregated from the others. The first floor was their playroom, the second their classroom, and the third their dormitory. Connecting the Third Division to the refectory wing was a one-story wooden structure that served as a study hall for the day students (commuters). After 1846, Fr. Thébaud built a wood frame structure, just north of the refectory wing, to serve as a dispensary and pantry, and on its second floor a refectory for the fathers. In 1854, Fr. John Larkin added an ice house a few yards to the west, very close to the old Rose Hill Manor. During Fr. Thébaud's second term as college president (1860-63), another wood frame structure was erected with a hip roof and dormers for the young boys of the Third Division. A series of low sheds housing service functions, bakery, pie shop, wardrobe, and washrooms surrounded these buildings and extended eastward to the edge of the playing fields, which were located in the area now occupied by the greensward known as Edwards Parade.  

The central wing originally consisted of a low wooden shed connecting to a three-story brick building that housed the college students. Fr. Thébaud expanded the brick structure to serve both the First Division college students on the southern side and the Second Division secondary school students on the northern side (Figure 4). The building was divided internally by a broad central hall, to the rear of which, facing the playing fields to the east were the separate wash rooms, one for each division. A pump stood adjacent to the fields a short distance away, and servants would bring pails of cold water each morning so that students could wash. Thébaud also replaced Bishop Hughes's low wooden shed with a substantial three-story brick structure, which contained on its first floor a music room and wardrobe, on its second a student library, and on its third a library for the community. The oval drive was tree-lined. Fr. Thébaud had planted elms along its length, and extant photographs taken in the 1860s (see Figure 2) do show that some trees were young at the time. Others, however, were tall and dignified, probable veterans of post-Revolutionary landscaping. One great willow that stood opposite Moat's stone mansion was a spot favored by the college fathers for shady repose on warm summer days. From its vantage point, an admirable view could be had of the campus and much of the surrounding countryside.

To the left of the main building was the old Rose Hill Manor (Figure 5). A white, clap-boarded, wood frame farmhouse, it had been built most likely by a Dutchman, Reyer Michielsen, in 1694. No details of the original house are known, but comparative studies of 17th century Dutch farmhouses show that many were built as one large, multi-purpose room with a chimney and fireplace erected at one end but inside the wall. Modifications over many years had, by 1846, given it the form of a squarish center hall of two stories with one and one-half story wings on the east and west. From the very beginning of the college, the manor was used by some Sisters of Charity who handled domestic affairs, including laundry and care of the young and sick boys. With the arrival of the Jesuits, it became a novitiate, but the eastern wing continued to serve until 1891 as an infirmary. The building was often referred to throughout the rest of the century as the Old Infirmary. In 1856, the manor was refurbished to accommodate the Jesuit theology stu-
dent who had been withdrawn from the seminary (see discussion below), and a cellar was dug beneath the center hall. Subsequently, it housed some of the Jesuit brothers. In the early 1890s, it held workmen’s quarters, workshops, and a dairy. Finally demolished in 1896, the manor has been the focus of archaeological excavations at Fordham University since 1985.

West of the manor and set back from the oval drive, was the Church of Our Lady of Mercy and, adjoining it, the Seminary of St. Joseph. Both of Rodrigue’s buildings were brand new in 1846. The seminary cornerstone had been laid on April 3 of the previous year, and construction had just been completed earlier in 1846. To obtain stone for the facades, Rodrigue had opened a quarry on the property. According to a sketch included within a book of hand-drawn plans of the early campus compiled by the Father Minister, Rev. Joseph Zwingi, S.J., the quarry was located somewhere in the vicinity of present Freeman Hall.

In 1860, after Hughes removed the seminary, the Jesuits made the building headquarters for the Superior of the Mission and a retreat house. In the 1870s, Fr. Thomas Freeman, S.J., converted its rooms into science classes, and after major renovation in 1885 by Fr. Patrick Dealy, S.J., it became dormitory and classrooms for the Third Division.

The church appears to have been built soon after the seminary building. In Rodrigue’s day, the church was small, just a nave with a pointed steeple. The interior was richly painted, and six stained glass windows had been installed, gifts to Bishop Hughes from the French King Louis Philippe. Fabricated in St. Omer during the early revival of stained glass art in France, the windows had proved unsuitable in their intended destination, old St. Patrick’s Cathedral on Mont Street, and so were transferred to Rose Hill. When the seminary left for Troy, the Jesuits took charge of the parish until Sunday, December 4, 1893, when, after the 9:00 Mass, the congregation moved to new quarters on Webster Avenue. Only occasionally did the early students of St. John’s College use the church, as the college chapel was located in the southern wing of Moat’s mansion. The front lawn of the church, shaded by a stand of enormous elms planted by the Watts family, was the site of the College commencements in the 1850s. By the late 19th century, photographs show that the steeple had been replaced by a stubby tower.

Although it does not appear on his drawing, the small cottage of William Rodrigue stood near the western end of the drive, where it served as home for Hughes’s sister and her family (Figure 6). Constructed of fieldstone in 1840, it originally had four rooms on each of its two floors, a hall, and a staircase. Rodrigue held his appointment on the college faculty until the 1855-56 academic year, when his name disappears from the annual catalogue. His departure may have been spurred by the schism that occurred between the Archbishop and the Jesuits of St. John’s at that time. Rodrigue may have stayed at

Rose Hill until the seminary was closed in 1859 and its land purchased by the college a year later. After 1860, when the Jesuits took over, the house became the residence of the parish priest. Later, it functioned as a classroom.

Rodrigue may have omitted his own, seemingly insignificant, house from his drawing in Figure 1 and drastically shortened the slope to its west in order to fit in the New York and Harlem train, seen in the lower left corner steaming southbound from Williamsbridge along the corridor “donated” by Hughes. Just west of the rail line — well off the edge of Rodrigue’s drawing — was the Mill Brook, a small south-flowing stream that presently runs through the sewers beneath Webster Avenue. The college pond was a small body of water at the foot of the lawn east of the tracks that flowed into the Mill Brook. From the brook’s opposite bank rose a massive ridge, on the slope of which was the farm belonging to Jacob Berrian.

On the northern portion of the campus, beyond the buildings that circled the oval drive, was the major part of the Rose Hill Farm. Here stood the barns and related outbuildings, including residences for the field laborers, carpentry shops, and storage sheds. The farm was maintained throughout the nineteenth century to help feed the students and faculty of the college, and only in the early years of the present century was agriculture abandoned. A pasture with 30-40 cows was located on the tract presently occupied by the field of Fordham Prep. East of the barns, lay the plowed fields, and an orchard stood on the spot where today’s Gymnasium now stands. Apples, pears, and cherries were grown. Just behind the Rose Hill Manor was a small truck garden for vegetables, such as tomatoes, potatoes, and corn. In the area of the present college cemetery was a vineyard that produced grapes for the table and for wine that was used in the church and the father’s refectory. Two or three barrels could be counted on in a good year. The cornucopia that emerged from these fields and gardens underwrote the cost of running the college, and it allowed tuition to remain stable for decades. The whole endeavor was managed by Jesuit brothers, who cultivated the crops and supervised the workmen.
Bordering the campus on the north was the farm belonging to Andrew Corsa, an illustrious figure in Westchester history, and one possessing an intimate association with Rose Hill. His family had owned the college property in the eighteenth century, and in his youth, the old Rose Hill Manor had been his home up until the close of the Revolution.

Leading eastward from the college barns was a small lane overhung with old trees. On the right, it passed a hedged garden, then the playing fields, and a little wooded hill where Keating Hall now stands. In the area of the present parking lots, the lane bisected a low-lying marsh, which was flooded before each winter and used for skating and ice production. Continuing eastward, the lane entered the woods that, in the 1880s, was incorporated into Bronx Park, eventually to become part of the New York Botanical Garden. The Jesuit cemetery lay to the left nestled between rocky outcrops and probably surrounded by a stone wall. It was used over the next four decades, and provided final repose for numerous Fordham notables, including Fathers August Thebaut, Thomas Legouais, Edward Doucet, and Peter Tissot. Their repose there was not quite final, however, as the city takeover obliged the Jesuit community to move their remains onto the main campus. Fr. Zwinge supervised the exhumations and reburial in the present plot adjacent to the church in 1890.41

Beyond the old cemetery, the lane passed through a wooded area until it opened onto the eastern border of the Rose Hill estate, the Bronx River. Students used this stream as a swimming hole from April to October. The splashing and dunking could be heard just downriver from the well-known snuff mill of the Lorillard family.

