



# Among the Elms of Fordham



*The Sesquicentennial Historical Gazette  
of Saint James Episcopal Church  
in the Manor of Fordham,  
the Bronx, New York*

1853 - 2003



# Among the Elms of Fordham

*The Sesquicentennial Historical Gazette  
of Saint James Episcopal Church  
in the Manor of Fordham,  
the Bronx, New York*

1853 - 2003

There is but little left of the primeval forest, a few great oaks and elms, but to pass from the electric signs of Fordham Road, as it is today, to the beauty and peace of Saint James' Churchyard, is to make one feel instinctively, "Truly this is none other than the House of God, and this the very gate of heaven." — *Saint James' 75th Anniversary History, 1928*



od our Heavenly Father, make the door of our Parish Church wide enough to receive all who need human love and fellowship and a Father's care; and narrow enough to shut out all envy, pride, and uncharitableness. Make its threshold smooth enough to be no stumbling block to children, to weak or straying feet; but rugged and strong enough to turn back the tempter's power.

Make the door to our Parish Church a gate-way to Thy eternal Kingdom. Bless every member and worker. May all that we do be to Thy Honor and Glory, the up-building of our Parish, and the extension of Thy Kingdom. May we continue to be Thine Forever and daily increase in Thy Holy Spirit of love and service to others. Through Jesus Christ our Lord and Savior. *Amen.*

# A Place in Our Neighborhood



Cross the 207th Street Bridge into the Bronx from Manhattan and you enter a different world. The first thing that happens is that a number is replaced with a name. You are no longer on 207th Street, but on Fordham Road. Continue to climb the hill, past the imposing Jimmy's Café and Club on your left, past the *vivero* (the live poultry shop) nesting incongruously amongst the car dealerships on your right. The dealerships soon give way to tall apartment buildings, as you come to the massive confluence of Fordham Road with Sedgwick, Bailey and Webb Avenues. At your left to the north, the creamy yellow towers of Fordham Hill Co-op loom over Devoe Park, and as you approach University Avenue (named for the old New York University Campus some blocks to the south) the grand edifice of Saint Nicholas of Tollentine (Roman Catholic) stands at the high point of Fordham Road.

The Bronx is pleated in parallel lines from north to south by a number of such hills and valleys, the patient work of rivers that have long since become roadbeds. Crossing one of these ridges at University Avenue, you continue your journey down Fordham Road's gentle curving slope, and enter a bustling commercial neighborhood, full of shops, some small mom-and-pop stores and others major franchises. You pass over the aqueduct bringing water from the upstate reservoirs into Manhattan, and as you continue towards Davidson Avenue, ahead of you rises the superstructure of the Jerome Avenue elevated train line. Turning left and heading north under its shadow, as you pass the brooding multi-storey municipal parking lot on your right, a green oasis comes into view, and through the trees you see what looks to be an English country church, somehow mi-

raculously transplanted to this busy urban setting. This is Saint James Church Fordham.

Founded in 1853, the parish of Saint James has seen the Bronx change from rolling countryside, farms, and baronial estates, to the present mix of residential and commercial urban complexity. When the parish was founded, the Bronx was still a part of Westchester County, and the Manor of Fordham was one of the subdivisions of the town of West Farms. The country villas, such as that of Gustav Schwab, which still stands on the campus of Bronx Community College, began to be built in the mid-19th century, mainly by wealthy New York City businessmen who found the peaceful environment and the dramatic panorama overlooking the Harlem River to be particularly attractive. It was primarily the wealthy villa residents who sought to organize an Episcopal Church in the area and who supported the church throughout the 19th century.



*Near Saint James Church is the cottage where Edgar Allen Poe once lived. This 1920s etching of Poe Cottage is by parish member Edmund L. Ellis, who also designed the church's hanging electric lamps and the marble and mosaic reredos behind the altar.*

**B**ut how different the neighborhood is from what it was a century ago! Gone are the rolling pasture lands and the farm houses. Saint James' Place, a peaceful, narrow lane completely arched with trees and containing only two houses, is now 190th Street, a busy, metropolitan thoroughfare lined with tall apartment houses. Oh, there are a few beautiful trees remaining, and we are happy and proud of that link with the past. What tales of the changes that time has wrought might be whispered by the rustling leaves as the boughs of these majestic elms sway in the breeze! The growth of the parish has reflected the development of the community, and each is unalterably interwoven with the other. It is fascinating to peruse the old records, to read the names of the early members of the church, and then to recall well-known places all about us, bearing the same names: Bailey, Bathgate, Briggs, Claflin, Davidson, Devoe, Eden, Fordham, Giles, Morris, Macomb, Ogden, Valentine.

— *The First Hundred Years*

The Bronx has changed since those days, and the parish has reflected the changes. It is a tribute to the leadership of this congregation that it has always welcomed all who have come to this neighborhood: rich or poor, regardless of race or status, sexual orientation or national origin. Saint James Church continues to reflect the people who make up the heart of this bustling community we call “the Bronx.”

## Early Days

As early as 1656, the entire area of Fordham and Yonkers was owned by Adrian Vander Donck, one of the original Dutch patroons. His widow, Mary, conveyed them to her brother, Elias Doughty. The latter, in 1666, sold them to Mr. John Archer, of Westchester, who, in 1669, obtained a confirmation thereof from the Native American

leader Sachem Sachareth.<sup>W 85</sup> By decree of the English Governor of the Province, Francis, Earl of Lovelace, in 1671, they were designated as the Manor of Fordham. In the latter half of the 17th century, the inhabitants residing in what we now call the Bronx were required to support a minister of religion. In 1696, a society was organized here by the Collegiate Reformed Dutch Congregation of New-York, over which the Rev. John Montaigne was appointed minister. Colonel Lewis Morris, great-grandfather of Saint James' founding member Lewis G. Morris, wrote to the Society for the Propagation of the Gospel in London, in 1709: “I have used my endeavors to persuade the Dutch in my neighborhood into a good opinion of the Church of England, and have had that success that they would, I believe, join the Church in the sacraments and other rites, had they the Dutch Common Prayer-Book, and a minister who understood their language. I have taken some pains with one of their ministers, Henricus Beyse, and have prevailed on him to accept ‘Episcopal Ordination.’”<sup>W 87f</sup>

While the Dutch were in the majority in Fordham, the community continued as part of the parish of Westchester and shared all ecclesiastical obligations until July 5, 1853 when a meeting assembled at the home of William Alexander Smith for the purpose of organizing a new parish. The reason for this action, as stated by the Secretary of the meeting, William Watson Waldron, was that, “There being no Protestant Episcopal Church in the Manor of Fordham, where reside many members of that denomination of Christians, who experience much inconvenience on account of having no place of worship within some miles of them, and considering, moreover, the great increase of the population, that the cause of the church might suffer by having no spiritual provision made for her members, where those of other sects are so amply provided for.”

The meeting, under the Chairmanship of Oswald Cammann, passed the following:

Resolved, That the persons present do proceed to incorporate themselves into a religious society, in communion with the Protestant Episcopal Church, in the United States of America, and that said church and congregation be known in law by the name, style, and title of the Rector, Wardens, and Vestrymen of Saint James' Church, in the Manor of Fordham, town of West-Farms, and County of Westchester.

The assembled group then elected two wardens: Lewis G. Morris and William Alexander Smith; and eight vestrymen: Oswald Cammann, Samuel Raymond Trowbridge, Francis McFarlan, Gulian Ludlow Dashwood, William Watson Waldron, William Ogden Giles, George Bement Butler and Nathaniel Platt Bailey.

The Parish was incorporated on July 26, 1853, and although a Certificate of Incorporation was drawn up and registered in the Westchester County Clerk's Office on September 5, 1853, a technical error was discovered and a new one was prepared for registration two years later, on Sept. 25, 1855.

In a very short time a Sunday School of one hundred children was formed, and this large number would indicate, very definitely, the urgency that justified the creation of a new parish.



ST. JAMES CHURCH, FORDHAM, FROM A SKETCH IN THE POSSESSION OF WM. W. WALDRON

*Our first church building*

The vestry made arrangements to use the Manor Reformed Church on Kingsbridge Road for services on Sunday afternoons, but were unable to renew the privilege on the expiration of the lease. (Years later, when the Reformed Church was destroyed by fire, Saint James was able to return this early courtesy by making its sanctuary available to the homeless congregation.)

Three members of the first vestry continued parishioners to the close of their lives: Lewis G. Morris, Gulian L. Dashwood and Oswald Cammann. Though Mr. Morris alone owned property at that time, the others bought their land later. Their story is the story of all those noble men who worked for the advancement and uplifting of this district. They came here attracted by the beauty of the district, but Saint James held them and made them permanent residents. Their homes had each its appropriate name suggested by its characteristic beauty, such as Villa Boscobel, Hazelwood, High Cottage, Fairlawn, Mount Fordham, or Rose-lands.

It would take too long to enumerate the names of the hundred officers of the Church or of the hundreds of women who have labored for the Church, but the 16 officers who served over ten years may appropriately be mentioned: Gulian L. Dashwood served 42 years; Lewis G. Morris 38; Hugh N. Camp 32; Moses Devoe 30; Francis Shepperd 29; Gustav Schwab 28; F. W. Devoe 23; Mayor of New York City Franklin Edson 21; John McKay Camp 19; Joseph Hayward, John J. Amory, John B. Haskin, William McNabb, William C. Timm, William Waddell, first Mayor of Chicago William B. Ogden, Nathaniel Platt Bailey, and John H. Eden, periods varying from 18 to 11 years each.

— *the Rector's  
85th Anniversary Address*



*Saint James in 1918*

The search for a new church home began. Not far away, an old district school house was for sale. The vestry paid ninety dollars for the building and another eighty-five dollars to make it suitable for church services, and on Sunday, June 11, 1854, in this tiny structure, Saint James Church, Fordham, became the first Protestant Episcopal Church in the Manor of Fordham. The Rev. Washington Rodman, rector of Grace Church, West-Farms, officiated at the service.



*Saint James in the 1950s...*

It is well for us to pause for a few moments and think of those men who brought about the founding of our Parish. They were not officers of the Diocese, they were not clergymen who sought a change, they were laymen whose deep religious consciousness caused them to feel a sense of spiritual obligation to carry forward the Kingdom of Christ.

— *The First 100 Years*



*... and in 2000*



*A panoramic view similar to that from 1918, shows how the trees have grown, and the rectory (far right) been replaced by an apartment building.*

# Shepherds and Souls

## The Clergy and People of Saint James



For over a year after its foundation, the parish depended on visiting clergy or lay readers because “much difficulty was experienced in securing the attendance of sufficient ministers to perform the services.” Principle among those who did was the Rev. Washington Rodman of Grace Church West Farms. In a touching act of generosity, he returned the ten dollars sent him for his services, asking that it be used towards the purchase of communion vessels for the new congregation. Together with funds raised by the women of the parish, who made small sundry articles for sale, this offering resulted in the pair of sterling chalices still in use today.

During the first year of its life the congregation had a number of clergy “taking services” but there was no continuous oversight or spiritual leadership. But no parish can be truly effective without consecrated and intentional direction. Saint James has been fortunate in the services of the vast majority of those who have led it, laboring to develop both the spiritual and physical life of the parish, holding the welfare of the church paramount. Through war and peace, depression and prosperity, the parish has grown with the community. Each of the clergy has sought to bring to the work some peculiar attribute or skill to aid in carrying out the purposes of God in this place, and in meeting the needs of the parish.

This did not happen by chance. The vestry has been careful in selecting clerical leadership, and the clergy have, in turn, given thoughtful consideration before accepting a call. This has sometimes meant that calls have been rejected, and searches begun again. One 19th-century member of the parish recalled that a prospective rector who called one Sunday afternoon was so sur-

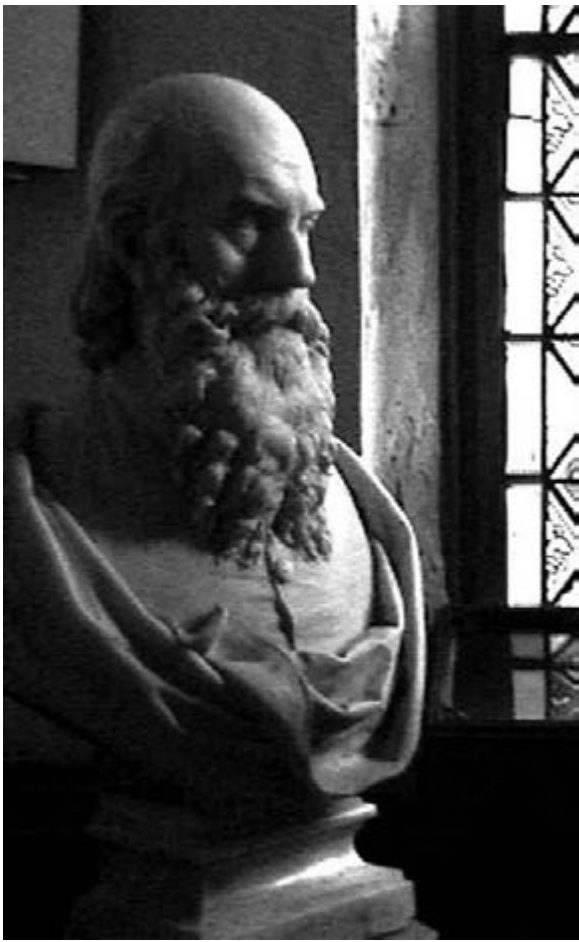
prised to find members playing croquet that he was doubtful of the character of the parishioners whom he had been called to serve!

