

**A NOTABLE RECORD.**

An Outline of the Progress of Catholics

In New York During the Past Two Centuries.

History of the Various Parish Organizations.

A correspondent of the New York Sun, in a recent issue, gives the following interesting details in connection with the progress of the Catholics of New York:

That eminently pious man, Father Isaac Jogues, the record of whose abundant missionary labors is to be found in the Jesuit relations of 1642-43, was the first Catholic priest to set foot upon the shores of Manhattan Island, or to be found within the boundaries of this State. Upon his return from Quebec in 1642 he was surprised by a company of twelve Indians, taken into captivity, and most cruelly treated. But his endurance and his good will in a manly and his ministrations to their sick and dying made possible his escape after a month. Van Curler, the common name of the Dutch fort at Albany, who had made unavailing efforts for his release, paid the Indians one hundred pieces of gold, which served as a ransom, and also to placate them. When Father Jogues finally reached the infant settlement of New Amsterdam, as it was then called, he was very kindly received by Gov. Kieft, who treated him very kindly, and upon his departure gave him a letter of safe conduct to France by the way of Holland. These repeated acts of kindness to the missionaries by the Dutch very naturally secured the attachment and regard of the Jesuits.

The second priest to arrive in New Amsterdam was Father Bressani, in 1644, another Jesuit missionary who had been taken by the Indians. When about to be burned by them he had been snatched away by the Dutch and ransomed for a large sum. Like Father Jogues, he became for a time the protégé of Gov. Kieft, who treated him very kindly, and upon his departure gave him a letter of safe conduct to France by the way of Holland. These repeated acts of kindness to the missionaries by the Dutch very naturally secured the attachment and regard of the Jesuits.

**THE NEW MISSIONS.**

After the lapse of a little time other missionaries were sent out, and they were successful to the extent of building a chapel at Onondaga and another on the shores of Cayuga Lake, but no record is preserved of the residence of any Catholic priest on the island of New York until the year 1633. Five years before Gov. Andros, reporting on the state of the colony, makes no mention of the Roman Catholics except to say "that there are a few."

The number of Roman Catholics on the island increased considerably during the administration of the English Governor, Dongan, who was himself a Catholic. He had somewhat opposed the labors of the French Jesuit missionaries among the Indians, fearing that their converts might be bound to the interests of France, and formed a plan for the sending out of English Jesuit priests. In fact, some English priests arrived as the result of his efforts, but their ignorance of the Indian language obliged them to return to this city. The records show that Father Thomas Harvey was in New York in 1683 to 1690, and subsequently in 1696. Father Henry Harrison was in New York in 1685. Father Charles Gage came in 1686, and remained two years. Their names are quite conclusive with regard to their nativity. Not being able to labor among the Indians they established a classical school, the names of whose students are preserved in the history of the enterprise.

THE TRIALS OF CATHOLICS.

Leisler, who followed Dongan as a ruler, made the colony an uncomfortable place for Roman Catholics, so much so that seven years afterward, or in 1696, as shown by a return made to Gov. Fletcher by the Mayor of the city, only three Catholics were to be found on the entire island—Major Anthony Brockholes, William Goughes, John Cooley, Christian Lawrence, Thomas Howard, John Cavalier, John Patte, John Penney, and Philip Cunningham. Judging from their names they were of a mixed nativity. In 1700 it was further enacted that any that shall remain after November 1 of that year, "shall be deemed and accounted as incendiary and disturbers of the public peace and shall be adjudged to suffer imprisonment." In 1701 Roman Catholics were debarred from voting. They fared no better in the commission issued by Queen Anne to Lord Cornbury in 1702, extending "Liberty of conscience" to all persons except Papists.

In 1741 came the famous negro plot, which, it was claimed, was an attempt on the part of the negro slaves to burn the city and massacre the inhabitants. The whole matter was probably a delusion. It serves, however, as an example of the case with which a whole community may lose its wits for the time being. The accused negroes, with a few white people who were their supposed confederates, were not allowed counsel during the progress of the trial. The evidence was given mostly by the depraved of the lowest class, yet as a result of this farcical trial four whites were hanged, eleven negroes burned at the stake, sixteen hanged, and fifty sold into slavery in the West Indies. Smith, the historian, relates that a "certain Ury, a priest, or one who had been a priest, was one of the whites executed, and had much to do with his trial and judgment with his execution." After a few years had passed, it was acknowledged by

every one that a grave mistake had been made and that the priest was in nowise concerned in the plot, if there ever had been any plot. The site of the Tomb or City Prison was the place of execution of this unfortunate man. It was then an island in the Collect pond, since filled in.