III. HISTORY OF THE ROSE HILL FARM

The farm on which the St. John's College campus was built was one of the oldest in the Bronx. Earlier histories of Fordham University by Thomas Gaffney Taaffe,59 Rev. Thomas J. Campbell, S.J.,58 and Rev. Robert I. Gannon, S.J.,57 include incomplete and erroneous details of its colonial foundations. Both Campbell's and Gannon's accounts are based on Taaffe, who was a young St. John's alumnus (Class of 1890) and former editor of the Fordham Monthly in his senior year. His narrative, written in a mere seven weeks for the fiftieth anniversary in 1891, was gathered mostly from internal sources by Fr. Zwinge, who served at the time as the College Librarian as well as Father Minister. In the early years of the present century, Rev. Patrick J. Cormican, S.J. compiled extensive amounts of information about the college from older Jesuits, providing additional details upon which this project depended.56 The present authors have attempted to condense much of the previous narrative, revising inaccuracies based upon fresh research into the original deeds, wills, and other records, all conducted in connection with the archaeological investigation of the manor.59

COLONIAL BEGINNINGS, 1671-1783

The Rose Hill campus was originally part of the Manor of Fordham, a tract of about 3,900 acres extending from the Bronx River to the Harlem River in today's central Bronx.60 The Manor was assembled by John Archer from smaller parcels of land during the 1660s. In 1671, Archer secured a patent from then Governor Francis Lovelace that established Fordham as the first manorial holding in provincial New York.61 Later strapped for cash, Archer sold several farms from his Manor in 1678 with the approval of his mortgage holder, Cornelius Steenwyck. One of these farms was a 102-acre parcel on "the great plain by the Bronx River," which referred to the broad, flat terrain extending south from the New York Botanical Garden toward West Farms. This farm was purchased by Roger Barton, a resident of the neighboring Town of Westchester. Barton's deed made no mention of a house or improvements, in contrast to the one issued the same day to Thomas Statham for a nearby farm, which lay to the north on "the little plain by the Bronx River." Barton apparently built his home soon thereafter, for it is mentioned as "his now dwelling place on west bank of Brunnix River" in the Town of Westchester records in 1682.62

After Archer died in 1684, Fordham Manor passed to Steenwyck, his creditor. Upon Steenwyck's death shortly thereafter, the land became the property of his widow, Margareta, who deeded it as an endowment to the Reformed Dutch Church. A long legal battle then ensued between the Church and the Town of Westchester, which had laid claim to a portion of the Manor lands.63 Barton took a prominent role in this conflict, advocating for the Church. When the Church finally triumphed in the case, Barton subdivided his property and, in 1694, sold the southern half to Reyher Michielsen, a Dutch farmer who had been a tenant elsewhere on the Manor. "Barton's house was probably located in the northern half, near the eastern end of Bedford Park Boulevard. He finally sold this half to William Davenport, Sr., in 1704/5, and left.67 The southern half, occupied by the Michielsen family, eventually became the Rose Hill farm, and Michielsen was almost certainly the first to build a home on the property. He raised his family there, died there in 1733, and his mortal remains still lie there, interred near the university church.

On a map of Fordham Manor, surveyed in 1717 by Peter Berrian for the Dutch Church, Michielsen's farm is clearly marked as a 51 acre rectangle (Figure 7).68 It ran from the area of Keating Hall (excluding the marshy ground beyond) westward across the Mill Brook and up to the back yard line of present Marion Avenue. Berrian labeled the stream 'Reyer Michielsen's Brook'
on the map and indicated that access into the farm from the Kingsbridge-Westchester road was a narrow strip flanking the east bank of the brook.

It was in 1718 that Michielson's daughter Jannecke married Benjamin Fletcher Corsa, a young Dutchman who had been born in New York in 1692 and baptized at the Fort with Governor Fletcher as godfather. The couple may have lived at the Fordham farm, but their residence is not known with certainty. Reyer Michielson's will of 1733 provided that his farm should be sold three years after his death and the proceeds divided among the heirs. Corsa purchased the shares of his relatives and assumed control of the property in 1736. While he raised a family and farmed his land, Corsa rented additional parcels from the Dutch Church. In 1764, after the Church had decided to sell off the Manor lands and convert its holdings into a money endowment, Corsa bought a substantial amount of property, apparently extending from the marshy ground eastward to the Bronx River. To finance the purchase, he secured a loan of $55£ from Robert Watts, a young attorney and merchant in New York City.

When Benjamin Corsa died in 1770, his son Isaac succeeded him. In a few years, Isaac was caught up in the violence and uncertainty of the Revolution, America's first civil war. Particularly in New York, which was taken by the British early in the conflict and held until the end, the Revolution pitted family members against one another based upon their political leanings. Isaac Corsa opted for loyalty to the King, a safe gesture considering the proximity of British forces on the heights above his farm. His young son Andrew, however, sympathized with the American rebels.

War came to the Corsa farm in October of 1776, shortly after the British invasion and seizure of New York City. Washington's army was posted in lower Westchester County, and a detachment of the Continental Army occupied the flat by Corsa's orchard. The General may have visited the troops camped among the trees, and perhaps it was this tenuous inference that led to the 19th century legend designating the old Rose Hill Manor as "Washington's Headquarters." After British advance drove the Americans north to White Plains, lower Westchester became the Neutral Zone within which raiders from both sides pillaged the farms and stole horses, cattle, and anything else that could be lifted for the war effort. Isaac Corsa became a captain in the Loyalist militia units commanded by Major Bearmore and Colonel James Delancey. He was, on one occasion, captured by a French and American raiding party and detained as a prisoner for 15 months until an exchange was arranged.

Young Andrew Corsa worked for the other side, most notably as the youngest of the Westchester Guides. His moment of fame came on July 22, 1781, when Generals Washington and Rochambeau led a joint Grand Reconnaissance of the British defenses along the Harlem River. Andrew recalled in later years how aides had roused him from bed and summoned him to guide the rebel forces along the roads and ridges, chasing Loyalist militiamen and coming under fire from the forts. After the day's explorations, the generals and their army camped somewhere behind the Corsa farm.

With American victory in 1783, the British commander of New York, Sir Guy Carleton, began the process of evacuation. Many loyalists fled behind British lines, some to avoid prosecution for treason, others to join loyalist regiments. Col. James Delancey was attainted for treason by the New York Legislature and condemned to death. Isaac Corsa was accosted and beaten by returning patriots and was eventually indicted. He fled to Nova Scotia with Delancey and thousands of other American loyalists, while Andrew, seen here in his old age (Figure 8), was left in charge of the farm.

Andrew did not retain his legacy for long. Robert Watts now pressed for collection of Benjamin Corsa's old debt, and sued. The property was sold at auction and purchased by John Watts, Jr., a prominent young attorney, and Robert's brother. Corsa eventually married and took over an adjacent farm — essentially the same land that Roger Barton had sold to William Davenport — and he lived beside his old homestead until his death in 1852 at the age of 90.

THE EARLY AMERICAN COUNTRY ESTATE, 1783-1839

The Watts family had come originally from Scotland, and their ancestral home near Edinburgh had been called "Rose Hill." Several generations of Watts family members had given their country estates the same name in familial respect. John Watts, Sr., John's and Robert's father, had been a successful
New York merchant and member of the Governor's Council, who built his country home, also called Rose Hill, on Manhattan's east side, just north of the Stuyvesant estate. Forced to flee New York in 1775 as hostilities increased, he lived the rest of his life in England. His lands in America were confiscated.8

John, Jr., and Robert bought them back from the New York State Commissioners of Forfeiture after the war. Robert sold to John half of their father's property in Manhattan together with the old house, and John sold to Robert the Corsa farm, which he had purchased at auction.9 Robert then enlarged the front lawn by purchasing part of the adjacent Union Hill farm and assumed residence, christening his new home "Rose Hill" in accordance with Watts family tradition.