The serious interchange of discernment, call and response played out many times over the century and a half. At its fifth meeting in October 1853, the vestry issued a call to a Rev. Mr. Washburn who apparently declined to accept, though no record of this appears in the later minutes. A similar call issued almost a year later (September 1854) to a Rev. Mr. Ackerly was also declined “as he did not intend to leave Saint Paul’s”; which Saint Paul’s remains a mystery. At the same meeting, a call to the Rev. Joshua Weaver was made, with the offer of “\$10 a week and accommodation for him in the neighborhood from Saturday to Monday.”

Thus, on October 1, 1854, the Rev. Joshua Weaver became the first rector of Saint James Church. The parish had purchased a small wooden school house and been using it for its worship services after having lost the afternoon use of the Dutch Reformed Church. Land having been obtained (a significant tract extending from what is now



*The chalices dedicated in 1853, still in use today*



*The bust of the Rev. Joshua Weaver*

Fordham Road to Kingsbridge, and Jerome to the Concourse) it only remained to move the schoolhouse to the new site. Two weeks later, when the tiny building was newly planted after its transit, many worshipers were afraid to enter the building, fearing the structure to be unsafe. Nevertheless, by October 22, 1854 the little church was in its permanent location, and under the guidance of its own minister, and the members of the new parish looked to the future with courageous and grateful hearts.

When, at the end of nine years Weaver resigned, the deep feelings of the congregation were manifested in a letter dated April 18, 1863, and written by vestryman Gustav Schwab, in which were expressed “sincere regret at the separation from their Rector, whose devoted and self-sacrificing labor has reared this parish from its infancy.” Weaver is not forgotten to Saint James, as his succes-

or in the 1940s, the Rev. Arthur V. Litchfield, secured on permanent loan from General Theological Seminary a bust representing him, which now stands on a pedestal in the south transept.

In the spring of 1863, the vestry elected the Rev. George S. Conners, rector of Saint James, Roxbury, Massachusetts, at the stipend of \$1,000 per annum. This was declined with thanks. In October, the vestry then called the Rev. Thomas Richey, D.D., at a stipend of \$1,500. Dr. Richey accepted, and served the church during the crucial period in which the present building was conceived, designed, and completed. The work apparently proved to be particularly stressful, however, and in the spring of 1867 Dr. Richey wrote to the vestry: “The time has come when without injury to the parish I can place it in other hands. The anxieties of the past year have been so great that I feel compelled however reluctantly, to ask to be relieved.” The vestry expressed their thanks to the retiring priest, and their hope “that he may enjoy health, happiness, and prosperity in his new field of duty.” Dr. Richey would continue a long career going from strength to strength, serving first at Mount Calvary in Baltimore, then as one of the first scholars at the Bishop Seabury School in Minnesota (later to become Seabury Divinity School, and ultimately part of Seabury-Western Seminary) and ending his career with long service as the Professor of Ecclesiastical History at the General Theological Seminary in New York.

## **Tense transition**

Saint James, however, was left without a shepherd at this point. The vestry entered another search, and consulted the Bishop concerning the Rev. Mr. Hitchcock. The views of the parish at large were also solicited, at what was evidently a time of tension and division. At the September 12, 1867, meeting, vestryman Morris Wilkins re-





*The Rev. Thomas Richey, D.D.*

signed, stating that “the present vestry is not acceptable to many members of the congregation, and that any action taken by them will not meet with that candid approval necessary to the peace and harmony of the Church.” Notwithstanding this, the vestry proceeded at that meeting to elect the Rev. Mr. Worthington of Ballston Spa, with an annual salary fixed at \$2,000.

At a special meeting the following day, two more vestry members resigned, followed by the resignation of three others, all to take effect in ten days. At a meeting on September 17, a letter from Mr. Worthington declining election was presented. In the meantime, legal counsel had advised the vestry that the earlier resignations had been illegal as to form, and so were reconsidered. Upon which the senior warden, Mr. Laurence, resigned, and at the following meeting (October 2, 1867) Lewis G. Morris was elected his successor. Shortly thereafter, the resignations formerly reconsidered (the junior warden and

half of the vestry) were accepted in proper form. Notice was given that a parish election would be held the following Sunday to fill the vacant positions, and most of those who had resigned were re-elected, showing that the parish had faith in their leadership after all!

At its first meeting in November, the newly reconstituted vestry created a committee to search for a new rector. Inquiries were made regarding the Rev. Charles Comfort Tiffany, and in December it was reported that “he had been up to look at the parish and had expressed himself much pleased with the same, and that there was a fair prospect that he would accept a call.” Such a call was issued forthwith, with an annual salary of \$2,500, and the “unanimous desire of the vestry that he will accept the said Rectorship at as early a moment as circumstances will permit.” Tiffany replied in acceptance of the call, and officiated for the first time on Christmas Day 1867.

## **A Window on Tiffany**

Charles Comfort Tiffany was born Baltimore, the youngest son of Comfort and Laura Tiffany. He entered Dickinson College, Carlisle Pennsylvania, in 1846, and was duly graduated as Bachelor of Arts in 1850. He took the degree of Master of Arts in 1853. (He received from his alma mater the honorary degree of Doctor of Divinity in 1884.) After graduation in 1850, he studied in the Theological Seminary at Andover, Mass., where he was graduated in 1854. He spent the two subsequent years in Germany, hearing lectures as student successively at the Universities of Halle, Heidelberg, and Berlin, at the feet of leading theologians and scholars of the day: Friederich Tholuck, Julius Müller, and Karl Immanuel Nitzsch. Returning to America he was settled as pastor of the First Church (Congregational) in Derby, July 15th 1857, until 1864 when he resigned, and shortly after entered the Army as Chaplain of the Sixth Connecticut Regiment U.S. Volunteers. He served until the end of the

war, and was present at the capture of Fort Fisher. Having suffered from severe illness, consequent to attendance upon the returned prisoners from Virginia and North Carolina, he spent the year after the war abroad, visiting Egypt, Mount Sinai, the Holy Land, and Greece, as well as portions of Europe. During this tour he became a candidate for holy orders in the Episcopal Diocese of Rhode Island. He was ordained deacon in July 1866, and the priesthood in November. He took temporary charge of Christ Church, Germantown, during the absence of the rector until the summer of 1867. In December 1867 he became Rector of St. James Church, Fordham. — based on *The History of the Church of Zion and Saint Timothy of New York*

The major accomplishment of Tiffany's rectorship was clearing and grading the church grounds. Trees (including some of the elms still standing today) were procured and planted at his direction. In November 1867, a committee of the vestry had reported:

The Church Yard is now used for a grazing ground for Cows and Horses, and also as a "near cut" across for Boys and Men. We would further report, that so soon as the 'Central Avenue' [now Jerome] is graded in front of Church property it will be necessary to build a substantial neat bank wall along said Avenue which will probably cost from \$600 to \$700... If Croton Avenue can be cut down, we shall then be able to take down the rock in front of the Church; this would be very desirable as we need the material to fill up the low, swampy places on other parts of the ground. The grading and fencing of the grounds and laying out the same, putting the building in good order and painting the same will cost an additional sum of between \$2500. and \$3000.

After the report, a resolution was adopted: "Resolved that the same Committee have full power to fence in the grounds and make such other improvements as they may think necessary for present wants; and also to obtain from one or more architects plans for laying out and grading the Church grounds." The grounds were laid out the following



year, and a wooden fence erected, but as the community developed, more substantial protection was needed. This would result (sixty years later) in the present wrought iron fence. In the meantime, the grounds-work brought to the church's attention some bodies buried on the property some time before, and forced the vestry to address the matter of their possible transference to Woodlawn.

In March 1869, in spite of continued and growing debt, the vestry voted to increase the rector's annual salary to \$3,000, to compensate for the fact that there was no rectory. At the same time, the bodies (since moved to the church vault) were still awaiting transfer to Woodlawn, which was expected to cost \$250. The vestry met only twice in 1870, and at the May 11, 1871 meeting received the resignation Mr. Tiffany. He stated "this act is occasioned by no suspicion of disaffection at all on your part and by no dissatisfaction on mine with regard to our present connection... I have received a call to undertake a work of great importance, promising large



*The Rev. Joseph N. Blanchard*

results in Boston, Mass., as assistant Rector of Trinity Church...” The vestry accepted his resignation, and at the same meeting issued a call to the Rev. George L. Locke. (For more on what became of Tiffany, see the chapter entitled “Windows on History.”)

## **Money troubles**

The following month it was reported that the call to Mr. Locke had been declined, and the vestry issued a call to the Rev. Mr. Mytton Maury of Cold Springs, at a salary of \$3,000 per year. The 91st meeting of the vestry received word that Mr. Maury agreed to accept the call provided they increase the salary to \$4000 a year, though he had let Mr. Schwab know he would settle for \$3,600. The vestry agreed to split the difference and offered the position to Mr. Maury at that salary, even though it would mean running a deficit.

This deficit proved the undoing of the relationship. In 1873, Maury voluntarily lowered his salary by \$1,000, to help with the church’s outstanding debt. Even at this lower rate, the church was unable to pay him past September of 1874, and in May 1875, Maury stated he was willing to tender his resignation “on receipt of the arrears due on his salary with interest” to which the vestry agreed. The next month the vestry heard that Maury also wanted the \$1,000 voluntarily forgone two years before. The vestry informed the priest they considered his office vacant, and with the Bishop’s involvement persuaded Maury to accept the original offer and tender his resignation. (Within a month Maury’s lawyer contacted the vestry in a claim for the remaining money he felt owed to him, which claim they rejected. It is unclear from the minutes if this conflict was ever resolved.) The vestry then formed a search committee charged with greater than usual care in consideration of the next rector, and binding themselves to accept no election in which more than two negative votes were received.

In September 1875 the vestry unanimously elected the Rev. Joseph N. Blanchard of Greenwich, New York, at the annual salary of \$1,500, and Blanchard accepted. In so doing, he expressed his “earnest desire that the debt now resting upon the parish be paid as soon as possible. I believe such a course will enable the parish to start in the right direction and will tend to the upbuilding of all its interests.” Blanchard was a man of principal and intellect, and his interests were not bounded by the precincts of the Bronx. When the persecution of Russian Jews came to the attention of the West, Blanchard was one of the signatories on the Blackstone Memorial, petitioning the president of the United States to appeal to the Russian Czar and the authorities in the Middle East to restore Palestine to the Jewish people.

Closer to home, several years of careful work, wise leadership, and good stewardship



*The rectory as it appeared in the 1950s*

bore fruit, and the parish was able to begin to plan a rectory, having raised almost \$5,000 by 1883, while increasing the rector's annual salary to \$2,000. The plans for the rectory called for a larger building than originally anticipated, but the wishes of the rector's wife, who insisted that they be enlarged, prevailed. The house was completed at a cost of \$13,000, on September 18, 1884, and Blanchard became the first rector of Saint James to be so accommodated.

His residency was not long to last, however. Such an able leader had aroused the interest of other flocks, and on February 19, 1885, Blanchard submitted his resignation in a letter that testified to his depth of feeling and devotion:

Over nine years ago you entrusted to me the rectorship of this parish. The years which have passed since then have been years to me of increasing happiness and increasing usefulness. I have appreciated your confidence and continued support. I have been glad to do the work God has led me to do here. But... I have been compelled to decide the question whether I would take up a larger work which has come to me, unsought, and with the most urgent request that I would accept it. I have tried to be guided in my decision by what I could see to be the will of God. I have consulted men older and far wiser in judgment. I have considered the claims of the

work here, and I have carefully examined the condition of the work at St. John's, Detroit. I have sought the Divine Guidance in earnest prayer, relying only upon that heavenly wisdom which is promised to all who seek it. I believe as a result of this inquiry, that it is my duty, my bounden duty, to leave you and go elsewhere... I shall miss the friends and affections I have formed here. But these cannot stand in the way of duty. You will therefore permit me to put again into your hands the charge you once gave to me...