When in 1778 a French ship was taken by the English near one of the southern ports of the colonies and sent to New York a priest by the name of De la Motte was one of the chaplains of the vessel. He sought permission from the commander of the English forces to celebrate Mass for the benefit of the few of his faith he found here, but was so ignorant of the English language that the refusal of his request was taken by him to be the required permission, and Mass was celebrated. For this he was put in prison. This occurred during the administration of Gov. Tryon.

A new era was now dawning. The Roman Catholics had borne an important part in the Revolutionary struggle, and the final success of the colonies had been attained by the aid of a foreign Catholic power. The law with regard to "Popish priests and Jesuits" was repealed by the Legislature of New York in 1784. Then for the first time the Catholics were on an equal footing with other denominations so far as concerned religious privileges.

THE FIRST PRIEST TO OFFICIATE under the new order of things was Father Farmer, who came on occasionally from Philadelphia. The early history of nearly every religious body in the city shows that the first place of meeting was in a loft. The Methodists worshipped in a sail loft in William street, the Roman Catholics in a loft over a carpenter shop in Barclay street. A year or two later they worshipped in the parlors of the Spanish Consul, who at that time lived in Water street. When more room was required recourse was had to the public hall of the Vauxhall Garden, a very fashionable summer resort at the foot of Warren street, on the margin of the Hudson River.

The first regularly settled priest was the Rev. Charles Whelan, an Irish Franciscan who had served as a chaplain on one of the ships belonging to the fleet of Admiral de Grasse. Gen. Lafayette had strongly recommended him in a letter written before his departure for France. The congregation that owed its existence and continuance to Father Farmer now became the parishioners of Father Whelan, and this was the first regularly organized congregation in New York. It numbered about two hundred. They were not particularly well pleased with their pastor. His piety was unquestioned, but his talents as a preacher were not considered to be of a sufficiently high order. Another clergyman by the name of Nugent came to town, and shortly afterward he was engaged as an assistant to Pastor Whelan. The two did not agree, and as a result Father Whelan left the city, and Nugent officiated until the year 1787, assisted occasionally by a French priest by the name of La Valinère, who had ministered to the French and Canadians who lived in the city, but with no stated church.

In 1789 five lots at the corner of Barclay and Church streets were purchased from the trustees of Trinity Church. Here was built the original St. Peter's Church, the first Roman Catholic Church erected in the city, and the Rev. William O'Brien became its first pastor, remaining such for thirty years, when he died and was buried at the side of the church. The next church built, in 1808, was known as St. Patrick's Cathedral and stood on Prince street, which was regarded as being on the outskirts of the town. In 1820 the third church, St. Mary's, in Sheriff street, was purchased from the Presbyterians. The fourth was in Ann street, and had been originally owned and used by the Episcopalians. St. Mary's having burned in 1841, a new church bearing the same name was erected at the corner of Grand and Ridge streets. In 1833 Christ Church in Ann street was abandoned and a new one built in James street and dedicated to and called St. James. The church of St. Joseph at the corner of Barrow street and Sixth avenue was erected in 1834.

The first distinctively Catholic burying ground in the city was attached to St. Peter's Church. The second was in the grounds around and about St. Patrick's Cathedral. The third was on Eleventh street.

The Truth Teller was the first Roman Catholic paper of note, having been founded on April 2, 1825. Following this came the New York Weekly Register and Catholic Diary in 1833, the Catholic Register in 1839, and the Freeman's Journal in 1840.

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FOR OVER TWENTY YEARS MR. JOHN SHERMAN SOUGHT RELIEF FROM THE TORTURES OF INFLAMMATORY RHEUMATISM.

From the Prescott Journal.