Assuming ownership in 1787, Robert Watts managed his properties and farmed Rose Hill, dividing his time between Fordham and his city home on Pearl Street. His wife since 1775 was Lady Mary Alexander, daughter of the Revolutionary War General Lord Stirling.10 During the war, Robert and Mary had lived in British-occupied New York City, but they moved finally in 1780 to Westchester where they rented first the estate of Mrs. Richard Montgomery, widow of the American General killed in the invasion of Canada, and then the Union Hill farm, prior to buying Rose Hill.11

Their son, Robert, Jr., and his wife Matilda Ridley, were installed next door at Union Hill in deference to his son's wishes to become a gentleman farmer, and the young couple renamed their farm 'Sherborne', a family name from Matilda's side. Robert, Sr., left Rose Hill to Robert, Jr., in his will of 1814,12 and upon his death in that year, the young couple moved in with their first son, and rented out Sherborne. The earliest known rendering of Rose Hill is a watercolor by that name painted by the Scottish artist Archibald Robertson in 1815.13 In a detail from it (Figure 9), the house is seen from across the lawn; it is very likely the happy young couple depicted in front of their manor.

When Robert, Jr. decided to leave the neighborhood in 1823, he sold his Westchester properties to his brother-in-law, Henry Barclay, to repay outstanding debts.14 Barclay had the Rose Hill estate surveyed and divided by a line that ran just to the east of the Mill Brook. The eastern part, consisting of 106 acres and the house, was sold to Warren Delaney in 1827. After disposing of Sherborne, Barclay returned the remaining western part of Rose Hill to Robert Watts, who in turn sold it to Jacob Berrian in 1828. This property extended from the Mill Brook up the hill to today's Marion Avenue.

The Rose Hill farm now became the object of active speculation, and over the next 12 years, it passed through eight successive owners — including Dr. Moat — before it was finally sold to John Hughes in 1839 as the site for his proposed Catholic college and seminary.15

**EARLY ST. JOHN'S COLLEGE, 1839-1866**

When Hughes acquired Rose Hill in 1839, aside from some undescribed farm buildings, the only structures were the old wooden Rose Hill Manor and the unfinished stone mansion built by Moat with its two single-story wings. The Bishop spent $30,000 for the property and immediately invested another $10,000 for improvements, including the Rodrigue cottage (1840), the seminary and church (1845-46), and the major wood and brick extensions to the rear of the mansion (1840-45). After Fr. Thebaud's alterations and additions, the resulting facilities remained nearly unchanged until the eastern wing of Dealy Hall was completed in 1867. The small cluster of buildings around an oval drive became the setting for the College of the first Jesuits, and the stage upon which their students performed.
The college of 1846 to 1866 was a secluded world tied together by rules, order, and custom. There were rules for everyone — the Jesuit Community, the students, and the workmen. Everything was regulated, from the order of the day to the annual cycle of religious and civic celebrations. There was a Rector for the Jesuit Community, and Prefects of Studies and Prefects of Discipline for the students. Occasionally, a free-spirited youth might rebel, and he would be disciplined or expelled, or he would persuade his parents to send him elsewhere for his education. Some alumni, writing for the Fordham Monthly years after graduating, recalled with great fondness their boyhood in the strict confines of a French boarding college. Above all, it was a world in which all efforts and achievements, however praiseworthy in themselves, were also done "A.M.D.G. — for the greater glory of God." 57

St. John's was a small place. From 1846 to 1866, it averaged a total of about 200 students a year, and in the late 1850s, the rosters were more limited still. 60 Only 164 student attended the school in 1855. Most students were in the Third and Second Divisions — the elementary and high school levels, respectively. The First Division college level was generally the least populous. In 1858, there were 59 undergraduates and 100 pupils in the other divisions. 60

Students from the three divisions lived quite separate lives, each division having its own prefects, dormitory, study halls, play rooms, and play grounds. Students were instructed not to speak with those of another division, and even brothers had to get special permission to converse with an older or younger sibling. Day students, or commuters, were also separated to some degree from the boarders. Under the supervision of their prefects, students marched quietly to prayers, study hall, and refectory. During most meals, they sat in assigned places on wooden benches and ate in silence, while an older student read excerpts from works of history or literature. Except when making excursions with their classes, or with rarely given individual permission, they were forbidden to leave the college or to go to New York City. On Thursday and Sunday afternoons, no classes were held, and the students could relax. These were the days for parental visits. 61 This routine extended throughout the academic year, which began on September 1 and lasted to the end of July. 61

Sports gave the energetic young spirits of the students an outlet from all the restrictions. In the earlier years of the college, they played various ball games. After 1859, baseball came to be an essential element in college life. 77 The ball field had been created immediately to the east of the main college building by Hughes, who had cleared away a hill of stone, some of which had been used in the construction of the seminary and church. 74 In the summer, students would set out in groups of 15 with a Jesuit prefect to hike through the countryside, perhaps to swim in the Harlem River. More frequently, they went to the college swimming hole on the Bronx River. In winter, snowballing and ice skating were popular. The two marshy areas in the rear of the college were flooded, and the Third Division utilized the northern pond, while the First and Second took the one to the south. After the Civil War, military drill and other highly organized sports came to replace the less formal recreation of the early days.

St. John's students slept in large open dormitories under the watchful surveillance of their Jesuit prefects. The rule of silence was kept in the dormitories. No boy could disturb another or touch his bed. When a boy was ill, he was sent to the infirmary, which occupied the eastern side of the old Rose Hill Manor. Here, Jesuit brothers dispensed medication or hospitalized the boys for serious diseases. 59

Studies were carefully organized in the basic scheme devised by Fr. Thébaud in 1846. He adapted the traditional Jesuit Ratio Studiorum to 19th century American conditions, modeling his system on that of Georgetown. 64 The course of study extended ideally over seven or eight years, starting at about age 10. It was heavily weighted with the classics, culminating in philosophy. Some history, modern languages, mathematics, and other subjects were also taught.

The Third Division was an elementary school that taught basic reading, writing, and arithmetic — to prepare pupils to study classics. After 1850, the Second Division comprised three years of grammar in ascending degrees of difficulty, Latin, Greek, French, and English. History and mathematics were also taught. First Division was divided into four year-long programs: Classics, Belles Lettres, Rhetoric, and Philosophy. Students came to read works of literature in their original languages while learning to analyze them critically. In Rhetoric, they were taught to express their thoughts effectively in writing and in speech, and the close study of philosophy would occupy their last year at college. On completion of the four years, they were awarded their A.B. A postgraduate course offered students another year of study in philosophy, after which they would be awarded a Master's degree.

Most classes were taught by a single teacher for all the liberal arts subjects. He came to know their individual strengths and weaknesses, and he could work to improve their learning on a more personal basis. Such teachers had their students for an entire year, sometimes two. Frequent study halls, often lit by dim oil lamps, helped to support an intensive and competitive scholarly atmosphere. Fr. Thébaud, a Jesuit with wide experience in American and European educational institutions, considered the high standards of the Jesuit colleges to be superior to those of the more progressive American schools, such as Harvard. 78

The Jesuit system, in place from 1846, lasted relatively unchanged until 1879, when the older generation of French-trained Jesuits began to yield to the influence of younger leaders under the aegis of the New York-Maryland Province. 39 Slowly, the Jesuits accepted more and more of the mainstream American
IV. ARCHAEOLOGY AT ROSE HILL MANOR

When excavations began at the site of the old Rose Hill manor in September of 1985, little was known about the extent or degree of preservation of the remains. Expectation held that archaeology would likely yield some new information while providing a hands-on educational exercise for Fordham College students. Digging was anticipated to last no longer than a few seasons, giving those undergraduates who enrolled each year in the fieldwork course an introduction to archaeological fundamentals on the grounds of their own school. The project continued far longer than could have been imagined, however, and is still ongoing largely because the richness and detail of the buried ruins could be safely retrieved only at a slow and measured pace commensurate with the skills of a perennially inexperienced crew.61

With the encouragement of Fordham president Rev. Joseph A. O’Hare, S.J., and university support for a ground-penetrating radar survey of the site to help locate the building’s outlines,62 the project began its first field season in a manner that has been repeated over the last dozen years. Students registered for coursework or internships in excavation techniques have learned by “doing” and “observing” as well as the familiar pedagogical routines of “listening” and “reading” that characterize most other college courses. Unlike a science laboratory, however, field situations are unpredictable and study assignments designed to help interpret the finds inevitably plunge one into strange and arcane areas of knowledge. When laboriously researched term papers produce, as they so often do, very modest gains in understanding, students quickly come to appreciate the challenges involved in obtaining new historical information and the hard-won battles of scholarship that lie behind the battles described in history books.