## **Saint James Goes to the Movies**

In July 1885 the vestry called the Rev. Charles J. Holt of Trinity, Portsmouth, Virginia. Holt accepted and became the sixth rector. For some years since the completion of the new church building the members had been using the old wooden structure as a Sunday School. By 1889 the vestry noted that the old building was "in such a state of decay that it is doubtful if it can be used for another winter, making a parish building one of absolute necessity." This new building would serve multiple purposes, as an outreach to the community as well as a resource for the parish. Holt was particularly concerned with the welfare of those men and boys who "sought diversion outside the wholesome influence of the church." At a meeting of the Guild of St. James' Church in February 1887 Holt

gave information of an attempt now being made to establish a Non-Sectarian Reading Room in the 'Village of Fordham,' the object being to provide a comfortable room where all who would, could come and find welcome free from the dangerous influences of the rum-shop.

He was anxious to have a place where parishioners could meet and share social interests in an atmosphere dominated by the ideals of Christian living. And so, in 1891, at a cost of approximately \$19,000, the impressive new Parish House was erected as new wing to the north of the church.



*Charles Holt II, better known as “Mad Jack” Holt, was born in Saint James Rectory in 1888 and went on to a career in film.*

A major alteration was made to the interior of the church during Holt’s rectorship: in June of 1900 money was authorized to pay to move the altar, which stood free in the center of the sanctuary, but was to be moved to the eastern wall and raised on three steps. Holt’s rectorship also saw a new beginning further south in the Bronx. At the suggestion of vestry member Lewis G. Morris, a plot of ground and chapel (owned by the American Church Building Fund Commission) was obtained in Mount Hope, and dedicated as Saint James Chapel for the people of that neighborhood. Saint James was also busy at this time in leading efforts at civic improvements closer to home, including drainage and sewerage for the district of Fordham, and connecting the rectory with the public sewer system. Meanwhile, on land north of the church, what had been a swamp was drained by the city, and converted into a pleasant civic resort: Saint James Park, named in honor of the parish.

Saint James’ connection with the silver screen came about through the rector’s son, Charles John Holt II, born in the rectory on May 31, 1888 and baptized in the church. He would soon be better known as “Mad Jack” Holt, a star of over a hundred silent and sound films, beginning in 1914 until his death in 1951. His son Tim Holt also gained fame as an actor, best remembered for his portrayal of the spoiled heir in Orson Welles’ classic “The Magnificent Ambersons.”

## **A difficult birth**

By 1899 the Chapel at Mount Hope was ready to become a parish, but this led to some turmoil with the founding church. The previous year, members of the chapel had asked for a curate (the Rev. J. Morris Coerr of Pottsville, Penn.) and this was approved by Saint James’ vestry, only to be rescinded after they heard a report of the rector’s interview with the candidate. Supply clergy were employed instead. At the end of 1899, the vestry approved the Mount Hope chapel’s becoming independent, but were notified by now Archdeacon C. C. Tiffany that the legal steps to effect this transition were complicated. At the first meeting in 1900, the vestry transferred all rights in the Mount Hope chapel to the Archdeaconry of New York for the sum of one dollar. The Archdeaconry refused the transfer on the grounds that the property was still encumbered by debt.

The vestry then denied a request from the chapel congregation to change its name to Saint Edmund’s Chapel, “in view of the present relation of the chapel to Saint James Church.” Apparently they continued to use the new name, as in October 1900 the vestry demanded they “discontinue the name of Saint Edmund’s Chapel and to designate said chapel Saint James Chapel and to use no other name in connection therewith.” At this point the Bishop became involved, and in February 1901, the vestry renewed its offer to turn the chapel over to the Archdeaconry. By

October of that year the vestry had reversed its position on the name of the chapel and recognized its dedication to Saint Edmund. In April 1904 they transferred the property to the vestry of the newly formed parish.

Two months before, Holt submitted his resignation, to accept a call to serve in West Point, Virginia. His son, enrolled as a cadet in the Virginia Military Institute, would soon live up to his nickname Mad Jack, by slipping out one night and painting a statue of General Washington in the school colors. Such escapades led to his expulsion from VMI, which no doubt paved the way for his later career in Hollywood!

His father is owed an additional and enduring note of thanks. In September 1904 the vestry passed the following resolution

Whereas through the efforts of the rector, the Rev. Charles J. Holt, a bill was passed by the Legislature of this State exempting church property from assessments, which bill has been a great benefit to the church, Resolved, That this vestry deeply appreciates the efforts of Mr. Holt and hereby tender him their most heartfelt thanks.

Tax exemption for church property, now taken for granted, is owed to the efforts of the Rev. Charles J. Holt.

## From Fifth Avenue to the Bronx

In October 1904, the vestry issued a call to the Rev. DeWitt Pelton, assistant at St. Thomas' Church in Manhattan. Pelton accepted, and began what would be a long and fruitful ministry at Saint James, seeing the congregation through the Great War and the Great Depression. One author wrote of him, "We sit on Sundays, and listen to a tall, thin, ascetic man, a kind of John Henry Newman, a priestly kind of man, who in twenty minute discourses wends his way through the learning of the ages to some belief, always in the present and over into the future."



*The Rev. Dewitt Pelton*

As spiritual as Pelton was, he was also practical. The original land purchase of 1854 gave Saint James an area unusually large for a church in what had become a thriving urban community. Following World War I when the housing shortage pressed on many families, the vestry voted to build an apartment house on a corner of the property. The project was seen as good business as well, as revenue from rentals could be used to enlarge the church and parish house. As a further economy, the new building provided apartments for the curate and sexton, a church office, and for the heating the church, parish house, and apartment building from the same furnace. A loan of nearly \$400,000 was arranged, the Dashwood Fund (originally established for erection of a steeple on the church) was appropriated, and the building was ready for occupancy on January 1, 1924. At the 70th anniversary celebrations, Bishop Shipman blessed the apartment house.



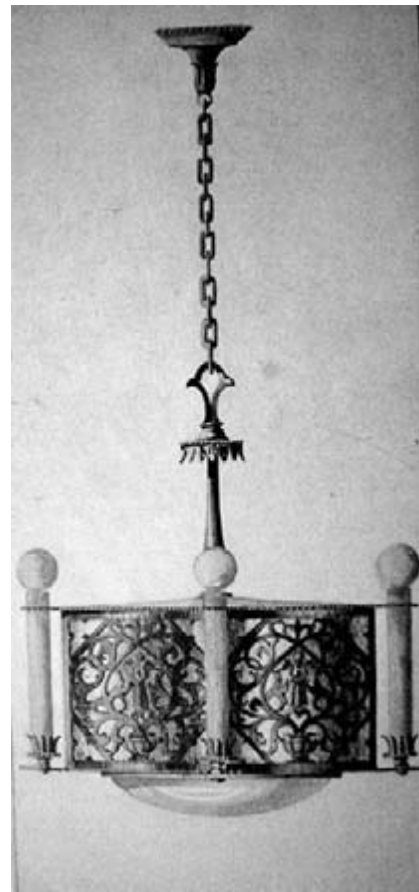
*The Saint James Apartment*

For some years it fulfilled its purposes, but the Great Depression led to a situation none could have foreseen. Vacant apartments resulted in lost revenue. The very high mortgage, and the fact that every bit of the property with the exception of the land on which the church alone stood might be seized, created problems that pressed heavily on the time and energy of the vestry and clergy. The situation would not be resolved during Pelton's term.

On a happier note it was also during his rectorship that the church was equipped with a new organ, built by J.H. & C.S. Odell & Company, and dedicated by Bishop Manning on October 28, 1928 during the 75th anniversary celebrations. The \$13,000 cost was raised by pledges in memory of all members departed during the seventy-five years, and the organ contained 1853 pipes! Sadly, the instrument was not well maintained over the



*Gaslight and neon coexist in this picture of the church interior from circa 1914.*



*Edmund Ellis' design for the hanging lamps*

succeeding years, as vestries chose to make only the barest of repairs instead of the increasingly expensive upkeep a pipe organ requires. By the turn of the next century, the old instrument was useless as it stood, and was replaced with a new instrument from the firm of Acutone Church Organs.

Another accomplishment of Pelton's rectorship was the electrification of the church building, first proposed in 1906 (so that stereopticon slides might be displayed — the rector was a world traveler, and his illustrated talks were popular in the church and the community). The electrification was completed in 1913. Although the days of gaslight were passed, gas continued to be used for illumination. In an early photograph of the interior, two huge wrought iron gas standards are visible in the sanctuary, as well as numerous gaslights on the columns and walls, while at the same time a neon cross and crown hang above the altar! The nubs of the old gas lines are still visible in the walls of



*New technology at work: Bishop Manning gives his permission for the election of the Rev. A.V. Litchfield by telegram.*

the chancel over the choir stalls. Electric lighting was completed in 1921, with the installation of the hanging lamps in the nave of the church, designed by vestry member Edmund L. Ellis.

Pelton shepherded the parish through the Great War. Letters from soldiers serving in the trenches testify to the regard with which he was held. Over eighty young men of the parish served in the war, including the rector's son, Capt. B. W. Pelton; four gave "that last full measure of devotion": John Frazer Bryan, Arthur Toussaint, Frank Curry, and Ralph Marchant. A memorial painting dedicated at the end of the war, removed to the church cellar at some point since, is in need of restoration: one of many tasks as we seek to recover and restore our past.

Pelton was active in the community, and served as chaplain of the 8th Coast Guard Artillery, New York National Guard, chaplain of New York University at its Bronx campus, and as the Grand Chaplain of the New York Grand Lodge.

His rectorship was not without its tragedies. His beloved wife Mary died late in 1928 and tragedy of a different sort struck in early 1930, when Marie Russell Raps, wife of the curate, the Rev. Henry George Raps, took her own life in a tragic and bizarre suicide under a New York subway train at Union Station in Manhattan. Mrs. Raps was a well-loved member of the parish, an intelli-

gent and charming woman with literary talent, and her loss was a deep shock to the people.

The last years of Pelton's service saw the Great Depression, which hit the parish as it did all of society. The apartment house became a particular burden. The curate's position was terminated, and the rector voluntarily reduced his salary by \$2,000 per year, declaring that if he should die in office his estate would not seek the back pay due.

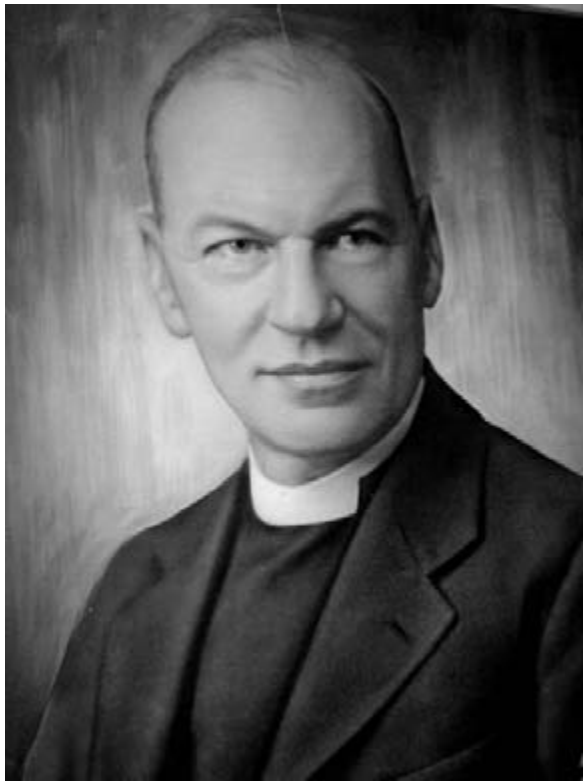
Given the length of Pelton's service, one might have expected a long period to elapse in the search for a replacement. However, and at a single meeting of the vestry in October 1934, Pelton's resignation was accepted and a call unanimously issued to the Rev. Arthur V. Litchfield, assistant at Saint Michael's, Manhattan, on the sole condition that the Canadian cleric become an American citizen "to allay any nationalistic feeling there may be in the congregation." (Bishop Manning gave his consent by telegram!) Pelton's touching resignation reflected the thoughts of this faithful servant of God:

I resign at this time in the full tide of physical vigor and mental ability, and I humbly trust increased spiritual grace, because I want you all to remember me always as I am now, and not as decrepit, useless and infirm... I shall not take any other parish in the church, but devote myself to writing, study, meditation and travel. Beloved in the Lord, I commend you and myself to God and his grace, "sufficient for us always."

## **From Canada, the "Great White North"**

The Rev. Arthur Litchfield served during the Great War in the Canadian Field Artillery and as a lieutenant in the Royal Air Force. He studied at McGill and Columbia, and the Montreal Diocesan Theological College. In addition to service in Canadian parishes, he was executive secretary of the Montreal





*The Rev. Arthur V. Litchfield*

branch of the Victorian Order of Nurses. He came to New York in 1928 as the senior assistant at Saint Michael's on Amsterdam Avenue and 99th Street.