There is no man in the township of Edwinstown who is better known than Mr. John Sherman. He is one of the many Canadians who at the outbreak of the American rebellion joined the army of the North, and to the exposures and hardships which he endured during that trying and perilous time does he owe the long years of suffering which he has since undergone. The writer remembers seeing Mr. Sherman a few years ago when he was so crippled with rheumatism that it was impossible for him to walk, and having heard that a cure had been effected, determined to investigate the matter for himself. When the reporter called at Mr. Sherman's home he found him in the yard handling an axe chopping wood like a young man, and he found him also quite willing to relate his trying experience. "I have suffered with rheumatism for twenty years," said Mr. Sherman, "and I have doctored with four different doctors and yet I kept getting worse and worse. I was bent double with the pain in my back and both legs were so drawn up that I was unable to straighten them, and for four months when I wanted to move about I had to do so on my hands and knees. I tried many medicines but got no benefit and I had given up all hope of being able to walk again. One of my sons tried to persuade me to use Dr. Williams' Pink Pills, but I refused to take any more medicine. At last one day my son brought home three boxes of the pills, and after they had been in the house for over two weeks, I at last consented to take them, but I was doubtful that they would do me any good. Before they were gone, however, I could feel that my back was getting stronger and I could straighten up. It required no further persuasion to get me to take the pills, and from that time on I began to get better, until now, with the aid of a light cane, I can walk all over the farm, get in and out of a buggy, and do most of the chores round the house and barn. I feel twenty years younger, and I consider Dr. Williams' Pink Pills the most wonderful medicine for rheumatism in the whole world. I began them only to please my son and it was a most agreeable surprise to me when I found my legs limber, and my back gaining new strength. I can cheerfully recommend Dr. Williams' Pink Pills to the suffering rheumatics of the world.

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**THE FUTURE LIFE.**

I know not by what good fate my thoughts have been always fixed upon things to come more than upon things present. These I know by certain experience to be but trifles, and if there be nothing more considerable to come the whole being of man is nothing better than a trifle. But there is room enough before us in that we call eternity for great and noble scenes, and the mind of man feels itself lessened and straightened in this low and narrow state—wishes and waits to see something greater. And if it could discern another world coming, on this side eternal life—a beginning glory, the best that earth can bear—it would be a kind of immortality to enjoy that prospect beforehand, to see, when this theater is dissolved, where we shall act next and what parts, what saints and heroes, if I may say so, will appear on that stage and with what luster and excellence. How easy it would be, under a view of these futures, to despise the little pomps and honors and the momentary pleasures of mortal life!—L. d. Bacon.

An interesting collection of Highland weapons was sold at auction recently. A Highland claymore, by Andrea Ferrara, with large and pierced scroll guard, lined leather, shark-skin grip, formerly the property of Rob Roy, brought 36 guineas; the Glenlyon staff, exhibited at the Glasgow Exhibition, 46 guineas, and a dirk, with flint lock pistol attached, formerly the property of Prince Charles Edward Stuart, £3 15s.

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Dame Marie Exilda D'etarie, of the city and district of Montreal, wife common as to property of Narcisse Ciro, merchant, of the same place, has this day, with the authorization of a Judge, instituted an action in separation as to property against her said husband.

Montreal, 19th January, 1897.

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RECEIVES THE SANCTION OF CONGRESS.

IMMIGRANTS MUST BE ABLE TO READ AND WRITE THEIR NATIVE LANGUAGE—THE EMPLOYMENT OF ALIEN LABOR MADE A MISDEMEANOR—SPECIALLY AIMED AT KEEPING OUT CANADIANS.

WASHINGTON, January 27.—By a vote of 131 to 115 the House to-day agreed to the conference report on the Immigration Bill, which embodies substantially a new measure, being different in some respects from either the Senate or the House Bill. The principal objection to the bill was the clause requiring immigrants to read and write "in the language of their native or resident country." This, it was pointed out, would prevent several classes of people in Europe and in Central America and Mexico from gaining admission to the United States, because they do not speak either of the languages to which the clause limits them. It was admitted that the language clause was intended to prevent the coming in of the great body of Russian Jews.