Digging continues to be conducted during fall semesters and over summer recess. In the fall, when only a few hours per week can be claimed from students’ hectic schedules for the tedious process of excavation, field sessions are tightly organized to minimize inefficiency and maximize worktime on the site. Summer provides greater opportunity for those with the freedom and desire to recover the bits and pieces of old Fordham. This research effort, pursued over the years by so many enthusiastic supporters, places Fordham among a limited number of universities that has engaged in the archaeology of itself. The project has been sponsored jointly by the university and the Bronx County Historical Society, but in addition, deeply heart-felt thanks are due to Fordham alumnus R.B. Marrin (FC ’67, LAW ’70) for a generous five-year grant that has made it possible to process the numerous finds, cover the costs of technical analysis, and continue to build and maintain an ever-growing framework of lumber and tarpaulins to protect the site from the elements.

After the manor’s demolition in 1896, its foundations lay shallowly buried until construction began on Collins Auditorium in 1902. The basement of the new building destroyed much of the rear of the old manor, while the monumental stone steps leading up to the front door entombed the manor’s western half, including much of its center hall (Figure 10). In the east, however, the manor suffered only a few disturbances by intrusive utility lines. Foundation walls of the center hall were submerged beneath a landscaped embankment, and beyond, remnants of the wing slumbered only 15 inches beneath the surface of the modern lawn. Matters of preservation and accessibility thus determined that digging would start in the east.

THE RENOVATIONS OF 1856

Among the events of major consequence for young St. John’s College that also had an impact on the manor was the developing discord between...
Archbishop Hughes and the Jesuits. Hughes had retained ownership of the Seminary of St. Joseph after deeding the college to the Jesuits on July 15, 1846, but he gave the new arrivals a large share in the seminary's care, including its administration and the provision of faculty to give instruction. Though Hughes still held a parcel of about eight acres, the boundary between the two institutions was merely recorded and not physically plotted. In actuality, it skirted closely around the seminary and church on the east and north. The Jesuits passed back and forth over the border each time they crossed a seminary threshold, holding managerial responsibility, if not proprietary status, on either side. In the summer of 1855, mounting disagreements led to the withdrawal of the Jesuits from further service at St. Joseph's. Later that fall, Hughes ordered a proper survey of his property, the results of which he disputed. To make matters worse, William Rodrigue had built his small cottage in 1840 on Hughes's side of the property line, oriented with its south-facing front door flush against the frontier. Whenever Mrs. Rodrigue stepped off her stoop, she trespassed on the grounds of the Jesuit school.89

It fell to Rev. Remigius Tellier, S.J., rector of St. John's at the time, to find accommodations for the Jesuit scholastics who left the seminary with the professors. Cormican wrote that "about 1856" the old Rose Hill manor was outfitted so that the refugees could take up residence in the house. He described these modifications simply as an "extension" onto the old infirmary and added that a cellar was excavated — presumably beneath the center hall — to serve as a theologate.84 These vague remarks are perhaps corroborated by the terse records made in the college treasurer's ledger on several dates between February 6 and September 26, 1856.85 No mention of the infirmary is made, but purchases of lumber for the collective sum of $199.48, roofing for $55.00, and possibly as many as 4,000 bricks for $14.63 suggest major expenditures for renovation of a wooden structure. In addition to the above, a few old images of the house gave some indication of the above-ground changes, while archaeology provided further insights into how the manor was prepared for its added functions.

By themselves, the old 19th century views of the house provided revealing information if only it could be connected with certainty to Fr. Tellier’s dormitory shortage. Rodrigue's drawing (Figure 1), the earliest representation of the manor after its incorporation into St. John's College, is in substantial agreement with the watercolor image of Robert Watts Jr.'s home (Figure 9). Both comprised a two story, side-gabled center hall with projecting eastern and western wings of one-and-a-half stories each.

Only three photographs of the manor taken later in the century, perhaps between 1880 and 1896, have been preserved in the university archives. These images (e.g., Figure 5) reveal, among other things, a single dormer window emerging from the front roof slope of both wings, illuminating the garrets and presumably rendering them habitable. If the extensive lumber purchases of 1856 reflect this construction episode, then the date of the dormers can be fixed at the time of the Jesuit departure from the seminary.

Excavations at the site of the manor have uncovered parts of the center hall and east wing foundations, and examination of these walls has revealed numerous modifications. One major remodeling campaign, which made extensive changes to the east wing, must have occurred very close in time to 1856 according to the archaeological evidence.

The end of the east wing was dismantled to replace an old cistern that lay below. This pre-existing water tank, probably inherited from the years of the Watts occupation, was constructed of fieldstone rubble with a thick plaster facing. (Figure 10:1) College workmen broke up the stone cistern, leaving only its western end intact, and then built over it a new, trough cistern of brick that ran across the entire width of the wing (Figure 10:2; Figure 11). When filled to capacity, the new brick cistern would have held about 1,000 gallons of water. Small brick pillars were spaced about four feet apart on the bottom of the trough. Such pillars probably supported outtake pipes intended to draw water up to manual pumps on the first floor. The pillars elevated the pipes above the sludge that invariably collected on the trough bottom so that a reasonably clear liquid would spew from the spigots above.

In a curious way, the trough cistern provided its own dating. Its bricks displayed brands, or letters in raised relief, that were impressed during the molder process. Three additional bricks, similarly branded, were mortared onto a cornerstone of the rebuilt foundation after the cistern installation was completed. Brick makers in the New York area began this practice of labeling their output around 1850 as competition in the urban building materials market grew. The cistern brand spelled out the name REID followed by a five-pointed star.

The brickyard of Mr. Reid was traced to the area of Haverstraw on the Hudson River by comparing the chemical composition of the cistern bricks to
others from the metropolitan region. According to the federal census of 1850, only one person named Reid lived in Rockland County at the time. He was a 24-year-old Irish immigrant named Patrick Reid, who was registered as a laborer on a brickyard in the town of Haverstraw. Reid's name is absent from Haverstraw in the state census of 1855 as well as later federal counts, and thus his residence and brick producing in Haverstraw must be at least as early as 1850 and no later than 1855. Some of his output, perhaps as many as 4,000 if the treasurer's records reflect this purchase, arrived at Rose Hill for use in the new cistern. The bricks themselves show no signs of reuse—such as breaks or old mortar—and therefore betray no prior service within a previous building. Allowing a limited delay for transport downriver to New York and distribution by middlemen, the bricks seem eminently well dated for purchase by St. John's College and incorporation into the massive manor renovation ordered by Fr. Tellier in 1856.

Nothing in the evidence from below ground confirms that the dormers were added to the wing garrets at the same time as the cistern upgrade, but it is a logical assumption given the other evidence. The provision of domicile space may have increased the demand for water beyond what could be provided by the old Watts cistern, especially considering that the same tank had to supply the college infirmary, which occupied the eastern half of the manor.

**Objects of Daily Life at St. John's College**

Artifacts unearthed at the Rose Hill manor site are mostly fragmentary and minimally restorable. Shards of shattered window glass and lumps of mortar and stucco head the list of finds, with more limited quantities of other items, including ceramic, glassware, animal bone, clam and oyster shell. Many of the personal articles were likely lost, broken, or casually discarded since they emerge typically from buried layers that were at one time surface soils. Archaeological deposition is frequently haphazard, illuminating curious, and often unexpected, aspects of the past. Thus the recovered material does not reflect all aspects of life in and around the manor. Stratigraphic study and detailed artifact analysis will eventually permit more subtle distinctions to be made in dating, use, and significance of the objects from St. John's.