One of the first tasks was the erection of a fence around the church property. This had been under discussion for years. In 1931, the Men of Saint James, led by their president, William Krause, decided to build up a fund for a suitable fence. By this time, the grounds were being used not only as a pedestrian shortcut, but even as a parking area for folks who had business in the neighborhood. The Men of Saint James worked loyally and unceasingly, until by means of minstrel shows, bridge nights and other fund-raising efforts, they had accumulated most of what was needed to erect an iron fence. The balance was met by memorial gifts from donors of the gates, as well as by contributions from the Garden Club. When the fence and gates (and a new flagpole) were dedicated by the rector on May 23, 1937, a bright Sunday morning, it seemed that a new dignity had descended upon the scene.



*Dedication of the new flag-pole in 1937*

Saint James stands in a lovely setting. The lawns and charming rock garden, which had been cultivated and watched over tenderly for many years by Mary Eaton, (and more recently by Ovett and Maureen Jones, and Monica Stewart) survive in large part because of the dignified protection afforded by the fence, which does so much to establish



*Saint James' gardens in the 1950s*

the peaceful atmosphere of Saint James' grounds. One does not expect to find so restful a scene just a short distance from Fordham Road, and in the shadow of the elevated train. (The vestry had opposed the introduction of the elevated in 1905, hoping for a subterranean route from Burnside Avenue to Kingsbridge Road, but such an endeavor was more than the city would bear.)

In this same period (September 1937) the rector began to explore the possibility of erecting a columbarium in the church crypt. It was also becoming clear that regular giving needed to increase in order to support the parish, which had long since moved from pew rentals to an envelope system. While reluctant to campaign for tithing, the vestry decided early in 1938 to place leaflets on tithing in the bulletins and mail copies to the members. The apartment house continued to be a source of financial strain; continued payments on the mortgage were a steady drain on resources. Under Bishop Manning, the diocese gave counsel and the Bishop himself a gift of \$15,000, which came near to settling the debt. Finally, in 1946, the Saint James Apartment was sold, and the church freed of its large indebtedness. On October 19, 1947 the mortgage was burned, and although a large part of the parish's original land had now been sold, most felt that they had kept faith with the founders.

At the same time the apartment house was proving a burden, plans for a secure financial future began to take shape in March of 1941, with the creation of a Memorial Endowment Fund. Serious concern with the arrears from pledge contributors was addressed, but no easy solution to encourage giving was found. The outbreak of war in December of that year saw the church almost immediately aiding the cause, and its own finances, by the purchase of Defense Bonds.

A more religious innovation in support of the church was created by the rector for the 90th anniversary celebration: Gift Day. Be-



*The altar of Saint James Church today*

ginning with Holy Communion at ten in the morning, the church would remain open all day and into the evening, the rector or curate always being present. Members were invited to come up to the altar, light a candle on the vigil light stand (an innovation for Saint James and cause of some controversy at the time!), place their gift upon the altar, and kneel in prayer with the clergy:

Heavenly Father, we thank thee for the long life of this parish, and for those whose foresight and devotion set apart this spot of hallowed beauty and built this house to thy honor and glory. We thank thee that we are privileged to carry on the work so well begun. Give to all the people in this parish a vision of thy church as it should be, a beacon light in our troubled world, giving guidance to those in doubt; comfort to those in sorrow; help to those in need, and instruction and inspiration to the young. Grant us grace to follow the vision; knit our hearts together as one family in thy love; make us keen to set forward thy purpose. And give us faith to trust thee in all things; through Jesus Christ our Lord. Amen.

The same year also saw further alteration to the church interior, including clergy and

choir stalls replacing the old ones, which obscured the architect's original polygonal design motif, in which the steps to the chancel exactly mirrored the step to the sanctuary, as well as the base of the font and the pulpit. In addition, coatracks were added to the rear of the church.

## At War and in Peace

World War II brought world-wide changes, but it is interesting to note how even every-day matters of church life also were affected: a halt was placed on the use of bronze memorial plaques, for example, due to the shortage of copper. Fuel shortages led to the Church of the Holy Nativity no longer being able to use its building for Sunday evening services, and in the winter of 1942 Saint James (whose heat was still being supplied via the apartment house) offered its building for the duration. But the heat of the real war was not far from the minds of the church members. On May 14, 1944, the vestry authorized that on "Invasion Day ... lights be provided all through the day, including front lights and Vesper lights." The invasion would come in the following month, on June 6, 1944, ever after known as D-Day.

With the rejoicing at the end of the war came also recognition of its cost. The following members gave their lives in World War II: Ernest Bagge, George Buckner, Robert Graham, Robert Jester, Louis McKee Duncan, John Merrigan, Fred Morrison, James Nicholas Samuels, and Walter Yearwood. Before long the need for a memorial to express both the sense of loss and the thanks for a new era of peace bore fruit, in the Chapel of the Prince of Peace. The south transept provided for a chapel particularly suitable for mid-week and special communion services. On November 11, 1948, Armistice Day, Bishop Gilbert dedicated the Chapel in memory of all the sacrifices of those who served their country, and loved ones who watched and prayed.



*The Chapel of the Prince of Peace*

With the coming of peace, domestic matters again took priority. The old rectory required constant upkeep and interest in sale was expressed more than once, since an addition to the parish hall could include modern housing for the rector. In 1946 the vestry received an offer for the rectory and apartment house together, the net gain on which would bring \$64,000. The offer was accepted but difficulties between the church and the apartment building mortgage holder, Metropolitan Life, complicated matters, as did the loss of the apartment house heating plant, which would necessitate a boiler in the church. Ultimately the apartment house was sold, but the rectory sale ran aground on a dispute with Alexander's Department Store over the title to part of the property, which they wished to use as a parking lot. Sadly, the rectory was destroyed by fire a few years later. The property was sold and another apartment house built. Eventually, after some years of housing clergy in rented apartments,

in January 1971 the church purchased a house a few blocks from the church building on Davidson Avenue, and this has been Saint James Rectory up to the present.

## The years between

Unfortunately the vestry minutes — the official record of Saint James — for the period 1949–1959, and 1975–1990 have been misplaced or lost, and those from 1991 through 1998 are sketchy and partial. This is a sad loss for it covers the period of the ministry of one of Saint James' most beloved rectors, the Rev. Basil G. Law, whose significance in the church, the community and the diocese is felt to this day.

Litchfield retired in 1959, and the call to his successor was soon issued. The Rev. Basil G. Law, a Canadian like his predecessor, studied at the University of Toronto, Wycliffe College and Union Theological Seminary, with additional studies at Columbia and Cambridge. He was ordained to the priesthood in 1943 and served in the Church of Canada until his call as rector of Saint Andrew's, Brewster, N.Y. From 1957 to 1959, he returned to academia, as Professor of Dog-



*The new rectory on Davidson Avenue*



*The Rev. Basil G. Law, with the Bishop's Cross*

matic Theology at King College in his native Canada. In 1959 he came to Saint James, where he served for 31 years until his retirement in 1990, having received the Bishop's Cross of the Diocese of New York.

Law saw Saint James through the Bronx's most difficult and trying times, when racial division and tension were at their height. But his profound wisdom as a theologian, his calm presence as a pastor, his will to involve the church in the life of the community — all of these helped Saint James move with the changing community around it, as an integrated, diverse congregation reflective of the Bronx as it actually was, rather than simply as a museum of a bygone age. Law's emphasis on community involvement found expression in the creation of the Northwest Bronx Community and Clergy Coalition. This organization rallied support against exploitation by slumlords, intolerance or ignorance from the authorities, and the rising alienation and division faced by so many in their daily lives. Still going strong, the NWBCCC is as active today as ever, and it owes part of its original spark and impetus to Basil Law.



*Laying the cornerstone for the new wing, 1959*

Another of his permanent legacies to Saint James was the consolidation and reorganization of a number of separate funds into the Saint James Memorial Foundation, an endowment fund intended to supplement the budget via investment income.

Just at the beginning of his ministry another change happened on the grounds of Saint James. The old parish hall, which through the years had been used constantly, was well past its prime. Sunday School, organization and parish meetings, socials, lectures and volunteer services had strained its possibilities. Though improvements to the inadequate facilities had been made, including a rebuilt kitchen, the need for a larger and more suitable space remained. So it was that in 1959 the cornerstone was laid for a new extension to the north of the old parish hall. This new, modern, one-story building, was designed to function for multiple purposes, as office space, classrooms, a choir room, meeting rooms, restrooms, and a large hall with a full-size kitchen attached. The new wing was designed with expansion in mind: a second story could be added at a later date. The new parish building became a center for many activities, including entertainment, a viable thrift shop, and a center from which the many parish organizations could do their work. In 1982 the church and old parish hall were designated a National Historic Landmark.

But all good things must come to an end, and in 1990 Law reached the mandatory retire-

ment age and tendered his resignation. He and his wife Audrey moved north to Suffern, but both of them visit Saint James from time to time, and their visits are always welcome.

## **A time of transitions**

Up to this point in its history Saint James had normally been able to call a new priest within a very short time following the resignation of the incumbent. However, the Bronx was no longer, in 1990, as attractive to many as it had once been. While not having suffered the violence of the South Bronx, the neighborhood of Saint James, in particular the area around Saint James Park, had gone into decline, with increased crime, drug use, and prostitution.

While the search for a new priest was going on, Saint James was served by a number of clergy, including the Rev. Elioba Ladu. (Ladu was later elected a bishop in his native Sudan, but removed from office a few years later.) Without strong clergy leadership Saint James' spiritual and financial situation began to decline. It was even suggested in March 1991 that the church forego the services of a priest altogether and have worship conducted by a lay person. In order to meet expenses the church also began to withdraw from the principal of the Memorial Foundation, and rarely had the resources to replenish it. The search for a priest continued through the summer, divisive concerns being raised by the senior warden about sexuality and race. At this time the Archdeacon was consulted and reported that these should not be factors in reaching a decision, as the church could grow and thrive with good leadership regardless of the race or sexuality of the priest.

By late July the search committee had recommended the call of the Rev. Thomas Mercer, a Liverpool native most of whose ministry had been in Liberia, at that time serving a parish in Maine. The vestry was unable to find the funds to provide for a full sal-

ary, but nonetheless, at the September meeting the vestry approved the call, to begin December 1991. Mercer took up the reins and worked with Saint James during a very difficult time. Andrew Bentley, a long time member who also functioned as bookkeeper, was no longer able to carry out this important work and submitted his resignation in the summer of 1992. Financial difficulties continued to plague the parish, and further reductions in the Memorial Foundation principal took place. In addition, the demands of the parish, much of which involved administration and dealing with various issues connected with the rental of the church hall, were a drain on Mercer's energies. With the help of the Archdeacon, efforts were made to clarify the distinctions between priestly and lay responsibilities, and to address areas of disagreement. Further involvement by the Canon to the Ordinary and the Diocesan Finance Office were called upon to address the difficulties. Late in 1994 the vestry asked for further assistance at reconciliation, and in February of the following year the newly appointed Vicar Bishop for New York City, the Rt. Rev. E. Don Taylor, met with the vestry and rector in an effort to find some way forward. Eventually the matters proved incapable of resolution, and Mercer and Saint James parted ways in 1995.

In the meantime a new ministry to the Spanish-speaking community in the neighborhood, coordinated by the Rev. Diego Delgado Miller, was growing at Saint James, offering a number of programs in service to the community. Unfortunately, this ministry was started towards the end of the difficult period described above, and the general lack of clarity led to additional tension and disagreement, again calling on the ministry of the Archdeacon to bring some resolution.

In the spring of 1996 the vestry called the Rev. Ronald T. Lau as priest-in-charge. He had served in the Bronx at Holy Nativity, and then at Saint Michael and All Angels in Arizona. He was charged by Bishop Taylor

to help Saint James work towards greater financial stability. The Hispanic ministry was made into a regional work in the Northwest Bronx, with Saint James as one of three sites. In an effort to raise funds through rentals, Lau explored leasing some of the facility to a day care program, in order both to provide a much needed resource to the community and financial relief to the church. Use of the church hall for dances and parties had proven problematical, and the church received citations on a number of occasions — the worst incident involved gunfire — and it was felt that a day care center would be a more wholesome and appropriate use for the church's property.

Under Lau's leadership, Saint James was among the first parishes to enter the Congregational Support Plan, whereby the diocese provided financial support for the clergy in exchange for a set contribution from the parish amounting to one-half of regular income, which was a significant relief to the parish finances. In addition, the diocese would provide training to lay leaders as part of their covenant with the parish.

At this time Brother Tobias Stanislas Haller, BSG, was assigned to Saint James for his seminary field work. He had participated in the parish in the last years of Fr. Law's ministry, and his work on the Presiding Bishop's communication staff led him further to explore ordination, in which he had been supported by Saint Luke in the Fields and Saint James Fordham, at which he continued to assist, and at which he served part of his ministry as a transitional deacon. He was called to become pastor of Saint Paul's Church, Yonkers, in 1997.