WASHINGTON, January 27.—The following is the text of the bill agreed to by the House to-day:

"An act to amend the Immigration Laws of the United States: Be it enacted that section 1 of the Act of March 3, 1891, in amendment of the Immigration and Contract Labor Act, be, and hereby is, amended by adding to the classes of aliens thereby excluded from admission to the United States, the following:

All persons physically capable, and over 16 years of age, who cannot read or write the language of their native or resident country; but a person not so able to read and write, who is over fifty years of age, and is the parent or grandparent of a qualified immigrant over 21 years of age and capable of supporting such parent or grandparent, may accompany such immigrant, or such a parent or grandparent may be sent for and come to join the family of a child or grandchild over 21 years of age, similarly qualified and capable.

Section 2. For the purpose of testing the ability of the immigrant to read and write, as required by the foregoing section, the inspecting officers shall be furnished with copies of the Constitution of the United States, printed on numbered uniform pasteboard slips, each containing not less than 20 nor more than 25 words of said Constitution, printed in the various languages of the immigrants in double small pica type. The slips shall be kept in boxes made for that purpose, and so constructed as to conceal the slips from view, each box to contain slips of but one language, and the immigrant may designate the language in which he prefers the test shall be made. Each immigrant shall be required to draw one of said slips from the box and read and afterwards write out in full view of the immigration officers the words printed thereon. Each slip shall be returned to the box immediately after the test is finished and the contents of the box shall be shaken up before any drawing is made. No immigrant failing to read and write out the slip thus drawn by him shall be admitted, but he shall be returned to the country from which he came, at the expense of the steamship company which brought him, as now provided by law.

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The inspection officers shall keep in each box at all times a full number of said printed pasteboard slips, and in the case of each excluded immigrant shall keep a certified memorandum of the number of the slip which the said immigrant failed to read or copy out in writing. If in any case from any unavoidable cause the foregoing should be not at hand for use, the inspection officers shall carefully and thoroughly test the abilities of the immigrant to read and write, using the most appropriate and available means at their command, and shall state fully in writing the reasons why the slips are lacking, and a desirable method adopted for testing the ability of the immigrant.

Section 3. That the provisions of the act of March 3, 1893, to facilitate the enforcement of the immigration and contract labor laws, shall apply to the persons mentioned in section 1 of this act.

Section 4. That it shall hereafter be unlawful for any male alien, who has not in good faith made his declaration before the proper court of his intention to become a citizen of the United States, to come regularly or habitually into the United States by land or water for the purpose of engaging in any mechanical trade or manual labor for wages or salary, returning from time to time to a foreign country.

Section 5. That it shall be unlawful for any person, partnership, company or corporation knowingly to employ any alien coming into the United States in violation of the next preceding section of this act; provided the provisions of this act shall not apply to the employment of sailors, deckhands or other employees of vessels or railroad train hands, such as conductors, engineers, brakemen, firemen or baggage men, whose duties require them to pass over the frontier to reach the terminal of their runs, or to boatmen or guides on the lakes and rivers on the northern border of the United States.

Section 6. That any violation of the provisions of sections 4 and 5 of this act by any native or citizen shall be deemed a misdemeanor, punishable by a fine not exceeding \$500, or by imprisonment for the term of not exceeding one year, or by both, such fine and imprisonment in the discretion of the court, provided that all persons convicted of a violation of section 4 of this act shall be deported to the country whence they came.

Section 7. That notwithstanding the provision of this or any other existing law the secretary of the Treasury may permit aliens to enter this country for the purpose of teaching new arts or industries under such rules and regulations as he may provide.

Section 8. That this act shall not apply to persons arriving in the United States from any port or place in the island of Cuba, during the continuance of the present disorders there, who have heretofore been inhabitants of that island.

Section 9. That any alien, who shall, in violation of this act or any other existing law, secure entry into the United States without examination, or through mistake, misrepresentation, collusion, deception or fraud, may be taken into custody by the properly authorized immigration officers within thirty days after the facts become known to them; and such alien, upon a special enquiry at the most convenient place, conducted according to section 5 of the Immigration Act of March 3, 1893, shall be dealt with as provided by law for alien immigration upon their first arrival.

Section 10. That this act shall take effect July 1st, 1897.

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