Construction of two new university dormitories, Alumni Court North and South, beginning in June, 1886, brought about the discovery of several trash dumps located in the northwestern corner of the campus, behind the church and seminary building. Archaeologists excavating at the manor that summer were able to shift their attention to the dump sites to remove objects from the bulldozer's path of destruction. In this way, a larger and more informative collection of college-related material was acquired than the manor site would have yielded by itself.

1. Dinnerware and Foodways

Most abundant among the finds in the trash dumps were broken but mendable plates, saucers, bowls, cups, and platters fashioned in the mid-19th century utilitarian earthenware known as white granite or ironstone. White opaque pottery was extremely popular in the U.S. and Canada from the 1840s to the end of the century, and English manufacturers virtually controlled the market with cheaper and better made wares until American firms began to compete effectively after 1870. All pieces bearing a maker's mark on their underside were produced by firms of the renowned Staffordshire pottery district of England, e.g., Davenport, T. & R. Boote, Elsmore & Forster, Thomas Goodfellow, and James Edwards. Most pieces revealed worn surfaces and chipped edges suggesting that old dishes were being scrapped at the end of their useful service in the college refectories.

Only one registry mark was preserved on the fragmentary base of an octagonal vessel (Figure 12). Between 1842 and 1883, these registry marks were stamped onto ceramics before glazing to signal the issue of a design patent that prohibited pattern infringement for three years. The diamond-shaped graphic reveals in its corner codes the initial production date for the design, which in this case was August 26, 1847. Other dishes in the trash were likely produced throughout the following decades, but detailed analysis of the styles of the maker's marks may eventually provide greater chronological control.

Among the recovered ironstone vessels, shapes were mostly plain, the color uniformly white, and the character almost without exception thick and durable (Figure 13). Plates were 9 3/4 inches in diameter and possessed no molded borders. Soup plates were similar in size with shallow wells and wide surrounds, and 6 inch tea saucers curved slightly outward from their bases. Only handleless cups were found. They predominated in the trade prior to 1870 because they could be made more easily and were less prone to damage during shipment. Cup profiles varied greatly, suggesting that these items were commonly broken in daily use and replaced with whatever new forms could be found. One of the profiles was somewhat bell-shaped, while others showed different curvatures. In a photograph from the university archives taken of the students' dining hall decorated for Christmas dinner in 1921 (Figure 14), the festive table settings bear an uncanny resemblance in virtually every detail to the articles unearthed from the dumps, including the familiar bell-shaped cups.

The archaeological pieces must predate the photographs by at least 134 years, but if they are indeed remnants of the earliest tableware used by St. John's College, then the holiday remembrance documents a conservatism in culinary furnishings at least three-quarters of a century old.

Almost the entire pottery assemblage revealed patterns of stark austerity. Only several serving bowls deviated from the unadorned simplicity in their...
was instructed to bring with him one silver spoon, one silver fork, and one silver drinking cup marked with his name.¹⁰

Archaeological evidence of food consumption is limited to the most durable residues. The majority of the recovered bones reflect a dependence upon pork and beef, and both pigs and cattle were raised on the Rose Hill farm. A full study of the faunal remains is yet to be done. Pieces of clam and oyster shell are common throughout the layers of the manor site, and much evidence exists in the Father Minister's diary of the provisioning of oysters for the college. One entry page in the 1889-1900 volume outlines standard menus to be served to the Community, the boys, and the workmen. Oysters appear occasionally in ordinary meals for the boys, but for the workmen, an addendum stated, "N.B. Oysters never"¹¹ Other menu listings suggest that shellfish were part of celebratory meals, served together with various meats, including ham, mutton, chicken, squab, and tongue.² A number of white, cylindrical ceramic jars from the dumps might have contained jelly, mustard, or other condiments.

A number of beer, wine, and soda bottles were recovered from the trash dumps, and fragments of thick, dark bottle glass have been common in the sediments surrounding the manor. The wine, much of which was produced from the fruits of the Rose Hill vineyard, was most likely intended for the tables of the Jesuit community. Beer was often handed out at meals to the workmen, but occasionally it was served to the college seniors. The young boys drank the soda, which was mostly ginger ale and sarsaparilla (or "sass" as it was called). Soda was also sold at the Second Division pie shop. Bottles produced by two soda companies were recovered from the ground (Figure 16). A tall bottle of clear glass with rectangular panels contained sarsaparilla, which, according to its molded identification, was produced by Ayers of Lowell, Massachusetts. Other pieces of thick, light green glass came from cylindrical bottles with rounded ends that contained an early carbonated beverage — perhaps ginger ale — and bore the molded inscription "CANTRELL & COCHRANE / BELFAST & DUBLIN." Such containers were sealed with a cork, and their transport horizontally in cases kept the cork moist, thereby preventing its shrinkage and unwanted escape of the pressurized gas inside. Though the modern beverage company now known as C & C Cola, Inc., started business in 1865, the Rose Hill soda bottles are not necessarily among the earliest produced. Yet, they testify to the embryonic development of the American soft drink industry, whose colas today go to war for world domination.

Aspects of the mealtime routine were set down in a published account of 1895.¹² Though the dining facilities had by that time been moved to Dealy Hall, the anonymous narrator was an 1883 graduate reminiscing about the late 1870s when the refectory still occupied the new brick north wing of Moat's mansion. Just as it heralded other rites of the day, the college bell called students of all three divisions to breakfast, dinner, and supper together. Activi-
ties ceased at its peak. The long rectangular room with lofty ceiling into which everyone converged was lit by windows on the east, looking out on the Second Division ball field, and west, which offered a view across the front lawn. Student tables were long and narrow, with eight boys seated upon a portable bench on one side only, the spacing thereby insuring free and speedy movement of the waiters who served the "hungry horde." First Division students sat along the western windows, facing east, and their peculiar orientation likened them to "Musulmen," as they bowed thrice daily toward Mecca. The central part of the room was taken up by the Second Division, which faced west, and the Third Division followed just behind with their backs to the eastern windows.

In 1845, college enrollment was 78, but it increased to 128 when the Jesuits arrived in 1846. From 1849 to 1862, enrollment averaged 188, with the number topping 200 three times during the interval. In 1863, 1865, and 1866 college enrollment was over 300, but it dropped in the succeeding decade, bottoming out at 166 in 1877, then rising to 200 by 1881. Prior to 1869, as many as 40 and as few as 16 tables filled the refectory, furnishing the demographic needs of dining during the college's first 20 years.

Students attended mass under the watchful eye of the Prefect, who sat at a table bedecked in a white cloth at the north end of the room. On Sundays, holidays, and during schoolday supper, open conversation was permitted at meals, but at breakfast and dinner when classes were in session, dining took place in silence while an upperclassman engaged the assembled college with a reading from literature or history. The high reading desk was situated among the First Division tables, and the reader took pains beforehand to review his work and perfect his pronunciation in order to avoid the embarrassment of correction by the Prefect. Some of the readers, it was noted, had so mastered the art of reading aloud that ideas and style were freed from the distractions of word and speech, allowing full appreciation of the subtle beauty and intellectual depth of the text. It was also mentioned that a number of selections may have been aimed too high for the younger boys, whose minds were more likely riveted on baseball.

The Rules and Customs Book for the college provides additional information about mealtime manners. There were 14 "Rules for the Refectory." Rule 1 was that each division must enter the refectory in absolute silence. Rules 2 and 3 ordered that each boy stand at his place and not touch anything until grace was said. Rule 5 demanded that no sound be made during eating that could distract from the reading, since every boy was "to listen so as to be able to give an account of what is read, if called upon." Rules 12, 13, and 14 governed the close of meals. When the bell signalled the end, students were to stop eating and remain silent. When the Prefect rose, all were to stand, face him, answer the prayer, make the sign of the cross, then turn to leave in single file with folded arms and without speaking until they had reached their destination.