Meanwhile, the financial difficulties at Saint James remained a serious obstacle to growth, in spite of participation in the Congregational Support Plan. At a meeting with diocesan officials in January 1998, the vestry took the radical step of turning over all assets and liabilities to the diocese. This meant the ap-



*A typical example of the deterioration in the church roof as of 2000*

pointment of a vicar to take charge of the parish's spiritual direction, and the dissolution of the vestry, to be replaced by a Bishop's Advisory Committee. With the end of Lau's 3-year contract, the Bishop appointed the Rev. William E. Boatright vicar beginning May 1998. Boatright had served briefly in Saint Croix and at the Cathedral in Garden City, Long Island, before taking up the position of assistant at Saint Mark's, Brooklyn, which he held for eight years prior to coming to Saint James.

Development of an agreeable lease with the day care center occupied much of the church's energy at this time. In December of that year the lease was finally signed, by which point the managers of the proposed day care center had already been in the process of renovations for nearly a year. Meanwhile, Delgado's ministry to the Hispanic community continued, although without office space or facilities for social and community events (due to the day care renovations), and given his responsibilities at two other parishes (Holy Nativity and Mediator) the ministry at Saint James was diminished. It was at this time also apparent that major repairs were needed in the church. What had been minor leaks in the roof had become major, and water would stream through when rain was heavy, damaging floors and pews.

In October 1999, the Bishop chose to end Boatright's term as vicar, and the Rev. Tobias S. Haller was appointed to that posi-

tion. Haller, as noted above, had served in the parish as a lay person and as a deacon, and the Bishop felt he could perhaps help bring some historical perspective.

Over the four years since there have been major developments in the life of the parish. The day care center finally opened for operation in the late spring of 2000, more than a year after the signing of the lease. Problems and disagreements continued between the day care management and the parish leadership, and as of this writing a final resolution is not yet in place, although efforts at a legal settlement are under way.

On a more positive note, the badly damaged church and parish hall roof was completely repaired and replaced with historically correct slate and copper. Haller, working with Diocesan Property Support Coordinator Michael Rebic, prepared a proposal for the New York Landmarks Conservancy Robert W. Wilson Sacred Sites Challenge Grant, which the church was awarded. The \$50,000 grant went towards the repair of the roof, which amounted to over \$450,000. A substantial grant from the Diocesan Property Support Committee covered one-half of the remaining cost, and the rest was paid for through a low-interest loan, which the parish is in the process of paying back through continued fund raising. Additional work on the church interior and stained glass windows will be supported through the "Ezra Project:



*The restoration under way*



*The Rev. Tobias Stanislas Haller, BSG*

Rebuilding Saint James Church.” The church also obtained a new electronic organ to replace the badly deteriorated pipe organ which had served the church since 1928.

By the time Haller began at Saint James, attendance at the weekly Spanish liturgy had dwindled to a handful. Working with Delgado, Haller helped to focus the Northwest Bronx Hispanic ministry, expending the primary effort at the Church of the Mediator where facilities and office space were available for Delgado’s use. Haller continued to provide bilingual pastoral services at Saint James. This has permitted the growth of a viable and thriving congregation involved in community outreach. As part of this, Haller, working with Ms. Eliza Davies (whom the parish has sponsored for ordination as a deacon), has arranged for Saint James to participate in the Interfaith Caregivers of the Northwest Bronx, a Faith in Action program in which parish volunteers assist homebound elderly persons. With support from Episcopal Charities of New York a new outreach ef-

fort to elderly Spanish-speaking persons has been undertaken.

Parish finances have stabilized over the last three years leading up to the 150th anniversary, although there is still need for growth. With God’s help, Saint James Church will continue to serve this part of the Bronx for many years to come.

**T**he Clergy in Charge  
of Saint James from 1854 to 2003

*Rectors*

- Joshua Weaver (1854-1863)
- Thomas Richey, D.D. (1863-1867)
- Charles C. Tiffany, D.D. (1867-1871)
- Mytton Maury (1871-1875)
- Joseph Blanchard, D.D. (1875-1885)
- Charles J. Holt (1885-1904)
- DeWitt L. Pelton, Ph.D. (1904-1934)
- Arthur V. Litchfield, M.A., L.Th. (1934-1959)
- Basil G. Law, M.A., B.D., S.T.M. (1959-1990)
- Thomas Mercer, M.A. (1991-1995)

*Priest-in-Charge*

- Ronald T. Lau, M.Div., S.T.M. (1996-1998)

*Vicars*

- William Boatright, M.Div., S.T.M. (1998-1999)
- Tobias Stanislas Haller, BSG, M.Div. (1999- )



*The newly restored roof of the apse*



# The Stones Themselves Will Sing

## The Buildings of Saint James



In April 15, 1854, the vestry authorized purchase of an acre of land on Central Avenue. This would later be renamed Jerome Avenue in honor of Leonard Jerome, a Wall Street playboy also known for the racetrack which once stood on the land now occupied by Jerome Park Reservoir, and at which the first Belmont Stakes was run. A persistent legend has it that his daughter, Jennie Jerome, who later would catch the eye of Lord Randolph Churchill and bear his son, Winston, was baptized in Saint James Church. She was born in 1854, and her father's Huguenot background and familiarity with the neighborhood would have commended Saint James to his attention, but the baptismal records of the parish do not support this legend. The land the parish acquired had been part of Peter Valentine's holdings. As noted above, the congregation purchased a small wooden school house, moved it to the new site, altered it for religious use, and began holding services in it on June 11, 1854.

Writing in 1903, the Rev. Charles J. Holt said of the first "Saint James"

I should like to draw a picture of a little district schoolhouse, which was the first building this parish owned, bought for \$90, put in suitable condition for \$85... The building itself, more a parallelogram than a square, which soon had a chancel and transepts added, some of you may remember, in later years, under the more pretentious title of "Chapel"... It could hardly be called "a thing of beauty," but it was a "joy" to all who came here week after week to hear God's word and to receive his sacraments.

In September 1863 the vestry charged George Devoe "to get an Architect to draw up plans of a church... to cost not over \$12,000." In October, Devoe reported he had procured a



*The font, a gift of the young men of the parish*

general plan from the firm of Dudley & Diaper. These plans were accepted by the vestry, and on May 28, 1864, the cornerstone was laid.

Henry Dudley was a major figure in mid-19th century Gothic Revival church design in America. In 1851 he came to New York from England as the partner of Frank Wills, leading spokesman for ecclesiology in North America. This movement originated in England in the 1830s. Largely through the efforts of the Cambridge Camden Society, the classical styles and the fanciful Gothic style practiced by church architects of the 18th and early 19th centuries were replaced by a style inspired by actual medieval parish churches. This development was part of a movement away from the secular and triumphalist quality of religion during the Georgian period towards a more specifically spiritual view of Christianity.

Primarily through efforts of English-born architects such as Richard Upjohn, Frank Wills, and Dudley, such principles influenced American church design. In 1848 the New York Ecclesiological Society was founded, and began a journal, the *New York Ecclesiologist*, the first periodical in America principally devoted to architecture and design. Frank Wills was official architect of the Society and leading spokesman and critic for its magazine. It was largely through Wills' articles that ecclesiological principles were spread throughout the United States. By 1851 Wills' career was successful enough to allow him to enter into a partnership with Dudley, "an English gentleman, who for twenty years past has been engaged in the erection of many of our best churches in England."

Dudley designed a number of churches in association with Wills, on his own, or during a short partnership with Frederick Diaper. His work includes Saint Paul's in Syracuse, New York, now the Cathedral of the Episcopal Diocese of Central New York, as well as three churches in Nashville (Holy Trinity,



*The west front of the church in winter*

First Christian Science, and Advent), and Christ Church in New Brunswick, New Jersey. It was during Dudley's association with Diaper that he was commissioned to design Saint James. Diaper was not a church architect and probably had little or nothing to do with Saint James' design. The vestry's December, 1865, thanks to "Mr. Dudley for his services as Architect" makes no mention of Diaper.

Saint James' building closely follows the maxims of the New York Ecclesiological Society in the late 1840s and 50s. The Society was particularly concerned with the introduction of good design to American ecclesiastical architecture. A major issue was that a church building be honest in its use of materials. The Society was adamant in condemnation of inexpensive materials used to imitate more costly ones — particularly plaster painted to look like stone or marble, or used to create false ribs and vaults. This concept finds reflection in Saint James' interior, where wooden beams are decorated but never disguised; nothing "faux," but rather a profusion of color and geometric polychrome decoration.

Related to this clear and honest use of materials, is the idea that the interior of a church should be expressed on the exterior in a clear and straightforward manner. Thus the nave, side aisles, chancel, entrance porch, transepts, and other interior spaces would be clearly delineated on the exterior: there are



*The interior of Saint James around 1910*



*An example of the encaustic tile in the chancel*

no crawl spaces between the interior ceiling of the church and the outer roof.

Other considerations also came into play in the design of an ecclesiologically correct church. This included orientation of the church on an east-west axis, so that the worshipers would face the rising sun, long held by the church to reflect “the Risen Son.” Also important was the significance of the chancel and sanctuary, the steep roof slope, the use of full transepts as opposed to stubby ones, and the placement of the entrance porch on the southwest corner of the building. At Saint James, Dudley carefully followed all of these ecclesiological ideas, creating a simple, beautifully massed structure that is truly representative of the finest mid-19th century Gothic Revival design.

The building is constructed of “native stone” laid in a random manner with lighter red sandstone trim enframing the windows and



*The south facade, including a view of the apse, shortly after the completion of the building; note the absence of the belfry and the enclosure of the transept porch*



*An autumn view of the high west front*

doorway openings. The church is modeled after a small Early English style parish church with simple detailing and lancet windows. The front facade is rather austere with a tall, steep nave crowned by a cross, articulated by a centrally-placed pointed-arched entrance, and a large rose window. Stepped buttresses separate the nave from the lower side aisles, each of which is pierced by a single lancet and marked by an end buttress.

The composition of the south facade of Saint James clearly reflects ecclesiological concerns: one can view all of the carefully inter-related, but clearly delineated masses of the church — the nave, side aisle, transept, chancel, and entrance porch — which indicate the sophistication of Dudley’s design. The wooden entrance porch is set into the first bay of the buttressed, three-bay long, south side aisle. A small open bell cote, added late in the 19th century, is located on the aisle roof; just above the porch. In early years Saint James was referred to as “the church with the bell in the tree” — for the first bell, a gift of Dr. Tiffany, hung in the branches of one of the great trees on the grounds. One night during a severe storm the bell was knocked to the ground and appropriated by someone in need either of a bell or the

bronze from which it was cast. The present bell, given in memory of Catherine Schwab by her children, was provided a more secure housing. A problem arose when the sexton could not get the knack of ringing it. As *The First One Hundred Years* records it,

He tried and tried, all the while receiving suggestions from a group of vestrymen and parishioners who had gathered to give advice. Finally, a young man who claimed to know how, stepped forward and offered to ring the bell. He succeeded all too well, and rang it so long that the neighbors came running to see if the church was on fire.

As part of the reconstruction in 2001 the belfry was completely restored, and the original tolling rope replaced, so that the bell can now be swung for festive occasions and tolled for funerals.

A substantial transept with lancet windows on all three faces, and a rose window and pointed-arched door at the south, projects from the nave and side aisle. This transept visually separates the nave and side aisle from the polygonal chancel with its lancet openings. All of the roof slopes of the church retain their slate shingles, restored along with the copper drainage system in 2001. On the north facade of the church is a three-bayed side aisle and a parish house added in 1891.

Some of Saint James' detailing reflects the Victorian Gothic movement just beginning to influence ecclesiastical design in the early 1860s. The sandstone framing of the door and window openings lends a subtle pastel coloration to the facade. Dudley used this low-keyed effect again in his 1865 Church of the Ascension in Greenpoint, Brooklyn. Also reflective of a High Victorian design are the eccentric angle of the break between nave and side aisles, and the gablets near the peak of the roof ridges of the facades.

The interior follows ecclesiastical principles in a particularly careful manner. Among the finest elements of the interior are the pointed-arch arcade with its hexafoil span-



*Members enjoy a summer cookout on the steps of the old parish hall entry.*

drels and quatrefoil frieze, the ornate cross vaults, the simple side aisle arches, the chancel roof ornamented with stars, the encaustic-tile chancel floor, and the superb stained-glass windows. It is of note that the chancel was originally designed with a free-standing altar as in the ancient basilicas. As Bolton noted in his 1905 history. "The altar of caen stone is placed in the apse or chancel on the plan of the ancient churches as described by Eusebius... the Bishop's seat being placed directly behind it against the wall." This does not mean that the priest or bishop would have celebrated facing the con-



*The restored belfry*

gregation as has become fashionable in recent years, but that the celebrant would come around the altar to join the congregation in facing east, as if leading them in a grand procession. At the turn of the 19th century, the altar was moved eastward and elevated on three steps, placed against the eastern wall. In the decades following, the stained glass window portraying Saint James — cut off at mid-waist by the elevated altar — was hidden from view by the installation of a reredos in marble and mosaic, designed by parish member Edmund L. Ellis, also responsible for the design of the electric lamps in the nave. The church's font, which originally stood to the south of the entry to the chancel, is also carved of caen marble.