Father Minister reported that tablecloths were red for breakfast, white for dinner and supper, but only white on feast days. An added note mentioned that boys furnished their own napkins.

2. Aspects of Learning, Personal Care, and Amusements

Brief mention should be made of a number of finds, which bear upon the character of life at St. John's College. Few of these items has received more than preliminary study, so that detailed discussion and interpretive conclusions would be premature, however, both the manor and dump sites yielded items of interest that relate to school, health, grooming, and play.

A number of pencils have been retrieved including both the small extruded rods of metallic lead that were designed to write on slate (Figure 17) as well as the graphite strands encased in wood (now largely rotted away) and capped with a brass band, or ferrule, that held an eraser end. The patent for such eraser ends was obtained by the American Hyman Lipman in 1838. Some of the fragments of slate found in the manor ruins may be pieces of former writing slates.

In England, goose quill pens were replaced after 1828 by the steel nib invented by John Mitchell, and two years later, James Perry created a larger, more efficient reservoir by punching a hole in the slit for greater ink retention. Excavations have recovered several nibs, quite plain without identifying markings, and bearing both straight slits as well as one with a reservoir. Ink bottles in various shapes were also removed from the dumps.

A fine foot-long measuring rule of 3/8 inch wide strip copper was found with two rivets allowing it to be folded down to one third its complete length.

Until the very end of the 19th century, the college infirmary was within the old Rose Hill manor. For this reason, it seems pertinent to mention one aspect of the medical evidence upon which archaeology has shed some light. Several glass bottles that contained patent medicines were retrieved from the trash dumps. The containers were molded with the name of the pharmaceutical manufacturer, and these entrepreneurs are well-known as a result of the avid interest of amateur bottle collectors. Among the medically-related bottles recovered were the following: Dr. McMunn's Elixir of Opium, Ely Bros. Cream
Balm, Dr. August Koenig's Hamburger Troepfen, and Dr. Kilmer's Swamp Root Remedy (Figure 18).

Other items included a squat jar of clear glass (Figure 18: center, front row) bearing the embossed identification “CHESEBROUGH MPG CO / VASELINE.” Robert Chesebrough’s petroleum jelly was marketed under this name from 1880.97 Two ceramic lids from shaving cream containers were recovered, one from the dump, and another from a load of fill dumped into the manor site upon demolition. Both lids had underglaze inscriptions identifying the product as those of Xavier Basin, a widely-known cosmetics merchant and importer of fancy goods in Philadelphia. Basin opened his business in 1850 and quickly won recognition at the World’s Fair of 1851 in London. One of his jar lids prominently advertised this accomplishment: “NINE HIGHEST PREMIUMS AWARDED.” The other lid bore the modest declaration: “UNRIVALLED / PREMIUM / SHAVING CREAM / Gold & Silver Medals awarded / by the Institutes of New York / Philadelphia & Boston.” Though Basin’s name was respected years after his passing, the finds must predate 1877, when he left business. Toothbrushes, several of which were found, were fashioned from bone at the time; the bristles, none of which remain, were natural (Figure 19). In very fragile condition, and mostly fragmentary are the several examples of fine-toothed combs, also made from bone.

Most of the games recalled by St. John's students in their later reminiscences were vigorous ones played on the fields. In the early years of the college, rounders and cricket were common. After 1859, it was baseball, then from the 1880s, football. Various forms of running games also existed, while seasonal exercise could be gotten at swimming in the Bronx River and skating on the winter ice over the marshes. A single skate blade of steel was recovered from the brick debris of the main building’s middle wing when it was disturbed in 1997 during preparations for landscaped gardens.

Excavations have also uncovered evidence of quieter recreation in the form of marbles, dominoes, and a single die. The marbles were fashioned of marble, clay, and glass, while the dominoes and die were cut from pieces of animal bone (Figure 19). Perhaps, these pastimes were rainy day or after supper activities for the Third and Second Divisions. Also pictured in Figure 19 are several of the fairly abundant buttons, most made of bone and china, that may have popped off students’ clothing while at play.

3. Religious Life

Students at St. John's College during its early years lived an academic life with a strong religious orientation, which aimed not merely to impart knowledge but also to build character and save souls. The strict schedule included mandatory prayer and attendance at Mass, and prefects kept close watch over spiritual as well as scholarly growth.

Attendance was required at morning prayers and mass — which was at 6:00 AM in the early years, 7:00 AM later on. Breakfast followed these devotions. Grace accompanied every meal, and evening prayers were said before retiring in the dormitories. Students went to confession once each month, and they were invited to receive communion. Further, the yearly cycle was punctuated by the major religious feasts, solemnly celebrated with High Masses, singing, and processions. An annual retreat was also provided for all students. In general, private devotions, prayer, reading of spiritual books, and counseling by spiritual advisors were encouraged.

Boys displaying high academic records and exemplary character were recommended for induction into the college sodalities,94 the most prominent of which was older than the college. The Parthenian Sodality had been organized by the Jesuits at St. Mary's College in Kentucky on February 2, 1837, and it had moved with the fathers when they departed for St. John's.95 The record books for the Sodality, preserved within the Fordham University archives, show the transition from Kentucky to New York without hiatus. The Parthenian Sodality was affiliated with the Prima Primaria, the original Jesuit student sodality in Rome. Its members met separately for Mass, communion, sermons, and prayers, and they were expected to lead a pious lifestyle as an example to their peers. The western side of the second story of Moat's mansion was renovated as a Sodality Chapel. The plaque listing the founding members presently rests in the university archives, but the stained glass windows installed in the western wall of the Chapel still illuminate the space where once the Sodality prayed.

In 1847, a discrete Sodality of the Holy Angels was established for the Second Division students, and a third, the Sodality of St. Stanislaus, was set up in 1856 for those of the Third Division
Devotion to the Blessed Virgin was a central part of sodality activities, including saying the rosary and the carrying of religious medals. The sodalities especially celebrated the major feasts associated with Mary: the Immaculate Conception, the Annunciation, the Purification, the Marian Month of May, and the Assumption.\(^{10}\)

One other monument to the 19th century student sodality tradition post-dates the period considered here but deserves mention as it is still extant. A statue of the Blessed Virgin was dedicated on February 2, 1887, the fiftieth anniversary of the Parthenian Sodality.\(^{11}\) Initially, it stood in the quadrangle formed by the southern and middle wings in the rear of the main building, but it now graces the front of the new Fordham Prep building.

In the earliest days of St. John’s, a small student chapel was located on the first floor in the southern part of the mansion. A larger chapel was later built within the one-story southern wing. In 1869, when the wings were replaced, the chapel remained on the ground floor. Finally, in 1891, the chapel was moved to the north wing of the new Faculty Building — presently the western part of Dealy Hall — where the oversized windows may still be seen. The seminary church of Our Lady of Mercy was used principally as a local parish church, but it sometimes served for gatherings of the entire student body.

Given the dedication to religious practice at St. John’s College, it is curious to note that few items recovered from the manor site and dumps have given any hint that the institution maintained so strong a spiritual orientation. Not surprisingly, articles of devotion are not normally discarded in the trash. Several finds, doubtless unintentionally lost, underscore the evidence of historical sources. Three religious medals have been recovered from various places within the site, and though they are still being cleaned and studied, brief mention may be made here.

One is a small copper miraculous medal. In general description, it appears to be one of the millions stamped out in response to the vision of the Virgin that appeared to Sister Catherine Labouré, during her novitiate at the Sisters of Charity motherhouse in Paris on November 27, 1830.\(^{12}\) The Rose Hill medal bears the signature of the original engraver, Adrien Maximilien Vachette of Paris, so it is likely to be an early specimen. The obverse shows the Virgin standing in the center, Her hands lowered with palms facing out, and from Her fingers rays of light emanate downward. She stands upon a rounded eminence meant to represent the globe. Around the perimeter in two lines of upper case letters reads the inscription: "O MARIE CONCUE SANS PECHE PRIEZ POUR NOUS / QUI AVONS RECURS A VOUS" (O Mary, conceived without sin, pray for us who have recourse to Thee). At the very bottom is a date, poorly preserved, but almost certainly "1830," the year of the vision. The reverse bears in the center the curious symbol of a cross surmounting a horizontal bar, which is interwoven between the legs of a large letter M. Below are two hearts, the one on the right with a thorny crown symbolizing Christ, the one on the left with an embedded sword symbolizing the Virgin. Around the perimeter are 12 five-pointed stars, and at the bottom is the name of the engraver.

From 1841 to 1846, the old Rose Hill manor was staffed by Sisters of Charity from Emmitsburg, Maryland, who managed the housekeeping, laundry, and care for the sick. As the order was first to receive miraculous medals from France (in 1835),\(^{13}\) the sisters may have played a part in bringing them to Fordham. Research continues into the precise dating of the Rose Hill medal, as information bearing upon when it was made might suggest how it came to St. John’s College.

Another medal is a small, round copper pendant with the side-view bust of Pope Pius IX on the obverse and another image of the Virgin on the reverse. Mary is posed in the manner of the miraculous medal on a background of what appear to be stylized fleurs-de-lis. Two inscriptions appear within a scroll-like border around the medal margins, reading on the obverse, "POTERIOMAX," and on the reverse the familiar, "O MARIE CONCUE SANS PECHE PRIEZ POUR NOUS."

A still uncleaned medal appears to be for St. Philomena.

V. CONCLUSION

Excavations at the Rose Hill manor are still in progress, and upon completion of fieldwork, evaluation of the finds must follow before a full report can be written. The information offered here represents some of the gains in knowledge so far obtained through the analysis of historic records and the recovery of the tangible remnants of St. John’s College interred within the ruins of the old manor. The house witnessed the passing of several eras, and in its final period of use, it served a small, isolated, and tightly-knit community of scholars and students, who were sheltered from the rigors of urban life but subject to the rigors of a highly disciplined pedagogy. The manor ceased to exist at the close of the last century, but younger generations of Fordham students, living and learning in one of America’s great universities, are currently bringing its memory back to life through archaeology as the present century draws to a close.
NOTES

1 Anonymous [Rev. Michael Nash, S.J.], "Fordham College and the way from New York City to it in the year 1846," The Fordham Monthly (henceforth, FM) IX, no. 4 (January/February, 1891), pp. 70-71.


5 McKeon’s reproduction included a legend in the center foreground reading “College in 1846,” and the principal buildings were identified by number. The date of this oft-published rendering is uncertain, though it must be at least as early as its appearance in the college bulletin of 1876-77. Two additional engravings by McKeon were also published in the college catalogue. They portrayed the front and rear of the main building. The latter, showing the western wings, is reproduced here in Figure 4.

6 Dr. Moat’s name shows substantial variations in spelling. His middle name is most variable, appearing as Shepard, Shepherd, and Shearman, while Moat and Moet are also attested.


10 Taaffe, op. cit., pp. 56-57; Cormican, op. cit., pp. 103-105; see also Thomas Gaffney Taaffe, "Some history and a few memories," FM XV, no. 4 (January, 1897):67.

11 Anonymous [Nash], op. cit., p. 72.

12 Taaffe, op. cit., pp. 8-9; Cormican, op. cit., p. 103.

13 Taaffe, op. cit., p. 7; Cormican, op. cit., p. 22.


16 Cohen (ibid.) adds that 18th century renovations of earlier houses frequently subdivided the exterior into the familiar English arrangement of central hallway with two rooms on either side.


18 Cormican, op. cit., pp. 102-103; Anonymous [Nash], op. cit., pp. 71-72; Anonymous [One of the Old Boys], "More about the good old days," FM XVIII, no. 3 (December, 1899):153.


23 The stone removed from this spot was a calcite marble schist, light in overall color with fine layering. It was offset by brownstone trim of a rich maroon hue that glittered from numerous metallic inclusions. The building stones were probably quite impressive when fresh, but Rodrigue could not have foreseen the problems they brought by the passage of time. The brownstone trim eventually cracked and spalled to the point where their crumbling exterior edges had to be sealed beneath a coating of cement stained to imitate the original. Acid precipitation eroded the surface of the marble schist, and oxidation of the (unfortunately plentiful) iron sulfide minerals created a rusty cast. In recent years, weathering, especially on the buttresses, so weakened the fabric of the schist that load stresses created numerous vertical fissures which had to be stabilized during a major restoration in 1994-96: Pamela S. Jerome, Norman R. Weiss, Allan S. Gilbert, & John A. Scott, "Erbyll silex as a treatment for marble conservation of St. John’s Hall, Fordham University," Bulletin, Association for Preservation Technology XXIX, no. 1 (1999):19-26. Campus buildings constructed after 1860 employed the sturdier Manhattan schist, which was removed from pits opened by Fr. Theobald in the woods farther to the east on land now within the New York Botanical Garden. The One House was built near the train depot in 1862 to test this new black stone, and its success convinced the fathers to use the darker material in all building activity conducted until the end of the century.


25 The Northern Standard, op. cit.


28 Taaffe, op. cit., p. 11; Anonymous [Nash], op. cit., p. 71; Seton, op. cit., p. 20; Anonymous [One of the Old Boys], op. cit., p. 153.

29 Gannon, op. cit., p. 36; Photograph Collection, "Old Buildings," FUA.


31 Cormican, op. cit., p. 106.


33 A late description of the farm by Harry Adams (Class of 1903) appears in "An Fordham village appeared to a small boy 50 years ago," Fordham Alumni Magazine VIII, no. 3 (April, 1941):2-3; Anonymous [Marini] Salustian, "Souvenirs of Fordham, 1888," Fordham Alumni Magazine VII, no. 2 (June, 1939):6. Fr. McSail’s diaries in the university archives have occasional entries about the farm, e.g., April 14, 1980 and February 1, 1894. In 1856, there were 20 priests, 16 scholastics, and 28 coadjutor Jesuit brothers: St. John’s College, "Catalegue Prima Colleag. Soci. Johannes, Neo-Borac,..." July 1, 1856. MS., FUA. Many of the brothers were farm or garden workers, or they maintained the physical facilities. In addition, numerous workers had their houses near the barns. In 1899, they totaled 23, most with mechanical or agricultural jobs: St. John’s College, "Father Minister’s diary," volume for 1889-1900, "Christmas list, 1899." FUA.


36 Campbell, op. cit., pp. 10-11.

37 Gannon, op. cit., pp. 46-47.

38 Cormican, op. cit.

39 Valued assistance in matters of institutional research was provided by three generations of university archivists: Rev. Edward Dunn, SJ.; Rev. Gerald Connolly, SJ.; and Patrice Kane. A special debt is owed to Mr. Frank Lucami, who conducted extensive research in municipal, county, and state archives, church records, and other sources. Many of the historical documents bearing upon the early history of Fordham were found as a result of his extraordinary persistence and ingenuity.


41 Perhaps the most plausible of several explanations for the origin of the name Fordham comes from its use to describe the original settlement of Fordham Manor. It was located in the Bronx neighborhood of Kingsbridge, adjacent to the wading place across marshy ground for travelers leaving the northern tip of Manhattan for the mainland. *Ford* referred to the crossing point, and *ham* indicated a manor. Thus, the name signified "Manor by the Ford."


44 Roger Barton & Bridget Barton to Rever Melick, June 9, 1694, Westchester Town Records, Liber 56, p. 206; see also Melick, op. cit., 113, 118.

45 Roger Barton & Bridget Barton to William Davenport, Sr., February 26, 1704/5, Westchester County Clerk Deeds, Liber D, p. 27-29.

46 *Map of the survey made by Peter Berrien, June 13, 1717.* From the archives of the Collegiate Church of the City of New York; the map is reproduced in Melick, op. cit., opposite p. 110; in Campbell, op. cit., p. 33. The Corra farm is also indicated on a later map: *A Map of the Country Adjacent to Kingsbridge, Surveyed by Order of His Excellency Sir Henry Clinton, K.B., Commander in Chief of His Majesty's Forces &c &c &c, 1781.* Clinton Papers. MS. map no. 152. William M. Clements Library, University of Michigan, Ann Arbor.