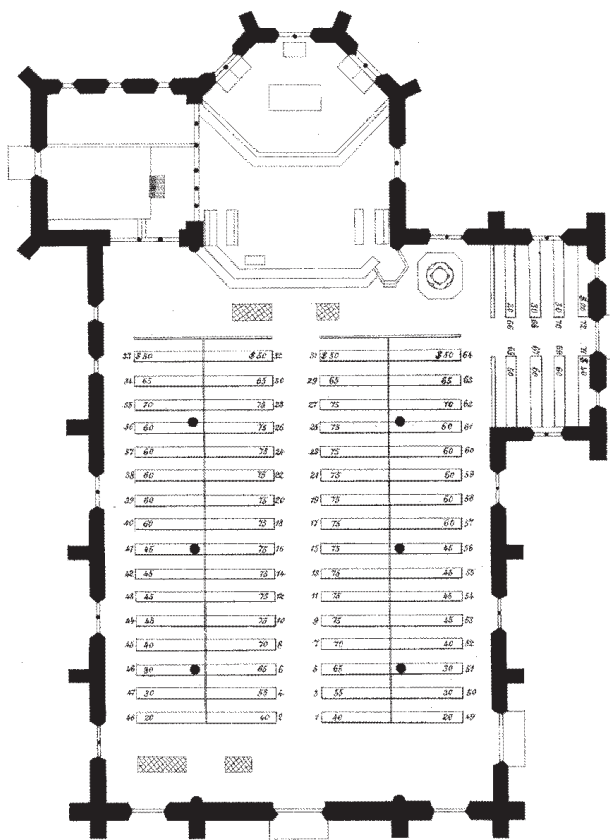
The original plan for the chancel included space only for the ministers and a quartet. In the middle of the 20th century, as choral Morning Prayer became standard as Sunday worship, the chancel was extended by adding



*The Parish Hall, added in 1891*

choir seating and clergy stalls. This displaced the pulpit from the north to the south, and the font to the north. The addition of the platforms for the pulpit and lectern further obscure the polygonal shape of the original chancel, which reflected the shape of the sanctuary, as can be seen on the original floor plan for the church. As Saint James undertakes the interior restoration in the coming years, efforts will be made to recover as much as is feasible of the original design.

In February, 1883, the vestry of Saint James discussed the need for a stone parish house to replace the decaying wooden Sunday School building. In May 1891, they “resolved to contract for Parish House at cost not exceeding \$17,600.” Architect Henry Kilburn (1844-1905) was commissioned to design the parish house which was to extend from the north of the church. A major portion of Kilburn's work involved churches, two of the finest being the West Park Presbyterian Church at West 86th Street, and the West End Presbyterian Church at West 105th, both on Amsterdam Avenue. For Saint James, Kilburn designed a Gothic Revival structure that blends perfectly with the original church building. The parish house has a rock-faced stone facade and a recessed porch with pointed-arch openings supported by boldly carved foliate capitals. The grand entrance from the driveway is a truly splendid addition and completion to the historic buildings of Saint James.



**ST. JAMES' CHURCH, FORDHAM N. Y.**

*The original floor plan for Saint James Church*

# Windows on History



he stained-glass windows at Saint James, in addition to representing a mini-museum of stained glass, also give us glimpses into the history of the church and the personalities of its members.

## Henry Sharp and Others

Henry Sharp is considered, along with Bolton and Steele, among the finest stained glass artisans of mid-19th century America. Saint James has four splendid examples of his work: two lancets and two rose windows. The Davidson lancet is a memorial to two children of Col. Matthias O. Davidson, a civil engineer of distinction: Miles Standish Davidson and Kate Miles Davidson, direct descendants through their mother of Miles

Standish, the famed captain of the Plymouth colony. Contrary to descriptions of the window as representing “the infant Jesus bearing the orb of empire,” what is portrayed is a child pilgrim protected by an angel, bearing a staff, purse, and the scallop shell emblematic of Saint James himself. The visual pun connecting an ancient Christian pilgrim with the Plymouth pilgrim and hence with his descendant is typical of Sharp’s clever designs. Similarly the Kate Davidson window portrays her namesake Catherine of Alexandria. The Davidson family gave its name to Davidson Avenue a block west of Jerome, and descendant General Garrison Davidson (famous as a football coach who helped put West Point on the sports map) was feted at Saint James on his retirement in 1959.

The other Sharp lancet is a memorial to Catherine and Eliza Howell and represents an angel and Jesus bearing a lamb. The rose in the transept is a memorial to Mary Bailey Woolsey, wife of Theodore E. Woolsey and daughter of attorney and founding member of the parish Nathaniel Platt Bailey (who lent his name to Bailey Avenue). Her favorite flower, the daisy, figures prominently in the



*The Davidson Lancet*



*The transept rose*



*The Saint Cecilia window*

design. The impressive rose window at the west end of the church (back cover) combines the emblem of the Trinity at the center surrounded by the four evangelists, with the emblems of the 12 apostles on the outer circle.

A number of windows in Saint James are by unknown makers. Judging from the quality and condition of the glass, both the Drake window at the northwest corner of the nave, and the window portraying Jesus and the Samaritan woman on the south aisle date from the mid-19th century. The former is a memorial to Dr. Charles Drake, erected by his sister Mrs. Seaman of Kingsbridge, portraying Jesus healing the blind man. The latter window is not original to the church and presents something of a mystery. It portrays Jesus' encounter with the woman of Samaria; but early records describe an ornamental design of a crown of thorns and chalice, which tallies with Tiffany's catalog of his work at Saint James. Whether the Tiffany window was damaged and removed, or

otherwise disposed of, is unknown. The present window remains as a memorial to one of the early benefactors of the church Oswald Cammann, founder of the banking house Cammann & Co. of New York.

The St. Cecilia window was installed in the 1920s "as a mark of appreciation [to Matilda Toussaint] for long service in the choir of Saint James Church" while she was still able to enjoy the tribute. Although the maker is unknown, the style suggests the work of the Lafarge or Lamb. A factor that renders Lafarge unlikely is the fact that he was Tiffany's most bitter competitor, and the parish connection with Tiffany was not only through business but by blood.

## The Bavarian Stained Glass

Before turning to the Tiffany windows, however, note must be taken of the superb German stained glass at Saint James. Four of the windows present were produced in the Royal Bavarian Stained Glass Manufactory, Munich, in the mid-19th century. This glassworks was established by King Ludwig I in 1827, and continued to function into the early 20th century under the guidance of F.X. Zettler. With his major competitor, Franz Mayer of the Royal Art Institute, he developed the "Munich style" of expert painting (by ceramic artists) on large glass panels (as opposed to the medieval technique of small pieces of colored glass held in a leaded framework). Most American examples of the Munich style date from after the turn of the century, but the windows at Saint James (1864-5) may be the first such windows on these shores. This is due to the personal connection of one of Saint James' founding members with the homeland.

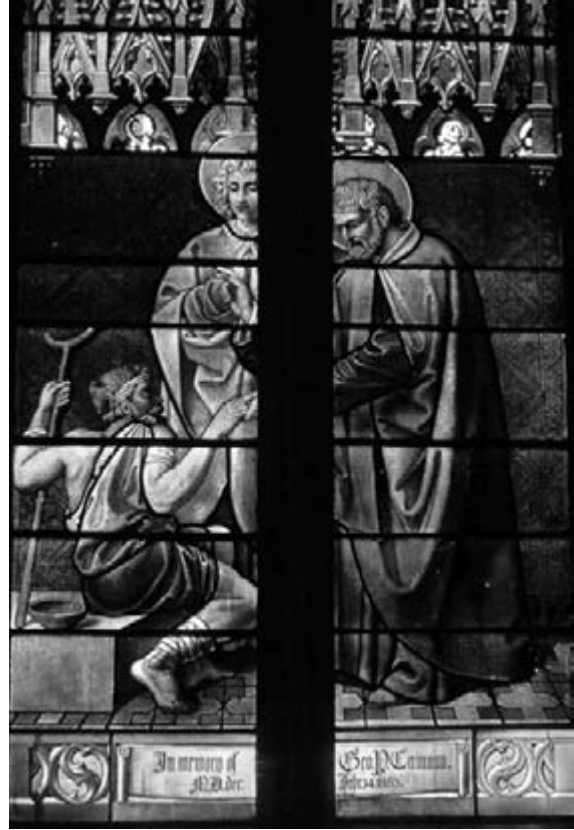
Gustav Schwab, son of the great German poet and scholar of the same name, was the American agent for the North German Lloyd Steamship Line, and settled in the Bronx in the 1850s. His estate, the site of the old British Fort N<sup>o</sup> 8 which he and fellow Saint



*The Evangelists Luke and John*

James parishioner Henri W. T. Mali purchased in 1857, is the present site of the Bronx Community College. Schwab joined Saint James in 1858. When the present church was built, Schwab, chair of the building committee, endowed it with five superb Munich windows. (Schwab was also a benefactor of many other institutions, including the “German Hospital” — now Lenox Hill.) His son, John Christopher, was the first child to be baptized in the new church building.

Four Munich windows are in the church sanctuary: the four evangelists in two windows; the Patron, Saint James with an angel holding the sword of martyrdom; and a window portraying the healing of the man by the Beautiful Gate (Acts 3). In a position directly behind the font (which at the time stood at the south just outside the chancel), was the baptism of our Lord. The four chancel windows survive; the baptismal window, a memorial to Oswald Cammann, Jr., was replaced by the Resurrection Angel in the early 1920s. What became of the original Munich window is unknown.



*The George P. Cammann memorial window*

Dr. George P. Cammann, in whose memory the south chancel window was given, is a figure of note in medical history. He served for many years at the Northern Dispensary just off Sheridan Square. He was also consulting physician at the “Orphans’ Home and Asylum of the Protestant Episcopal Church of New-York.” He is best remembered as the inventor of the first practical binaural stethoscope. Cammann chose to allow his instrument to be copied, rather than seeking to profit from its design personally, as he saw it for what it was, a gift to humanity.



*Dr. Cammann's Stethoscope*



Anyone visiting Saint James Church will ask, Where is Saint James himself? The central window was concealed by a reredos in 1921. No doubt there was dismay when the altar was raised three steps at the turn of the century, cutting off Saint James and the Angel of Martyrdom at mid-waist! The reredos was a memorial to Schwab's daughter Henrietta, thus still in the family. and was executed by parishioner Edmund L. Ellis. The window of Saint James is still there, visible from outside, but impossible to appreciate. Part of the rebuilding plan includes removal and restoration of the window, and an interior display with proper lighting.

## The Work of Louis Comfort Tiffany

Gustav Schwab provides a transition into the unique collection of windows from the hand of Louis Comfort Tiffany, acknowledged giant of stained glass design in the 19th and early 20th centuries. In his youth, Tiffany first achieved renown as a painter. At the 1890 Columbia Exposition, for example, although his stained glass was included in the Byzantine Chapel exhibit from his father's famous establishment Tiffany & Co., the younger Tiffany himself only receives credit in the Exposition catalogue section devoted to painting.

As the young man experimented with stained glass (his very earliest designs include rounds of glass from his experiments with various pigments) one of his early goals was to show how stained glass could be "art" and not merely "craft." Thus he made an effort to reproduce the great masters of earlier ages and of his own time. He later developed a recognizably distinctive style.



The Tiffany Windows at Saint James Church represent a "Tiffany Museum" of some of his finest work, from the late 19th century up through 1929 (Tiffany died in 1933). Tiffany was proud of the windows at Saint James, and included four of them in his own published partial lists of his work. (The final two windows were commissioned after his last published listing of 1910.)

These windows show Tiffany's characteristic techniques to good advantage:

layers of glass and the use of copper and lead comes to produce effects of light, modeling, delineation and shadow

limitation of the use of paint and enamel to faces and hands

inclusions within the glass to give it added texture ("confetti" glass and "jewels")

the sculpting of drapery in three dimensions to give added depth to clothing and objects

### *The Last Supper*

Tiffany's Last Supper (1889, see inside back cover) represents his early style, containing a high proportion of painted sections, which he would later restrict to faces, hands and feet, but here includes the tabletop and other features. This window is a memorial to Gustav Schwab. At his death, the vestry passed a resolution which states:

Mr. Schwab was actively and prominently identified with many of the City's philanthropic movements to ameliorate the condition of the suffering and poor. He was also in the truest sense a cultured man. Although one of the busiest of the busy men in this pushing and driving city, he yet managed to find time for careful and extensive reading... especially conversant with modern biblical criticism and theological thought. His Christian faith was no less striking than the other phases of his well rounded life.... He seems never to have recognized any distinction between public and private life. He always simply

acted out himself, doing the most ordinary act from a sense of duty and the most important with an appearance of ease... He died as he had lived, simply and unostentatiously, and in the blessed hope of a joyful resurrection. We shall not look upon his like soon again: and mourn most of all that we shall see his face no more in this world. But in the midst of our sorrow we would remember that our loss has been his eternal gain. Ours shall be the fervent prayer that we may die the death of the righteous and that our last end may be like his, so that with him we be partakers of the heavenly kingdom.