50 Benjamin Corra's will of October 1, 1770 is in Pelletreau, op. cit., p. 241.


56 Isaac Corra of Annopolis, Nova Scotia, "New Claims at Halifax," Public Archives of Nova Scotia, Halifax, N.S., A/0/13, Halifax Loyalist Claims no. 162. For copies of Corra's claim to the Crown for wartime losses (amounting to 2717 lbs.) in crops and livestock on his Westchester farm, see Westchester Historical Society, "Andrew Corra," Quarterly Bulletin of the Westchester County Historical Society 8, no. 2 (April, 1932):55-58. Figure 8 is also taken from there.

57 Robert Watts vs. Isaac Corson, op. cit.


62 Will of Robert Watts, Sr., January 24, 1814. Westchester County Clerk Wills, Liber D, p. 156.
63 The "Rose Hill" watercolor is in the collection of Mr. & Mrs. Stuart P. Feld, New York.
64 Robert Watts, Jr., to Henry Barclay, November 17, 1824. Westchester County Clerk Deeds, Liber 27, p. 306.
65 Transactions involving the Rose Hill property after Henry Barclay are recorded as follows (Westchester County Clerk Deeds):

September 1, 1826
Henry Barclay to James Ponasford (Sherborne/Union Hill) Liber 28, p. 80

May 1, 1826
Henry Barclay to Warren Delancy (Rose Hill) Liber 31, p. 344

April 27, 1827
Henry Barclay to Robert Watts Liber 31, p. 344

March 25, 1828
Robert Watts, Jr., to Jacob Berrian (west end of Rose Hill) Liber 32, p. 140

Successive owners of the 106-acre Rose Hill estate after Warren Delancy are as follows (Westchester County Clerk Deeds):

November 22, 1827
Warren Delancy to Samuel Fickett

August 6, 1828
Samuel Fickett to Charles J. Hubbs Liber 29, p. 327

December 30, 1829
Charles J. Hubbs to Henry Packard Liber 30, p. 157

September 26, 1834
Henry Packard to Elias Brevoort Liber 37, p. 157

April 1, 1836
Elias Brevoort to Horatio S. Moat Liber 47, p. 157

May 11, 1838
Horatio S. Moat to Alexander Watson Liber 50, p. 157

July 18, 1839
Alexander Watson to Andrew Carrigan Liber 57, p. 157

July 23, 1839
Alexander Watson to Andrew Carrigan Liber 57, p. 157

July 24, 1839
Horatio S. Moat to Andrew Carrigan Liber 57, p. 157

August 29, 1839
Andrew Carrigan to John Hughes Liber 92, p. 157

July 15, 1846
John Hughes to St. John’s College Liber 120, p. 157

December 1, 1854
John Hughes to the NY & Harlem RR Co. Liber 327, p. 157

July 16, 1860
John Hughes to St. John’s College Liber 434, p. 157


67 For a discussion of the significance of rules and patterns of authority at Jesuit colleges, see Klein, ibid., pp. 81-103, and for details on student discipline, see pp. 286-87.

68 St. John’s College, "Notanda Collegii, 1846-1904." MSS., FUA, p. 13. The 1850 U.S. Census for Westchester County, New York, and the college student record file of the university archives were examined by Gregory A. Katsis for the archaeology project: "The Early Character of St. John’s College." Ms., Fordham Archaeology Project, 1988. Katsis found the following distribution of student origins for 1850:

<table>
<thead>
<tr>
<th>Number</th>
<th>Percent</th>
<th>Origin</th>
</tr>
</thead>
<tbody>
<tr>
<td>89</td>
<td>46.0%</td>
<td>New York State</td>
</tr>
<tr>
<td>8</td>
<td>4.5%</td>
<td>New Jersey, Pennsylvania, New England</td>
</tr>
<tr>
<td>31</td>
<td>16.0%</td>
<td>Born in Ireland</td>
</tr>
<tr>
<td>25</td>
<td>10.0%</td>
<td>U.S. southern states</td>
</tr>
</tbody>
</table>

ARCHAEOLOGY OF ROSE HILL

13 7 Latin America

20 10 Caribbean

69 French, op. cit., p. 707.
70 St. John’s College, "Rules and Customs Book for St. John’s College, Fordham, New York." [c. 1865 with addenda and sections crossed out]. MS., FUA.
71 Ibid.
72 Klein, op. cit., pp. 222, 227-29.
73 Taaffe, op. cit., p. 97, discusses the first intercollegiate baseball game: Fordham "Rosehill" vs. Xavier, November 3, 1859. Previously, cricket and rounds were played. See also William Seton’s account prior to 1850. Seton, op. cit., pp. 19-20.
74 Taaffe, op. cit., p. 56.
75 St. John’s College, "Rules and Customs Book," op. cit.
76 Rev. August J. Thebald, S.J., Forty Years in the United States of America (The United States Catholic Historical Society, New York, 1904), pp. 349-53; Taaffe, op. cit., p. 73. Descriptions of the curriculum can be found in the annual college catalogues, 1847-1867, FUA. The description used here is from the 1865-66 catalogue.
77 Thebald, op. cit.; Klein, op. cit., p. 143.
80 Ibid. See Catalogue of St. John’s College for the 1907-08 academic year for a clear separation of the college and high school.
81 The authors wish to thank Fordham University president Rev. Joseph A. O’Hara, S.J., for the opportunity to conduct the archaeological project, and the Bronx County Historical Society for their generous support in sponsoring the project over the years. Thanks are also due to Dr. Joseph R. Cammarosano, Dr. Brian J. Byrne, and their facilities personnel charged with maintaining the university grounds. Their cooperation in working with an active excavation has been most appreciated. During the past 12 years, nearly 150 students have worked at the site as a course of instruction, and dozens more have volunteered their time to the endeavor. The success of the project is due to the efforts of all these participants. For further description of results, see Allan S. Gilbert and Roger Wines, "Twelve years of excavations at Rose Hill Manor, Fordham University," in Archaeology in the Bronx, edited by Allan S. Gilbert (The Bronx County Historical Society, Bronx, New York, in press).
82 The radar survey was performed by geophysicist Dr. Bruce V. Bevan of Geometrics, Inc., Pitman, New Jersey (now relocated to Weems, Virginia).
84 Cormican, op. cit., p. 102.
85 St. John’s College, "Cash Book, February 6 to September 26, 1856." FUA.
86 Independent of the Rose Hill manor excavations, Fordham’s archaeology program has become involved in the chemical sourcing of ceramic objects. This research is designed to ascertain the origin of clay items, such as bricks or pottery, by comparing their compositional profile to those obtained from other specimens of known provenance. Over several years, and with the initial assistance of a faculty research grant from Fordham University, a substantial archive of chemical data has been created, including the results of over 400 bricks representing manufacturers who supplied metropolitan New York builders during the 19th century. See Allan S. Gilbert, Richard B. Mannin, Jr., Roger A. Wines, & Garman Harbottle, "The New Netherland/New York brick archive at Fordham University," The Bronx County Historical Society Journal 29 (1992):51-67; and Allan S. Gilbert, Garman Harbottle, & Daniel deNoyelles, "A ceramic chemistry archive for New Netherland/New York," Historical Archaeology 27, no. 2 (1993):14-33.
87 Anonymous [Nash], op. cit., p. 70.
89 Wetherbee, op. cit., p. 25.
90 St. John's College, Catalogue of St. John's College for 1854-55, FUA.
91 St. John's College, "Father Minister's diary," volume for 1889-1900, FUA.
92 Ibid., entries for April 6, 1890, and April 23, 1891.
93 Anonymous [(Class of) '83], "The refectory," FM XIII, no. 6 (March, 1895):1-5.
94 Gannon, op. cit., p. 71.
95 St. John's College, "Rules and Customs Book," op. cit.
96 "Father Minister's diary," volume for 1889-1900, op. cit.
98 Cormican, op. cit., p. 87.
99 Taaffe, op. cit., p. 130.
100 Ibid., p. 132.
102 Taaffe, op. cit., p. 37.
104 Communication from Sister Betty Ann McNeil, D.C., Mission Services, Emmitsburg, MD.