### *The True Vine*

Images of wheat and vine play against each other in this early masterpiece. Of note is the use of three-dimensional spheres of glass for the grapes, and the layering of the wheat. This 1895 window is marked "Tiffany Glass and Decorating Co." In the cross and crown in the top trefoil (see back cover), large pieces of glass are used as jewels, and it is striking to see the changing angle of sunlight at different times of day give it life and animation.

This window is a memorial to Hugh Nesbitt Camp, a prominent businessman whose home, Fairlawn, was built in Morris Heights in 1863, and who served as a vestry member for many years. In 1880 Mr. Camp was appointed by Mayor of New York Franklin Edson (also a vestryman of Saint James), to serve on the Committee of Seven, to research the New York City water supply. From the action taken at that time, the citizens of New York are still indebted for the magnificent supply of pure water we enjoy.

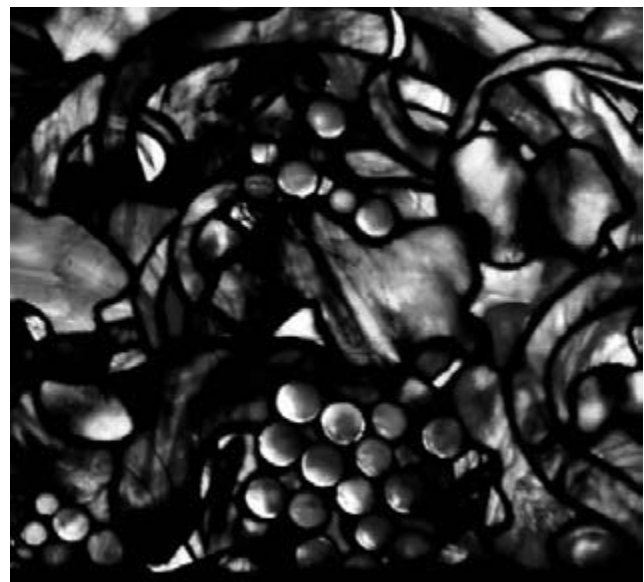
### *The Resurrection Morn*

This memorial window to Lewis Gouverneur Morris shows the desolate Mary Magdalen weeping at the tomb, while the risen Christ appears in the distance. The extreme shading renders the Magdalen almost invisible, even in the brightest sunlight. This

window is from a design by German artist Heinrich Hoffman, and a version without the rich floral elaboration was executed by Tiffany for Middle Collegiate Church in Manhattan. Tiffany added the flowers for the version at Saint James!

Morris was a descendant of the famed Lewis Morris of Morrisania, signer of the Declaration of Independence and a founding member of Saint Anne's Church. As a leader in high society he mixed with others of his class and station at Saint James. Professor Lloyd Ultan recorded the tale of a dinner party hosted for former President Ulysses S. Grant by three of Saint James' principal members at the time:

Grant resided in New York City on Manhattan Island, so it was fairly easy for him to accept an invitation to be the guest of honor at a dinner party thrown by William Ogden in Highbridge. Ogden, himself, had been the first mayor of Chicago and had come back east to reside in a villa he built called Boscobel overlooking the Harlem River. The dinner was the highlight of the social season, and many of Ogden's neighbors, including Lewis Gouverneur Morris of Morris Heights and Gustav Schwab of today's University Heights, came dressed in their finest clothes. Grant, who had grown up in less than modest circumstances in the Mid-



*The True Vine (detail, showing the fully three-dimensional grapes)*

west, reveled at the attentions of his wealthy host and equally wealthy guests.

Morris was a faithful servant of the church, and we now trust he dines in even greater splendor at the heavenly banquet.

### *Lilies and Apple Blossoms*

This beautiful window (see back cover), reproduced in a full page color illustration in



*The Resurrection Morn*

Duncan's *Tiffany Windows*, is unique in that it includes the Tiffany name in the memorial; Julia Wheeler Tiffany was the wife of the third rector, Charles Comfort Tiffany. No doubt the couple had met while Tiffany was rector from 1867-71, but the marriage did not take place until after Tiffany's return to New York, from his service on the staff of Trinity (Copely Square), Boston. In 1874 he returned to New York as rector of Atone-ment on Madison Avenue in Manhattan, which joined Zion in 1880, and then merged with Saint Timothy's in 1890. While at Zion, Tiffany married Julia H. Wheeler, daughter of Judge Wheeler and niece of William B. Ogden.

The Wheeler / Tiffany wedding was held at Saint James, and was a major event of the social season. Bishop Potter officiated, assisted by then rector Mr. Blanchard. Also assisting were two priests now included as "saints" on the Episcopal Church's Calendar of Lesser Feasts: the Rev. Phillips Brooks (rector of Trinity Boston and later Bishop of Massachusetts, a celebrated preacher and author of "O Little Town of Bethlehem"), and the Rev. Dr. William Reed Huntington (then rector of All Saints, Worcester, Mass., soon to come to New York as rector of Grace, Manhattan, and later famed as creator of the Chicago-Lambeth Quadrilateral, in our Prayer Book at page 876).

Shortly after the merger of Zion and Saint Timothy, Tiffany, who had served as examining chaplain for Bishop Potter and been at work on a history of the Episcopal Church for the American Society of Church History, was unanimously elected Archdeacon of New York, a position he ably filled for a number of years. Tragedy struck the Tiffany family in the early years of the new century. In February 1902, Tiffany served as a pall-bearer at the funeral of Charles Lewis Tiffany (founder of Tiffany & Co., and father of the stained glass artist L.C. Tiffany). Later that year, Tiffany's beloved wife Julia died, and he commissioned "Lilies and Apple



*Title page of the march written in Col. Treadwell's honor*

Blossoms” in her memory. Tiffany himself died in 1907, and in his will left funds to support outreach work at Saint David’s in the Bronx, and \$125,000 to the diocese for construction of a Deaconess Training School on the cathedral grounds, in memory of his late wife. This edifice still stands as “Diocesan House” and is the home of the diocesan offices.

### *The Resurrection Angel*

This window (see back cover) is a memorial to Valeria Gray Treadwell, given by her husband, Col. Harry H. Treadwell, at the time (1921) manager of Tiffany & Co. Louis C. Tiffany had by this time brought his Ecclesiastical Glass division into partnership with his late father’s business. This window is one of the two at Saint James signed by Tiffany. Colonel Treadwell served with the 22nd New York Engineers, and at his retirement then Lieutenant Victor Herbert composed *The Defendam March* in his honor.

### *Saints Monica and Augustine*

Also called the “Motherhood Window” in tribute to Saint Monica’s influence upon her son Augustine, this is the latest Tiffany win-

dow in the collection at Saint James, completed in 1929. Signed by Louis C. Tiffany, it represents one of his last works (he died in 1933). This may in fact be the last work to bear his signature, as the standard reference, Duncan’s *Tiffany Windows*, page 191, describes a signature on a church window in Hackensack as “being dated as late as 1928.” Tiffany was 81 years old at the time this window was executed. The window is a memorial to Mary Pelton, the beloved wife of rector Dewitt Pelton.

These are the windows of Saint James Church: objects of beauty, each with its own story, and all of them serving to help lift our hearts to the worship of the One and Perfect Beauty that is before time and for ever.



*Saint Monica and Saint Augustine*

# These also are remembered...



Many others have played their part at Saint James of whom neither space nor time allows a complete account. Here are a few of the souls who have been a part of our story.

## Curates and Deaconesses

For many years assistant clergy at Saint James served as chaplains in the “Home for Incurables” — the first such institution in the world, later to become St. Barnabas Hospital: The Rev. Fessenden A. Nichols, later rector of Christ, Suffern; the Rev. Ernest M. Hoyt, also chaplain at the Veterans’ Hospital; the Rev. J. Gardner Hodder, later rector of Holy Comforter, Philadelphia, and the Rev. James B. Edwards, Jr.

We regretfully must leave to another historian the task of assembling a list of all the clergy who assisted at Saint James, but will here highlight a few notable assistants. The first ordination in the parish took place in 1881 when Lawrence Henry Schwab was made deacon. Through the years many who received their early religious education in Saint James grew up with a desire to enter the ministry. During Holt’s rectorship, Floyd Appleton, son of a vestryman and member of a devoted parish family, aided the rector as a lay reader and seminarian, particularly in the work of the Chapel. After his ordination, he held charges in New Jersey and Pennsylvania.

The Rev. Wilson MacDonald served in the early 1920s, subsequent to his having been headmaster at the Cathedral Choir School of Saint John the Divine. He began the Young People’s Fellowship which grew and thrived in succeeding years. MacDonald himself went to work in the Philippine Missions, where he died after one year of service. He

was succeeded by the Rev. Albert J. Hambret, who later went on to become rector of Saint Martha’s in the Bronx; the Rev. Albert T. Phillips, who was called to lead Trinity, Mount Vernon; the Rev. Henry G. Raps, whose wife’s tragic suicide brought sadness to all; and the Rev. Henry Knott, who ministered at Saint James at the time of its 80th anniversary.

About that time, William Guckenbuehler, who in the early 1930s worked in the Sunday School and Young People’s Fellowship, was studying for ministry. Just a few months prior to the time when he would have completed his seminary work, William departed this life to serve in a greater tabernacle.

The loss of one so young and promising was balanced by the joy of seeing one come to service in old age. William Krause, who as a young man was unable to prepare for the ministry, early in life became a Sunday School teacher. In later years, he served as clerk of the vestry, lay reader and junior warden, but never lost the yearning to serve as an ordained minister. For many years he had been head of the Bible department of Oxford University Press in New York, and on retirement, finally was able to take up studies for ministry. Finally on May 27, 1948, at the age of seventy, Krause was ordained priest by Bishop Gilbert. At his own request he was assigned to Saint James, and served wholeheartedly as a voluntary assistant to the rector.

In 1952, the influence of Saint James Church was carried out to the Diocese of Oklahoma by the Rev. Howard A. Simpson, Jr. Howard attended Saint James’ Sunday School, and as he grew to manhood took part in all of the activities of church life. When he returned from the Army at the end of World War II,

he prepared for the ministry at General Theological Seminary. On June 8, 1952, Litchfield presented Howard to Bishop Donegan, to be ordained deacon. A few weeks later, he and his wife went to Oklahoma where Howard was given charge of two missions.

Finally, a word must be said about the Deaconesses who served so tirelessly at Saint James. This ancient ministry was revived in the Episcopal Church towards the end of the nineteenth century. Our own Dr. Charles Tiffany, together with the Rev. Dr. William Reed Huntington, his close friend and colleague both in Massachusetts and later in New York, were instrumental in the revival of this consecrated ministry. Tiffany, in his will, provided for the building of Saint Faith's School for Deaconesses on the grounds of the Cathedral, which at present houses the offices of the Diocese of New York.

Deaconess Woodward served Saint James in the early years of the 20th century, in the Sunday School, the Women's Guilds and other parish organizations, and as a wise counselor to the clergy. In 1907, she founded an Evening Guild to give women, too busy to meet during the day, the opportunity to work for the parish. The group performed splendid service, and added much to the life of the church during the almost forty years that it was in existence. She left Saint James for a year of work in the Chinese Missions in 1913, and with her support a church was built in Wu Sing, a suburb of Shanghai, named after Saint James Fordham. During her absence, Deaconess Anne Armstrong served, particularly with the children, universally loved for her presentations of pageants and plays.

## Noted personalities

Franklin Edson, a member of the vestry for 21 years, served as 85th mayor of New York from 1883-84. He was present in that capacity

for the official opening of the Brooklyn Bridge, and appointed the commissioned responsible for the selection of public park land in the Bronx, which came to include Van Cortlandt, Pelham Bay, Bronx, Crotona, Claremont, and St. Mary's Parks, and the Mosholu, Bronx & Pelham, and Crotona Parkways. A plaque commemorating this is in the Bronx Botanical Gardens. He was also responsible for the commission which developed the New York City water supply, and in later years served on the committee that created the Erie Canal.

Admiral David Betton Macomb II, son of one of Sam Houston's leading fighters, joined the navy at an early age and rose to the rank of Rear Admiral and Chief Engineer USN. He was with Commodore Perry's Fleet at the opening of Japan in 1853-1855, and on the first vessel of war on blockade duty off Charleston, South Carolina, and Pensacola, Florida, when the Civil War began. In 1862-1863, he was ordered to special duty connected with building of the monitors *Nahant* and *Canonicus*. During a return voyage from Havana, Macomb personally saved the latter ironclad from foundering when one of the tiller ropes broke. At the risk of his own life, he dove four times under the counter and finally refastened the rope to the tiller. His inventions are in use on ocean-going vessels. Admiral Macomb retired in 1899, after forty years of service. He died in 1911 at 84, and at his funeral at Saint James, a body of Marines stood at salute in the street throughout. He gave Saint James Church two of the hymn number boards we still use today. The USS Macomb (the "Mighty Mac") is named in his honor.

Henri W. T. Mali, son of the man who broke the English monopoly on woven cloth with his operations in Belgium, came to America in 1826 to look into the business situation on these shores. The company that bears his name is still in business, manufacturers of the finest billiard fabric and cues. (The fabric is of such exceptional quality is used to align

drawers and shelves on the Space Shuttle.) Mali was named first consul of the Kingdom of Belgium in 1831. He settled in the Bronx in the 1850s and became an active member of Saint James Church.

William B. Ogden, born in 1805, was a New York land developer. He moved west, and was elected the first mayor of Chicago in 1837, and was a supporter of Saint James Church (later the cathedral) in that city. He went on to become first president of Union Pacific Railroad in 1862, and settled in Omaha, to which the rector of the Chicago Saint James came as Bishop. He also assisted in the creation of the cathedral there. He returned to the Bronx in retirement, though he kept up his connections with the west. He built Villa Boscobel, a vast estate in Highbridge. He was confirmed at St. James Fordham at the ripe age of 71, in 1876, by Bishop of Nebraska Robert Clarkson. The Bishop came back to New York to assist at his funeral at Saint James Church Fordham less than a year later. Ogden Avenue and

Boscobel Place retain his name and the name of his home to this day.



Space does not permit further elaboration of individuals, nor of the many groups (The Men of Saint James, the two Chapters of the Women of Saint James, the Fund Raising Committee, the Choir, the Adult Awareness Association, the Youth and Sunday School) who have made Saint James all that it is. Suffice it to say that the people of this church have always rallied to its continuance and growth, and with the help of God we will continue to persevere for another 150 years at least.

## Partial List of Wardens, Vestry, and Bishops Committee Members

Note: Vestry Minutes from 1949-1960, and 1975-1990 are unavailable or lost, and minutes from 1991-1998 are partial. This list includes all names recorded in *The First 100 Years* and those which can be recovered from the extant minutes since 1953. Wardens are indicated with an asterisk (\*). Apologies are made herewith for any omissions or incorrect inclusions.

Agu, Chief Dennis	Bliss, Wm. G.	Campbell, Neville	Devoe, G. W.	Gray, Clarence W.*
Ajasin, Stephen Kola	Boney, Russell	Carberry, Hugh P.	Devoe, Moses*	Greene, George*
Allen, Elmer A.	Borst, George O.	Chambers, Harry B.	Durant, Luella	Griffith, Raymond P.
Amory, John J.	Boyd, James C.	Chang, Albert*	Ebermayer, George	Groce, Granville
Amundsen, J. A.	Briggs, Cary D.	Chatfield, Hazen	Eden, Dr. John H.*	Hamilton, John A.
Andrews, Cecily	Brown, Charles A.	Christie, Lawrence*	Edson, Franklin	Haskins, John B., Jr.*
Appleton, Wm. G.	Brown, Drene	Claghorn, George C.	Egan, Frank B.	Hayward, Joseph
Archer, Fitzroy	Brown, John H.	Cleaveland, John H.	Ekezie, Paul	Hebberd, F.
Arduin, Paul	Brown, Marie	Connelly, Morton B.	Ellis, Edmund L.	Heintz, Robert E.
Atkins, Kiwana	Brown, Robert J.	Corthell, A. B.	Elzy, Dr. Cedric V.	Henriquez, Juanita
Backus, Richard M.	Bryan, Frank C.	Cotton, Marilyn	Emerson, Seth A.	Hogenauer, Nelson J.
Bailey, Nathaniel P.*	Bryan, John F.	Cramer, Arthur H.	Felix, Ethel	Horsfield, Israel
Baker, Ivy	Bull, J. W.	Dashwood, Gulian*	Felix, Stephen	Hosier, Conroy
Balbuena, Luis A.	Burford, Rhena	David, Viola	Fermin, Ascanio	Huertas, Himelda
Bashford, Pearlina	Burkhardt, Eleanor	Davidson, Col. M.O.	Finck, John H.	Hume, John C.
Beckles, Norma	(first woman vestry	Davies, Eliza	Findlay, Dennis	Hungden, Clarence
Bell, Arthur	member, 1974)	Dawson, Warren C.	Folin, Wm. L.	Iwuagwu, Edmund*
Benjamin, Bernadine	Butler, George B.	De La Vergue,	Francis, Ken Riley	Iwuagwu, Jerry
Bentley, Andrew	Cammann, Dr.	George H.	Gaudineer, Frederick	Johnson, Fred T.
Berrian, Charles A.	George P.*	Dean, John H.	Gaydoul, George P.	Johnston, William R.
Bewley, F. D.	Cammann, H. J.	Deji, Emmanuel	Giles, Wm. O.	Jones, Charles P.
Bilyeu, George	Cammann, Oswald*	Delapierre, C. B.*	Goebbels, George H.	Kapp, Stacy W.
Bilyeu, Kingdon M	Camp, Hugh N.*	Delgado, Victor	Graham, Robert	Kassebaum, John A.
Blair, Imebet	Camp, John McK.*	Devoe, F. W.	Graham, Walter R.	Keller, Arthur J.

Kirk, John H. C.	Meyer, Eugene, F.	Ryan, John H.	Tripodi, Frank
Kolody, John T.	Miller, Charles E.	Schenk, Peter H.	Trowbridge, Samuel
Krause, William*	Montgomery, R. W.	Schmitt, George	Van Horn, George E.
Kuhlman, Frederick	Moore, John G.	Schwab, B. W.	Waddell, William*
Laidlow, H. B.	Morgan, Florence	Schwab, Gustav*	Waldron, Wm. W.
Lawrence, J. R.*	Morris, Lewis G.*	Schwab, Hermann C.	Weeks, F. W.
Lear, Wm. T.	Mowat, William R.	Selby, John C.	Weeks, F. H.
Liggett, Harry A.*	Mullings, Millicent	Serrell, Edward W.	Wetmore, V. E.
Lindsley, C. W.	Nnorom, Felix	Sgourdos, William	Weyman, C. S.*
Longworth, Arthur	Ogden, William B.	Shepperd, Francis*	White, Robert W.
Lord, C. A.	Ogugua, Ugwunna	Simpson, H. A.	Wilkins, Morris
Lounsbury, James	Okwuoha, Patience	Simpson, H. A., Sr.	Williams, Carolyn
Lovell, Ambrose	Osborn, Kenneth G.	Smith, William A.*	Williams, Frank A.
Luthy, Wilfred H.	Ostrander, William	Snyder, C. B. J.	Williams, Thomas P.
Lyttle, William J.	Ott, Howard J.	Spanton, J. W.	Willis, Albert L.
Mackenna, Walter B.	Parr, Harris	Stanton, Alex. M.	Wilson, Frank G.
Maitland, Wm. C.	Patton, Henry D.	Stewart, Monica	Wolff, Otto H.
Makinde, Samuel	Pearce, John I.	Stroub, James, Jr.	Wood, Dr. Paul M.
Malcolm, George	Peck, William D.	Swindells, Sydney S.	Woolf, John A., Jr.
Malcolm, Samuel*	Powell, George B.	Theus, Helen	Wynter, Trudy
Mali, Henri W. T.	Pragoff, Harry	Thompson, Marcia	Yalley, Ray Atu
Mali, Weyman M.	Pratt, Charles Stuart	Thornhill, Cortney	
Markoe, H.	Purdy, Dr. Edmund	Thwaite, Walter E.*	
Marshall, Charles T.	Reynolds, Charles.*	Timm, Wm. C.	
McFarlan, Francis	Robin, Philip F.	Timpson, Wm. A.	
McMillan, James	Rothbard, Russell	Tracey, Constance	
McNab, Wm.	Runyan, William A.*	Treadwell, Col.	
Medina, Irene	Russell, Charles Lyon	Harry H.*	

## Acknowledgments

This Sesquicentennial Historical Gazette is based in large part upon the work of William Watson Waldron, that of the authors of the 75th, 80th and 100th anniversary histories of the parish, the 1980 landmark survey report of Andrew S. Dolkart, and a variety of internet resources, particularly those provided by Bronx Historian Prof. Lloyd Ultan. Also consulted, where available, were the minutes of the vestry and the records of the parish contained in files and registers. Special thanks to Bruce Parker of General Theological Seminary for providing the picture of the Rev. Thomas Richey, D.D. The chapter on Saint James' architecture is based largely on the superb landmark survey undertaken by Andrew S. Dolkart in 1980, which led to the designation of Saint James Church and Parish House as a National Historic Landmark in 1982.

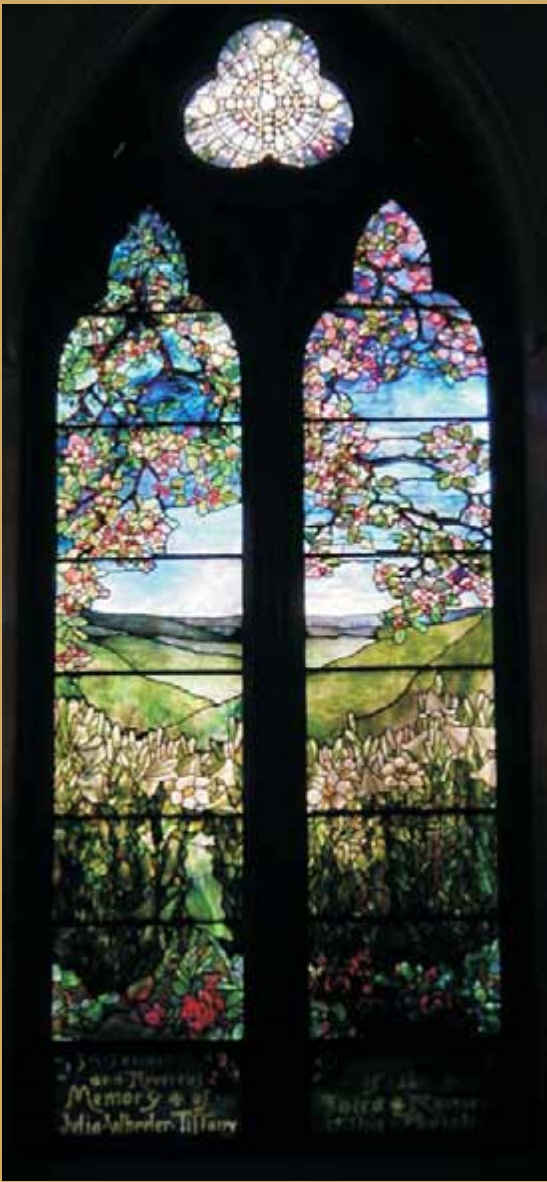
## Bibliography

- Bolton, the Rev. Robert. *The History of the Several Towns, Manors, &c.* J.J.Cass, 1905.
- Duncan, Alastair. *Tiffany Windows; The Indispensable Book On Louis C. Tiffany's Masterworks.* New York: Simon and Schuster, 1980.
- Saint James Church Fordham: The First 100 Years*, published by the parish in 1953
- Stanton, Phoebe. *The Gothic Revival and American Church Architecture.* Baltimore: Johns Hopkins Press, 1968.
- Ultan, Prof. Lloyd. *Bronx Biographies* and *The Bronx in History.* (internet)
- (V) Vestry Minutes of Saint James Church, with date of meeting. Where the context in the text is clear, no special citation is given.
- (W) Waldron, William Watson. *The Parish of Fordham from the Incorporation of the Church to the Appointment of the First Rector.* New York: W.H. Kelley, 1864.
- History of the Church of Zion and St. Timothy of New York*, New York: G. P. Putnam's Sons, 1894





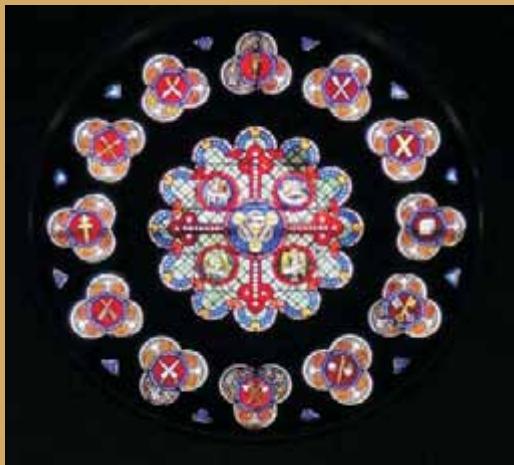
*The Last Supper, Louis Comfort Tiffany, 1889, in memory of Gustav Schwab*



*The Julia Wheeler Tiffany Window  
Lilies and Apple Blossoms, L.C. Tiffany*



*The Valeria Treadwell Window  
The Resurrection Angel, L.C. Tiffany, 1921*



*The West Face Rose, Henry Sharp*



*The Cross and Crown from "The True Vine,"  
L. C. Tiffany, 1895*